The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. “THE SEVENTH D[illegible] OF THE LORD THY GOD.” TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 1. NEW YO[illegible]E 17, 1852. WHOLE NO. 417.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

No Change of the Sabbath on Account of the Resurrection of Christ, or His subsequent Appearances to His Disciples.

We have already pointed to the accordance between the circumstances of the Resurrection of Christ, as the First-Fruits from the dead, and those attending the offering of that which prefigured it. And we have suggested, that as in the typical feast the first-fruits *were waved* before the Lord, in the presence of the people, to be accepted for them, so may we perceive in those occasional appearances of Christ to His disciples, after His resurrection, its fulfillment and true import. And as, in the type, this waving neither made nor interfered with the weekly Sabbath, so might we conclude, that neither would the appearances of Christ occasion any such change. And, accordingly, in the history of the event given in the New Testament, there is no intimation that this was either designed or effected. But we are often told, notwithstanding, that Christ, after His resurrection, *met* His disciples upon the first day of the week, and this having been assumed, it has thence been inferred, that our Lord designed that day to be observed afterwards as the weekly Sabbath. Desiring the most careful examination of whatever may seem in any degree to favor the alledged change, we may still, therefore, examine the Scriptural account of such appearances or meetings, and thus ascertain whether any countenance be there given to that opinion.

The Evangelists, narrating the first of these appearances, (1 Cor. xv. 4, 8, 20, 22,) state that the women, after the vision of the angels on the morning of the resurrection, departed quickly from the sepulchre, with fear and great joy, and did run to bring His disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshiped Him. Then said Jesus unto them, Be not afraid; go, tell my brethren that they go into Galilee, and there shall they see me.” Matt. xxviii. 8, 10.

If, indeed, the resurrection of Christ was upon the first day of the week, there can be no doubt that *this* appearance was upon that day, seeing that the circumstances here related took place immediately after His resurrection. Bnt it is not less obvious, that the Saviour, in what He utters, makes no reference, either to any change of the Sabbath, or to this as the reason of his appearing to these female disciples, to intimate or to confirm it. Neither His resurrection, nor this His appearance, is stated by Himself, nor by the Evangelist afterwards on narrating the circumstance, as a reason for affecting, in any way, the divine command of His Father's laws, or of there being any connection between the one and the other. Who, then, has now any warrant so to do?

After this, we are informed that two of the disciples “went *that same day* to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him; and He said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And one of them, whose name was Cleopas, answering, said unto Him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in those days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and, when they found not His body, they came saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not. Then He said unto them, O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory; and, beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they went; and He made as though He would have gone farther. But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent; and He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to another, Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures.” Luke xxiv. 13—32.

This was both an interesting and important interview; but still we discover, in the detailed account of it, nothing to give the slightest countenance to the supposed change of the Sabbath. The declaration of that change is not to be found in Moses, nor in the prophets, nor “in all the Scriptures” which Jesus “expounded,” nor yet in the words of the Evangelist who thus records for our learning the topics of discourse. Is not the fact that such a change of the Sabbath is supposed to have here the Saviour's sanction, evidence distinct that His people are still “slow of heart to believe” all and only the Scriptures?

But when so much importance is attached to our Lord's thus appearing to His disciples, not as the fulfillment of the type of the waving of the first-fruits, but as is imagined to mark the newly-acquired sanctity of the first day of the week, it may be proper to notice how little there still appears to be of the consideration of this being *the Sabbath* in the minds of these disciples. They went without scruple, “*that same day*, to a village called Emmaus, which was from Jerusalem about three-score furlongs,” *nearly seven miles distance*. This journey is not alledged to have been for any religious, or absolutely necessary purpose; yet in no way are they reproved by the Saviour. We are given no reason, from what took place at this interview, to imagine, that the Sabbath was changed; and as little can this be inferred from what took place on the discovery that the fellow-traveler of these disciples was Himself their Lord. It was “toward evening,” and the day “far spent” before they reached Emmaus; there they remained some time, for they proposed to abide in the village, and they partook of food together; yet, so soon as their eyes were opened to the glorious truth of His resurrection from the dead, “they rose up the same hour and returned to Jerusalem,” nearly seven miles more, therefore, “and found the eleven gathered together, and them which were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.” Ver. 33—35. Considering their feelings as Jews, and remembering the case of the female disciples who rested from their work of annointing the body of their Lord on the Sabbath day, we can scarcely suppose they would have traveled thus, if they had regarded this as the Sabbath. There is no new revelation on the subject imparted to them; no reproof expressed by Him who is Lord of the Sabbath, of their having secularized a day that was *now* to be kept sacred; neither is there explanation or apology offered for them by the Evangelist, on the score of ignorance of what they afterwards better understood.

The resurrection was now past, and if the Sabbath had been, on that account, changed, the disciples were still evidently ignorant of this. An excellent opportunity is afforded the Saviour of instructing His traveling companions, His sincere and loving friends, of the glory which in this new form He was to receive—that henceforth the Sabbath is to be changed to this, the day of His resurrection, in commemoration of that event. But instead of this new revelation, “the Scriptures,” as before, are the foundation of His instructions. They are rebuked as “slow of heart to believe all that *the prophets have spoken*.” “Beginning at *Moses and all the prophets*, He expounded unto them *in all the Scriptures*, the things concerning Himself.” And these disciples recall afterwards with delight how He *opened to them the Scriptures!* In all this, while we find nothing of a *new Sabbath*, we hear the Saviour himself, after His resurrection, and on the very day of it, commending to our reverent observance, the Original Sabbath as still unchanged, seeing it occupies so prominent a place in those Old Testament Scriptures, of which “Moses and all the prophets” were the penmen, and which thus “He expounded unto them.”

Proceeding in our examination of our Lord's “appearances,” the Evangelist narrates that while these two disciples were stating to the brethren in Jerusalem what had occurred to them in their journey, “Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honey-comb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled *which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.* Then opened He their understandings that they might understand *the Scriptures*, and said unto them, *Thus it is written*, and thus it behoved Christ to suffer, and to rise from the dead *the third day;* and that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem. And ye are witnesses of these things.” Luke xxiv. 36—48.

We may also quote the account given by John of this meeting: “The same day at evening, being the first day of the week, (*mia ton Sabbaton,*) when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And, when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when He had said thus, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.” John xx. 19—25.

We consider it unnecessary to speak farther at present of the mistranslation “first day of the week;” but it is interesting to notice how both the Evangelists renewedly record evidence of the greatest care on the part of the Redeemer that the understanding of His disciples should be opened *to the meaning of the Scriptures* concerning Himself; showing unto them also, according to Luke, from *the written word*, that He “must rise from the dead the third day,” but still saying nothing of what so many of His disciples have since said, in regard to the sanctification of the first day of the week. Moses, the prophets, and the sweet singer of Israel, had all foretold His character and His work; and to their words He therefore directs the attention of His disciples, expounding the meaning of the Scriptures concerning Himself. On the ground of what these Scriptures testified, “it behoved Christ to suffer;” but not only so—on the same authority, it behoved that He should “rise from the dead *the third day*.” Nothing here of the first day of the week! “The law of Moses,” in the “first-fruits,” not only foreshadowed *His resurrection*, but by its relation to the passover, pre-intimated that He should “rise from the dead *the third day*.” Thus, instead of authority for the change of the Sabbath, our proof of the contrary accumulates. The repeated intimation of our Lord on the occasion of His appearing to his disciples, instead of giving any new revelation concerning the first day of the week, thus recurs to the Holy Scriptures of the Old Testament, opening the understandings of His disciples, simply, to the perception of their meaning. We are therefore fairly entitled to conclude, that the Sabbath of the Lord, which in those Scriptures we are called to “remember,” was still designed to occupy its wonted place.

It is also manifest, (if this was the first day of the week,) that the disciples, up to this period, had not received the notions which now prevail regarding the sanctity of that day because of there surrection of the Saviour. On this occasion they had not come together in consequence of their expectation that Jesus would meet them. They were not all even aware that He had risen from the dead—many, probably, had not yet heard the rumor, and few of them had seen the risen Saviour—and those who now saw Him, instead of hailing His appearance as the fulfillment of the object of their meeting, nay, instead of their a[illegible]knowledging with joy His resurrection at [illegible] were terrified, “and supposed that they had seen *a spirit*.” Thomas, rejecting even [illegible] testimony of the other disciples, who had been favored with an earlier meeting than himself, refused altogether to believe that it was so.

We have, however, another remark to make on the particular *appearance* of Christ, the account of which we have now quoted. The interview it records between the Lord and His disciples, if not altogether, must have been in a great measure, on the day following His resurrection. Consequently, if He arose upon the first day of the week, we shall thus have the *second day* also consecrated, if *His appearances* are to be regarded as evidence of a sanctified day. In the preceding interview with the two disciples who journied to Emmaus, we are told expressly, that they urged the Saviour to tarry with them at Emmaus, *because it was toward evening, and the day was far spent.* Now, *after this*, they partook of meat at the village, over which Christ gave thanks, before they rose up to return to Jerusalem. Although we doubt not they returned with greater speed than they went, still the distance was, as already said, nearly seven miles. Even *Gresswell* supposes “they would rejoin the apostles about *the first hour of the night;*” and, if so, this second meeting was not until the evening of a new day had thrown its shades around them; and in this meeting of the apostles and brethren, the two disciples narrated all the circumstances; “they told what things were done in the way, and how He was known of them in the breaki[illegible] bread,” *before the Saviour himself app[illegible]* Although, then, the meeting had comme[illegible] “the same day,” yet, as we are told, i[illegible] “at evening,” ere our Lord stood in the midst of them, from the circumstances shown to have taken place, by continuance, it must have th[illegible] been on the ensuing day also; for, it is to be borne in mind, as we have already proved, that both according to Scripture reckoning, and among the Jews, the day began with the evening. So soon as the sun set, a new day commenced, which would be a different day from that on which He arose from the dead, and on which He was seen by the women. Although His appearance to the two disciples had been on the first day of the week, therefore, this renewed appearance to the eleven and the other disciples, were so prolonged, would be on the second day as well as the first. If, then, these appearances constitute a reason for changing the Sabbath, and if they furnish evidence of this, it may be found thus to apply to other days beside the first, were there even more unquestionable evidence in avor of His having appeared that day than here is.

[To be Continued.

REVIVALS IN SUMMER.

It is sometimes thought that a revival cannot be reasonably expected to commence or to be continued in our churches during the summer months. There are facts, however, which show that this opinion is not well founded.

In a country church, a number of years ago, where the people, for the most part, were accustomed to spend the intermission between the morning and afternoon services of the Sabbath at the meeting-house, a few Christians at the commencement of the summer season procured a room near by, where they agreed to spend this time in strictly religious conversation. No mention was to be made of secular matters, the world was to be excluded as far as possible, and topics concerning vital experimental religion were to have exclusive attention. All persons wishing to listen or to engage in such conversation were invited to attend. At the first meeting a few church members only were present; but they made the interview pleasant and spiritually pro[illegible]e. Others soon joined them, and the conve[illegible] became more and more deeply inte[illegible] and the people of God felt it good to b[illegible]. The curiosity of the impenitent was excited, and a few of them at first gathered around the open door. On succeeding Sabbaths they gathered in larger numbers, and becoming more interested, they entered the room, and were soon willing, not only to listen to the conversation of Christians, but to engage in it themselves, by inquiring what they should do to be saved, and in a short time to tell of a work of grace in their own hearts. During the summer months the meeting continued, and was occupied in a great measures in speaking and hearing of the grace of God in new cases of conversion; and at the close of the season, when the ripened fruits of the earth were gathered into barns, the church had gathered within its fold in large numbers the precious fruits of the outpouring of God's spirit. [Congregationalist.

THE HOURS.

BY WILLIAM C. BRYANT.

The hours are viewless angels,
And still go gliding by,
And bear each moment's record up
To Him who sits on high.

The poison on the nectar,
Our heart's deep flower cups yield,
A sample still they gather swift,
And leave us in the field.

And some fly by on pinions
Of gorgeous gold and blue,
And some fly on with drooping wing
Of sorrow's darker hue.

And as we speed each minute,
That God to us hath given,
The deeds are known before His throne—
The tale is told in heaven.

And we who talk among them,
As one by one departs,
Think not that they are hovering
Forever round our hearts.

Like summer bees that hover
Around the idle flowers,
They gather every act and thought,
These viewless angel hours.

And still they steal the record,
And bare it far away;
This mission flight, by day or night,
No magic power can stay.

So teach me, Heavenly Father,
To spend each flying hour.
That as they go, they may not show
My heart a poison flower.

THE DRUNKARD'S BIBLE.

“Mr. President,” said a short, stout man, with a good-humored countenance, and a florid complexion, rising, as the last speaker took his seat, “I have been a grog-seller.”

At this announcement, there was a movement through the whole room, and an expression of increased interest.

“Yes, Mr. President,” he went on, “I have been a grog-seller, and many a glass I have sold to you, and to the Secretary there, and to a dozen of others that I see here”—glancing around upon the company.

“That's a fact,” broke in the President, “many a gin-toddy and brandy-punch have I taken at your bar. But times are changed now, and we have begun to carry the war into the enemy's camp. And our war has not been altogether unsuccessful, for we have taken prisoner one of the rumsellers' bravest Generals! But, go on, friend W——, let us have your experience.”

“As to my experience, Mr. President,” the ex-bar-keeper resumed, “in rum-selling and drinking, for I have done a great deal of both in my time, that would be rather too long to tell to-night—and one that I would much rather forget than relate. It makes me tremble and sick at heart, whenever I look back upon the evil I have done. I, therefore, usually look ahead with the hope of doing some good to my fellow-men.

But there is one incident I will relate. For the last five years, a hard-working mechanic, with a wife and seven small children, came regularly, almost every night, to my place, and spent the evening in my bar-room. He came to drink, of course, and many a dollar of his hard earnings went into my till. At last he became a perfect sot—working scarcely one-fourth of the time, and spending all he earned in liquor. His poor wife had to take in washing to support herself and children, while he spent his time, and the little he could earn, at my bar. But his appetite for liquor was so strong, that his week's earnings were usually gone by Tuesday or Wednesday, and then I had to chalk up a score against him, to be paid off when Saturday night came.

This score gradually increased, until it amounted to three or four dollars over his Saturday night's pay, when I refused to sell him any more liquor until it was settled. On the day after I had thus refused him, he came in with a neat mourning breast-pin, enclosing some hair, I thought, of a deceased relative. This he offered in payment for what he owed. I accepted it, for the pin I saw at once was worth double the amount of my bill. I did not think, nor indeed care, about the question, whether he was the owner or not; I wanted my own, and in my selfish eagerness to get it, I hesitated not to take a little more than my own.

I laid the breast-pin away, and all things went on smoothly for a while. But he gradually got behind hand again, and again I cut off his supply of liquor. This time he brought me a a pair of brass andirons, and a pair of brass candlesticks, and I took them, and wiped off the score against him. At last he brought a large family Bible, and I took that too—thinking, no doubt, I could sell it for something.

On the Sunday afterwards, having nothing to do, for I used to shut my bar on Sundays, thinking it was not *respectable* to sell liquor, I opened this poor drunkard's family Bible, scarcely thinking of what I was doing. The first place I turned to was the family record. There it was stated that, upon a certain day, he had been married to Emily ——. I had known Emily ——, when I was a young man, very well, and had once thought seriously of offering myself to her in marriage. I remembered her happy young face, and seemed suddenly to hear a tone of her merry laughter.

‘Poor creature!’ I sighed involuntarily, as a thought of her present condition crossed my mind—and then with no pleasant feelings, I turned over another leaf. There was the record of the birth of her four children; the last had been recently, and was in the mother's hand.

I never had such strange feelings as now came over me. I felt that I had no business with this book; but I tried to stifle my feelings, and turned over several leaves quickly. As I suffered my eyes to rest upon an open page, these words arrested my attention:—

‘Wine is a mocker, strong drink is raging; whoso is deceived thereby is not wise.’

This was just the subject that, under the feelings I then had, I wished to avoid, and so I referred to another place. There I read—

‘Who hath woe? Who hath sorrow? Who hath wounds? Who hath babbling? Who hath redness of eyes? They that tarry long at the wine. At last it biteth like a serpent, it stingeth like an adder.’

I felt like throwing the book from me; but once more I turned the leaves, and my eyes rested upon these words—

‘Woe unto him that giveth his neighbor drink; that puttest thy bottle to him and makest him drunk.’

I closed the book suddenly, and threw it down. Then, for half an hour, I paced the room. It was about nine o'clock, I think, on the samo evening, that I opened the drunkard's Bible again, with a kind of despairing hope that I should meet there with some thing to direct me.

I opened at the Psalms, and read two or three chapters. As I read on, without finding anything directly to my case, I felt an increasing desire to abandon my calling, because it was injurious to my fellow-men.

After I had read the Bible, I retired to bed, but could not sleep. I am sure that during that night I thought of every drunken man to whom I had sold liquor, and of all their beggared families. In the brief sleep that I obtained, I dreamed that I saw a long line of tottering drunkards with their wives and children in rags. And a loud voice said—

‘Who hath done this?’

The answer, in a still louder voice, directly I felt to me, smote upon my ear like a peal of thunder—

‘Thou art the man!’

From this troubled slumber I awoke to sleep no more that night. In the morning the last and most powerful conflict came. The question to be decided, was—

‘Shall I open my bar, or at once abandon the dreadful traffic in liquid poison?’

Happily, I decided never to put to any man's lips the cup of confusion. My next step was to turn the spicket of every keg or barrel of spirits, wine, beer, or cider, and let the contents escape on the floor. My bottles and decanters were likewise emptied. Then I came and signed your Total Abstinence Pledge; and what is better, never rested until I had persuaded the man whose Bible had been of so much use to me, to sign the Pledge likewise.

And now, Mr. President, I am keeping a temperance grocery, and am making restitution as fast as possible. There are at least half a dozen families, to whom I furnish a a small quantity of groceries every week, in many cases equal to the amount that used to be spent at my bar for liquor. Four of my oldest and best customers have already signed the pledge by my persuasion, and I am not going to rest until every man I helped to ruin, is restored to himself, his family, and society.”

THE BIBLE IN IRELAND.

The 48th annual meeting of the British and Foreign Bible Society was recently held in London, when the Earl of Roden, President of the Hibernian Bible Society, delivered an address, in which he described, from his own observations, “the wonderful manifestation of God's blessing in the dissemination and reception of his holy Word in Ireland.” We copy from the *Independent* a part of his remarks:—

“Hearing that a very great change had taken place in the Roman Catholic mind in various parts of the country—and I will confess, being very skeptical as to the extent of that change, and as to the nature of those circumstances to which I refer—I determined, when an opportunity should enable me, to visit those localities and see really what the effect of God's Word—for it was nothing else, the effect of that book which you distribute—had been upon the minds of thousands of my Roman Catholic fellow-subjects. With this determination in my mind, in the month of September last I visited the western parts of Ireland, where these great events are taking place, so that whole sites of the country had come over out of the Church of Rome, and, through the medium of the Scriptures, had been led to join the Protestant Church. I went, therefore, in the first instance, to the west of Galway; from thence I proceeded to visit the various missionary stations, some under the Irish Church Missionary Society, some under the Irish Society, some under the Coast Society, some under the Reformation Society, and some under the Presbyterian Church Society, but all of them working together for the same object; all of them imbued with the same harmony, and no kind of attempt to meddle one with the other, except to give each other all the assistance they can in the great work in which they are all engaged. There was a feeling which I cannot attempt to describe among the ministers and people whom I visited. My Lord, I could not but say, after visiting several of those Roman Catholic counties, that the half was not told me. I could not attempt to impress upon the minds of those to whom I spoke on the subject the important work that was going on; for, having been so skeptical myself, I could not help thinking, that those who had not seen it must be equally skeptical with me. But I implored them, when I spoke to them of what I saw and heard, that they would go for themselves and see what was going on, and they would then be able to bear the testimony which I am enabled to bear before this vast assembly to-day.”

The noble lord had visited and examined schools both of children and adults, composed of converts from Rome.

“Nothing could be more satisfactory than their reasons, which they gave us, upon inquiry, why they left the Church of Rome. It is very remarkable, that all their arguments and answers were derived only from that blessed book which it is your object to disseminate. Go where you will among the schools—go where you will among the teachers—the cost of that book is not to be told. They will thank you for no other book—they will take no other book—they will read no other book—and I may say to any of my dear friends whom I am addressing, whose interest I know is great with respect to the work that is going on in Ireland, and who are anxious to send the Irish what they think will be likely to forward that work—I implore you not to send any other books.”

The converts are nicknamed “jumpers,” and some of them suffer savage treatment and cruel persecution from the Roman Catholics. A convert much desired the establishment of a school, but a place could not be obtained. He offered part of his own house, and the school was formed.

“In the course of a few months after this transaction, the poor man was visited by banditti at night—men with their faces blackened and with arms in their hands. He was drawn out of his bed; he was dreadfully beaten; two of his ribs were broken, and a great piece of his ear cut off. Having heard of this circumstance, I said nothing could make me believe it but seeing it. *So I went to the man, and saw the place where his ear had been cut off; he showed me where his ribs had been broken, and he told me the whole story.* The ruffians told him that if he did not immediately take away his kitchen from the use of his school, they would come back again, and he would fare worse. However, this man, notwithstanding this treatment, continued his kitchen for the use of the school, till the bishop built a school-house himself, which is now filled with children.”

In the same neighborhood, a laborious clergyman had three shots fired into his bedroom. The noble lord added the following truly horrible account of an attack upon a poor woman and her family, her offense being that she had listened to Scripture readers, and had received the truth:—

“She told me—for I went to see her myself—that they set fire to the straw on which the children were lying; but they soon afterwards put it out, fearing, as she supposed, that the light of the fire would discover who they were. But, however that might have been, she was pulled out of her house, dragged by the hair, and very unmercifully beaten. They wished her to promise that she would not go any more to the bishop's church, but so far from doing so, every Sunday from that period, up to the time that I visited her, she walked with two of her children four miles to attend the service. My lord, when I saw this poor woman sitting at the end of the school-room, I went up to her, ‘I am afraid you are suffering very much from the persecution that is going on, on account of your conscience.’ ‘Ah! yes, sir,’ said she, ‘I am suffering, and no one can tell what my sufferings are. I am afraid that I shall be murdered this winter, if there is not a police established within the neighborhood in which I live; for when they visited me they told me that if I did not give up going to the Protestant church I should be visited again, and it would be worse with me than it is now. ‘*Ever since that period,*’ she added, ‘*up to the present day, I have never slept in my house at night—but when night falls I take my children out of my house, and we go to the back of the ditch, where we remain all night till the morning comes, when we return again to the house.*’ She then added, ‘This I can do in the summer; but now the winter is coming, what am I to do?’ I really felt almost unable to answer. I said to her, ‘Well, my good woman, He in whom you trust, and for whose cause you are suffering these things, is able to protect you and to preserve you in the midst of the greatest foes.’ ‘Ah!’ said she, ‘sir, I know that, but God has often allowed many of his most devoted servants to be put to death, and I am not prepared to leave my children behind me.’ Really I could say no more to this poor woman; but I could not help thinking what a wonderful manifestation this was of that species of civil and religious liberty which the demagogues of Popery boast so much about.”

GETHSEMANE.

Lieut. Lynch, of the U. S. Exploring Expedition to the River Jordan and the Red Sea, in 1849, visited the garden of Gethsemane, about the middle of May. He says:

“The clover upon the ground was in bloom, and altogether the garden, in its aspects and associations, was better calculated than any place I know, to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones which skirt the pass of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a very lofty mountain, with the deep, yawning chasm of Jehosaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead.

“Each tree in this grove, cankered and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem, the young tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed and wept. No caviling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here, the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give ample food for contemplation—for they tell of the suffering and the ensanguined death of the Redeemer.”

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

New York, June 17, 1852.

ASSOCIATIONAL POWER.

To the Editors of the Sabbath Recorder:—

It is not "the Elder Greene affair" that inclines me to write; though I have not the least apprehension of danger in mentioning it, when it becomes necessary in the attempt to ascertain the true principles of conducting the business of our religious convocations, or Associations; and that is the object I had in view when I mentioned it in connection with your article of May 27th, and the action of the Association on the Richmond case. The action taken directly on that case, I think, was right, and ought to have been taken a year ago, when the subject was up. But between the actual course taken by the Association in that matter, and the principle involved in their refusal to adopt the proposed amendment to their constitution, I think there is serious contradiction or disagreement. Your article in question I understand to affirm the same doctrine that the Association did in rejecting the amendment in question. From this you will gather, that I understand that you and the Association affirm one principle, and at the same time act another. Let me show you how this is.

The Association at Berlin, a year ago, did exercise jurisdiction directly over the pastor of the Richmond Church, and withdrew the hand of fellowship from him. That act must have been an exercise of jurisdiction directly over the minister; for the church opposed it from first to last, and was not excluded with their pastor, but declared to be in standing. Now, if I can understand you and the Association, you and they hold, that the Association has no right to exercise any jurisdiction directly over the minister of any church. You say, "It is not competent for the Association to exercise jurisdiction directly over the ministers of any of the churches." This is a very mild form of stating this doctrine, held and otherwise variously expressed by you and the Association. But it is as clear as words can make it, that it declares the act of the Association, in excluding Elder Greene at Berlin last year, to be wrong and unjust, as an improper assumption of jurisdiction or power by the Association over the minister of that church. The Richmond Church and Elder Greene took the very same ground, from the beginning of the investigation of the case by the Council sent by the Association to take the matter in hand, and continued to protest against the action of the Association and its Council touching the subject from first to last. And when the Association had excluded their pastor, they resolved to withdraw from that body on account of the wrong which they held had been done them by the same. Accordingly, in their letter to the Association last month, they informed that body of their resolution, and of the reasons of their so doing, alledging the treatment they had been subjected to by the Association, in the case of their minister, as the principal thing they had to complain of. Now, as the thing complained of by the Richmond Church was not only affirmed to be wrong by you a year ago, but also settled and determined to be wrong by an act of the Association last month, before the letter of the Richmond Church was acted upon, why, I ask, did the Association drop the church as if *it* had been wrong, and the Association right all the while, when, according to the views of *both*, the fact was directly the reverse—the Association had been wrong and the church right from first to last? *Suppose* the church asked no favors of the Association; and *suppose* they had a perfect right to withdraw at any time, or for any cause, as they pleased, could that release the Association from obligation to the principle of justice to the church, or to itself? How, I ask, could the Association do any thing else, in justice to itself or the Richmond Church, than to *rescind* the act of last year's session, by which Elder Greene was excommunicated, *when* they had become convinced, and had declared by their own act, that it was wrong? If the Association had rescinded the act in question, and thus conformed its doings to its principles, the church would have been perfectly satisfied, without doubt, and been glad to remain in the Association. That they asked no favors of that body, in their letter, I think is not a correct representation. I think their letter signified unequivocally, that they wished the Association to relieve them from the effects of its oppressive acts, as they regarded them. But whether the church asked any favors of the Association or not, it could not affect the duty and obligation of the Association to the church, and its own principles, a single hair's breadth. And for the Association to drop the church under the circumstances, whether in compliance *with* or in opposition *to* the wishes of the church, looks like an attempt to cover one act of injustice by the perpetration of another of the same character. I do not say such was the case, but that they exposed themselves to such a charge, because their course has that appearance.

I do not believe the doctrine that a church has a right to withdraw from an Association into which it has been received as a member, under a constitution declaring the object to be the promotion of piety, without rendering an account to the Association why they do thus, or that such Association can meet the claims of Christian duty if it concedes to such a proposition, and allows a church to become dismembered from it, without looking into the case, and trying to remove the cause which produces a disposition to separate. I understand that the basis on which churches are associated is the same as that on which individuals are united in the church; and that, as by the act of association churches give, to each other countenance as such, in fellowship with themselves, and consequently receive and give countenance to their respective ministers as such, at large; therefore, I understand that whenever the conduct of a church or a minister in the Association becomes such as, in the opinion of any of those churches, is unworthy of their position, such churches or ministers (if complained of by a church in the Association to that body) must be amenable, or accountable, to that Association, *in just that respect and character in which they are recognized by the body.* If it be practicable to reach the case of a minister through the church, that probably would be the best way. But whether it be practicable to dispose of the matter in that way or not, I maintain that the nature of Christian solicitude for the good of the cause, the duty of Christian watch-care for each other's good, and the nature and avowed objects of the compact, admit of no construction of church rights, independence, exclusive, absolute, or supreme authority, which can prevent the Association from investigating, judging, and freeing itself from any churches, or ministers, separately or conjointly, when it finds that as such they walk unworthily. I mean to say, that the Association has that right absolutely, and that it is just as much invested with authority, in the nature of things, to determine as to what relations it will hold, and whether it will countenance any church or minister as holding the place and privileges belonging to such, in its body, or not, as the church, or any other organization, has to determine what shall enter into its composition.

And that this is the true view of this subject, after all the ultra grounds which have been taken, and so far theoretically adopted by individuals and the Association, I wish, as in proof the same, to call attention to the *fact*, that while those sentiments have been spread, not only those who did not adopt them, but those who did, and the Association which took the same position recently, have as a whole continued to go right on, first cutting a minister off, and next the church, just as if they had a right to do so. I believe they had. But what I complain of is, that numbers of brethren, latterly, and even the Association have in theory and words, publicly taken ground with the excluded parties, against themselves; thus, in a great measure, neutralizing the utility of a practically correct course by exhibiting an unaccountable inconsistency between their words and actions. LUCIUS CRANDALL.

Remarks.

We are in no wise concerned with the foregoing strictures upon the Association's manner of conducting its business, farther than to uphold the great gospel principle of the independency of every church in matters of discipline; and by independency we mean the right of the church to be exempt from any and every sort of interference with its discipline by Association, Conference, Convention, Synod, or any other organization whatever. We say 'any and every sort of interference;' meaning, however, that kind of interference which assumes to lay the church under *obligation* to obey. As for *advice* merely, we admit the right of an Association to give it. It is equally the right of any individual friend of Zion. But we maintain, also, the right of the church to receive or reject that advice, according as it may think best.

Whether, in this, we express the views of the Seventh-day Baptist denomination, we shall not positively say; but if we are not mistaken, they are the views which many of our most worthy and influential brethren have always advocated. It is quite strongly impressed upon our mind, that such views have been substantially embodied in the written Constitutions of our several Associations and General Conference; and, so far as the *Eastern* Association is concerned, its Constitution declares expressly, that it "shall exercise no ecclesiastical jurisdiction over the churches of which it is composed, but shall recognize each one as having a gospel right to manage its own concerns in all matters of discipline, without being amenable to any other body." It also expressly declares, that the power of the Association to engage in missionary and tract operations, and in the cause of ministerial and general education, shall be only upon such plan as shall not interfere with the independence of the churches. (See Art 11th.) Indeed, if it is possible, by any form of words, to guaranty the independence of the churches, it is done by the Constitution of the Seventh-day Baptist Eastern Association.

As to the *consistency* of the course pursued by the Association in the case of Elder Greene and the Richmond Church, we do not care to say much. It would not conflict with the purpose which the writer of these remarks has in view, to leave the discussion of that matter entirely with Bro. Crandall. The remarks, which have called forth his srictures, were not penned with any view of vindicating the manner in which the Association traversed that difficulty; and if investigation shall prove that [illegible] Association is obnoxious to the charge which he has brought against it, we hope that a rigid adherence to the principle implied in its refusal to adopt the proposed amendment of the first article of its Constitution, will secure it against any such charge hereafter. As the Constitution now stands, this principle is a cardinal one; and, but for the over-acted zeal, which succeeded, for a time, in prostrating it by means of a resolution declaring that "it is consistent with a just construction of our Constitution to hold that ministers belonging to the churches which compose this Association, are amenable to it for any conduct which involves their character as ministers," there would now be no just cause of complaint on the part of our correspondent.

The idea that "the basis on which churches are associated is the same as that on which individuals are united in the church," is one to which we must take a little exception. Individuals are united in church fellowship, in obedience to a requisition from the Lord Jesus Christ. The church is a divine institution, and though the believer's act of connecting himself with it is a *voluntary* act, it is not *optional* with him, whether to do it or not. He cannot refuse to do it, without sinning against Christ. For the same reason, he has no right to withdraw from the church, when once connected. But where is the requisition of Jesus Christ to organize an Association of churches? What claim has an Association to be called a divine institution? We should like to see the scriptural authority for such an organization. In our opinion, it is an organization of mere expediency: and if expediency is the basis on which churches are associated together, expediency will justify a church, or any number of churches, in withdrawing from the Association. We maintain, therefore, that the Richmond Church had a right to judge for itself, whether it was expedient to continue any longer in connection with the Eastern Association; and having judged it to be inexpedient, it had a perfect right to withdraw.

Out of this idea, that "the basis o[illegible]hich churches are associated is the sam[illegible] on which individuals are united in the church grows another, viz., that all th[illegible]churches in the denomination, taken together, compose but one great church, of which the Associations are only so many divisions for the sake of convenience. In view of this idea, our entire denomination will be spoken of as the Seventh-day Baptist *Church*, just as the entire body of Presbyterians is spoken of as the Presbyterian Church, or the entire body of Episcopalians as the Episcopal Church. But where is the central organization, in which our congregations have their embodied unity? Some will answer, that it is found in the General Conference. Suppose it to be so, what follows? Why, that the ministers in the denomination are ministers *of* the Conference, and not *of* the several churches to which they respectively belong, or at least *ought* to belong. Then follows the idea, as a matter of course, that the ministers are amenable to the Conference for their character as ministers. The Conference is supposed to possess full power to depose from the ministry any one who may be judged unworthy of the office. Indeed, we have heard it said, almost in so many words, that as a man's ordination to the ministry proceeds from the Conference, so the same body has the right to take the office from him. We confess, that it has greatly surprised us, to hear such doctrine broached among a people claiming to recognize, nevertheless, the independency of the churches. But we trust, that though it has been advocated *in*, it is not the doctrine *of* the denomination.

When Associations were formed, they were constituted upon the same general principles as the General Conference. It was very natural, therefore, that those who entertained such unscriptural doctrine respecting the ecclesiastical authority of the Conference, should ascribe a similar authority to the Associations. It was natural, that they should regard the ministers in the Association as ministers *of* the Association, and as amenable to it for their behavior. But for our own part, we repudiate the doctrine, *in toto*. Its premises and conclusions are unfounded. We do not yet believe, that it is the doctrine of the Seventh-day Baptist denomination.

No doubt, that "churches or ministers are accountable to the Association, *in just that respect and character in which they are recognized by the body.*" But in what "respect and character" are they recognized? Not, certainly, as coming under the ecclesiastical jurisdiction of the Association; for, in the Eastern Association, the thirteenth article of the Constitution expressly forbids it. They are recognized as merely coming under that suasive and advisory influence which may tend "to promote their piety, order, and increase." They are recognized as subjecting themselves to whatever beneficial influence the Association may exercise over them, without interfering with their discipline. But even this recognition extends only to churches, and not to ministers, as such, separate from the churches to which they respectively belong. Ministers are recognized in no other capacity than as delegates of the churches represented. Indeed, the word minister, elder, pastor, or bishop, does not once occur in the Constitution of the Eastern Association. Even the fourteenth article, which provides for the delivery of a discourse at each anniversary, does not declare whether the discourse shall be delivered by a minister, or by some other person.

We have never conceived of the Association as composed of two sets of members; one of ministers, holding their connection with it permanently, and *ex officio*; the other of delegates, appointed from year to year by the churches. If it were so, we suggest whether it would not be well to divide the body into an upper and lower house—a house of Bishops, and the Laity, *a la* Episcopacy.

> "The nature and avowed objects of the compact admit of no construction of church rights, independence, exclusive, absolute, or supreme authority, which can prevent the Association from investigating, judging, and freeing itself from any churches or ministers, separately or conjointly, when it finds that as such they walk unworthily."

"The nature and avowed objects of the compact" certainly appear in the Constitution, if any where; and whether that gives the Association a right to exercise jurisdiction directly over ministers, let the reader judge. That the Association has a right to free itsel of those churches "which, in faith and practice, do not harmonize with its object," (see Art. 1st. Const.) is admitted. We also admit, that every Community, which is in any degree an *independent* one, and not wholly subjected to the control of some extraneous power, must have power to enact by-laws for itself, and to expel such members as are guilty of a violation of them. This seems essential to its existence. But the question which demands our serious consideration, is whether churches have a right to subject themselves to the ecclesiastical jurisdiction of an Association, Conference, or any other organization. Have they any right to surrender their independence? Does not their allegiance to the Lord Jesus Christ, as the only Head of the Church, forbid it? Ought not each church to manage its discipline, in a sense of its responsibility directly to Christ, the same as if there was no other church in the world? Has not Christ invested it with a disciplinary authority over its ministers? And has it any right to surrender this authority to any other organization? We trow not. And we maintain, that whatever be the compact which the churches may choose, for the sake of expediency, to enter into, it should never be one which shall assume an ecclesias[illegible] interfe[illegible] with its discipline; otherwise, [illegible]eason against the King.

T. B. B.

[illegible]RAL ASSOCIATION.

The Seventh-day Baptist Central Association held its seventeenth Anniversary with the First Church in Verona, on the third and fourth days of last week, June 8th and 9th. The delegation in attendance was well chosen, and was sufficiently numerous for all practical purposes. The deliberations, as a whole, were interesting, and we doubt not will prove profitable to the churches; though we think their interest was diminished by the want of such order in the transaction of business—such conformity to the maxim, "A time for every thing, and every thing in its time"—as would have been secured by having the business matured and arranged by a Committee. In another respect the interest of the occasion suffered, and that was for the want of an included Sabbath. The churches of this Association are so located, that one day after the meeting closes, is sufficient for most of the delegates to return home; and at the last anniversary it was agreed to hold the meeting this year in the midst of the week, so as to allow the delegates to reach home before the Sabbath, and save the churches from being left without their regular ministrations on the Sabbath. The consequence was, that the religious exercises of the Anniversary had to be cut short, and no time was found for the usual sermons on missions and tract operations, with the accompanying collections. The next anniversary is to be held later in the week, and include a Sabbath; the Association judging, that the loss of the churches in the absence of their ministers for one Sabbath, is less than that of the Association in the want of a Sabbath. Notwithstanding these draw-backs, the meeting was, as we have said, an interesting [illegible]nd profitable one.

The Introductory Discourse was preached [illegible]y Eld. Russell G. Burdick, of Lincklaen, [illegible]m John 15:12—"*This is my command[illegible]ent, that ye love one another, as I have loved [illegible]ou.*" It was not our privilege to listen to the discourse, but we heard it spoken of as well suited to the occasion.

At the conclusion of the discourse, the Association was organized by the appointment of BENJAMIN MAXSON, of Hounsfield, as Moderator, and CHARLES POTTER and LUKE P. BABCOCK, Clerks.

The Letters from the Churches showed that revivals had been enjoyed by several of them—among which we remember Adams, 2d Brookfield, Lincklean, and De Ruyter. Several additions had also been made to the 1st and 3d Brookfield churches—not much more, however, than the loss by death and removals. Nearly all of the churches seem to have been more than usually afflicted by sickness and death. The churches at Adams and Hounsfield have been diminished by exclusions—the former having disowned 31 members, and the latter 20. A large part of these have united in forming what is called the Independent Seventh-day Baptist Church at Adams Center—a body from which a letter was received, stating its complete organization, with Alexander Campbell as pastor, and Nathan [illegible]aders as deacon, and that arrangements [illegible] been made for the immediate erection of [illegible]eeting-house. Farther particulars relative [illegible] the condition of the churches may be [illegible]arned from the Report on the State of Re[illegible]gion, which is appended.

The Missionary Operations of this Association are limited to supplying the feeble churches within its bounds with preaching. Eld. Elias Burdick has spent considerable time, during the past year, in missionary labors in Otselic and Georgetown. His report to the Association stated that he had preached 81 sermons, made 160 family visits, administered the Lord's Supper four times, and that in the judgment of charity some forty conversions had taken place in connection with these efforts. Eld. Joshua Clarke has, under the instructions of the Association, visited the church at Newport, Herkimer Co., N. Y., twice during the year, spending nearly a week there each time. Eld. Enoch Barnes, also, by request of the Association at its last meeting, spent some time in visiting the church at Richland, which he found in a feeble condition, and the members of it so much scattered as to render it impossible to gather any but very small congregations.

The subject of Education was brought before the Association in the Report of the Standing Committee, which will be found below. That part of the Report which speaks of Ministerial Education, led to a lengthy and interesting discussion, in which J. R. Irish, G. B. Utter, A. B. Burdick, Wm. B. Maxson, N. V. Hull, John Maxson, and others, took part. The lack of ministers to supply the calls of our churches, is generally felt; and the reason for this lack it is important to inquire. Some of the speakers thought that it was mainly in consequence of the meager support afforded the ministry, in comparison with the qualifications and labors demanded. Others expressed [illegible]dea, that a want of sympathy on the part [illegible]e church generally, for those who endure [illegible]lf-denials and buffetings involved in a [illegible] discharge of the duties of the ministry was the prominent cause of the deficiency. Others still thought the trouble lay in the want of vital piety in the churches—a thing which had become so manifest that pious and zealous young men could see little or no encouragagment to engage in the work of the ministry. All seemed to feel that the existing state of things calls for humiliation and prayer before God, that among us religion may be revived, discord healed, brotherly love restored, and laborers brought into the vineyard of the Lord.

Another subject which occupied the attention of the Association, and led to remarks of an interesting and useful character, was that of Publications, as presented in the Report of the Committee, which we copy. The volume of *Tracts on the Sabbath*, recently issued by the American Sabbath Tract Society, was commended by several of the speakers, as a work happily adapted to the present state of the Sabbath controversy. The plan of the Society to place a copy of it in every Sabbath-keeping family, and in the library of every College and Theological Seminary in the United States, was very cordially seconded. The periodicals of the Seventh-day Baptist Publishing Society seem also to enjoy the confidence and good wishes of the members of the Central Association, if one may judge of that matter from the remarks made in connection with the Report on Publications.

But we must close this hasty and imperfect sketch by giving a list of the officers for the ensuing year. They are as follows: *Corresponding Secretary*—Eli S. Bailey, Brookfield, Madison Co., N. Y. *Treasurer*—Ephraim Maxson, West Edmeston, N. Y. *Executive Board*—Benj. Maxson, Charles Potter, Luke P. Babcock, James Summerbell, E. R. Maxson, and Isaac Saunders, all (with the exception of Luke P. Babcock) located for convenience in the vicinity of Adams, N. Y. *Delegates*—To the Western Association, Joshua Clarke; to the Eastern Association, Russel G. Burdick.

The Association adjourned to meet at Scott, Cortland Co., N. Y., on the fifth day of the week before the second Sabbath in June, 1853—James Summerbell to preach the introductory discourse on that occasion; Joshua Clarke, alternate.

Report on the State of Religion.

The Committee on the State of Religion respectfully submit the following report:

We find, upon reviewing the letters from the churches composing this Association, nothing to dishearten or discourage, but much to arouse us to action, and encourage us thereto. As usual in the militant church, there have been many conflicts with the spirit and powers of the world, and some of the churches have been called to wade through the muddy waters of dissension and affliction; which, as a consequence, follows coldness and indifference to the cause of religion and vital piety. These afflictions we regard as the chastening rod of our Heavenly Father, and they should excite in all our churches a desire for the spirit of vital godliness, and unremitting endeavors to sustain among them such means of grace as secret, family, and social prayer, and conference and covenant meetings, whilst the monthly concert for missions would be an additional auxiliary, serving, on the one hand, to banish from us the spirit of the world, and on the other to advance the Redeemer's kingdom in the earth.

But we turn with delight from the sorrows to the joys of our beloved Zion. Following the night comes the morning. The songs of rejoicing and praise, as they arise from many of the churches of our Association, fall upon our ears, filling our hearts with gratitude to God, and animating our souls with courage. Many of the churches have enjoyed the unmistakable tokens of divine favor, which always follow increased faithfulness to their covenant obligations, uniting us to each other as members of one body, and to Christ the living head. Very generally, the churches enjoy peace and harmony; and we hope that an increased interest in the weekly prayer meetings, the Sabbath school, and the cause of missions, is manifesting itself among us. Several of the churches have enjoyed cheering seasons of revival. Sinners have been converted, and backsliders reclaimed.

The Committee would earnestly urge upon the churches the importance of sustaining the constant exercise of prayer, and the vigorous support of the prayer meeting, the Sabbath school enterprise, and the monthly concert for missions. If these are properly sustained, then other departments and interests of the church will flourish; and when the next Association shall convene, we may have occasion to report still more encouraging tokens of divine favor and prosperity.

JOSHUA CLARKE, Chairman.

Report on Education.

The Committee on Education have given to the subject referred to them such attention as the circumstances would allow. They are gratified to find evidence that the literary institutions with which we are most intimately connected, have during the past year enjoyed an amount of patronage equal to that of any former year. DeRuyter Institute has recently adopted a plan (the particulars of which may be learned through our denominational paper,) the effect of which, it is hoped, will be to remove some dissatisfaction which now exists among the early contributors for the erection of the Institute, and also to increase the number of persons availing themselves of the advantages of the institution. Alfred Academy has had as many students as it could accommodate, and the completion of a building now in progress of erection for a chapel, lecture-rooms, &c., will greatly add to its facilities, and doubtless to the number of its students. In regard to the other institutions in which we are specially interested, the information of the Committee is not as definite and full as they could desire, but so far as it goes it is to prove a growing interest in the subject of education.

But while the Committee rejoice in the evidences of progress in intellectual culture, they are sorry to have occasion to say, that they do not discover that interest which is desirable in the subject of education for the ministry, or that anxiety which is desirable on the part of those who are seeking an education, to make their education contribute to the upbuilding of the churches. On the contrary, it is feared, that the zeal of individuals and churches in this cause has declined within the past few years—a circumstance which is attributed, in part, to the want of success in the plans to promote ministerial education, and in part to the want of encouragement held out to young men by the churches. In view of this, the Committee would urge upon the churches the duty of prayer to God, that he would incline those who are cultivating their minds to devote their energies to religious purposes, and also the duty devolving upon the several churches to do what they can to encourage those who express a disposition to engage in the work of the ministry.

W. B. MAXSON, Chairman.

Report on Publications.

The Committee on Publications would suggest, that our denominational publications should be cherished by our churches, as a means of deepening and extending the interest in those truths which we hold dear.

The Seventh-day Baptist Memorial, our quarterly publication, is a work involving great labor, collecting and preserving many historical facts and incidents, which would, except for such patient and persevering labor, have been soon lost to us. Much credit is due to the brethren who have taken the work in hand, for preserving from oblivion these historical collections; and the Committee would recommend the work to every Seventh-day Baptist family as a valuable religious publication.

The Sabbath Recorder and *The Sabbath School Visitor* have heretofore been fully commended; and we entreat our brethren to remember, that the continuance and usefulness of these works depend on their readiness to sustain them.

The volume of *Tracts on the Sabbath*, recently published by the American Sabbath Tract Society, is also commended to the families of this Association, as affording a ready and satisfactory answer to nearly every question that arises on the subject of the Sabbath; and in the libraries of Sabbath-keeping families, it must be invaluable.

J. MAXSON, Chairman.

Corresponding Letter.

The Members of the Central Association to their sister Associations, greeting:—

Our Association assembled as appointed with the first church in Verona. We are grateful for the presence of delegates from the Eastern and Western Associations; and we have reciprocated your fraternal fellowship in this matter by appointing brother Russell G. Burdick our delegate to the Eastern Association, and brother Joshua Clarke to the Western Association.

In regard to our state, we point you to the statistics and the reports contained in our minutes. Death has been doing his work among us, as you will see, and in some case exclusions are reported. These are facts which call for humiliation on our part, and admonish us solemnly to inquire, How shall the vacancies be filled, and what responsibility rests on us individually in relation thereto? We are not without trials in our Association, and we ask for your sympathy and prayers, that the Lord will lead us into liberty and perfect union. We hope that with us you will rejoice as well as weep; for while we have been afflicted, we have been blessed, and God has cheered us by giving us converts to his love. Brethren, let us pray that we may so appreciate the favors of God, that he will multiply the seed sown, and hasten the time when we shall not be a small, obscure people, but, as God's witnesses, our testimony shall be universally received, and the triumphs of his truth become complete. JAMES R. IRISH, Committee.

DERUYTER INSTITUTE—CIRCULAR.

The Trustees of DeRuyter Institute, to the original stockholders, and to the friends and patrons of the school generally:—

DEAR FRIENDS,—In accepting an appointment under the re-charter of DeRuyter Institute, the Trustees felt that they were assuming a sacred trust. They were conscious that the Institute had been redeemed under the impression that the interests of the denomination demanded it, and that there was no similar school in America that could *properly* be called a *Seventh-day Baptist school.* With such convictions, they have endeavored so to conduct the school as to subserve the public interest, and especially the educational wants of the denomination, and at the same time that it should be a faithful witness for God and his truth, without pandering to popular sentiment so as to sanction or indorse a disregard of the Divine Law.

They have, however, been embarrassed in their work, by prejudices occasioned by disappointed expectations on the part of the *original* stockholders and contributors to the fund for the erection of the Institute. Unhappily for all concerned, the impression was prevalent that the stock would yield a liberal income, and many were induced to subscribe by the hope of available revenue; and having failed in this, they naturally lost their sympathy for the school; and when the sheriff sale cut them off from all pecuniary interest in the property, it is not to be wondered at that prejudices should arise. It should have been understood from the beginning, that public schools are aided by State funds for the public good, and not for private emolument; and that trustees can neither receive for individual interest, nor impart to stockholders, any dividends from the income of such schools; and that schools not sharing in such aid will be unlikely to compete with others so as to have a surplus revenue. The appropriate object of a Denominational School can as well be attained by the present organization, if understood and acquiesced in, as by a stock company. It is now separated from private interest and private control, only as it is guarded by a bond and mortgage, against being conducted by any other than Seventh-day Baptist Trustees and Teachers; and in case of a failure, falls back into the hands of the redemption contributors.

Though all legal claim was lost to the original contributors by the sheriff sale, the Trustees have felt it duty to do what they can, without endangering the finances of the Institute, to remunerate such contributors. But as they have no means of doing so, other than the tuition fees, and as they cannot have this while they retain their prejudices and withhold their pupils, the Trustees can only say, "Such as we have we give unto you." They therefore hereby proffer to each of the original stockholders and contributors who live ten miles or more from the Institute, and who

PAID twenty-five dollars or more, a scholarship for five years from the first of July next, entitling the holder to the instruction of one student at a time, in all regular classes of the school, free of charge for every thing not reckoned as "extras" in the published circular of 1851; and to every such person who paid one hundred dollars or more, two such scholarships for five years or one for fifteen years; and to all such contributors, living within ten miles, similar scholarships for one half the usual prices of tuition; and to all the minor heirs of such contributors, similiar scholarships during good behavior. They also proffer to holders of the bond and mortgage similar scholarships for twenty-five years for each full share of the bond and mortgage, or one of ten years for a half share, do date from the time of their acceptance of the same, and to diminish the amount of their claim in proportion to the time, and the bond and mortgage to be null when the conditions of the scholarship have been fulfilled, otherwise to be of full force. They thus proffer what would cost another, for the $25 dollar subscription, $75,; and to each holder of a share in the mortgage, what would cost $375. Computing nothing for interest, they may thus avail themselves of three times the original investment, and at the same time aid in sustaining a school where God's law is not rendered void by authority.

We send this proffer abroad, hoping that those who have felt themselves wronged in their disappointment, will at once avail themselves of the opportunity of realizing what they originally anticipated, and forward to the Trustees the evidence of their payment; and if they have no scholars of their own, they may perhaps do the same amount of good by furnishing facilities for some worthy youth who would else be deprived of all such instruction.

All communications should be addressed POST PAID to the Trustees of DeRuyter Institute, DeRuyter, Madison Co., N. Y. It is desirable that they should be forwarded as early as the commencement of the next term, viz., the last Wednesday of August, (25th.)

Done by order and in behalf of the Trustees of DeRuyter Institute. JAS. R. IRISH, Pres.
S. S. CLARKE, Sec.

DERUYTER, June 6, 1852.

BRITISH CORRESPONDENCE.

Sunday Observance—The Scotch Church Assemblies.

GLASGOW, May 28, 1852.

In Paris, "on *Sunday* week, the Minister of War gave a grand farewell breakfast to the Arab Chiefs, and to a large number of generals and other officers who have served in Algeria." Such is one of the French Government's modes of Sunday sanctification. One week later, however, and we have the announcement of the Lyons journals, that the Prefect of the Rhone on *Sunday* last observed workmen engaged on the repair of the road of Charpeunes, and he has given orders that, conformably to the ministerial circulars, the works shall be suspended on *Sundays and fete days.* It is even said that Government intends to issue a decree against all labor, and to compel tradesmen to close their shops "on Sundays and *religious fete days.*" Those by whom the President is induced to take these steps claim the same authority for the setting apart their fete days as for their enjoining the sanctification, and we see no reason to doubt that in France at present both will stand or fall together.

In this country a prize of £25 having been offered for the best Sunday *poem*, it has been awarded to a student of divinity. The General Assemblies, both of the Established Church of Scotland and of the Free Church, have this week been sitting in Edinburgh. In the Free Assembly, the Report of the Sunday Observance Committee intimated that little or nothing had been done in a concerted way, on this subject, since last Assembly a year ago. They complain of the state of the Post-Office, and of the countenance which private parties and public companies take in the same direction from the example so set. The Report, (which was approved of,) proposed the continuance of the Committee, without having any special action proposed. From a hint in the *Times*, the Scottish *Guardian*, one of the Free Church newspapers, dreads that the reconstruction of the Crystal Palace is to prove a fruitful source of Sunday desecration. The London *Christian* regards this as "inevitable." We think this anticipation well founded. When Government declined allowing it to remain on its old site, a party was authorized to offer for it £70,000, the sum at which by contract the Government could have claimed its retention. The principals in this offer, it now appears, were Directors of the London and Brighton Railway, who contemplate converting the Palace into a feeder of their funds. A park of 150 acres has been purchased at their Sydenham station, in the center of which the building (to the extent of 18 acres, is to be placed. The Park itself is to be planted with specimens of every tree which can be grown out of doors in England. The Palace itself is to be formed into a winter garden and museum of science and art. It is to be filled with choice plants and flowers, with statuary, machinery in operation, and specimens of manufactures; geological and mineralogical curiosities, sculptures and casts of the most celebrated works of antiquity. And as a branch of the Railway is to be run into it, and frequent trains at low fares to tempt the myriads of the metropolis to frequent it—we do anticipate that the result will be the most conspicuous display of what Sunday feeling even in this country is, when allowed freely to adopt its own form of expression.

In the Established Assembly, one minister has been deposed for lewdness and indecency toward women; and in the Free Assembly, another minister has been suspended, *sine die*, for undue use in the pulpit of other men's sermons, for appropriating to his own use church moneys, and for falsehood and prevarication arising out of these offenses. Both Assemblies have been discussing the subject of Education—the Establishment eager to have the sole control of its management; the Free Church, that it may obtain its own share of the management, and of the influence thereby acquired, proposing that it be divided among those believing the Bible and shorter catechism, and teaching accordingly. The question is of the greater interest at present, inasmuch as by Act of Parliament it is provided that the Parochial Schoolmasters' salary falls to be revised every 25 years, and this term expires next year.

J. A BEGG.

Proceedings in Congress last Week.

SECOND-DAY, JUNE 7.

The SENATE did but little, except to receive petitions, most of which were for the passage of the Homestead Bill.

In the HOUSE, the bill giving ten millions of acres to the States jointly, for the support of indigent insane persons, was debated, but not voted upon. The resolution offered some time ago to adjourn upon the 2d of August, was so amended as to read 16th of August, and then laid over. Territorial bills were taken up, and a resolution passed providing for the survey of the boundary between Texas and the Territories. A report, adverse to the abolition of a hospital tax on seamen's wages, was submitted. Some right-of-way bills, granting lands for Railroad purposes, were passed, and the House adjourned.

THIRD-DAY, JUNE 8.

In the SENATE, a flood of petitions in favor of the Homestead Bill came in. Mr. Sumner gave notice of proposed reductions in ocean postage. The Senate then went into executive session upon the Indian Treaties of Minnesota.

In the HOUSE, there was a long struggle between California and New York as to the proposed branch mints. Nothing resulted, except waste of time.

FOURTH-DAY, JUNE 9.

In the SENATE, but little worthy of note was done. The House bill for the relief of William S. Payne, was taken up and passed, also the House joint resolution, changing the name of St. Peters, to Minnesota River. There was some talk about the war steamer for harbor defense, now building by Mr. Stevens, but no result. Executive session closed the day.

In the HOUSE, very little was effected. Messrs. Morehead and Orr made political speeches, and the House adjourned.

FIFTH-DAY, JUNE 10.

In the SENATE, a large number of petitions and resolutions were presented. A resolution directing an inquiry as to the expediency of purchasing Catlin's collection of Indian Scenes, Portraits, &c., was taken up, and after considerable talk was laid on the table. Two or three resolutions of inquiry were passed, and the Senate went into executive session.

The HOUSE spent some time, to no purpose in discussing the bill granting right of way and donations of land to Florida and Alabama, to aid in the construction of certain railroads in those States. Then it took up the Indian Appropriation Bill, upon which two political speeches were made, occupying the time till the hour of adjournment.

SIXTH-DAY, JUNE 11.

In the SENATE, Robert M. Charlton, the new Senator from Georgia, appeared and was qualified. The Naval Pension bill was passed; also, the Invalid Pension bill. Several amendments were adopted to the bill giving farther remedies to patentees, but the bill itself was postponed. A bill was introduced, and ordered engrossed, changing the name of the Steamboat Brilliant to that of Mary Hunt, because she had been unlucky, and sailors would not go in her. Adjourned to Second-day.

In the HOUSE, the only subject discussed was that of public lands. Mr. Stevens, of Penn., made a speech against donations of public lands to the States for Railroad or other purposes. Mr. Rantoul, of Mass, also made some remarks; and the House adjourned without *doing* any thing.

SABBATHDAY, JUNE 12.

The HOUSE spent the morning hour on a bill granting lands to Florida for railroad purposes. Afterward it took up the Indian Appropriation Bill, upon which two political speeches were made.

California News.

The U. S. Mail steamer Illinois, with the California Mails to 11th May, five hundred and twenty-five passengers, and $1,500,000 in gold dust, arrived in New York last Sunday. The following summary of news we copy from the N. Y. *Times*:—

The sad accounts of Indian slaughter, received a few days since, are confirmed; but the forebodings of a fierce and bloody Indian war, as a consequence, have not yet been realized. The savages generally were quiet—as well they might be when white men had evinced such superiority in deeds of brutality and outrage.

The excitement relative to the Chinese population was on the increase. All through the mining regions meetings had been held, at which resolutions were passed ordering the immediate departure of the Celestials, and providing for the enforcement of the mandate. Going a little further, some of the meetings denied the rights of foreigners, of any nation, to participate in the profits of mining, and resolved an extension of the "notice to quit" to them also. Several collisions had occurred between the Chinamen and other miners, but without serious results. Influential Chinamen at San Francisco have sent out circulars to their countrymen at home, informing them of the hostility recently excited against their immigration, and advising them in consequence not to add to the number of those who are to be excluded from El Dorado.

The mining intelligence is good. Operations in quartz, especially, were being attended with great success. The difficulties with new machinery, and the failures of parties of experimentalists, which for a time dampened public confidence in the success of quartz mining, have all been overcome, and the universal testimony is, that the lasting wealth of California lies imbedded in her mountains of quartz. The yield from this source is constantly increasing; and while we have accounts of $140 per ton of rock, as the product of some of the veins, we have no evidences of dissatisfaction with the results of any of the numerous companies now in operation.

European News.

One week later news from Europe has been received, of which the following is the substance.

In Parliament, the Maynooth Endowme[illegible] Grant has been once more debated and [illegible]journed.

A Committee of the Commons has been [illegible]pointed to inquire into the causes of the frequent explosions in coal mines.

The Telegraph is now open between Galway and Dublin. A sub-marine line is to be laid down between Holyhead and Howth.

The Galway *Packet* says there is no truth in the statements that the Potato disease has re-appeared in Ireland.

Kossuth's mother and family had arrived in London, and were about to take passage to America.

The new Crystal Palace project was exciting the greatest interest. The building will be immensely improved in appearance, and greatly enlarged. The whole of the capital required, $2,500,000, had been subscribed, there being applications from the public for 200,000 shares, although only 100,000 could be issued.

A company, with a capital of £500,000 sterling, or $2,500,000, has just been started in London, entitled "The London and New York Screw Steamship Company," the object of which is to establish a line of British steamers (screw propellers) between the Thames and New York, touching at Cork, at the latter port securing the conveyance of Irish passengers and freight. These ships will prove formidable competitors to the American liners. It is thought that they will also call at Southampton. The parties connected with this extensive project are of a highly influential character.

Murray, the Englishman, sentenced to death by the Roman authorities, was confined in the Castle of Spoleto. His punishment would probably be commuted.

The South of Germany journals contain lamentable accounts of the famine in many districts. The Presidency of Ober Franklin suffers most, the weaving and other branches of employment being completely at a stand, whilst the price of provisions was enormous.

The British troops had taken Rangoon and Matabran, and captured 100 pieces of cannon. The British lost 150 men.

The Whaleship George Howland.

Letters received in New Bedford, from Capt. Samuel H. Cromwell, of the whaleship George Howland, of that port, confirm the accounts of the capture of the ship by pirates at Charles Island, as previously stated in the letter from Mr. Peacock, who, it will be recollected, effected his escape by secreting himself on board the ship, while Capt. Cromwell and a portion of the crew were retained upon the island. Capt. C. adds:—

"We were left under a guard at the hut until the return of our captors from the ship, about two hours. A consultation was then held on the outside of the building, respecting the manner in which we were to be disposed of. It was evident from their conversation that their original intention had been to murder us, and, indeed, one plan had been to dig a hole in the sand large enough to hold twenty-five bodies, and to bury us all together; but, thanks to an all-wise and overruling Providence, our lives were spared. After about an hour, spent in the most horrible uncertainty, we were somewhat relieved by the arrival of the Governor, who called aside the principal person of the gang, and had a short conversation with him. After this our bands were cut and we were set at liberty on a desert island.

"The Governor, Don Martin, and his man servant, were left with us, and were the only persons besides ourselves on the island. The robbers left us about fifteen pounds of bread and one gallon of molasses; they took from the Governor the greater part of his furniture and clothing.

"We were kindly received by the Governor at his house, and resided there while we were on the island. Here our food consisted almost entirely of meat, and frequently we had nothing but a piece of beef roasted on the coals. We were obliged to hunt the wild cattle for our food, and as we could only take them at night, and had no fire arms, the pursuit was very difficult and sometimes dangerous. We were nearly destitute of clothing too, being only provided with one suit of working dress.

"After about three weeks, passed in the most agonizing suspense, a sail was discovered approaching the island. It proved to be the ship Congaree, Capt. Maloy, who kindly administered to our wants, receiving us on board his ship, and supplying us with every comfort, who brought us in safety to Tombez, where the commander of the U. S. ship Portsmouth received us on board, and brought us to Guayaquil, where we found the ship Geo. Howland at anchor."

In another letter, dated at Guayaquil, May 2, Captain Cromwell states that they were confined at the island twenty-three days, and were subsequently twenty-four days in making the passage to Tombez, and six days thence in regaining the ship at Guayaquil. The ship had been stripped of all her whaling gear, tools, &c., all but two of her boats, and a large quantity of goods and provisions; and 16 of the crew had not been heard from. It was therefore impossible to continue the voyage, nor could she leave the port until after the liquidation of the claim by the officers of the Swedish frigate Eugenia, for salvage. Capt. Cromwell proposed to remain at Guayaquil, awaiting orders from her owners, which it will be recollected were dispatched hence by Capt. Benj. Clark, immediately after the reception of the intelligence of the arrival of the vessel at Guayaquil.

REVIVAL IN THE SECOND CHURCH OF ALFRED.—God in his great mercy has of late poured out his Spirit upon our Church, and upon many of the dear youth of our place. Twenty-three have joined the Church by baptism, and others are expected to go forward soon. May God continue to be with us.

J. KENYON.

SAILING OF MISSIONARIES.—Rev. Mr. Crane and wife, of Western New York, embarked at Boston for Smyrna on Second-day, May 31, in the bark Sultana, to join the Nestorian Mission.

HOSEA BALLOU DEAD.—Rev. Hosea Ballou, the oldest and best-known preacher of the Universalist faith in the United States, died at Boston June 7, after an illness of a week, [illegible] year, having been an active mis[illegible]cher for more than sixty years. [illegible]ode Island family, but born in [illegible]shire Co., N. H., on the 30th [illegible]71. His father was the Baptist clergyman in that town, and the son joined the Baptist Church there in his nineteenth year. He soon after became a Universalist, was excluded from the Baptist Church, and began to preach in the fall of 1791. He was first settled in Dana, Mass., then in Barnard, Vt., then in Portsmouth, N. H., then in Salem, Mass., whence he removed in 1817 to Boston, and became pastor of the School-st. Church, to which he has ministered for thirty-five years. On account of his age and infirmities, a colleague was settled by the Society several years since, leaving him most of his time at liberty to travel and preach, as he did up to a very few months ago. During the late anniversary week in Boston, he was repeatedly a speaker in the meetings of his denomination.

SIR JOHN FRANKLIN.—The following is an extract from a letter dated Hong Kong, March 28: "There have been no less than thirty-seven whalers from the Artic seas. It may interest you to know, that they almost all believe that Sir John Franklin is safe, and that he has got through the ice barrier into inner waters, where he will not be reached until a mild season arrives, which they say the present will be. Most of them have now departed. They say Franklin will not suffer for want of food. They give strange accounts of the Esquimaux vibrating from the Asiatic to the American continent and back again, carrying their boats, made of skins and whalebone, over the ice, and launching them when they meet with open water. They all confirm the fact that the whales found in Behring's Straits and in Baffin's Bay are the same species, proving the existence of a passage; for a whale of the Arctic species, they say, has never been seen to the south of 22 deg. of latitude, so that they cannot have doubled either of the Capes, (of Good Hope or Cape Horn,) and the whale is under the necessity of making his presence known by coming to the surface to blow.

A SWEE[illegible]G FIRE.—We learn by the Keesville *Gaze[illegible]*, that the village of Franklin Falls, some 20 m[illegible]s west from Keesville, a lumbering estab[illegible]ent owned by James B. Dickinson, was[illegible]troyed by fire on Saturday last. Some twe[illegible] buildings, saw mills, a store and a large quantity of lumber were destroyed. The loss is estimated at $30,000—insurance $3,600. The fire was running in the drouth-stricken fields and forests, and a powerful wind brought a wave of fire with the speed of a race horse through the dry woods on the hills above the village, with such fury and magnitnde, that a mass of flame seemed to extend itself fifty or sixty rods in length, setting the whole village on fire at once, compelling the inhabitants to run for their lives, and leave all their goods and provisions to be destroyed in an hour.

TERRIBLE CALAMITY.—Four children of Thom. Finney, in Halifax, Lancaster county, took shelter under a tree during the severe storm on Thursday June 10. The tree was struck by lightning, and two of the children were instantly killed; Samuel Jackson Finney, 19 years, and James Stewart Finney, 11 years. The other two children were considerable injured, but it is believed both will recover. This storm was one of the severest which has been experienced in this vicinity for many years. Its effects were felt in all the surrounding counties, in the destruction of buildings and crops, and four deaths by lightning occurred during its brief continuance.

CAMPA[illegible] TRIBUNE.—The publishers of the *New[illegible] Triubne* proffer copies of their Weekly [illegible]n from June 17th, (when the Whig c[illegible]tes for President and Vice-President [illegible]ll be nominated at Baltimore,) to Nov. 25th [illegible]nsuing, (when they hope to announce the[illegible]election,) on the following terms:

1 copy for the term (22 weeks)	$0 75
5 copies to one address	2 50
11 copies do do	5 00
23 copies do do	10 00

Payment in all cases to accompany the order.

KILLED, on the 9th inst., at the marl beds in Salem Co., N. J., Mr. Otto Mires, a German, in the employ of Mr. Humel. He was laying a trunk in a narrow chasm some twenty feet below the surface, when the earth caved in upon him. J. C. W.

SUMMARY.

Thousands of fresh-water fish have been poisoned in the river Colne, at Colchester, Eng., an immense tank of gas-tar having been emptied into the river from the premises of the old gas-works. A great number of persons busily engaged themselves in capturing fish of several pounds in weight, which were floating intoxicated upon the water, and many were the singular expedients resorted to for that purpose. After feasting themselves to their heart's content upon the carcases of the finny delicacies, the gas-tar produced an effect upon those who partook of them similar to that it had upon the fish.

The most enormous profits have been realized by the assignees of Woodworth's planing-machine during the twenty-four years the patent has existed. It is stated that James G. Wilson has received, in sales, assignments, and tariffs, $2,131,752. John Gibson, of Albany, has received nearly as large a sum. Charles Gould, of Albany, has also received a very large sum. Gibson, it is further stated, is in the receipt of $1 for every thousand feet planed in one hundred mills, each of which turn off 10,000 feet each day.

The vessel dispatched by Mr. P. T. Barnum to secure, on the coast of Africa, a variety of wild beasts, birds, etc., for his Museum here, has been very successful, and has obtained for him a great number of very valuable curi[illegible]. An ostrich of great size is now on[illegible] here across the ocean. A whole[illegible]akes of singular kinds, ourang outang[illegible]eys, etc., also accompany it. The co[illegible]n is daily expected.

On Wednesday afternoon a fire broke out in the shed used for storing wood on the Fitchburg Railroad in Charlestown, near the Bridge. The fire communicated to the engine house, which was injured to the amount of $700 or $800. Some 200 cords of wood were destroyed. The property was all insured.

The following prices were obtained for paintings belonging to D. Huntington, Esq., of New York, by the auction at his residence, conducted by Messrs. Leeds & Co: A small landscape by Durand, $325; "The Tribute Money," by Huntington, $350; "The Cross in the Wilderness," by T. Cole, $410; "White Plume," by Huntington, $185; "Velvet Hat," by the same, $150; "Lake Scene," by the same, $155. Also, several others, by various artists, from $25 up to $100. Line engravings brought from $10 to $35 each.

The St. John, N. B., papers of June 12, contain the particulars of a melancholy diaster which happened on Tuesday June 8, in the Bay of Fundy. As Rev. Edward D. Very, (pastor of the Baptist Church in the parish of Portland,) Prof. Chipman, and four students, named Rand, Phalen, Grant, and King, belonging to Acadia College, were proceeding in a boat to Cape Blomidon, (near Windsor, Nova Scotia,) a gale upset the boat, and all were drowned. One of the two boatmen also perished.

There is no doubt that the Cholera has appeared in the West, mainly along the course of the Mississippi. In Cincinnati seven or eight deaths have occurred, and there were 36 Cholera deaths in New Orleans during the week ending the 22d May. In La Salle, 60 deaths are reported, mostly among the laborers upon the Railroad. It has not yet assumed the form of a malignant epidemic, and we trust soon to hear of its disappearance.

A new method of making yeast is to take a large teacupful of split and dried peas, put them in a pint of boiling water, cover them closely to exclude the air, and place them by the side of the fire for twenty-four hours, when it should have a fine froth on the top. A table-spoonful of the liquid will raise one pound of flour.

The annual commencement of Brown University will occur on the 14th of July. On Tuesday, the 13th, at 11 A. M., Rev. G. W. Bethune, D. D., of Brooklyn, N. Y., will deliver the oration before the Rhode Island Alpha of the Phi Beta Kappa Society. The annual address before the Society of Missionary Inquiry will be delivered on Tuesday evening by Rev. Dr. Kirk, of Boston.

By order of the Postmaster-General, the United States Mail Steamers, with the great California and Oregon Mails, are to be dispatched on the 5th and 20th of each month, direct for Aspinwall, instead of the 9th and 24th, as heretofore. When these dates occur on Sunday, the sailing to be postponed until the following Monday.

An escaped convict, named Mulloy, from Charlestown State Prison, was seen, Saturday, on Long Wharf, Boston. Chase was given by the officers, when he jumped into the water, and took refuge under the dock, where he remained for three hours, refusing to surrender. He was finally shot and wounded, when he was retaken.

A dispatch received at the Pennsylvania Railroad office, says that three brothers have been arrested near Beatty's Station, 40 miles from Pittsburgh, for mail robberies to the extent of $15,000, in drafts, which were found upon them. The mails of the 4th and 9th inst., are both reported to have been robbed.

The *Chicago Journal* states that Mr. McCormick has sent out five hundred and eighty-one Reapers and Mowing machines from that city, the present season. One was sent to Germany, one to Alabama, one hundred to "the Jerseys," and one to El-Dorado.

Thomas Francis Meagher has peremptorily *declined* the grand ovation with which New York City, through her Municipal Authorities and her Civic Societies, has been anxious to attest her sympathy with his patriotic aspirations, efforts, sacrifices and sufferings.

Of $6,300 acknowledged by the Treasurer of the A. H. M. S., in the June number of the *Home Missionary*, more than one half was contributed by Massachusetts; and of the receipts of the past year by the parent board, more than one quarter were from the same source.

A duel was fought, on the 2d inst., at Fort Wells, Florida, between Col. Grouard and Major Jones, of Hopkins. They fought with bowie knives, Major Jones was killed. Subsequently, Col. Grouard went to St. Augustine and surrendered himself to the officers of justice.

On Friday evening, May 21, the bark Fairmount, Philadelphia, off the Florida Coast, was run into and sunk by another ship. All of her crew and passengers, (over a dozen in number,) are said to have been lost.

The Mineral Point (Wisconsin) *Tribune* of the 6th ult. says considerable excitement has been manifested in that village by the discovery of some small pieces of gold, valued at from two to five dollars each, and a lead of the same material.

The ship Helena, Capt. Cave, sailed from N. Y. May 9, for Port Philip, with 122 passengers for the gold-diggings of Australia. She is the first passenger vessel which has left the United States for the gold regions of Australia.

The Western papers speak in glowing terms of the prospect of a great wheat harvest next fall, and the papers in the rural districts of our own State concur in the opinion that the crop this year will be as large as was ever known before.

The Licking County Branch of the State Bank of Ohio failed Wednesday, June 2. The stock is considered sunk, and claims not already secured, are considered lost. The circulation, it is thought, will be redeemed.

Canker worms are infesting the plum trees in the neighborhood of Salem, Mass., to a great extent, while the apple trees, which have heretofore suffered msst from them, are but little molested.

The friends of home missions in New Hampshire, besides contributing more than $4,700 to aid the feeble churches in the State, have raised $3,403 the past year for the cause of home missions at the West.

The Free Soil National Convention, to nominate candidates for President and Vice President, will be held at Cleveland on the first Wednesday in August.

The Syracuse salt makers have agreed to establish the fixed price of fine salt at one dollar per barrel, and to admit of no change. It has generally varied from 75 cents to $1.50.

Five hundred ripe watermelons and 21,000 pine apples arrived at N. Y. June 10 from Elethura.

New York Market—June 14, 1852.

Ashes—Pots $4 75 a 4 81; Pearls 5 75 a 5 87.

Flour and Meal—Flour, 4 12 for State, 4 18 a 4 25 for good Ohio and favorite State, 4 31 for fancy Michigan and Indiana. Rye Flour 3 18. Corn Meal 3 12 a 3 18 for Jersey.

Grain—Wheat, 1 02 for prime white Michigan, 1 12 a 1 15 for Genesee. Rye 76c. Oats 43 a 44c. for State. Corn, 61 a 62c. for mixed Western, 63c. for round yellow.

Provisions—Pork, 16 25 for prime, 18 00 for mess. Beef, 6 50 a 7 75 for prime, 10 75 a 14 00 for mess. Lard 10c. Butter 13 a 16c. for Ohio, 14 a 18c. for Western New York. Cheese 6 a 7½c.

Hops—43c. for Eastern and Western.

Hay—58 a 62c. per 100 lbs.

Lime—80 a 82c. for common, 1 40 for lump.

Seeds—Clover is nominally 6½ a 7c. Timothy 13 00 a 15 00.

Tallow—In good demand at 8½ a 9c.

MARRIED,

In Alfred, N. Y., May 30th, 1852, by H. G. Witter, Esq., Mr. LEVY E. WHITE, of Hebron, Potter Co., Pa., to Miss NANCY J. GREENE, of Alfred.

DIED,

At DeRuyter, N. Y., May 9th, ANNA BURDICK, widow of the late William Burdick, aged 75 years. A mother in Israel, she fell asleep in Jesus, and was gathered to her rest as a shock of corn in its season.

On the 23d of May, POLLY ANN NYE, wife of S. Rensselaer Nye, aged 33 years. She died in the triumphs of faith, leaving a husband and five children, with numerous kindred, to mourn their great loss.

June 6th, after many years of intense suffering, THOMPSON BURDICK, aged 80 years. He had long trusted in the hope that death would not only release him from the pains of the present life, but would introduce him to realms where sighing and sorrow should be no more.

In Stark Co., Illinois, May 20, 1852, of consumption, ANNA BROWN, youngest daughter of Henry S. and Ruth D. Brown, aged two years and seven months.

LETTERS.

Ephraim Maxson, C. A. Osgood, S. Davison, J. R. Irish, J. B. Wells, J. A. Randall, B. D. Dealing, Benj. F. Clarke, Thomas R. Greene, E. D. Randolph, T. Stillman, Barton Whitford, J. Barrett, H. G. Witter, P. B. Carpenter, Wm. M. Jones, Jepthah F. Randolph, Leonard Woolworth, Henry B. Steadman, Charles M. Lewis.

RECEIPTS.

FOR THE SABBATH RECORDER:

J. W. Green, Verona Mills,	$2 00 to vol.	8	No. 52
Albert Babcock "	2 00	8	52
Calista Jones "	2 00	8	52
Celeb Green "	2 00	9	52
Martin Wilcox "	2 00	9	52
Henry Crandall, DeRuyter	2 00	8	52
Joseph L. Burdick "	2 00	8	52
D. C. Richmond "	2 00	8	52
Horace W. Burdick "	1 25	8	52
Russell G. Burdick "	1 00	8	52
Betsey Crumb, "	2 00	9	52
Elias Frink, Sackett's Harbor	4 00	9	52
Judith Clarke "	4 00	9	52
Enoch Barnes "	2 00	9	52
S. L. Babcock, Adams Center	2 00	9	52
E. W. Whitford "	2 00	9	52
Harvey Maxson "	3 00	9	26
Isaac Wright "	2 00	8	52
Horace Green "	2 00	8	52
Benj. Maxson, Stowell's Corners	2 00	9	52
Elias Burdick, So. Richland	3 00	9	52
Wm. J. Somes, East Rodman	2 00	8	52
Norman Palmer, McGrawville	4 00	8	52
Elihu Robinson, Watson	2 00	8	52
Joseph D. Williams "	6 00	8	52
Rebecca K. Platts, Leonardsville	2 00	9	30
Ethan Stillman, Brookfield	2 00	9	52
Joshua Clarke "	2 00	9	52
E. Maxson, W. Edmeston	1 00	9	52
Hannah Chapen, Plymouth, Wis.	2 00	9	52
Thos. R. Greene, Phenix, R. I.	2 00	9	52
Thos. P. Lanphear "	2 00	9	52
Edwin Johnson "	2 00	9	26
Nathan Babcock "	2 00	9	52
C. B. Cottrell "	2 00	9	52
W. Whitford "	2 00	9	52
Benj. Sweet "	2 00	9	52
I. E. Crandall "	2 00	9	52
B. F. Clarke, Hopkinton, R. I.	2 00	9	52
Lucy Greene, N. Stonington, Ct.	2 00	9	52
J. A. Randall, Pendleton Hill, Ct.	2 00	9	43
A. A. Burdick, Rockville, R. I.	2 00	9	40
Albert Wells "	2 00	8	52
B. K. Langworthy "	1 00	9	13
H. B. Steadman, New Shoreham	2 00	9	43
J. G. Colgrove, Wayne, Pa.	2 00	8	52
John D. Bee, White Oak, Va.	2 00	9	7
Fogg & Davis, Shiloh, N. J.	2 00	9	52
I. P. Taylor, Trivolia, Ill.	6 00	8	52
B. D. Dealing, Adams	2 00	8	52
Jer. Barrett, Cowlesville	2 00	9	52
P. Carpenter, N. Lebanon Spa	4 00	9	52
Wm. C. Millard, Scio	2 00	8	52

FOR THE SABBATH-SCHOOL VISITOR:

Alexander Campbell, Adams Center	$5 00
Norman Palmer, McGrawville	1 00
Oscar A. Babcock, Homer	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joshua Clarke, Brookfield	$1 00
Julia Williams "	1 00
Mary T. Davis, Shiloh, N. J.	1 00
Harris Lanphear, Rockville, R. I.	1 00

BENEDICT W. ROGERS, Treasurer.

Notice.

THE Executive Board of the American Sabbath Tract Society have employed Bro. E. P. Larkin to visit the churches in behalf of the Society. Bro. L. will act as agent for the Society's publications. It is hoped that every family will take this opportunity to procure for its library a bound volume of our Tracts on the Sabbath, and a copy of Carlow's Defense of the Sabbath.

The Western Association.

THE Seventh-day Baptist Western Association will hold its Sixteenth Annual Meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing Fifth-day, June 24th. N. V. Hull is appointed to preach the opening discourse; Leman Andrus, alternate.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st, New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M. White House at 3.15 (freight) and 5.40 and 8.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington, N. Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M. train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Miscellaneous.

"Note the Bright Hours Only."

A lesson in itself sublime,
A lesson worth enshrining,
Is this—"I take no heed of time,
Save when the sun is shining."
These motto-words a dial bore,
And wisdom never teaches
To human hearts a better lore
Than this short sentence teaches.
As life is sometimes bright and fair,
And sometimes dark and lonely,
Let us forget its pain and care,
And note its bright hours only.

The is no grove on earth's broad chart
But has some bird to cheer it;
So hope sings on, in every heart,
Although we may not hear it;
And if to-day the heavy wing
Of sorrow is oppressing,
Perchance to-morrows's sun will bring
The weary heart a blessing.
For life is sometimes bright and fair,
And sometimes dark and lonely;
Then let's forget its toil and care,
And note its bright hours only.

We bid the joyous moments haste,
And then forget their glitter—
We take the cup of life, and taste
No portion but the bitter;
But we should teach our hearts to deem
Its sweetest drops the strongest;
And pleasant hours should ever seem
To linger round us longest.
As life is sometimes bright and fair,
And sometimes dark and lonely,
Let us forget its toil and care,
And note its bright hours only.

Though darkest shadows of the night
Are just before the morning,
Then let us wait the coming light,
All boding phantoms scorning;
And while we're passing on the tide
Of Time's fast ebbing river,
Let's pluck the blossoms by its side,
And bless the gracious Giver.
As life is sometimes bright and fair,
And sometimes dark and lonely,
We should forget its pain and care,
And note its bright hours only.

Corn Culture—Premium Crops.

Large crops of corn are grown only on naturally fertile soils, or on those artificially enriched by the plentiful application of manures. "The very structure and size of the plants—their habits and rapid growth—would tell us such is the fact, if costly experience had not long since convinced all observing corn growers of this truth. Unless one's soil is really rich in organic as well as inorganic manures—in the elements of which to form the grain—to sustain the stalk in its wholeness, and enable it to elaborate and perfect its seed, disappointment must necessarily follow every attempt to grow large, or even comparatively profitable crops of corn." If this be true, and we believe every candid farmer will admit it, it is then the duty and interest of every one who desires to raise corn, to make the accumulation of manure a chief principle in his system of farming.

We have again and again referred our readers to the subject of making, saving, and applying manures, as the great means of drawing profitable returns from their farms in the shape of large crops—and we propose in our present article, to give the mode of preparation and culture pursued by those most successful in growing corn—condensing it from the statements of those who have taken premiums at our State and County Fairs on this crop.

In 1850, the State Ag. Society awarded the first premium to P. Crispel, Jr., of Ulster Co., on two acres of corn, yielding a fraction over one hundred bushels per acre, and affording a profit of $53,27 per acre. The condition of the soil on which this crop was raised, and the method of its cultivation, is given as follows: It was a meadow lot which had not been plowed since 1837, and been mowed every year since that time. It was manured with about fifteen loads of manure (from horse stable, and dry manure from the barn yard,) to the acre; the grass, which was mostly clover, (the Timothy having been taken out by the grub worm two years before,) was permitted to grow without being pastured until the 28th of May, when it was plowed in with the manure. The plowing was about eight inches deep, with a lapped furrow neatly turned over. It was harrowed down and marked for planting on the 29th, and planted on the 30th day of May. It was marked about two feet eight inches distant both ways; planted in hills. The corn came up in about five days after planting, and before cultivating, there was about two hundred bushels of leached ashes put on, sown broadcast over the land. The number of kernels dropped in each hill was three to four. When the corn was large enough to be seen through the rows, it was worked with a cultivator both ways, which cleared out the land without any hoeing, and when the corn got about a foot high it was plowed and then hoed and thinned out. The variety of corn planted was the small eight-rowed yellow—a little less than half a bushel planted on the two acres. This statement, with farther particulars, may be found by reference to page 142 of the Society's Transactions for 1850.

At the same time, the second premium was awarded to Robert Eels, of Oneida Co., on two acres which yielded 84 1-2 bushels per acre, and gave a profit of $30 79 per acre. His statement of soil and cultivation is substantially as follows:—The soil is a gravelly loam, in good condition; with a previous crop of hay for six successive years, without manure. The land was plowed early in April, soon after the frost was out, (and it froze up again after plowing;) it was plowed eight inches deep, twelve wide, furrows lapped. The land was harrowed and cultivated previous to planting, marked one way, three feet four inches apart, except three-fourths of an acre, which was furrowed with a plow, deep as possible without tearing up the turf. Hills two feet six inches apart, five to seven kernels to each hill, the number of stalks left, four. The corn was planted the 15th, 16th, and 17th of May, and appeared above ground in six days. The variety is the twelve and sixteen-rowed Dutton corn. There was eight loads of hog manure used on the three-fourths of an acre furrowed with the plow—put in the hills; no other manure used. Hoed twice, cultivated twice in each row, before hoeing.

Mr. E. M. Bradley, of East Bloomfield, Ontario Co., who took the second premium for farm management in 1850, has been very successful in raising corn, as in every thing else, so we will give a condensed statement of his method, which we find on pp. 193-4 of the Transactions for 1850. His crop is from seventy to one hundred bushels per acre. Corn is planted upon highly manured greensward, plowed six or eight inches deep, thoroughly harrowed, marked in straight lines, three feet apart each way. Five kernels are planted in each hill, care being taken that they are not all put together, but separated a few inches apart, and covered with nothing but mellow dirt, one and a half inches deep. The usual time of planting is about the 10th of May. When the corn first appears, a table-spoonful of common wood ashes is put upon each hill. When the corn is about two inches high, it is cultivated both ways of the field, and hoed, care being taken that the grass is perfectly cut up, and the dirt loosened about the stalks of corn. When the first hoeing is completed, a tea-spoonful of plaster is put upon each hill. In about two weeks from the first hoeing, and *before* it *needs* it, it is cultivated and hoed again. In two or three weeks more it is cultivated and hoed the third and last time, and plastered as after the first hoeing.

All these statements go to show the necessity of high manuring and thorough culture in the production of the corn crop. Our agricultural friends will see how premium crops are raised, and how profitable farming is carried on when, as in these cases, from $30 to $50 is realized as clear profit from a single acre. [Rural New Yorker.

Pope Pius Ninth.

A German letter from Rome speaks of the holy Father as very much broken down by his disappointed hopes and his grief at the ingratitude he has experienced, and says that he has subsided into a kind of sorrowful resignation to that which has occurred and to what must yet happen—withal he is becoming corpulent, and appears to have relinquished all further hopes of benefitting his country. Yet his old sweetness of character still reveals itself upon opportunity. He was lately making one of his visits to the *Hospital del Consolazione* in Rome, and as he entered the room in which the mattresses were mended and made, he stopped suddenly, and looking one of the workmen intently in the face for some time, exclaimed: "Why! that is my Simon Magus!" "Yes, holy Father," responded the man, "your poor Simon Magus." "Is your mother still living?" demanded the Pope. "Holy Father, she is dead." "And how do you prosper?" "Holiness, I have a wife and six children." The Pope drew two gold pieces from his purse, handed them to the workman, and blessed him as he passed on. It appeared that the Pope, when he was Don Giovanni Maria Mastai, had been the teacher of the man in some charitable institution, and being especially interested in him, had given him from some fancy, the *sobriquet* Simon Magus.

In the first year or two after his ascent to the papal throne, we remember well how his immense popularity was increased by his evident desire of diminishing as much as possible the distance between his subjects and himself In St. Peter's once, a woman pressed through the guards and was driven back; but the Pope, hearing the tumult and demanding an explanation, summoned the frightened woman to him, and asked her what she wanted. "Nothing, holy Father," said she, as she fell upon her knees, "but to offer you these flowers, in memory of my gratitude for my husband, released from prison by your mercey," The Pope took the flowers, raised the woman, gave her his blessing, and ordered the guard to conduct her safely from his presence. The flowers were placed upon the high altar under the dome, and they remained until they withered. But it appears that he does not always allow himself the opportunity of benevolence. Recently a young woman, who had a prayer to prefer for a lover, condemned to twenty years' imprisonment, ascertained that the Pope was in the habit of driving upon a certain road at a particular hour of the day, and, as usual, alighted for a short promenade. This was the instant she intended to throw herself at his feet and intercede for his clemency. But she found a guard stationed upon the road to prevent any passage, and crossing the fields to get beyond the papal cortege, she encountered the same difficulty. She then attempted to break in at the side of the cavalcade, and was told that the cavalry would ride over her if she advanced another step. [N. Y. Trib.

Liberia.

The African *Repository* for May presents in all its articles an aspect of Colonization unusually encouraging. The number opens with a succinct sketch of the history of Liberia from 1816, when a meeting was held at Washington to consider the expediency and practicability of ameliorating the condition of the free people of color in the United States, by providing a colonial retreat on this continent or in Africa. The next year Rev. Messrs. Mills and Burgess, under a commission from the Society, which was regularly formed 1st January, 1817, sailed to explore the western coast of Africa. The report of Mr. Burgess—Mr. Mills dying on the homeward voyage—being favorable to the project of a settlement, the Society was encouraged to proceed in its design; and in February, 1820, the first company under the auspices of the American Colonization Society left New York for Africa in the ship Elizabeth. It consisted of 86 colored emigrants, accompanied by three white men—Rev. Samuel Bacon, Mr. John P. Bankson, and Dr. Samuel Crozer. Proceeding by way of Sierra Leone to the Island of Sherbro—a very unhealthy situation—and deprived of comforts, all the white men died, with a quarter of the emigrants, within a few months.

After the fall of this vanguard in the invading army of benevolence, another company was sent out the next year; but they were not destined long to carry out their experiments in peace. On the arrival of Mr. Ashmun, hostilities were commenced against the little band by the native tribes. These were repulsed, and after an administration of nearly six years, the self-sacrificing and indefatigable Ashmun returned to his native country, worn out and broken down, to die almost immediately on landing. Since that period, the colony, with occasional checks and clouds, has gradually increased in prosperity. Rev. Lott Cary followed Mr. Ashmun in the administration of affairs. Dying soon after by an accidental explosion of gunpowder, he was succeeded by Dr. R. Randall, accompanied by Dr. Joseph Mechlin, Jr., as Physician and Surgeon. Dr. Randall lived but four short months, and Dr. Mechlin took his post. On his returning to the United States, Rev. J. B. Finney assumed the duties of the responsible station, whose successor was Rev. Ezekiel Skinner, M. D.

In 1834, the colony of "Maryland in Liberia" was commenced under the superintendence of Dr. James Hall. In the early part of the next year, a new settlement was commenced at Bassa Cove, under the auspices of the Pennsylvania Society. This was attacked by a native chief, who massacred about twenty of them, the rest escaping to St. John's River, opposite Edina, where there is now a flourishing commercial town. In 1836, the settlement of Marshall was commenced; but we cannot particularize further. We must hasten to say that in 1838, all these societies, except the Maryland, were consolidated under one government, to be called the Commonwealth of Liberia, of which Thomas Buchanan, Esq., was appointed Governor. To his [illegible] able services the Commonwealth [illegible] owed much, though they were [illegible] his death in about two years [illegible] administration forms an era in [illegible] ment.

We have now arrived at the epoch of the establishment of the Republic of Liberia by a Convention of Delegates assembled at Monrovia in July, 1847. They formed a Constitution, which was adopted with a Declaration of Independence. In October of that year, Gov. Roberts, who had presided over the colony ever since the death of Gov. Buchanan, was elected President for two years, and has been continued ever since in an office, which he has filled with much credit and ability.

Liberia is now an independent nation, not only by her own declaration, but by the acknowledgment of Great Britain, France, and Prussia. And she is constantly enlarging her dominions. The political jurisdiction of the Republic extends from the mouth of the Snebar River, on the north, to the northern boundary of "Maryland in Liberia"—a distance of about five hundred miles; which, with that Colony, makes an extent of territory on the seaboard of about six hundred miles, embracing a beautiful tract of country, covered with the verdure of a perpetual spring, and presenting an inviting field for commercial enterprise and agricultural industry.

The Persevering Wife.

In the town of ——, in the winter of 1842 and 43, quite a great work of the Lord was being carried on through the instrumentality of a few pious individuals, in a private house. We had the privilege of being present one evening, and are very sure it was the same evening the subject of this incident experienced religion. Toward the close of the meeting, its order was changed from prayer to that of speaking. One after another improved the time, both male and female. Very soon the subject of this narrative rose, with much feeling, and a heavenly countenance beaming with light, and said, "I thank God for a persevering wife," (who but the evening before met with a change, but had been some week or more very serious.) "Last Sabbath morning she rose early, soon comp[illegible]d all the necessary work of the family, a[illegible] much earlier than common was ready for [illegible]urch, and asked me if I would be kind en[illegible] to take her across the pond in the [illegible] (a large tide-water mill-pond, some two [illegible] farther around than across it,) for 'I purpose to go to the Methodist meeting to-day; it's quite a distance the nearest way I can go, it's very bad walking, looks very much like rain, and I wish to go early to have sufficient time to pick my way and reach there before it begins to storm,' stating all the most weighty objections herself, and answering them at the same time with a firm, persevering countenance. However, I objected to her request notwithstanding.

"Well," she replied, "then I must go around the pond," and started.

"Here! if you will go, come, get into the boat."

She returned, took a seat, I rowed with a great degree of irritation of feelings, but in profound silence; we reached the other side, and found the tide had flowed on the meadows so much more than usually that it was impossible to reach the dry land by several rods. I inquired, with some considerable spirit, "What are you going to do now?"

"Why, I suppose I shall have to wade, if there is no other way to get on shore."

I began to turn the boat toward home again. "Stop! if you can't get any nearer the shore, let me get out."

"What! into the water? you will get your death of cold."

"Well, then, you carry me to the shore; you have boots on, you will [illegible]et your feet."

"I don't believe I shall try it[illegible]"

"Well, stop then, and land me [illegible]near dry land as you can, and I will get out some way. If you take me home I sha[illegible]have to go around."

"Then you are bent on going?"

"Yes, if I can possibly get there."

I found it was of no use. I turned the boat about in a rage, run it as far on the meadow as I could, jumped out into the water, caught her in my arms, and started for shore, saying, "I believe you would go to hell if you should get your head set." I set her on the shore and returned home. After my fit of passion had passed, I began to reflect, and the more I thought upon the scenes of the morning and my past life, the more uneasy and restless I felt. I made up my mind to go too in the afternoon or evening.

In the afternoon of that day I think he went; however, in the evening he and his wife were both forward for prayers, and were converted.

Many others have as much reason to thank God for persevering wives as this man, and many more would, doubtless, had their wives persevered in seeking their soul's salvation years ago. The above narrative we have briefly communicated in hopes it may encourage some others to persevere, pressing through all difficulties, trusting in the Lord. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." [Adv. and Jour.

Currants and Gooseberries.

Not one in a hundred understands the simple process of cultivating either currants or gooseberries, although it has been detailed in all the horticultural books with which the world abounds. Thousands of persons, with every appliance for success, are still content to live without a plentiful supply of these delicious, healthy, and cheap luxuries, merely because they have not thought of the matter. They have a few stinted bushes set in the grass, with three-fourths of the stock dead, and then wonder why they do not bear in abundance.

There is not a more beautiful shrub growing than the currant, properly [illegible]ated—and the same may be said of t[illegible]berry. Cultivators who pay any atten[illegible] subject, never allow the root to [illegible] one stock, or, as the English say, "[illegible] them stand on one leg"—thus forming a beautiful miniature tree.

To do this, you must take sprouts of last year's growth, and cut out all the eyes, or buds in the wood, leaving only two or three at the top; then push them about half the length of the cutting into mellow ground, where they will root, and run up a single stock, forming a beautiful symmetrical head. If you wish it higher, cut the eyes out again the second year. I have one six feet high. This places your fruit out of the way of hens, and prevents the gooseberry from mildewing, which often happens when the fruit lies on or [illegible] the ground, and is shaded by a super[illegible]dance of leaves and sprouts. It changes [illegible] unsightly bush, which cumbers and disfigures your garden, into an ornamental dwarf tree. The fruit is larger, and ripens better, and will last on the bushes, by growing in prefection, until late in the fall.

The mass of people suppose that the roots make out from the lower buds. It is not so; they start from between the bark and wood at the place where it is cut from the parent root. [Vermont Chronicle.

"I am One Hundred Years Old To-Day."

From the Burlington (N. J.) Gazette.

The attention of many of our citizens has doubtless been arrested by the appearance of an old colored man, who might be seen sitting in front of his residence, in East Union-st., upon mild clear days, respecftully raising his hat to those who might be passing by. His attenuated frame, his silvered head, his feeble movements, combine to prove that he is very aged; and yet comparatively few are aware that he is among the survivors of the gallant army who fought for the liberties of our country "in the days which tried men's souls."

On Monday last we stopped to speak to him, and asked him how old he was. He asked the day of the month, and, upon being told that it was the 24th of May, replied, with trembling lips, "I am very old—I am a hundred years old to-day."

His name is Oliver Cromwell, and he says that he was born at the Black Horse, (now Columbus,) in this county, in the family of John Hutchin. He enlisted in a company commanded by Capt. Lowery, attached to the 2d New Jersey Regiment, under the command of Col. Israel Shreve. He was at the battles of Trenton, Princeton, Brandywine, Monmouth and Yorktown, at which latter place, he told us, he saw the last man killed. Although his faculties are failing, yet he relates many interesting reminiscences of the Revolution. He was with the army at the neglect of the Delaware on the memorable crossing of the 25th of December, 1776, and relates the story of the battles on the succeeding days with enthusiasm. He gives the details of the march from Trenton to Princeton, and told us, with much humor, that they "knocked the British about lively" at the latter place. He was also at the battle of Springfield, and says that he saw the house burning in which Mrs. Caldwell was shot, at Connecticut Farms.

The Rothschild Lottery.

The authorities of Posen (says the *London Times'* correspondent) have enough to do to answer the strange applications that are sometimes made to them by the Polish and German peasantry. The idea that has got abroad among them of the vast grants of land Kossuth has received from the "King of America," does not stand alone; another impression that has taken root in their minds is much more extraordinary; for some time past the officials have received numbers of applications for shares in a "Rothschild Lottery," of which they of course know nothing; but on inquiry, it was found the peasants had been persuaded that the "great Rothschild" has been sentenced to be beheaded! But from his intimate relations with the European monarchs he has been allowed to procure a substitute (if he can) by lottery! For this purpose a sum of many millions is devoted, all the tickets to be prizes of 3000 thalers each, except one; that fatal number is a blank, and whoever draws it is to be decapitated instead of the celebrated banker! Notwithstanding the risk, the applicants for shares have been numerous, and the officials are scarcely believed when they explain to the deluded people that the lottery is a fiction. The origin of the absurd report cannot be traced, but it has given the authorities a good deal of trouble. The journals lament that any part of the population should be in such a state of ignorance as to render belief in such a story possible.

The Mystery Explained.

Much learning has been expended, says the *Western Watchman*, in endeavors to account, philosophically, for the "spiritual rappings," said to be heard so frequently when the mediums are present. Among all the explanations, none seem to be so *lucid* as the following, from the pen of that very learned gentleman, Darius Dump, Esq. To our mind it is "clear as mud." It was first revealed to the learned world through the columns of that distinguished journal, the "Carpet Bag," Vol. 1, No. 34.

"The only true and legitimate manner of accounting for the taps, is the physiological defects in the membranous system. The obtuseness of the abdominal abdicator causes the cartilaginous compressor to coagulate into the diaphragm, and depresses the duodenum into the flandango. Now, if the taps were caused by the vogation of the electricity from the extremities, the *tympanum* would also dissolve into spiritual sinctum, and the olfactory ossificator would ferment and become identical with the pigmentum. Now, as this is not the case, in order to produce the taps, the spinal rotundum *must* be elevated down to the spiritual spero. But, as I said before, the *inferior* ligaments must not substend over the digitorum sufficiently to disorganize the stericloetum.
DARIUS DUMP."

The Tears of Oysters.

Glancing round this anatomical workshop, (the oyster,) we find, amongst other things, some preparations showing the nature of pearls. Examine them, and we find that there are dark and dingy pearls, just as there are handsome and ugly men; the dark pearl being found on the dark shell of the fish, the white brilliant one upon the smooth inside shell. Going further in the search, we find that the smooth, glittering lining, upon which the fish moves, is known as the *nacre*, and that it is produced by a portion of the animal called the *mantle*; and, for explanation's sake, we may add that gourmands practically know the mantle as the beard of the oyster. When living in its glossy house, should any foreign substance find its way through the shell to disturb the smoothness so essential to its ease, the fish coats the offending substance with nacre, and a pearl is thus formed. The pearl is, in fact, a little globe of the smooth, glossy substance yielded by the oyster's beard; yielded ordinarily to smooth the narrow home to which his nature binds him, but yielded in round drops, real pearly tears, if he is hurt. When a beauty glides among a throng of her admirers, her hair clustering with pearls, she little thinks that her ornaments are products of pain and diseased action, endured by the most unpoetical of shell-fish. [Leisure Hours.

VARIETY.

A candidate for the office of Secretary of the Board of Trustees for the Public Schools in Louisville, Kentucky, states very frankly, in his address to the Board soliciting the appointment, that "it is through no patriotic desire on his part to be subservient to the public interests, that he is induced to be a candidate," for, says he, "so far as I am individually concerned, truth and honesty oblige me to say, that the salary is the only consideration that makes the office desirable." He states that the salary is $900; and that the office is a sinecure to any man at $300; and therefore he is ready to discharge its duties to the best of his ability!

A correspondent of the Cooperstown *Journal* notices the finding of the body of a person in the Lake at that place, presumed to be a female, though the fact is not stated. In a pocket was found a phial in which was a very well written paper, setting forth the causes of the suicide, and among them remorse for a long series of petty scandals and backbitings, indulged in at first for the excitement of the thing, and finally for a morbid desire to lacerate the feelings of others.

Lately, as a gentleman was examining a desk, which had stood in an out-building for a long time, he found a small bag, which he thought a shot bag, but, on taking it up, the bottom came out, and to his great surprise, out rolled five hundred gold pieces. After counting them, he said he was very sorry that he had not found them twenty years sooner, that he might have had the interest of them also during that period.

The *Exeter* (N. H.) *News-Letter* believes that there are more hubs for wheels manufactured in that town in a year than any other town in New England, and these all by two manufacturers, who have turned out within the last three months over eighty thousand. These are all made of elm. The blocks are cut off at the proper length, and turned out by help of lathes.

The wheat crop throughout the Western States is spoken of as looking extremely fine the present season. The winter, although more than usually free from snow, has been favorable. Regular rains have kept the earth moist, and the growing crop wears a green and vigorous appearance.

The *Hartford Times* never saw the apple trees in that region more fully in blossom than they are at this time. The indications for an abundance of fruit are unusually good. The peach trees, however, should be excepted, the late hard winter having quite or nearly killed a good portion of them.

Late English papers mention the recent death of Mrs. Sara Coleridge, daughter of S. T. Coleridge, and wife of his nephew, the late Henry Nelson Coleridge, by whom the task of editing Coleridge's works was undertaken and prosecuted until his death, when he was succeeded in it by Mrs. C.

Whenever you get a black eye by a fall, or from running against the bed-post, apply a cloth wrung out of very warm water, and renew it till the pain ceases. The heated moisture liquefies the blood, and sends it back to the proper channels. Use warm or hot, never cold water, to apply to the bruise.

A religion that does not constrain a man to pay his just debts, when he has the ability to do it, is worth nothing. That he can escape his liabilities through some defect of human law, will never justify him at the bar of conscience and God, for defrauding others of their due.

The only money used in the back part of Oregon, consists of live stock—a hog paying for a dollar, a sheep fifty cents, turkeys twenty-five cents, and young dogs a shilling each. If Smith owes Jones $4 12 1-2, he sends him five hogs, and receives for change one sheep, one turkey, and one pup.

It is mentioned in Robert's life of Hannah More, that in 1783, Hannah More sat next to Dr. Johnson, at a dinner party at the Bishop of Chester's house. She says, "I urged him to take a little wine." He replied, "I can't drink a little, child, therefore I never touch it. Abstinence is as easy to me as temperance would be difficult."

An Indian chieftain, during the early settlement of New England, invited a minister to settle as a missionary among his tribe, and to induce him to do so, the Sagamore said, "You shall be to us as one who stands by a running water, filling many vessels."

As the Spanish proverb says—"He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him," so it is in traveling; a man must carry knowledge with him if he would bring home knowledge.

It appears from Quincy's History of Boston, that the first fire engine used there was imported from England in 1678. Two more were imported in 1702. In early times, every inhabitant of the town was required to have a hogshead of water standing near his door, with the head open, under a penalty of five shillings.

The chief art of learning, as Locke has observed, is to attempt but little at a time. The wildest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continual accumulation of single propositions.

We are not to suppose that the oak wants stability because its light and changeable leaves dance to the music of the breeze; nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

The number of letters passing through the post-offices of Great Britain and Ireland in the year 1851, was upwards of 360 millions—almost a million a day—and the increase on the preceding year 13½ millions, being nearly 4 per cent. on the preceding year.

The reigning monarch of Siam has taken a wife. Her maiden name was Chaufa Somonass Wadduanawaddi, but on her marriage it was changed to Phraong Chow Somanat Wathanawasi.

News from Mexico confirms the reported passage of the Tehuantepec right-of-way bill. The country is still harrassed by robbers and rebels.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

Contents of No. 2—April, 1852.

	Page.
BIOGRAPHICAL DEPARTMENT:	
John Maxson, Senior	49
John Maxson, Second	54
Joseph Maxson	58
Thomas Hiscox	61
HISTORICAL DEPARTMENT:	
The Seventh-day Baptist Church in Newport, R. I.—Organization of the Church—Letters of Joseph Davis and others—Settlement of Westerly—The Rogerenes	70
MISSIONARY DEPARTMENT:	
History of Missions	89
STATISTICAL DEPARTMENT:	
Statistics of Seventh-day Baptist Churches—List of Seventh-day Baptist Ministers, with their Post-Office Address	94
ILLUSTRATIONS:	
Portrait of Thomas Hiscox.	
Engraving of the Seventh-day Baptist Meeting-House at Hopkinton, R. I.	

POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miraclo.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry.
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis.
Jamestown—Wm. A. Weeden
Paweatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson.
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.
Terms:
$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.
☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.
☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.
☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.
Rates of Advertising.
For a square of 16 lines or less—one insertion $ 75
[illegible]
" " six months 6 00
" " one year 10 00
For each additional square, two-thirds the above rates.

R.B. Gille

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 2. NEW YORK, FIFTH-DAY, JUNE 24, 1852. WHOLE NO. 418.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

No Change of the Sabbath on Account of the Resurrection of Christ, or His subsequent Appearances to His Disciples. [Continued.

"And after eight days, again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John xx. 26—29.

This text also is reckoned as unquestionably among the number of proofs of a change of the Sabbath. Intimation is given of this change, it is affirmed, by our Lord's again *appearing* to His disciples; and here we have one of His alledged appearances on the *first day* of the week, although this is not even said in the text. Our First-day friends are not indeed consistent in their mode of calculation. Nor is there a word about the Sabbath in the text. Even *Mr. Gresswell*, one of the most intelligent of those authors who regard this as an appearance on the first day of the week, says concerning an expression precisely similar, both in the original and in the translation, only differing in regard to the number of days, "and after six days," (Matt. xvii. 1, Mark ix. 2,) that "this may and perhaps must be understood of six whole days and part of a seventh." The application of this canon would, in the case before us, surely require that we should say that it may and perhaps must be understood of eight whole days and part of a ninth—and, thus adopting his own principle of interpretation, what would become of the favorite notion of our Lord's appearing on the first day of the week being here found at all? He and others justify this view of the Evangelist's statement, by observing that the same period which Matthew and Mark call "after six days," already quoted, Luke states to have been "*about* eight days after." (Luke ix. 28.) But there is manifestly a difference between these expressions. "After eight days," seems to express completeness; while "*about* eight days after," is really indefinite. It is not implied, in this last case, that the eight days are necessarily complete.

The proper comparison of texts in this case is that of Matthew and Mark, above cited, with that of John. In the one we have "*after six* days," and in the other "*after eight* days," so that there is here a real parallelism. And if the one text "may and perhaps must be understood of six whole days, and part of a seventh," so the other "may and perhaps must" mean eight whole days, and part of a ninth, rather than only seven days, or an exact week; so that our Lord's appearance to His disciples would on this occasion be on a different day of the week from that of His previous appearance. There is a precision in the expression which does not admit of its being rendered vaguely, as indefinitely expressing only *about* eight days. It is pointed and plain, "*after*" that number. And we have a much safer guide in comparing similar statements of the word of God in cases where their meaning is determined. In our Lord's own prediction of His resurrection, "after three days," we have seen, was equivalent to *on* "the third day;" so that we believe a week only to have intervened.

But whatever may be the number indicated by the expression "after eight days," this at least is evident, that absolutely nothing is said of the reason of Christ's appearance on this occasion having been either that it was the first day of the week, or that it was a new Sabbath. From it, therefore, neither they nor we would be entitled to take encouragement to disregard the Sabbath sanctified and blessed by the Lord, which he has called us to "remember."

"After these things, Jesus showed Himself again to the disciples at the sea of Tiberias; and on this wise showed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore; and now they were not able to draw it, for the multitude of fishes. Therefore, that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt his fisher's coat about him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land, full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples after that He was risen from the dead." John xxi. 1—14.

The Evangelist, thus careful to inform us that "this is now *the third time*" of Christ's appearing to His disciples after His resurrection, seems to supply us with a note of testimony as to the light in which we are to view these appearances which had preceded it. Such an allusion to this as "the *third*" would surely imply that these different appearances were similar in character, and for a similar purpose; and, therefore, so far from the circumstance of Christ's showing himself being in any way regarded as evidence of the day being thereby recognized as now sanctified, we have the disciples occupied fishing in the sea of Tiberias, and Christ himself expressly enjoining the prosecution of this their ordinary calling; yea, working a miracle of such a nature as required a more than ordinary effort of muscular strength to secure the fish thus supplied. If Christ's *appearances* were all on the first day of the week, then this *third time* that Jesus shewed Himself, neither could have been regarded by the disciples as a sacred day, nor was the lesson even now taught them, that henceforth it was to be so observed. No rebuke for its neglect is administered; nor is the practical instruction of the Saviour fitted to impress them with the idea that this day had now become the blessed Sabbath. It cannot but be acknowledged, from the manner in which these disciples were engaged at their ordinary calling, that *they* at least had not yet learned that, after the resurrection of Christ, they were to abstain from work upon the first day of the week, if this was the first day; and, on the other hand, if this fishing was not on the first day, then are we furnished with evidence, clear and distinct, that the appearances of Christ were extended at least to other days, also, and therefore that His appearances did nothing to prove that any day on which they were made was *thereby* stamped as a hallowed day. If, of three days on which the Saviour comes unto His disciples, one of these was that on which Simon Peter and Thomas and Nathanael, and the two sons of Zebedee, and other two disciples, were both night and morning engaged in their occupation as fishermen—and Christ reproved them not, but rather encouraged them in this—certainly it destroys, in regard to the other two appearance-days all reason to believe in *their* having been sanctified as Sabbath days.

But if the mere fact of Christ's appearing to His disciples on any day, or if the actions He performed thereon, are to be regarded as proof of His intention as to its character or after use, surely there is no one more unequivocally marked, than this on which the disciples were so found at their employment. On this occasion a double miracle was performed—first, in the unsuccessful fishermen now having received an extraordinary draught; and, secondly, in the preservation in the circumstances of the net they used, which, when brought to land, was full of great fishes, containing an hundred and fifty-three, "and for all there were so many, yet was not the net broken." John xxi. 11. And in His afterward taking of their bread and fish, and asking them to come and dine, our Lord used a familiarity of love that specially commends the occasion to our remembrance.

What the other days were on which the Saviour specially "appeared" after His resurrection, previous to His ascension, we are not informed. Yet, with all our ignorance of this, and even though it were granted that His second appearing, eight days after the first, had really been on the Sunday, if we add "the third time that Jesus shewed himself unto His disciples" while they were engaged at their ordinary avocation, to that in which, "while He blessed them, He was parted from them, and carried up into heaven," manifestly triumphant, forty days after His resurrection, and therefore if the resurrection really was on the first day of the week must have been the fifth day or Thursday, (which day of His last appearance even the Episcopal church of England, consecrating Sunday though it does, is pleased to call "Ascension *Thursday*,") it will be found, that we have account of His appearing as often on other days as is even alledged to have taken place on the first day of the week. And besides all this, we have it on unquestionable evidence, that He appeared not only on the particular days named, and in the manner already declared, but that, unto the apostles whom He had chosen, He also "shewed Himself alive after His passion, by *many infallible proofs*, being seen of them *forty days*." Acts i. 2, 3. When the Evangelist thus speaks of Christ's continued abode on earth, between His resurrection and ascension, he does not then fix His *appearings* in any way to the first day of the week—there is nothing in his narrative of the peculiarity on which many have expatiated; the record is, "*He shewed Himself* alive by *many* infallible proofs, being seen of them," not merely on the first day of the week, but "forty days."

Paul informs us, however, that "He was seen of above five hundred brethren at once." 1 Cor. xv. 6. Here, then, is a most important instance in the history of Christ's appearances —the most public of all—but by our being left without the slightest intimation of the particular day on which this occurred, the spirit of God gives us to understand, that such appearances were not designed to mark a changed Sabbath. Those most disposed to build up this theory do not pretend even to guess on which day of the week the "five hundred brethren" were favored with this interview.*

And yet it has been asked, as if a strong or even triumphant argument could thence be derived, Why should Christ "appear on the first day of the week, *twice together* at least, but that He might by this intimate, if not establish, the day for sacred assemblies, blessing it with His own presence, and manifest by this *His practice*, to all Christians, that His presence and blessing should be chiefly expected on that day?" *Cawdrey and Palmer's Sabbatum Redivivum*, part 2d, p. 487. That by Christ's *appearances* to His disciples on a particular day, even if the day were proved indubitably, any given number of times, we should be entitled to conclude that it was designed thereafter to be observed as the Sabbath, extruding the real Sabbath from its place, without His intimating this to have been His design, we absolutely deny; but that because He appeared "twice together" on that day, supposing that to be the first day, (and, that it were not true that of one of these "we may and perhaps must" understand a different day of the week,) either intimates or establishes a change of the Sabbath of the Lord, is to act, in a most important case, upon authority which, we venture to say, few would be contented to rely in any matter seen to affect their worldly interests. That the truth prefigured and foretold of His Resurrection should be early as well as fully authenticated, our Lord's appearances were important—and that He should take the earliest opportunity of calming the agitated minds of His loved disciples, by showing Himself to them, both in the morning and the evening of the very day of His resurrection, to the females who came to the tomb to do honor to His memory, and to His apostles and other disciples met together, and in wonder at the tidings they had heard of the grave having yielded up its prize, is perfectly in conformity with all the love and tenderness He had previously displayed; but that, when so met, He stated any thing about a change of the Sabbath in consequence of that event, we do not read; and that this was not the reason why they had met on this occasion, is sufficiently obvious, as they were not aware that He would meet them at all. Thus the weight of this argument is made to depend on the circumstance that one of the other occasions on which Christ appeared to His disciples was, or at least has been supposed to have been, on the first day of the week—although Christ Himself said not a word of such a reason for His appearing, even on that occasion—and neither has the Evangelist by whom it is recorded. And is it on such dubious proofs of Christ's intention, that the faith of His people is designed to be rested? All these *appearances* were the "many infallible proofs of His resurrection."

Far are we from denying that, on the first day of the week, the souls of those who truly wait upon the Lord, "in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayer," have been greatly blessed. We should belie our own experience, were we to say otherwise. But what Christian will not join us in going farther, and acknowledge that on every other day of the week, when he has truly sought the Lord, whether in private or when met with brethren in the name of Christ, that there Christ has been in the midst of them, to bless them, and to do them good? But does this at all affect the question as to which day of the week has been sanctified as that upon which the special unrevoked blessing of God rests, as set apart for Himself?

[To be continued.

---

* Barnes, in his Notes on Matthew, enumerates *thirteen* appearances of Christ after His Resurrection; of these, is there certainty that a single one of them was upon the first day of the week?

PLANTED TREES.

In the inspired records, when good men are spoken of in connection with the church, they are described as trees planted by the right hand of God, as planted in the house of the Lord, as being rooted in Christ, and as bringing forth fruit in old age. Is not one prominent idea suggested by these phrases, that of stability and continuance on one spot? Would trees be fruitful, nay, would they live long, if they were constantly being removed from one spot to another, and often placed in different soils? We have seen plants and shrubs removed by children in their play, but no one expected them to live under such management.

But what is the line of conduct pursed by many Christians in the present age? How many do we know who have belonged to some half-dozen churches, or if they have remained on the same spot, have had, perhaps, a dozen different gardners to water them, and to guard them from the dangers to which they were exposed. But who ever knew these Christians to be either strong or fruitful? How easily are they blown about, and even uprooted like sickly shrubs, when they ought to have resembled sturdy oaks, bidding defiance to every wind that blows, and taking firmer root with each successive storm. We shall have few eminently strong and holy Christians, till the members of our churches become "steadfast and immoveable."

The well-rooted tree only can withstand the hurricane, and the long settled pastor or Christian in a church can most fully accomplish the objects to be answered by their being planted in the garden of the Lord, and bear the most fruit and the best, even to old age. We invite our Christian friends to consult the history of our churches, and to make their own observations on passing occurrences, and then to say who are the most fruitful and happy Christians, the immoveable ones or the *changeable*. [Watchman and Reflector.

SILENT LOVE.

"An illiterate female," said Dr. Chalmers, "in humble life, applied for admission to the sacrament; but, at the customary examination, could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purposes of his death. Not one word could be drawn out of her; and yet there was a certain air of intelligent seriousness, and the manifestations of right and appropriate feeling—a heart and a tenderness, indicated, not by one syllable of utterance, but by the natural signs of emotion which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the Saviour who atoned for her. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant; when she, on retiring, called out, in the fullness of her heart, 'I cannot speak for him, but I could die for him!' The minister, overpowered, handed to her a sacramental token; and with good reason, although not a reason fell in utterance from her."

THE ANSWERED PRAYER.

MY *will not* THINE *be done.*

BY MRS. A. M. EDMOND.

"O spare my child, a mother cried,
"O spare my darling child!"
His dying couch she sat beside,
Her eye with sorrow wild.
She cannot yield her treasure *now*—
Her tear of anguish falls;
O, wherefore, mother, weepest thou?
'T is God thy loved one calls.

"Nay, for he must not, cannot die,
O, great and holy One;
Look down in mercy from on high,
And spare my only son.
Try thou my love, tempt thou my faith
With aught that fills life's cup,
But O, I cannot yield to death
My living idol up.

"Bid me with all beside to part,
That makes my earthly bliss;
But this, the jewel of my heart,
I cannot give thee this."
Down from the mansions of the blest,
To her inferior home,
Bright angels from the Father's breast,
On wings of healing come.

Unseen by mortal eye they breathe
Upon the sufferer fair,
And lo! what living beauties wreathe
The marble features there.
The blue eyes open, the young breast heaves,
With motion soft and slow,
Death's icy chill the forehead leaves,
And life's warm currents flow.

"He lives! he lives!" the mother cries,
"My treasure back is given"—
She hath forgot her prayers and sighs
Have won her babe from heaven.
The child, that else a cherub bright
Had soared to regions fair,
Is back returned to mortal sight,
In answer to her prayer.

Years roll; the boy, to manhood grown,
From paths of virtue strays,
And ends in shame and guilt alone,
The remnant of his days.
The mourning mother heavenward passed
From earth when life was done,
But in her home of bliss at last,
Found not her *only son*. [Mother's Jour.

TWO-THIRDS HIS VALUE.

"Do you know of a man worth six hundred dollars a year, and whom the good people of —— can get for four hundred?"

"Yes, there is brother H., the very man, fully worth six hundred, and I think you can get him for four."

Such was the question which my friend put to me, and such was the answer I gave him. He went in pursuit of the minister, and I went to commune with my conscience. I knew that brother H. had been settled a few years, a most faithful and valuable minister—that he had been dismissed on account of poor health, greatly to the regret of his flock—that he had a family, and must go to work somewhere as soon as possible. I knew, by mentioning him in these circumstances, I had virtually given my sanction to the bargain. Had I done right? I put it in another shape.

Suppose a man comes to me and says, "I am in want of a good ox; one that will mate mine, one that will draw well, one that won't fret under the yoke, one that will do much work on little fodder. In short, sir, I want an ox worth one hundred dollars. Do you know of some poor man who has such an ox, and which I can get for sixty-six dollars?"

"Yes, sir, I know just the man and the ox. He is kind, well-broken, of a good disposition, a great worker; and as the man has lost his mate, and as he is poor, and can't afford to keep this ox on hand, I think you can get him for sixty-six dollars."

I put it in another shape. Suppose an incorporated company should come to me, by their agent, and say—

"Sir, we want to put a factory in motion, and we want a stream to turn the wheel. Do you know of a stream that has the necessary power, which never dries up, which never runs low, and which will do all that we want —a water power that is worth a thousand dollars, but which some poor man would sell for two-thirds of that amount?"

"Yes, sir, I have a brother who has been unfortunate, and had his mill burned, and has a family on his hands, and he must do something. I think his necessities are such, that he will be glad to sell for less than two-thirds of what everybody knows his water power is worth."

I turned over the question once more, and said to myself, Suppose Esquire Cook comes to you and says—

"Neighbor E., you know my family is getting larger and more respectable, and though we have hitherto walked, yet I think it high time that we have something in the shape of a carriage. Do you know of some one who has a carriage worth about a hundred and fifty dollars—not less—which I can buy for one hundred?"

"O, yes, sir, there is my poor friend who has a large family, and who has got a carriage that he might carry them, old grandmother and all, to meeting on the Sabbath; but, unfortunately, he lost his horses last winter, and can't buy more, and I think he would sell his carriage for two-thirds its value."

Now, on thinking it over and over again, it came to pass that there was a dialogue between me and my conscience, and it was in this wise:

Conscience. Have you done just right in sending your friend after Mr. H., as you have just done?

Myself. Why not? They want a minister, and he wants to be settled. He is an excellent man, and will do good, I doubt not.

Conscience. Do you really think his services worth six hundred dollars?

Myself. Indeed, I verily do. Would I say so if I didn't?

Conscience. You doubtless understand that your friend believes you think him justified in getting a man for two-thirds of his value. And you doubtless understand that he will tell Mr. H. that you mentioned his name, and therefore that you are aiding to cheapen his services down to two-thirds their value!

Myself. Now, my good friend, Conscience, you are too hard upon me. Isn't it better that a minister should settle on four hundred dollars than starve?

Conscience. Would you help a man to take advantage of another and obtain an ox in this way?

Myself. No, indeed! But what could I have done?

Conscience. Done? Why, told your friend that though his people might obtain that good man for two-thirds his value, because of his necessities, yet it is wrong, and you cannot aid in doing it. You say you would not have done so in cheapening an ox. You would have said, "This ox is worth one hundred dollars, and you ought to give that for it, and not take advantage of the situation of the owner." Why did you not say so in this case?

Myself. Well, to speak plainly, I didn't think of *him*, I only acted for and thought of the people who wanted a good minister. But, dear Conscience, your mill always grinds too hard. You don't suppose that every minister in the world is to receive just what he is worth, do you?

Conscience. No, but I ought not to expect that you will aid and abet in selling a brother for two-thirds of his value.

Myself. O, dear! just let me off this time, and I will try never to do so again.

So conscience went to look after something else, and I sat down to muse. So my thoughts came along in their succession. I am not sure that conscience was not somewhere in the neighborhood, for they had a kind of chastened appearance, as if they had been to school to that old gentleman, and listened to his teachings.

"So, then"—thus ran my musings—"so, then, brother H. will go there and be settled. He will be expected to live in a house of such a character that they won't be ashamed of their minister's house, or his furniture and general style of living, and all for four hundred dollars a year. His parish is a farming one, and scattered, and he must keep a horse; and then he must educate his children; it's all they *can* ever have for him, and all for four hundred dollars a year. Then he must be given to hospitality, ready to entertain all strangers, or else he is not the bishop of the New Testament. He must be first and foremost in all charities, and show himself a pattern to his people, and all for four hundred a year. He will want books and papers, and thus keep up with the times and with the world—and how can he do it all on four hundred dollars?

"Well, where's the comfort in all this? Why, if the good brother can't live on it, he has talents, and education, and skill enough, he can leave the ministry and go into some other business. Just as the good people of Virginia are said once to have concluded to debar ministers of the gospel from the right to go to the ballot-box, and wrote to Witherspoon, to ask that wise man what he thought of it; he replied, with great gravity, that he thought it right, and that ministers would not complain, for if they wanted to vote, all they had to do, *was to commit some crime, and be deposed from the ministry, and then they could go to the ballot-box!* So, if ministers don't choose to starve, they can leave the ministry, and go into some other business."

After all, neither the dialogue with the conscience, nor the after musings, have done much to upbuild self-complacency; but perhaps I have allowed myself to be unnecessarily depressed, and perhaps it is right to help a people to get a good minister as cheap as possible—and if you think so, do just drop me a line, and say you have no manner of doubt of it. It will be popular, too; who can tell? [John Todd.

THE PRAYER ROOM.

A merchant of New York invited a clergyman to visit a store which he had fitted up with every convenience for his own use. After surveying the premises, the clergyman said to him, "There is yet one room wanting." "What is that?" inquired the merchant, "I cannot think of any thing else that I need." "A prayer-room," replied the clergyman, "a closet to which you can retire to pray when you have a little leisure, and especially when you are tempted to overreach a customer, or to do any wrong in your business transactions." "You are right," said the merchant, "the room shall be made;" and he has since testified that he has found it a most delightful place.

It is said of Robert Hall, that when he became heated in a controversy he would suddenly leave the room, and after a few moments return and calmly resume the discussion. It was understood that he had retired to pray against the natural infirmity of his temper. Would that every Christian merchant had his prayer-room at hand, to which he might flee when beset with covetousness, worldliness, or any business temptations, and be alone with Him that seeth in secret. How may acts, disreputable to the Christian name, would thus be avoided; how many after repentings spared. Why may not this improvement be generally introduced into the stores of Christians! The room should be strictly private, and its very design may be secret except as it should become known by its fruits. [Independent.

THE THIRTY YEARS' PRAYER.

At the weekly prayer meeting in ——, an aged, wealthy, and influential man entered, who, during a long life, had been seemingly indifferent to his spiritual welfare; and, to the surprise of all present, he rose under deep emotion, and asked the prayers of God's people for his own conversion. The next week he was again among them, apparently a penitent at the foot of the cross.

As the intelligence of his hopeful conversion spread the next day in the congregation, it reached an infirm and aged Christian, who had for years been confined to his house, and was daily waiting his summons to depart. On hearing it, he insisted on being carried to see the wealthy man, and would intrust his message to no one. After a long interview, he returned home rejoicing.

The cause of the infirm man's interest in this visit was perhaps known only to himself and his venerable pastor. Thirty years ago, as he was burning coal on the mountain-side, two of his neighbors visited his little shantee, found him engaged in reading his Bible and in prayer, and joined him in his devotions. Ere they separated, they agreed to meet again the next week on the mountain to pray, as did the Saviour; and from week to week they met in this quiet retreat, which proved indeed a Bethel. One evening they spoke of their wealthy neighbor, mourning that he was living for the world only, when he was so much needed in the church of Christ; and they at last entered into a written, secret covenant with each other, before God, not to cease praying for his conversion, until he should be brought in, or die, or they should all be called to their final account.

Years of prayer passed on, during which their faith failed not; one of the supplicants was at length called home; then another; and the old coal-burner, though left alone, yet persevered. Thirty years had passed when the above news reached him, his visit was made, and he came out of the house of his wealthy neighbor, saying, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." [Am. Mess.

ANECDOTE OF MR. GUTHRIE.

Mr. Guthrie, an ancient Scotch divine, and author of "The Trial of a Saving Interest in Christ," was one evening traveling home very late. Having lost his way in a moor, he laid the reins on the neck of his horse, and committed himself to the direction of Providence. After long traveling over fields and ditches, the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning, which was granted. A Popish priest was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired; then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered that she did not; on which he spoke to her of salvation through the atoning blood of the Redeemer. She understood and believed the message of mercy, as it fell from his lips, and she died actually triumphing in Jesus Christ her Saviour. After witnessing this astonishing scene, Mr. Guthrie mounted his horse, and rode home to Fenwick. On his arrival, he told Mrs. Guthrie that he had seen a great wonder during the night, "I came," said he, "to a farm-house, where I found a woman in a state of nature; I saw her in a state of grace; and left her in a state of glory."

I'M TOO BUSY.

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office.

"Mr. ——, I want to interest you a little in a new effort for a benevolent cause," said the good man.

The merchant cut him off by replying:

"Sir, you must excuse me, but really I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir. I wish you good morning." Then bowing the intruder out of the office, he resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was their object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for any thing but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me." The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting room, went home, and retired to his bed chamber. His new, unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me." A cold chill settled on the merchant's heart, dim spectres of ships, notes and lands fluttered before his excited mind. Still his pulse beat slower; his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase "I'm too busy." Humanity, Mercy, Religion, had alike begged his influence, means, and attention in vain. But when Death came, the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.

JONAH IN THE WHALE.—In the cavity of the whale, a safe and practicable asylum is afforded—not, indeed, in the stomach, but in another cavity of the whale; the throat is large, and is provided with a bay or intestines, so considerable in size, that whales frequently take into it two of their young ones when weak, especially during a tempest. In this vessel are two vents, which serve for inspiration and respiration; and here, in all probability, Jonah was preserved, not, indeed, without a miracle, but with that economy of miracle so frequently exemplified in the Scriptures.

EXPENDITURE FOR COLPORTAGE.—During its last fical year, the American Tract Society expended for Colportage (including salaries of Superintendents, expenses of Depositaries, Freight, &c.) $79,073 82. The amount of time employed in actual service was equal to the labors of one man for 264 years; 552,538 families were visited, and 625,739 volumes were circulated, including 137,115 bestowed, gratuitously. The average cost of a year's labor was $299 10.

The Sabbath Recorder.

New York, June 24, 1852.

"DENOMINATIONAL SINS."

Prophets who faithfully expose the corruptions of a people, and lift the warning voice, are not apt to be welcome messengers. We knew this, when we penned our remarks upon "Denominational Sins," and it does not surprise us to find such confirmation of it as is afforded in the subjoined communication. The writer speaks of what he witnessed "near sixty years ago." We judge, therefore, that he is an old man; and though "the hoary head is a crown of glory, if it be found in the way of righteousness," we cannot help expressing our profound regret, that his gray hairs have been enlisted in the work of apologizing for those who neglect to pray in their families. An old man, more than threescore years of age, standing forth as an opposer of those reformatory measures which aim at the resuscitation of our people from spiritual death! Could he not have found better work? Could he not have employed his trembling hand in writing something more suitable to one who must so soon answer to God for the example he has set before his younger brethren, and the influence he has exerted upon them?

We call him an opposer. For what does his communication amount to besides an attempt to make family prayer appear ridiculous? What else is the meaning of his reference to the Narraganset Indians and the New Lights? And why is he so conveniently ignorant of the import of the term "concert," as applied to prayer? He seems to think the term misapplied, when used with reference to any thing but musical sounds. He knows what a concert of music is, but does not know what is meant by a concert of prayer, and asks to be enlightened. To the Dictionary, then; Noah Webster, we presume, is good authority. The first definition which he gives, is "agreement of two or more in a design or plan; union formed by mutual communication of opinions and views; accordance in a scheme; harmony; as, the allies were frustrated for want of *concert* in their operations; [illegible] the pope acted in *concert*." Now, if Dr. Webster is to be depended on, we presume that the phrase "concert of prayer" expresses just what our Saviour intended when He said, "If two of you shall AGREE on earth as touching any thing they shall ask," &c.

Our correspondent manifests some sensitiveness, because we have exposed the faults of our people to the world. We are glad that he is not past all feeling on this point; it betokens some misgivings, on his part, that the practice under review is *wrong*, notwithstanding his labored attempt to extenuate it. But what shall we do? Go on a wearied pilgrimage over the entire denomination, and talk personally with every brother who may be guilty? We will undertake such a mission, if our correspondent will furnish the funds to bear us out in it; and, God giving grace for the duty, we verily believe that a more useful mission could not be attempted. This, our brother probably thinks, would be the "gospel-wise" course. But what reason is there for censuring us on this ground? We have particularized no individuals; we have called no names; and from all that we ever wrote, no one could have dreamed that we had allusion to "J. S." Nothing but his own communication gives any one reason to think, that he is one of the guilty.

But how shall we cover up this matter? Charity covereth a multitude of sins, we know; but how are we to keep the world from knowing, that our brethren neglect family prayer? Some of them have men of the world constantly in their employ. Their tables supply them with food through the day, and their beds furnish them with lodging at night. But these men of the world know, that the head of the family goes to rest at night, without calling his household together for worship; for they are witnesses of the fact. They know, that he never summons them in the morning; for they see him, in all his movements from sunrise till dark. They know, that he neglects to invoke God's blessing at meal-time; for they sit always at the same table with him. Thus the master of the house proclaims his own sin.

Again, we have had this question up for discussion at our Associations. The spiritual among us have there mourned over the evil; they have boldly announced the fact, that it does exist among us, to a deplorable extent; they have expressed themselves in terms of as unmeasured severity as any that ever we employed; and all this, too, in the hearing of worldly people who were present. And then, to make it still more public, their resolutions on the subject were recorded, printed in the minutes, and published to the world. Was it "gospel-wise" to do so?

Alas! we cannot keep this matter secret. As well may we undertake to "hide the wind, and the ointment of the right-hand, which betrayeth itself." Prov. 27: 16. Out it will come; and, brethren, far better is it, that your smiting should come from the hand of him who is with you, and prays for your welfare, than from those who are ready to say, Aha! aha! Great God Almighty, put far off the day when our denominational Zion shall be made the reproach of the foolish.

We said, "We speak what we know, when we testify, that there are families among us, whose heads are in good standing as church members, in which no prayer is offered in the morning, none in the evening, and not even a blessing asked at meal times." But our correspondent labors to establish an infinitely remote probability, that we have been "deceived, or imposed upon," because "it is not to be supposed that we could be present, or an eye-witness, in every case," &c. But he shall not take off the edge of our reproof in this way. Our traveling in the denomination has been pretty extensive. Within the bounds of the three largest of our Associations, there are but few churches that we have not visited, and we have lodged in a great many different houses. And we do know, that in a very great number of instances, when bed-time approached, our host has attempted to show us to our chamber, without giving the least token that it was his custom to convene the family for worship. And when we have inquired, "Is it not your custom to have family worship?" the frank reply has been, "No, sir." Again, when we have first proposed to the master of the house to unite in prayer before retiring, the reply has been, "Well, if you wish to do so, we shall make no objection," or something of like nature; indicating, most unmistakably, that the exercise was never attended to by himself. And in frequent instances, where we have attempted to introduce it, the manner in which it has been met showed that father and mother, children and servants, were entirely unaccustomed to any such proceeding. We can assure our correspondent, therefore, that we are not such an incompetent witness as he would fain make our readers believe.

We do not know whether the paper was established for the purpose of publishing our denominational sins, or not. We do not care. But we do know, that if it winks at known abominations, and daubs with untempered mortar, and prophesies smooth things for the gratification of those who will not endure sound doctrine, the curse of Heaven will rest upon it, and upon all who uphold it. We lift up our voice, again, repeating what we have said, "that our people are grossly and criminally negligent of family prayer." T. B. B.

To the Editors of the Sabbath Recorder:

In your editorial of June 2d, under the head of "*Denominational Sins*," the following paragraph appears:—

> "We must add, that our people are grossly and *criminally* negligent of family prayer. We are ashamed to place it on record, knowing the opinion that will consequently be formed of us by all the pious, and perhaps the impious, of the land. *But it is what God has always known.* We speak what we know, when we testify, that there are families among us whose heads are in good standing as church members, in which no prayer is offered in the morning, none in the evening, and not even a blessing is asked at meal-time."

Now I think this a rather uncharitable, sweeping denunciation. But suppose it is a reality, and that you suppose some of the brethren are guilty of a criminal act; is it gospel-wise for you to publish it to the world in the most public manner within your reach? or ought you not first to submit yourself to the gospel rule? especially as the paper was not established for the purpose of publishing our "denominational sins." I think no one would be likely to be brought to repentance and godly sorrow by that mode of procedure.

Now I am disposed to be a little more charitable. You say *we know* there is no prayer in the morning, none in the evening, &c. Now, I think it is probable you have been deceived, or in some way imposed upon, as it is not to be supposed that you could be present or an eye-witness in every case, and then it is so difficult to decide when prayer is made, and when not, that I would not like to be a judge in the case, believing that none but God can decide the question.

Perhaps you hold to the opinion, that prayer, to be acceptable, must be vocal and public; but it would seem rather improbable, when the positive, unconditional precept of our Saviour stands so fairly and openly opposed to it. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." You have not noticed this injunction as having a bearing on the case, any further than to show that it has been superseded by Matt. 18: 19—"If two of you shall agree on earth as touching any thing they shall ask," &c. To this you reply, "*We infer*, therefore, the importance of father and mother uniting together in supplicating the divine blessing upon their family; and if two of the family may unite together in this exercise, so may three or four, and finally the entire household." And you may as well add, the whole church and congregation. A very easy way of disposing of one of Christ's most positive precepts.

Perhaps I do not understand the term *concert* in the sense in which you use it. A concert of music I understand, but a concert of prayer I do not. I confess my ignorance, and ask to be enlightened. If I were required to form a concert of prayer, I think I should incline to adopt the custom or to take my model from the Narraganset Indians after they became religious. At the close of their meetings, all those who were disposed to join in the concert (if a concert it could be called) would range themselves together by the side of the house, generally numbering from half a dozen to a dozen, and commence praying vocally, with much uniformity of voice, not confined to the same words. I confess I have been very much edified by their exercises. But how would that practice be received in a New York audience? I have seen something a little similar among the New Lights, near 60 years ago. I suppose I have seen twenty or more on their feet at once, in a crowded room, praying at the top of their voices; no order in beginning or ending—each one commenced when the Spirit moved, and ended in the same manner, or when the Spirit left him. Far behind the Indian, thought I to myself. At other times, I have attended the Friends' meetings; one of them happened to be a silent one; but I never heard a prayer in one of them. Should I call them criminal, because they had no concert?

As to the opinion that will be formed of us by others, and your fears of the consequences, I think your course in publishing their faults or crimes will not abate the evil. If we can obtain the blessing and approbation of our Father which seeth in secret, we need not fear their words, nor their malice. My belief is, that no religious body of persons has any authority to say how long or how often a person shall pray, or whether in public or in private or "at meal-times," any more than a political body has a right to say whether I shall work on the seventh day of the week or not, provided I do not disturb my neighbor. Did the first Sabbatarians stop to inquire what the public or their brethren would think of them for violating *their* holy Sabbath? It was no doubt painful to differ and separate from them, but having the fear of God before their eyes, and his law for their guide and direction, I believe their course was onward, setting at nought the jeers and opinions of other people.

I have no doubt that our Saviour, when he instituted private prayer, had some important evil in view; and the frequent reference to hypocrites praying in the streets and synagogues that they may be seen of men, and the terrible woes pronounced upon them, leaves no doubt in my mind what it was, and to whom it was directed; but whether we have any similar characters at the present day, is not for me to say, but I should hesitate to answer in the negative; but of one thing I think we may be certain, that there will be no hypocrisy displayed in the closet, after the door is shut. J. S.

BRITISH CORRESPONDENCE.

The Telegraph—Maynooth Grant—Scotch Church Assemblies—Protestantism in Tuscany.

GLASGOW, June 4, 1852.

This week Ireland has been connected with England by submarine telegraph—the cable, of 68 miles length, having been extended from Howth to Holyhead. In a few days it is intended to sink another wire from Portpatrick to Donaghadee, thus connecting directly Scotland with Ireland also. Other two lines, it is said, are further projected. Will these connections Christianize or civilize Ireland, while her priesthood, the slaves of Rome, remain the same? In the House of Commons, which resumed business last night, after the Whitsuntide holidays, one of its most important transactions was the voting £1570. 6. 2. for the encouragement of *horse racing* in Ireland. How far will this go to redeem the morality of that unhappy land? Her priesthood are deprecating emigration, since the publication of Mullen's letter as to those who settle in America leaving Popery when they leave their native land. By the way, in referring to him, in a former communication, as having written from New York, I ought to have mentioned Mullen as only being temporarily in America, having been sent to the United States by Primate Cullen, to seek funds for the Irish Roman Catholic University. Eight hundred and forty-three Petitions, with 309,565 signatures, have been presented to the House of Commons for the repeal of the Maynooth Popish College Grant. The discussion on this subject is to be resumed in the House on Tuesday, first. In the two Ecclesiastical Assemblies, which have finished their session in Edinburgh, petitions against the continuance of the Grant were adopted. Indeed, while many fear the political difficulties standing in the way of its repeal, we believe there are few Protestants who do not regard that College as a curse to the country.

Since last I wrote, the Assembly of the Established Church have deposed another of their ministers, Mr. McLean, of Campbelton, for intemperance, falsehood, and fraud; and the Free Church Assembly have suspended another of their ministers, Mr. Jonathan R. Anderson, of Glasgow, remitting the case to his Presbytery to serve him with a libel for calumniating brother ministers and elders, and equivocation and contumacy in the proceedings to which this gave rise. He is one of the high Calvinistic preachers, and seems to be correctly described, in reference to his conduct, as also practically antinomian.

The Free Church Assembly had a lengthened discussion on a proposed modification of the plan of the Sustentation Fund, as the collection made for the maintenance of their ministers is termed. My cousin, Dr. Begg of Edinburgh, has been the most strenuous opponent of the proposed alteration, on the ground that it would authorize and require their Committee to tax each congregation according to their estimate of what they could afford to pay. A majority of the Presbyteries have approved the proposed alteration, but the Assembly have agreed to postpone farther action upon it for a year, while they have also modified in some degree the measure itself. Another prominent matter at this Assembly has been their receiving into union a majority of the ministers of the original Secession Church. This is the denomination with which Dr. McCrie, the biographer of John Knox, was in connection, and of which a son of his is at present an influential minister. The majority which determined on proposing the union was no more than a majority, thirty-one having opposed the proposal, while only thirty-two carried the motion. The minority, whose congregations are the most numerous, regard the union as a departure from their principles—as the Free Church does not hold the binding obligation of the Covenants sworn by their Presbsterian forefathers, which the other Church has hitherto professed. The uniting party are, however, permitted to maintain and avow this descending obligation.

The Protestant movement in Tuscany continues, notwithstanding the fierce persecution with which it is opposed. The Scriptures continue to be read and prized, but twenty of the convests are in prison or in exile. In Sweden, also, religious affairs are becoming more embroiled. The Consistories are exhibiting the melancholy spectacle of hundreds of free citizens cited before them for conscience sake. From Berlin, on the other hand, it is stated that a conflict has arisen between the new Regent of Baden and the Romish Archbishop—the latter having interfered with the State arrangements for the funeral of the late Duke, which gave great offense.

The *Times* of yesterday publishes some farther correspondence relative to the ships on the iceberg seen from the *Renovation* in April last year. The impression is gaining ground, that they were the ships of Sir John Franklin—although no clue is thereby given to the fate of those who formerly were in them. Seven years have passed away since they left this country; and it seems to grow less probable that any of them ever will return. J. A. BEGG.

THE CHURCH A DIVINE INSTITUTION.

To the Editors of the Sabbath Recorder:

In the fourth paragraph of the remarks of Bro. Brown upon Bro. Crandall's article, headed "Associational Power," we read:

"Individuals are united in church fellowship, in obedience to a requisition from the Lord Jesus Christ. The church is a divine institution, and though the believer's act of connecting himself with it is a *voluntary* act, it is not *optional* with him whether to do it or not. He cannot refuse to do it without sinning against Christ."

I wish to inquire in what respect the church is a divine institution, and whether all of the various organizations which are called churches are this divine institution, or which of them is the true divine institution, or whether that body of all true believers in all ages is the divine institution? I ask for information; for it is a subject which has troubled me much. I am seeking truth for truth's sake. Will Bro. Brown give his views? S. S. G.

Reply.

The term church sometimes denotes the whole company of the redeemed. In this sense it is used in Eph. 5: 23, 25, 27. Col. 1: 18, 24. Eph. 1: 22, and 3: 10. Matt. 16: 18.

The term is more commonly applied, however, to a company of believers meeting regularly for the worship of God in one place, and observing the ordinances of the gospel. For this use of the term, see 1 Cor. 14: 23, Rom. 16: 5, 1 Cor. 1: 2, Col. 4: 15, Philemon 2, Acts 2: 47, 1 Cor. 11: 20 and 14: 23.

These things being premised, our reply is as follows:—

The church is a divine institution in the same sense as the family is a divine institution. For though every family is not governed and regulated in accordance with the principles taught in the word of God, any more than every church is, nevertheless the family compact, as such, is of divine appointment. Or, in the same sense as government is a divine institution. For though every form of government is not according to the divine model, and the administrations of some of them seem to be little better than exercises of oppression, it is undeniable, that the great principle of subordination to ruling authorities is of divine appointment. Rom. 13: 1, &c. So any company of believers meeting together statedly for the worship of God, and for the observance of Christ's ordinances, is a church of divine institution.

But a society thus meeting together may not be in a state of order. It may not be organized in strict accordance with the divine pattern. It may not be governed, nor its ordinances administered, in agreement with the model furnished in the New Testament. Of "the various organizations which are called churches," we suppose most to be in this state of disorder, to a greater or less extent. The organization which, in our opinion, is conformed to the inspired pattern, is—

1. An independent or congregational church; one which manages its own discipline, without being amenable to any other judicatory on earth.

2. It is a church composed of those who have been immersed in water, on profession of their faith in Jesus Christ.

3. It often shows forth the Lord's death, in the celebration of the Supper.

4. It is a Sabbath, and not a Sunday-keeping church.

5. Its officers are are bishops and deacons. The union of several different congregations under one visible head, whether called Pope, Patriarch, Bishop, or by any other name, is not taught in the New Testament.

6. It is a missionary church, aiming to extend the knowledge of the gospel to every creature, according to the commission, Matt. 28: 19, Mark 16 15. T. B. B.

EAST NEW JERSEY BAPTIST ASSOCIATION.—The yearly convocation of the Baptist churches in East New Jersey, by their delegates, took place this year at Piscataway, on the 1st and 2d insts. The Association embraces 35 churches, and its anniversary meetings are largely attended, and generally seasons of much social and spiritual enjoyment. Rev. Josiah Hatt, of Hoboken, was the preacher of the annual sermon, whose theme was the *divine energy of the Gospel;* Rom. 1: 16, "It is the power of God unto salvation," &c., being his text. In addition to delegates, each church sends up its annual epistle, containing a review of its history, and full statistics. These letters, the present year, discover a healthy and prosperous condition of the churches. The number of baptisms reported was 202, in part the result of gentle refreshings enjoyed on several of the hills of Zion. An increased liberality and Christian enterprise were also apparent, four new churches having been organized within its limits, and the contributions to benevolent objects very generally increased. A sermon was also preached by Rev. William Rollinson, missionary elect to California, from Ps. 50: 2; and several addresses upon the importance of new endeavors in the supply of an able ministry, were listened to with marked interest, after which over two hundred dollars were collected to promote the objects of the New Jersey Baptist Education Society.

RELIGIOUS LIBERTY IN WISCONSIN.

WALWORTH, Wisconsin, June 9, 1852.

To the Editors of the Sabbath Recorder:—

I have long known that the people called "Seventh-day Baptists" have been laboring, since the formation of the several state Governments, under some legal oppressions that other religious denominations were not subject to. At an early period in life I was impressed by my parents with a belief that all religions should be *equally* protected, or rather, that they should be *equally permitted* by law. Subsequent observation and reflection have confirmed me in the belief that the peculiar genius of our State Constitutions originally contemplated a perfect and *equal* religious freedom in the United States; yet I have observed, that from some cause or other that desirable and *equal* state of religious freedom does not really and practically exist. Without attempting at this time to point to all the cases where the laws formed under the several State Constitutions infringe upon *equal* religious liberty, I will mention only one, viz. that class of Christians before mentioned are in all the States, except Wisconsin, liable (for debt) to have their lands and tenements, goods and chattels, sold on execution on the seventh day of the week, commonly called Saturday, which is the day they observe as a Sabbath; while other Christians, who observe the first day of the week, commonly called Sunday, are not at all liable to the same legal inconvenience; that is, they are not liable to have their property sold on execution on the day they observe as a Sabbath.

I am aware that, by the courtesy of creditors and officers, the *circumstance* of being "sold out on execution on Saturday," does not very often occur to the Seventh-day Baptists, and that consequently some persons among them, unacquainted with the existing laws on that subject in the several States, infer that the individuals of that denomination have an *equality* of legal religious rights with their neighbors who observe the first day of the week as a Sabbath; yet the circumstance does sometimes actually occur, and has occurred to one of my neighbors in this State; and the exemption is entirely by courtsey, and not by law.

I am aware, too, that the sale of a man's property on execution on the day he chooses to observe as a Sabbath, does not hinder him from adopting any system of religious belief and practice; yet, after all, it is calculated to disturb that religious equanimity of mind that is proper for a reflecting and rational man to feel and enjoy during his devotional exercises on the day which he believes to be a Sabbath day.

In some of the older States, the Seventh-day Baptists have for two hundred years past sought at the hands of the Legislatures, and without redress, for that *equality* of legal religious privileges to which they are properly entitled, and which all persons in these United States, observing the first day of the week as a Sabbath, have by the laws secured to them. Having long known and considered these facts, I took occasion, as a member of the Wisconsin Legislature, to introduce last winter the following bill, which passed both Houses, and became a law of the State of Wisconsin:—

The people of the State of Wisconsin, represented in Senate and Assembly, do enact as follows:

Section 1. That whenever an execution or other final process shall be issued against the goods and chattels, or lands and tenements, of any person who habitually observes the seventh day of the week instead of the first as a day of rest, the officer to whom such process shall be directed shall not levy upon or sell any property of such person on the seventh day of the week, commonly called Saturday: Provided, the said person shall file with or deliver to such officer an affidavit in writing, setting forth the fact, that he or she (as the case may be) habitually keeps and observes the seventh day of the week instead of the first as a day of rest, at any time before such sale, as the case may be; and such sale may, at the time appointed therefor, be adjourned to any day within the life of the execution, or such execution may be renewed, as in other cases.

Section 2. This act shall take effect and be in force from and after its passage.

Approved, March 11th, 1852.

Now, sirs, I think that the mere fact of preventing the forced sale of a man's property on the day he observes as a Sabbath, is the smallest merit this law has. The fact that it secures to a respectable Christian denomination of people certain individual rights for which they have long sought in vain, in this and in other and older States, will be pleasing to every liberal-minded man, and will be creditable to the Christian liberality of the Legislature of this State.

Very truly your friend, LEWIS N. WOOD.

SABBATH-SCHOOL ANNIVERSARY.—We learn from the *Literary Echo*, (Westerly, R. I.,) that the Temperance Valley and Potter Hill Sabbath-Schools held their first anniversary meeting at the meeting-house of the 1st Seventh-day Baptist Church in Hopkinton, on the 5th inst. The services were commenced with prayer by Elder D. Coon. After the singing of a hymn, Elder L. Crandall delivered a discourse on the object and benefits of Sabbath-schools, duties and responsibilities of teachers, proper age for children to attend Sabbath-schools, &c. Elder H. Clark then made a few remarks on the advantages, privileges and responsibilities of scholars, and the duty of parents in this connection. He was followed by Elder D. Coon, in a comparison of the privileges enjoyed by children of the present day with those of former times, and a few words of encouragement to scholars. Reports of the present condition of the schools were then read, from which the schools seem to be in a flourishing condition, and the friends of Sabbath-schools are thus encouraged to go on in their endeavors to impart religious instruction to the rising generation.

BEQUESTS TO OUR SOCIETIES.—A friend asks us to state "in what way the different institutions of the Seventh-day Baptist Denomination should be described in a will, to have it proper and legal." We hope it will not be long before our Missionary, Tract, and Publishing Societies will be regularly incorporated, and known in law, so that it will only be necessary correctly to mention their names to enable them to recover bequests like individuals. Until that is done—(and we hope no one having a good purpose in his heart will wait for it)—the following form, adopted by the Tract Society, will probably answer all purposes:—

"I bequeath to my executors the sum of ——— dollars, in trust, to pay over the same, in ——— months after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the 'American Sabbath Tract Society, organized in Plainfield, N. J., 1843,' to be applied to the charitable uses and purposes of the said Society, and under its direction."

Using the above form, our Missionary Society should be descibed as "The Seventh-day Baptist Missionary Society, organized at Plainfield, N. J., in 1843," and our Publishing Society as "The Seventh-day Baptist Publishing Society, organized at New York in 1849."

MISSIONARIES RETURNED FROM SHANGHAE.—The ship Adelaide, from Shanghae, arrived at New York last week, bringing Dr. and Mrs. Bridgman, with a Chinese pupil; Dr. Boone's wife and two children, and a Chinese nurse; Rev. Mr. Taylor's wife, two children, and nurse; and a little son of Mr. Syle. Dr. Bridgman, we understand, intends to be back to his station in a year from the time of leaving it.

By the Adelaide we received letters from brethren Carpenter and Wardner, dated Feb. 2d, at which time they and their families were well.

A SUNDAY QUESTION.—The Common Council of Williamsburgh recently passed an ordinance which forbade the opening of butchers' shops on Sunday mornings for the sale of meat. Mayor Berry vetoed it. The Board rejected the veto on the ground that more than ten days had transpired after its passage previous to the veto. The difference between the Mayor and Aldermen is whether the Sundays shall be counted in the ten days. That is emphatically a Sunday question.

ONE OF THE DARK PLACES OF THE EARTH.—Mr. Hunt, a Wesleyan missionary among the Fejees, who are cannibals of the worst description, states that 500 persons had been eaten in five years, within 15 miles of his residence. Some of them eat raw human flesh, and chew it as sailors do tobacco. They sometimes eat their best friends. When parents grow old, they are killed by their children. Sometimes they are buried alive or thrown to the sharks. Women, on the death of their husbands, are killed.

METHODIST SUNDAY SCHOOLS.—The Pastoral Address of the General Conference states that there are connected with the Churches of the Conference 93,561 teachers, and 473,311 scholars in the Sunday School. In the libraries, 1,260,558 volumes. In the last five years, there has been an increase of 32,741 teachers and 152,681 scholars. The number of conversions in these schools is estimated to be not less than 47,000.

RETURNING OF MISSIONARIES.—On the 11th inst., the brig Lowder, arrived at New York from Sierra Leone, which port she left on the 6th of May. Among her passengers were Rev. J. L. Wilson and lady, belonging to the missions of the American Board at Gaboon, and Rev. J. W. Roberts and lady of the Methodist Episcopal Mission at Liberia.

RETURNING MISSIONARY.—The *Morning Star* says that the Free-Will Baptist Missionary to India, Mr. Bachelor, and his family, have arrived safely in England. They had an unusually long passage, and suffered considerable from sickness. They were to leave for America as soon as the state of their health would permit.

WHAT A REVIVAL IN COLLEGE DOES.—At the revival in Princeton College, in 1815, there were thirteen converts. M'Ilvaine, Bishop of Ohio; Jones, Bishop of Virginia; M'Lean and Hodge, professors of Princeton; and Armstrong, late Secretary of the American Board, were among the number.

THE MAINE LAW IN MINNESOTA.—At St. Paul, Minnesota, a short time ago, four thousand dollars worth of liquor was seized, under the operation of the Liquor Law. The owner was fined $20, and the liquor declared forfeited. An appeal was taken, however, and bonds given to prosecute it.

TEMPERANCE POLITICS.—At the meeting of the N. Y. State Temperance Society, last week, there was a spirited discussion upon proposed political action, and a determination was evinced to secure the election of a Legislature who will enact the Maine Law.

THEOLOGICAL GRADUATES.—The fifteenth annual Commencement of the Union Theological Seminary in the City of New York, was held on Fourth-day of last week, when twenty-one students were graduated.

RELIGIOUS FREEDOM.—A private letter states that Gen. Urquiza, who succeeds Rosas as Governor of Buenos Ayres, has authorized the reading of the Bible in schools, and made liberal appropriations for their support.

In the Connecticut House of Assembly, on the 17th inst., the Maine Liquor Law was lost by a vote of 114 to 105.

"**We part on this green Islet, Love.**"—Our table is graced with a piece of music adapted to Mrs. Sarah B. Judson's farewell to her husband, "*We part on this green Islet, Love;*" composed by Rev. L. Crandall; ar[illegible] for the piano forte by H. Craven Grif[illegible] dicated to Md'lle A. M. Crandall, pi[illegible] Alfred Academy; published by Gould & Berry, 297 Broadway, N. Y. Our educa[illegible] in semibreves and demisemiquavers is not extensive, and our opinion of the merits of this music, formed from glancing at the sheets alone, would not probably be worth much; but we are assured by competent authorities—what we should expect from its authorship—that it is of a very high order. The lines to which it is adapted we never read without admiring the heroic spirit they breathe, and lamenting its rarity. Our readers will thank us, we know, for copying them, though they have been a thousand times printed.

We part on this green islet, love,
Thou for the eastern main,
I for the setting sun, love—
Oh! when to meet again?

My heart is sad for thee, love;
For long thy way will be,
And oft thy tears will fall, love,
For thy children and for me.

Yet my spirit clings to thine, love,
Thy soul remains with me,
And oft will hold communion sweet
O'er the dark and distant sea.

And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three,
At home, on Burmah's shore.

But higher shall our raptures glow,
On yon celestial plain,
When th' loved and parted here below
Meet ne'er to part again.

Then gird thine armor on, love,
Nor faint thou by the way,
Till Boodh shall fall, and Burmah's sons
Shall own Messiah's sway.

New York State Teachers' Association.—The seventh annual meeting of the New York State Teachers' Association will be held in the village of Elmira, Chemung County, commencing on the first Wednesday in August next, at 10 o'clock, A. M., and continuing at least two days. Elmira being situated on the New York and Erie Railroad, in the central southern portion of the State, and being but a few hours ride from the two extreme cities, New York on the east and Buffalo on the west, it is expected on this account that there will be a larger number in attendance than there has been for several years past.

Reports and addresses on various subjects specially interesting to those who are engaged in teaching, are announced. Miss Elizabeth Howard, of Tioga County, is expected to read an essay: subject—"The state of education on the island of Hayti." Among the general subjects for discussion are mentioned, "The Albany University," "Randall's Amendments to our School System," "Operation of the present School Law," "The subject of establishing a State Board of Examiners, with Auxiliary County Boards."

Finances of Connecticut.—From the annual report of the Controller of Connecticut we learn that the receipts into the Treasury the past year amounted to $145,854 63, and the expenditures, exclusive of the debt paid, to $109,847 53. During the year, the judicial expenses were diminished $17,507. There was in the Treasury, at the close of the fiscal year, March 31, 1852, a balance of $31,843 33. The *Hartford Courier*, in noticing the Report with just pride remarks:—

"A few particulars are suggested by the Report. In the first place, we are gratified at the prosperous condition of our little Republic. We owe nothing. We have a School Fund of more than two millions of dollars, and a reserved fund of $406,000. We can boast of being a community that annually *pays out* for the education of the children of the State more than we receive in taxes, more, in fact, than the whole amount of our Treasury receipts. Where is the community, the State, the nation, that can equal ours?"

To Members of 2d Alfred Church.—At the annual meeting of the 2d Seventh-day Baptist Church in Alfred, N. Y., held June 13, 1852, it was, on motion,

Resolved, That all non-resident members of this church who do not communicate with us, by writing or otherwise, indicating a desire to retain their membership in the church, within one year from this date, are hereby dismissed, as having gone out from among us.

By order of the Church,
C. D. Langworthy, Clerk.

Movements of Kossuth.—Gov. Kossuth is now in New York, where, at the request of numerous friends, he delivered an address on the evening of the 21st inst. Tickets were sold at one dollar each, the proceeds to be applied for the benefit of his mother and sisters, who are expected soon to reach New York. Kossuth has dismissed a large part of his attendants, and is now stopping at a boarding house in Sixteenth-street. The N. Y. *Tribune* says that the total amount of "material aid" secured in America is about $90,000.

The Whig National Convention to nominate candidates for President and Vice President of the United States, assembled at Baltimore on Third-day of last week. Up to Sabbath afternoon, forty-six ballots were taken, the average of which was 133 votes for Scott, 129 for Fillmore, and 30 for Webster. At this stage of affairs, the Convention adjourned over Sunday. On Monday morning several unsuccessful ballots were taken, but the fifty-third showed 158 votes for Scott, 112 for Fillmore, 21 for Webster. So Gen. Winfield Scott was declared the Whig candidate for the Presidency. William A. Graham, of North Carolina, for the Vice-Presidency.

Governor Boutwell, of Massachusetts, recently nominated Seth J. Thomas, Esq., of Charlestown, to the office of Prison Inspector, and the Council rejected the nomination. Mr. Thomas was counsel for the owner of the slave, Sims, who was reclaimed as a fugitive slave by his master in Georgia.

Proceedings in Congress last Week.

SECOND-DAY, JUNE 14.

In the Senate, a large number of petitions were presented, including a batch in favor of the Homestead Bill. The resolution providing for the selection of a Committee of three to inquire into the expediency of purchasing Catlin's Indian collection, was taken up and adopted. The Patentee Bill was then taken up, but the members dropped out, one by one, until "no quorum" was left, and adjournment became necessary.

In the House, nothing of interest was done, political speeches being the order of the day. Mr. Gentry, of Tennessee, spoke in opposition to the nomination of Gen. Scott, and replied to a previous speech of Mr. Stanley. The latter gentleman replied, and the House adjourned.

THIRD-DAY, JUNE 15.

The Senate had a short session, but did nothing worth recording. Adjourned until Sabbath-day, so as to let the members attend the Whig Convention at Baltimore to nominate a President.

The House voted, soon after opening, to adjourn until Sixth-day.

[Both Houses having adjourned to give those who desired a chance to go to Baltimore, there was no session on Fourth-day or Fifth-day.]

[On Sixth-day, the House met, and, without commencing business, adjourned over to Second-day. The Senate did not meet.]

European News.

The steamship Europa, with Liverpool dates to June 5, arrived at New York June 16th. We give the substance of her news, which is not important.

The submarine telegraph from Holyhead to Ireland is all laid down successfully, though the submerged wire is 70 miles long, and 18 hours were occupied in putting it under the water. A rival line is about to be put down across from the Scottish shore. It looks as if the next step must be a line across from Ireland to Newfoundland, and so on till it connects with our present line to Halifax.

In France, public opinion appears to be in favor of a reduction of the army, and the non-appointment of a Minister of Police. A rumor is revived, for the third or fourth time, that the Orleans confiscations are about to be compromised. A tax is to be imposed upon horses and dogs. Convicts continue to be shipped off to Cayenne.

Seyd-Pasha, hereditary Prince of Egypt, and eldest surviving son of Mehemet Ali, has arrived at Marseilles, on board a French ship-of-war. The ostensible cause of his visit is to recruit his health at the mineral springs at Mont d'Or.

The Roman Police are using every means to prevent the introduction of foreign newspapers into the Papal States. English journals are charged letter postage by weight.

The fate of Edward Murray excites much interest among the British residents at Rome, as well as in England. Great efforts have been made to procure his release. His wife and mother, accompanied by an infant child, threw themselves at the Pope's feet on the way to the church, and presented a petition for pardon. The Pope took the petition, but, as yet, has returned no answer.

An accident happened to the railway train that conveyed the Emperor of Russia and suite to Warsaw on 27th May. The train ran off the track, and two carriages were smashed, but none of the passengers were injured.

A Congressman in a Fracas.

Hon. F. B. McMullen, of Virginia, who was a passenger from New York to Philadelphia in the train which started at 5½ o'clock June 15th, became involved in a difficulty on the route, the particulars of which are about as follows:—

At New Brunswick, Mr. McMullen got out of the cars, during the halt of the train, to take some refreshment, leaving his umbrella in his seat. When he returned, he found his place occupied by Mr. R. M. Titsworth, of Plainfield, New Jersey, and his lady. Mr T., it seems, seeing the seat vacant, had taken it, without intending to intrude.

Mr. McMullen informed him that he had his place, and that he wanted it. Mr. Titsworth, understanding him to ask for his umbrella, handed it to him. Mr. McM. told him it was the seat, and not the umbrella, he described, and insisted upon the place being immediately vacated, saying as some objection was made by Mr. T., that he was determined to have it, and that if he could not get it by fair means, he would resort to a forcible ejectment.

At this juncture the lady interfered, and persuaded Mr. Titsworth to vacate the seat, which was done. Mr. Titsworth took occasion, however, to tell the inexorable M. C., in the plainest and most peremptory terms, that he was no gentleman to behave in the manner he had done, particularly as there was a lady in the case.

Mr. McMullen, it appears, in the excitement, either had not noticed the lady, or at any rate it had not occurred to him that she was under the protection of Mr. Titsworth. His reply was that he would hold Mr. T. responsible for the language he used, and he said to him that if he (Mr. T.) had only intimated to him (Mr. McM.) that he wished the seat for the lady, it would have been cheerfully resigned.

Nothing further happened until the passengers took the boat at Tacony for Philadelphia. After thay had steamed about half way down the river, and were running close to the Pennsylvania shore, Mr. McMullen, smarting under the imputation of being no gentleman, encountered Mr. Titsworth on the deck, near the Captains's office, and insisted upon his taking back the opprobrious epithets in which he had indulged at his (Mr. McM.'s) expense.

This Mr. T. refused to do, and reiterated the offensive words. Whereupon, Mr. McMullen assaulted him with a cane, having a heavy horn handle, striking him over the head, and breaking the stick. He was going to repeat the blows, but the bystanders interfered and prevented him.

Lieut. Walter A. Watkins, of the Police, chanced to be aboard the steamer—the Trenton—and took Mr. McMullen into custody. The honorable gentleman, as soon as the boat reached the city, was brought before Alderman Ogle, and after an examination, was ordered to enter into a recognizance in the sum of $1,000 to appear at the Court of Quarter Sessions to answer the charge of committing an aggravated assault and battery.

Among the witnesses recognized before the magistrate, besides the complainant, were Hon. Thomas B. Florence, M. C., and Rev. A. D. Gillette, and Mr. Isaac S. Dunham. Mr. Gillette witnessed the occurrence in the cars, and thought Mr. McMullen decidedly to blame.

Railroad Accident in Michigan.

It is our painful task, says the *Coldwater* (Mich.) *Sentinel* of June 12, to record a serious accident on the Southern road, which occurred through the agency of some demon in human shape, and resulted in the loss of two lives, the placing of hundreds of others in jeopardy, and a great destruction of property.

After the passage of the down trains, Friday evening, some villain prepared to run off the express passenger train due soon after, by unlocking or breaking the lock to the switch of a gravel side track. The side track was a short one, terminating in front of a heavy bank. The train arrived from the east in the night, at a speed of about thirty-five miles an hour, and the first notice of danger was given by the concussion of the train. The speed was such that the locomotive was driven into the bank clear up to the smoke pipe. One fireman was thrown through the window, his life being saved. The engineer, Harvey Spalding, and the other fireman, were caught between the tank and fire box. Three of the try-cocks were broken off, and the steam came out, literally scalding and burning the unfortunate victims to death. They lived about two hours in the greatest agony, all efforts to relieve them from their position availing nothing.

Next to the tender was the baggage car, containing the baggage master and about 250 trunks. The car was broken into a hundred fragments, and trunks and contents scattered in every direction, not a trunk, as we are informed, being left whole. The baggage man was seriously, though not dangerously, injured.

An emigrant car was next, loaded with men, women and children. The car was thrown over and broken into pieces, but fortunately not a single passenger of the two hundred and seventy-five was hurt.

Suspicion at once rested upon certain persons who had threatened revenge upon the Railroad Company for fancied injuries, two of whom were arrested and held to bail.

SUMMARY.

The trains on the Hudson River and Central New York Line of Railroads are so arranged that passengers leave New York at 6 A. M.; Albany, 10½; Utica, 2 P. M.; Syracuse, 3¼; Rochester about 6 o'clock, arriving at Buffalo before 9 in the evening. At that hour boats leave for Cleveland, Detroit and Chicago; so that one may breakfast in New York, dine in Utica, sup between Buffalo and Erie, take breakfast the next morning in Cleveland, dine at noon in Detroit, and reach Chicago in time for an early supper. The distance thus traveled in less than 48 hours is more than a thousand miles.

The *Picayune* has advices from Honduras of a highly important character. The inhabitants of Ruatan, as also five other islands dependent on Honduras Bay, had refused to acknowledge British authority, and claimed the protection of Honduras, which had been accorded them. The superintendent had given orders to have the Government buildings at Ruatan sold, which was done at a great sacrifice. Everything was in a state of confusion and disorder, and the most serious consequences were apprehended.

In the town of Bertie, in Canada, near Waterloo, says the *Buffalo Commercial*, there resides a man named Silas Carter, who was formerly a coachman in the employ of Gen. Washington. His age is 96 years, and he is in the perfect enjoyment of his health and all his faculties. He settled in Canada in the year 1800, has been residing there ever since, and occasionally visits Buffalo. He was in Buffalo a few days since, selling a load of oats, and was to all appearance as hale and hearty as any one.

The *Buffalo Commercial* says that some real Gypsies are encamped in the woods near Delaware-st. They are distinguished by that wild freedom which characterizes these people, and their tents and primitive style of living are studies for the curious. Their sunburnt skins and hardy frames tell of exposure to the free air of semi-barbarism. They are accompanied by horses, dogs and foxes, all of which imitate the unrestrained freedom of their masters, and uncurbed and unchained, lie down together.

The New York State Agricultural Society has appointed a trial of Agricultural Implements, (to be made under the superintendence and award of its officers,) from the 20th to the 25th of July next, at Geneva, N. Y. The people of that place are making extensive arrangements for the accommodation of all who may attend, (in and out of the State,) and it will, no doubt, be an interesting occasion for the farmers.

Rochester is destined to be the center of a greater number of converging Railroads than any other inland town. She has already the "Rochester and Syracuse," "the Buffalo and Rochester," the new Railroad through Palmyra, Lyons, &c., and the "Rochester, Lockport and Niagara Falls." Soon the "Genesee Valley Railroad" will be added, together with a Railroad to Charlotte, and a branch of the Canandaigua and Niagara Falls Road.

The ship Tennessee, bound from New Orleans for Havre, returned to New Orleans in distress. It appears that on the 21st of May, in lat. 24 30, lon. 80 50, at 8 o'clock in the evening, she came in contact with the bark Fairmount, Capt. Whitney, of Philadelphia. The latter sank within a few moments, and the first mate, J. F. Long, and one seaman, were the only persons on her saved! The Captain, a passenger, (Mrs. Marshall,) and eight seamen, were lost.

The *Chicago Journal* says, that there is no cholera in that city, nor in La Salle, and that the telegraphic report that 60 laborers had died on the railroad at the latter place is without foundation. The physicians of La Salle have made a report since the publication of that dispatch, in which they say that there is not a single case known.

The St. Louis papers state that passengers now go through from that city to N. York, via Chicago, in four days, at a cost of $25; and adds that they can now go from St. Louis to New York via Cincinnati in four days and a half, and for $21 50.

The *St. Louis Union* warns the public against the notes of a new banking concern at Quincy, Illinois—the Farmers' and Merchants' Exchange Company. It states that a person in St. Louis forwarded by a messenger some $400 for redemption, and that the messenger was informed that the Bank was then out of funds, but probably would get together the amount presented in a week or so.

Great suffering is reported to exist in the eastern part of Crawford and in Warren Counties, Pa., from the want of provisions for man and beast, the long and severe winter having exhausted almost everything. So general is the destitution in that lumber region, that the operations of many of the lumbermen have been arrested before half completing theio stocks.

At the last date, there were thirty-one vessels in the port of London up for Australia. The Government Emigration Commissioners intend to charter eight per month the next six months for the same destination. Seven vessels are loading at Liverpool for Australian ports, and seven for San Francisco.

The New Hampshire House of Assembly, on the 18th inst., passed the Maine Law by a large majority, and sent it to the Senate. That body passed it at once by 9 to 2, but by the addition of an amendment made it necessary for the House to go over it again. The House disagreed to the amendment, and the bill was postponed to the November session.

Commander Forbes, whose name has been before the American public in connection with Liberian affairs, died 25th March, on board the ship-of-war Tortoise, on the passage to St. Helena, whither he was proceeding for the benefit of his health.

It is estimated that the quantity of oysters now planted in the waters of New Haven harbor is 500,000 bushels. Estimating 200 oysters to the bushel, would give one hundred millions of oysters. These oysters are for the early fall trade, and are aside from the enormous quantities imported and opened there during the winter months.

The *Boston Journal* states that a large establishment for the manufacture of linen fabrics from imported flax is now erecting at Fall River, Mass., under the direction of N. B. Borden, Esq. This is the only factory of the kind in the United States.

The present indications favor an abundant crop of fruit, with the exception of the peach, the peach blossoms having been destroyed by the severity of the past winter. The cherry, apple and pear trees blossomed well and look healthy.

Rev. Mr. Barnes sailed last week for Europe, with his lady, designing to be absent several months, in pursuit of health. His devotion to study and the duties of a large church have greatly impaired his general health, and particularly affected his eyes.

A fire occurred at Wetumpka, Ala., at 2 o'clock on Saturday morning, in an old warehouse, and in two hours' time the entire business part of East Wetumpka was destroyed. The loss is estimated at between $300,000 and $400,000, with but $90,000 insured.

The *Louisville Courier* of the 3d inst. states that the genuine plates of the Bank of Kentucky, of the denomination of tens, have recently been stolen, and a large batch of notes printed.

David Graham, Esq., of New York, died on the 27th ult. at Nice, in Italy, whither he proceeded some three months since in the futile hope of improving his broken health. Mr. Graham's age was a little over forty-six years.

The property in Wall-st., N. Y., occupied by the City Bank, twenty-eight and a half feet wide by one hundred and sixteen feet deep, was sold at auction the other day for eighty thousand dollars.

On Saturday morning, June 12, there was a heavy white frost in Seabrook, South Berwick, and other towns east of Newburyport, Mass. In Bedford, Mass., ice formed to the thickness of an inch.

Coal has been found in considerable quantities at Portsmouth, R. I. A company is now engaged in working it. The coal is 25 feet thick, and resembles the Pennsylvania product.

The steamer Prometheus, from San Juan, arrived at New York on the 21st inst., with two days later news from California; but we find nothing worth mentioning, except the great number of robberies at San Juan.

The *Concord* (N. H.) *Patriot* says: The want of rain is beginning to be sensibly felt hereabouts. The streams are now as low as in summer, and if the drought continues, will produce severe injury to the farmer and gardener. A short hay crop is generally anticipated.

From all quarters, says the *Cleveland Forest City*, we hear of the fine appearance of the wheat crop. Nothing but rust is likely to blight the hopes of the farmer.

Two serious disasters occurred on the 8th inst., at Buffalo, but no lives were lost. The first was the falling of a building; the other, the explosion of a firework laboratory.

The earnings of the Rome and Watertown Railroad for May were $23,000. This road is 96 miles in length, and the capital stock is $1,500,000.

The dam at Mt. Morris was again carried away by a heavy freshet on the 11th. This will interrupt business on the Genesee Valley Canal for at least a month.

Officer Ridgley, who recently killed the fugitive slave he was arresting at Columbia, is now lying hopelessly ill at Baltimore.

During the week ending the 5th inst. there were 340 deaths at New Orleans, of which number 179 were from cholera.

We learn from the *Mobile Tribune* that the yellow fever has made its appearance in New Orleans.

Cholera is spreading in the South. There were 135 deaths from that cause in New Orleans during the first week in the month.

A Vienna journal announces that Fanny Ellsler has just married at Hamburg a Dr. Hahn.

The People's College Association will hold its next meeting at Elmira on the *first* Wednesday in August.

The 2d of June was the anniversary of the adoption of the Maine Law in that State.

Recent frosts in Kentucky, it is said, have destroyed whole beds of tobacco plants.

The Indianapolis papers are informed by Mr. Adams, who has charge of the Greek Slave now exhibiting at that place, that he has within a day or two received directions from Mr. Powers to send the statue to Europe, as it has been sold.

On Sunday, near Wilmington, Del., a sail boat containing three young ladies and three young gentlemen, was capsized, and two of the young ladies were drowned. The others had a narrow escape with their lives.

The *Lexington* (Mo.) *Express* gives an account of a violent hail storm which recently visited the western and south-western portion of that county, doing great damage to the corn and hemp crops.

The *American Institute* announces its twenty-fifth Annual Fair at Castle Garden in October, opening on the 5th. Articles intended for exhibition should be presented some days before.

The City Marshal of New York, Mr. Taylor, received $25,150 25 for licenses during the month of May. A large portion of this amount was for tavern licenses, of which 2,405 were granted.

A letter from Fort Leavenworth, dated May 17th, conveys information of the existence of the cholera among the recruits intended for the army in New Mexico.

If you wish to re-fasten the loose handles of knives and forks, make your cement of common brick-dust and rosin, melted together. Seal engravers understand this recipe.

A good lotion for weak eyes is said to be: 20 drops of laudanum and 5 drops of brandy, in a wine-glass of water, applied three times a day, as warm as the eyes can bear it.

The proprietors of the St. Louis and Keokuk Packet Line have expressed their determination to remove the bars from all their boats about the first of June.

A pleasure trip to the Mediterranean has been undertaken by a party of ladies and gentlemen, on board the ship Cygnet, which cleared from Boston for the purpose last week.

The City of Columbus, Lowndes County, Miss., decided on the 14th ult., by a vote of 165 to 43, to raise the license upon the groceries where ardent spirits were sold, to $1,000, per annum.

William Williams, a seaman on board the schooner Harriet, of New York, fell overboard, on the 3d inst., at Jacksonville, Florida, and was drowned.

The steamboat Columbus ran from St. Louis to New Orleans in three days and nine hours, which is the shortest passage ever made between those cities.

The *Alexandria* (Va.) *Age* states that the cholera has broken out among the negroes on the Kanawha River. Several fatal cases have occurred.

The mining industry of Chili is in a high state of development. The yield of silver for 1852 is estimated at a sum equal to £2,400,000 sterling.

Mr. Bryant, the poet, was thrown from a wagon near Roslyn, a few days since, but fortunately escaped an injury which might have been very serious.

Chicago, by way of Dunkirk and Toledo, is now forty-eight hours from New York—all Railroad except a fine steamboat ride midway on Lake Erie.

Among the strangers at present visiting Washington is Granville John Penn, Esq., of England, great grandson of the founder of Pennsylvania.

An extensive fire is raging in the woods on the line of the Atlantic and St. Lawrence Railroad in Maine.

The expenses of the public schools of Philadelphia, for the present year, are estimated at $435,938.

One day last week thirty-six railroad cars, in one train, came into Rochester, westward bound, all filled with emigrants.

It is said that the tobacco crop of this season in Kentucky will be very light. The frosts and fly have nearly destroyed the plants.

The first French Church in the United States, it is said, is to be built in the city of Detroit the coming Fall.

Ogilvie's gin factory, at Augusta, was blown down on Saturday, May 29, and three men killed.

On Sunday, June 7, there was a very extensive fire in Montreal, with a loss of $1,000,000 or more.

Mr. Thomas Henry Ripley, a student at the Newton Baptist Theological Seminary, drowned himself in Portland on Sunday.

Many a man, full of excellent qualities, wants the particular one which brings them all into play.

Asparagus is strongly recommended in affections of the chest and lungs.

Governor Boutwell and Neal Dow were hung in effigy on the Boston Common, May 28.

MARRIED,

By Elder Griswold, June 17th, Mr. John D. Mitchel, of Groton, to Miss Almira Watrous, of Ledyard, Ct.

At Mount Vernon, Va., May 9, 1852, by Eld. Asa Bee, Mr. Zebulon Bee to Miss Elizabeth Leggitt, both of Ritchie Co., Va.

LETTERS.

W. M Fahnestock, J. Whitford, Wm Lawton, Albert B. Crandall, D. Clawson, S. S. Griswold, C. R. Burdick, W. M. Fahnestock, Joseph Goodrich, C. D. Langworthy, Asa Bee (all right on our books,) Daniel Coon, H. W. Stillman, H. Harding, E. Kildow, Wm. B. Maxson, J. M. Wood, Joshua Clarke.

RECEIPTS.

FOR THE SABBATH RECORDER:

Elijah Goodrich, Milton, Wis.	$3 00	to vol. 9	No. 52
Jacob Davis "	4 00	8	52
Geo. S. Burdick "	2 00	8	52
Charles Coon, Teotsa, Wis.	2 00	8	52
W Barber, Hopkinton, R. I.	2 00	8	52
John M. Barber "	2 00	8	52
Wm. H. Rich, N. Bedford, Mass.	2 00	9	52
R. Dunham 2d. Plainfield, N. J.	2 00	9	52
Charles McCarty, New York	4 00	8	52
Reilay Potter, Berlin	2 00	8	52
Wm. Lawton, East Plainfield	2 00	9	52
A. B. Crandall, Portville	2 00	10	26
John J. Brown "	2 00	8	52
Silas Burdick "	4 00	8	52
Hiram Newton, Stephentown	4 00	5	52
Lucy Carpenter "	2 00	9	52
Silas Thomas, Alfred	2 00	8	52
Nathan Truman "	1 00	7	52

FOR THE SABBATH-SCHOOL VISITOR:

E. Kildow, Lost Creek, Va.	$ 25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm. Lawton, East Plainfield	$1 00
Joshua B. Maxson, Stephentown	1 00
B. J. Burnett, New York	1 00
J. H. Mosher	50

BENEDICT W. ROGERS, Treasurer.

New York Market—June 21, 1852.

Ashes—Pots $4 81; Pearls 5 50.

Flour and Meal—Flour, 4 09 a 4 15 for common to straight State, 4 12 a 4 31 for mixed to fancy Michigan and Indiana, 4 62 a 4 81 for fancy Genesee. Rye Flour 3 18 a 3 25. Corn Meal, 3 18 for Jersey, 3 50 for Brandywine.

Grain—Wheat, 1 00 for white Canadian, 1 13 for good Genesee. Rye 78c. Oats 42c. for Jersey, 44c. for State. Corn 62 a 64c. for the various grades.

Provisions—Pork, 16 50 for prime, 18 50 for mess. Beef, 7 00 a 8 00 for prime, 11 00 a 14 50 for mess. Hams 8¾ a 9½c. Lard 11 a 11½c. Butter 12 a 15c. for Ohio, 12 a 16c. for Western New York, 17 a 19c. for Orange County. Cheese 5 a 7½c.

Hay—50 a 56c. for 100 lbs.

Hops—43c. for Eastern and Western.

Leather—17½ a 19c. for Hemlock Soles, 18 a 20c. for rough upper Hemlock.

Laths—Firm at 1 62.

Lumber—14 00 a 15 00 for Spruce and Pine.

Lime—82 a 83c. for common, 1 25 for lump.

Tallow—8½c. for good.

Wool—Fleece 28 a 39c.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of David Dunn, New Market, N. J., on Fourth-day, July 7, at 2 o'clock P. M.

GEO. B. UTTER Rec Sec.

Publishing Society—Meeting of Trustees.

THE Trustees of the Seventh-day Baptist Publishing Society will hold their next Quarterly Meeting at the house of David Dunn New Market, N. J., on Fourth-day, July 7. T. B. STILLMAN, Rec. Sec.

Notice.

THE Executive Board of the American Sabbath Tract Society have employed Bro. E. P. Larkin to visit the churches in behalf of the Society. Bro. L. will act as agent for the Society's publications. It is hoped that every family will take this opportunity to procure for its library a bound volume of our Tracts on the Sabbath, and a copy of Carlow's Defense of the Sabbath.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

To Boston via Norwich and Worcester.

THE first-class Sound steamers CONNECTICUT and KNICKERBOCKER leave Pier 18, N. R., foot of Courtland-st., New York, forming the great United States and British Mail Line for Boston, Montreal, Quebec, Lowell, and Nashua, via Norwich and Worcester. Fare to New London $2; to Worcester $3; to Boston $4; to Bellows' Falls, Vt., $5; to Burlington $7; to Rowse's Point $8. Through tickets to Montreal $9 50.

The pier from which this line starts is the most contiguous of any occupied by the Sound Lines, to the Astor House, Irving House, Howard Hotel, Rathbun's Hotel, and the numerous Hotels in Courtland-st. and its vicinity. The passage affords a fine view of the Hudson and East Rivers, and the Route being Inland, avoids the uncomfortable passage round Point Judith, and through Fisher's Island Sound. Passengers can if they prefer, arrive in Boston at an early hour, by the Steamboat Train, or have the privilege of remaining and breakfasting on board the Steamers and take the early train from Norwich to Boston; thus making the hour of arrival equally accommodated to pleasure and business travel.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M. White House at 3.15 (freight) and 5.40 and 8 40 A. M.; and 1.40 P. M.; Somerville at 4 (freight) and 6 05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2 40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington, Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P M., via Piermont, for Delaware.

Way Train at 4¾ P M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4 03 and 10 18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3 25 and 9.18 P.M.
Going West—9.18 A.M., 2 02 7.54, 9 18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M. 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7 54 P M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23 7 56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P M.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2tf

Miscellaneous.

The Empire of Japan.

From the National Intelligencer.

The kingdom of Japan, called by the natives Niphon, was founded about six hundred and sixty-five years before Christ, by Simmu. From him to Sinzakin there appears to have been sixty-one Emperors. After this period, in the year 1142, a change took place. From this time a double chronology commences, including the reigns of the Dearios and Cubos. The Dearios were military officers, and at one period completely usurped the power of the Emperors; but a general by the name of Jeretime being crowned, succeeded in depriving the Dearios of all military power. At the present time the kingdom of Japan is governed by an Emperor with full military powers, a Deario with full civil powers, and a Cubo, or prime minister, who has authority over certain cities, their Parliament, &c.

The kingdom of Japan consists of three large and thirty or forty smaller islands, situated off the coast of China. The largest of these islands is Niphon, the next Jesso. On the island of Bungo, south-west of Tonsa, is the city of Nangaschi, and near that city is the little artificial island Disna, on which a Dutch factory is built.

Jeddo, or Yeddo, the capital of the empire, is situated in the midst of the fine plain, in the province of Musace, it is built in the form of a crescent, and intersected in almost every street by canals, their banks being planted with rows of beautiful trees. The city is not surrounded, as most Eastern cities are, by a wall, but has a strong castle to defend it. The river Tongag waters it, and supples the castle ditch, and, being divided into five streams, has a bridge over each. The public buildings are on a magnificent scale. The imperial palace is formed by three cinctures, or circular piles of buildings, and inclosing many streets, courts, apartments, pavilions, guard-houses, gates, draw-bridges, gardens, canals, &c. In it reside the Emperor and his family, the royal domestics, tributary princes and their retinues, the Minister of State, many other officers of Government, and a strong garrison. The walls of this magnificent palace are built of freestone, without cement, and the stones prodigiously large. The whole pile was originally covered with gilt tiles, which gave it a very grand and beautiful appearance. Many of the stately apartments are formed and altered at pleasure, by movable screens. The principal apartments are the Hall of Attendance, the Council Chamber, Hall of a Thousand Mats, &c.

The city is under the rule of two Governors, who rule a year each.

The next largest city in Meaco. It is also a royal city, and is situated on a lake near the middle of the Island of Niphon, and surrounded by mountains, which give a remarkable and delightful prospect to the whole; the circumjacent country between the city and the mountains is covered with temples, sepulchers, &c., &c., and is embellished with a variety of orchards, groves, cascades, and purling streams. Three considerable rivers water this fertile plain, and unite their streams in the center of the city, where a magnificent stone bridge facilitates the communication between the different parts of the city. A *strong castle* defends the town; *it is six hundred yards in length*, has a tower in the center, and is surrounded by two ditches, the one dry, the other full of water. This splendid city is twenty miles long and nine wide, within the suburbs, which are as well populated as the city. The number of the inhabitants of the city proper is supposed to be 529,000. The universities, colleges, temples, &c., are almost incredible in number and magnificence. It contains twelve capital or principal streets, in the center of which are the royal palaces, superbly built of marble, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

The next principal town is Ozeaco. It is deemed the chief seaport, is very populous, and has an army of 80,000 *men always ready* at the disposal and command of the Emperor. It is near fifteen miles in circumference.

The city of Nangascke is the Japanese naval depot; but as they have not yet found any use for a navy, their vessels are only in the rough material, and stored away for emergencies.

The kokansa or prison is here. The name means, in the Japanese, hell; it has one hundred dungeons and cages. The history of these few cities give a fair outline of the whole empire. Their private dwellings are small but neat, and ornamented with small gardens; in this they excel, as they are the very best of horticulturists. A few feet of ground are turned to the best advantage, as the Japanese understand perfectly the art of dwarfing plants, trees, fruits, and flowers. They use neither tables, bedsteads, nor chairs; but sit, eat, and sleep, like most Eastern nations, on mats.

Almost the first accomplishment learned by Japanese is the art and grace of suicide; the child in the cradle stabs itself with its finger or stick, and falls back imitative of death; the lover cuts out his intestines before his obdurate mistress, and the latter pours out her heart's blood in the face of her faithless lover; the criminal executes himself; and, in fact, the whole nation, from early youth, revels in the luxury of suicide.

Their trade is, at present, under great restrictions, as they only trade with the Chinese and Dutch. The latter have always fostered, cherished, and increased the prejudices of the Japanese against all other nations, particularly the French, English, and Portuguese.

The mechanics and manufacturers in Japan excel in their different branches, and are even far superior to the Chinese. Their silks and cottons are excellent, and their Japan ware and porcelain unequaled. Their exports are raw and manufactured silks, iron, steel, artificial metals, furs, teas, finer than the Chinese. Japan ware, gold, silver, copper, gums, medicinal herbs, roots, diamonds, pearls, coral, shells, ambergris, &c., Whatever goods the Japanese want, they pay for in gold and silver.

The Japanese worship the principal two gods, Xaca and Amida. At Maceo there is a stately temple, built to one of these gods; it is of freestone, as large as St. Paul's, with an arched roof, supported by heavy pillars, in which stands an idol of copper, which reaches as high as the roof; and, according to a description given by Sir Thomas Herbert, his chair is seventy feet high and eighty feet long; the head is big enough to hold fifteen men, and the thumb forty inches in circumference. There is another statute called after another god, made of copper, twenty-two feet high, in a sitting posture. This shows that the Japanese understand the art of working in bronze, and they are far ahead of Oriental nations in this particular. They allow polygamy, and they often strangle their female children, but never males. The nobility extract the two front teeth, and supply them with two of gold.

The principal rivers are the Ujingava and Askegava—the former so rapid and wide that a bridge cannot be built over it; the latter remarkable for its depth and perpetual fluctuations. The chief lake, called Citz, is 100 miles long and 21 wide. A large valley exists in the interior, filled with carbonic gas, and called the Valley of the Upas. It is covered with the skeletons of numerous wild and tame beasts and birds. The Emperor, it is said, often sent criminals to the valley to bring away a precious gem of inestimable value, and the bones of men also whiten its deadly sides.

Acidulated lakes and thermal springs are common throughout several of the islands.

Their great sources of opulence are their mines of gold and silver, but they have no antimony, calamine, sal ammoniac, borax, or cinnebar, (quicksilver.) These articles are in demand, and bring a high price. Birds and every kind of duck and poultry are plenty; camphor trees are abundant, and the cedars are the finest in the world. Few countries open so fair a field as the islands of Japan for botanical and geological research. It is not neccessary here to enter into a detailed statistical account of the commerce of Japan. A direct trade to that empire would increase the commerce of this country about $200,000,000 annually, if not more.

It has always been in contemplation with this country to make an effort to open a direct trade with Japan. Commodore Porter, as far back as 1815, addressed a letter to Mr. Monroe on the subject. It was intended to fit out a frigate and two sloops of war and place them under his command, but subsequent events prevented the consummation of this design, but it has been revived from time to time, without being carried out. But a few years ago the undesigned drew the attention of Hon. J. Y. Mason to the subject by the recommendation of a steam line to China, with a view of incidental commercial intercourse, and finally direct trade with Japan.

It would require but small efforts to accomplish commercial intercourse with so shrewd a people as the Japanese, who are alive to commercial feelings. A steam line direct from New York to the Isthmus being already in existence, it is an easy matter to continue it to the Gallipagoes, which islands abound in coal; thence to the Marguesas, and on to Shanghae or Jeddo. W. D. Porter.

New York and Erie Railroad.

The arrangements for the accommodation of travelers by the Erie Railroad, for the present season, are very complete, and offer unusual facilities to tourists and pleasure travelers, as well as to those whose business requires rapid transit. Six trains leave the City daily; the first at 6½ o'clock in the morning, running express to Dunkirk, and there connecting, without delay, with safe and swift steamers for Cleveland, and for Toledo, the termination of the Michigan Southern Railroad. By the Cleveland Line, passengers are taken through by railroad from Cleveland to Cincinnati in thirty-eight hours from New York, and that, too, without loss of sleep. By the Toledo Line, passengers reach Chicago in about forty-two hours, over the Michigan Southern Railroad. Trains leave Dunkirk for Erie, Pa., several times a day, so that those who prefer traveling by land can take the cars. Pleasure travelers taking this train, and wishing to stop over night, will find excellent hotels at Binghamton, Owego, Elmira, and Corning, and can resume their journey in either of the two trains which pass through those places next morning. Persons going to Niagara Falls, or to Buffalo, can stay over night at either of the three first named places, and go on next morning, thus avoiding night travel.

The second train leaves at eight o'clock, and stops at all the stations, and affords better opportunities for viewing the magnificient scenery with which the road abounds than the express trains. Passengers by this train can remain over night at the same places as above, and resume their journey in the same way.

A boat leaves at half-past three, taking passengers for Rockland and Orange Counties, by way of Piermont, the other trains running through New Jersey. This route affords a pleasant sail up the North River, at an hour when the river scenery is viewed at great advantage.

The second way train, for all places east of the Delaware River, leaves at 4¾ o'clock, and affords persons wishing to spend the night in the country an opportunity to do so without loss of business time, and return to the city early next forenoon.

The night express train leaves at 6 o'clock, and connects at Dunkirk with a line of safe and elegant steamers, one of which leaves immediately on the arrival of the train, for Detroit direct, arriving there in about thirty-six hours from New York, and connecting without delay with a train on the Michigan Central Railroad, for Chicago, passing over the whole route from Detroit by daylight. By this train passengers are conveyed to Chanandaigua, Rochester, Buffalo and Niagara Falls, leaving the main line at Elmira—the trains at that place always awaiting the arrival of the trains from New York. Another line of boats leaves Dunkirk, on the arrival of this train, for all the principal ports on Lake Erie—Erie, Cleveland, Sandusky, etc.

The sixth train is the Emigrant and Accommodation Train, which leaves by steamboat via Piermont at 6 o'clock, taking emigrants and second class passengers for all points west.

The trains on the branch roads, which leave the main line at Chester, Great Bend, Owego, Elmira, Corning, and Hornellsville, all run in connection with the principal trains of the Erie Road, and afford great facilities for reaching all portions of the southern part of this State and northern Pennsylvania, as as well the western part of New York. Excellent steamboats ply on the two beautiful twin lakes, Seneca and Cayuga, both of which are reached in a short day's ride, all the way in the cars.

The arrangements for travel eastward are equally good as those westward.

In a few weeks, the completion of the Buffalo and New York City Railroad, (from Hornellsville to Buffalo,) will form, in connection with the Erie Road, by some fifty miles, the shortest route between New York and Buffalo, and before many months, it is expected the passage between the two cities will be made by daylight! Two other branch lines, one terminating at Buffalo and the other at Niagara Falls, are progressing rapidly, and will be finished early next season.

From the British Journal.

"Keep Your Heart as Light as You Can."

BY CHARLES SWAIN.

We have always enough to bare—
  We have always a something to do—
We have never to seek for care
  When we have the world to get through—
But what, though Adversity test
  The courage and vigor of man,
They get through misfortune the best
  Who keep the heart as light as they can.

If we shake not the load from the mind,
  Our energy's sure to be gone;
We must wrestle with Care—or we'll find
  Two are less easy than one!
To sit in disconsolate mood
  Is a poor and profitless plan;
The true heart is never subdued,
  If we keep it as light as we can.

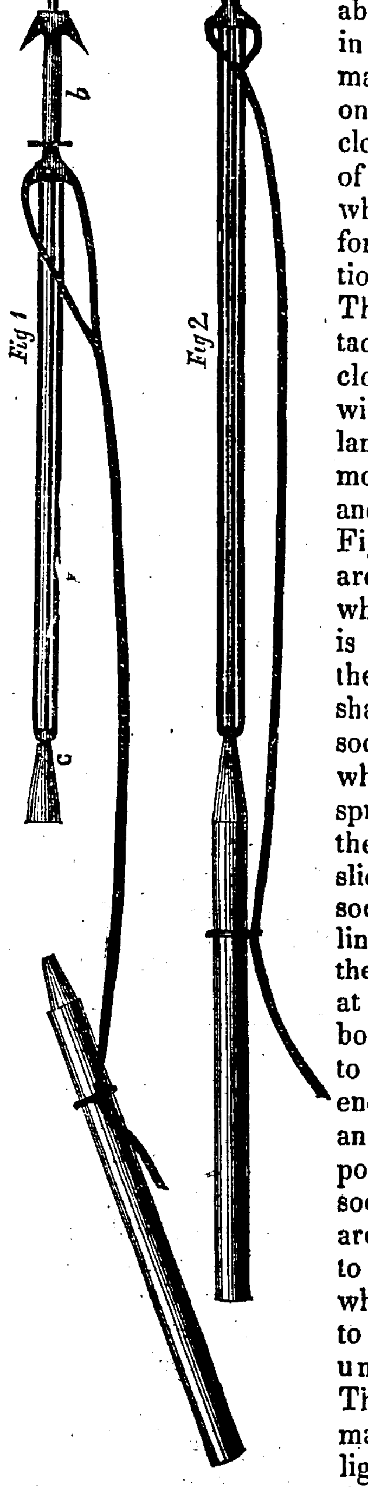
There's nothing that Sorrow can yield,
  Excepting a harvest of of pain:
Far better to seek Fortune's field,
  And till it and plough it again!
The weight that *Exertion* can move—
  The gloom that *Decision* can span,
The manhood within us but prove!
  Then keep the heart as light as you can.

From the Farmer and Mechanic.

Stillman's Improved Harpoon.

The want of success which has attended the whale fishery for some time past, has made any improvement in the mode of capturing the animal, a very great desideratum. Guns, torpedoes, and various infernal machines, have from time to time been invented for killing the whale, and it has even been proposed to apply a submarine blast, and fire him off by the aid of a galvanic battery, like the Pot Rock; but Jack has a natural aversion to being "hoist with his own petard," as were the late unfortunate operators at Hell Gate. The expert whaler loves to throw the weapon whose action he can understand and control, and from whose re-action he has nothing to fear. The greatest objection to the use of the ordinary harpoon is, that in making fast to the whale it does not generally inflict sufficient injury, and spurs him to flight and resistance, until the men are worn out, and night often shuts down before an opportunity is offered to enter the lance and capture the prize; it then becomes necessary to "cut away." This is especially the case with the species known as the "Sulphur Bottoms," and "Fin Backs," the former of which is said to be one of the largest and most valuable species of whales, but so difficult of capture, that the pursuit is generally abandoned with the loss of line and the day.

The design of the instrument here delineated, is to make the whale kill himself by his own efforts to escape. It was patented April 6th, 1852, by Dr. J. D. B. Stillman, of New York, and the idea suggested itself to him while on a voyage through the whaling grounds of the Pacific some time since. It is very simple, and is so manifestly adapted to the purpose intended, that the wonder is that it has not been thought of before.



The instrument consists of two parts, a lance with a shaft, *a*, of the ordinary length, or longer if desirable; and a strong socket, *b*, about a foot or more in length, which is made to slide freely on the shaft, and fit closely to the head of the lance, in which position it forms a prolongation of the head. The flukes are attached to the socket close to its junction with the head of the lance; they are movable on pivots, and when shut, as in Fig. 2, and as they are designed to be when the harpoon is to be thrown, they lock into the shaft and hold the socket firm, but when they are spread, as in Fig. 1, the lance is free to slide through the socket. A small line passes through the end of the shaft at *c*, and passing on both sides parallel to the shaft, each end is rove through an eye on corresponding sides of the socket at *d d*; they are then made fast to the whale line, which is supposed to be equal to their united strength. This line is then made fast to a short light pole by a becket upon it. This pole is for convenience in throwing, and to take up the slack of the line already referred to. When this harpoon is thrown into the body of the whale deep enough to hold, and traction is made upon the line, the flukes will spread, preventing them from being withdrawn; and liberating the shaft in the socket, the head is forced inward; the line then being slack, the pole immediately unships, and all force on the lance shaft in a lateral direction is prevented, and all traction subsequently applied on the line is spent indirectly on the outer extremity of the shaft, until it is entirely buried into the body of the whale. Should the lance be arrested by bone, it may be broken or bent; in either case the essential parts of the harpoon, the socket and flukes attached, are more reliable in their hold than the common harpoon; *that* is bent as soon as traction begins on the line, and is liable to be wrenched out by the gyrations of the animal, while in this instrument the socket is not larger than is necessary to enter past the blubber, and being of a hollow cylindrical form, it can not be bent, nor is there any purchase to wrench it out. It is claimed that this instrument can be used with as great facility as any instrument now in use, and that the lance must inflict such serious injury upon the whale by the loss of blood, as to shorten the conflict and increase the number of captives. If the instrument is entered any where in the "bilge," it seems impossible that the whale should not dispatch itself at once, unless it should conclude to surrender without attempting suicide by flight.

New Musical Instrument.—Mr. Freberhuyser, a musician of Albany, has invented a new musical instrument, the material used for the construction being sea shells. The exterior of the shell is not disturbed, and retains all its rough attractions. The mouth-piece is fitted to a screw tube, adjusted at the head of the shell. Along the sides the key-holes are arranged at proper intervals, and the edges carefully lined. A valve, lined with velvet, hinged at one corner, covers the mouth of the shell, and is compressed or opened as the character of the music requires. At the opposite and extreme corner of the mouth, the vent is left for the egress of the surplus air. The instrument, therefore, with the valves and keys closed, is air tight, and the variations in the size and natural organization of the shell furnish the change in the tone of the instrument. The music is said to be powerful and agreeable.

The Startled Landlord.

Some critic has remarked of the Illiad of Homer, that it is a picture rather than a poem, that is, the scenes there appear to stand out before the eye, and the impression left upon the reader is, that he has beheld those scenes, rather than heard them described. Such was the preaching of Nelson. When he addressed an assembly, you were a spectator rather than a hearer. You *saw* the facts and scenes with which he wished to impress the mind. This characteristic also entered largely into his conversation. He had a peculiar power of throwing before the mind a vivid picture of that which he wished you to understand and feel. I will mention an example. Many of the plain country people, remote from large cities, have heard strange stories of dissecting rooms, how dead bodies are dug up and brought from their graves into these places, and then cut to pieces by the doctors as ruthlessly as the butcher carves up his pork and his beef. Rumors of what is done in these dark dens have found their way into remote country districts, and have been rehearsed in circles of awe-stricken hearers, while the hair of their heads stood up, and their eyes seemed ready to start from their sockets.

About the year 1830, Dr. Nelson spent a night at a public house among the mountains of Virginia. The landlord was a strong-built, jovial, merry-hearted man, who evidently was in the habit of using freely what the New England people call rum. Early in the morning Nelson was up, making arrangements for proceeding on his journey. The landlord, polite and attentive, was bestirring himself for the accommodation of his guest.

"Come, stranger," said he, setting out a bottle of spirits, "help yourself to a morning dram."

"I don't drink spirits."

"Let me, however, recommend a little of this. The morning is chilly, and this is good as an anti-fogmatic."

"Excuse me," said Nelson, "I know it to be injurious, and I would advise you to quit it."

"Well," said the landlord, with a horizontal shake of the head, and a self-satisfied strut across the room, "if it is a poison, it is a very slow one. I've been trying it a great while, and I always find that a little does a man good."

"Sir," said Nelson, turning and looking him full in the face, "sir, let me tell you, that I'm a doctor; and I've cut open dead people. I've seen what frightful havoc this liquid fire that you are drinking makes on the inside of a man. You think that you are now in firm health; but I can tell by your looks, that the work of destruction within you is far advanced. Could you have a view of your entrails at this moment, you would see them all dappled, streaked, and discolored by this deadly poison which you are drinking. Yes, you would now see great bloody knots there, dark and gory, as big as the end of my thumb."

Scarcely did Daniel's interpretation of the hand-writing on the palace wall produce a more visible change in the countenance of the Babylonian king, than was made in the looks of our stout, jocular, but now *startled* landlord, by this account of the frightful inscriptions of King Alcohol on his inner man. In a moment his haughty airs were dropped, his proud strut abandoned; even his round, joyous face seemed to lengthen, and his short, chubby neck looked, for the time, surprisingly slim.

Nelson mounted his horse and resumed his journey. Whether his remarks produced on the landlord any thing beyond a mere temporary effect, he had never afterwards an opportunity to learn. [N. Y. Evangelist.

Strawberries just before Fruiting.

We have repeatedly urged the importance and shown the advantages of irrigation; but where this cannot be adopted in practice, mulching is a good substitute. The following mode of treatment is described by J. Cuthill in Hovey's Magazine, as practiced by Joseph Myatt, the celebrated strawberry raiser, and by himself. "Having no water near him, Mr. Myatt depends entirely upon the immense quantity and the quality of his manure for keeping the ground moist, together with a good coat of straw; but where manure is scarce, perhaps my plan, which I have practiced for many years, would be the best. I always mulch between the rows with fresh straw, mixed with horse droppings, laying it on at least an inch in thickness, just when the plants are coming into flower; and if the weather is dry, I water frequently, but not over the flowers, until all the fruit is set. By the time the latter is ripe, the strength of the manure is washed down among the roots, where they most want it, leaving the straw clean and sweet."

Spent tan has been extensively recommended and considerably used for mulching strawberries. But N. Longworth, of Cincinnati, who never adopts anything hastily, says, "Tan I have discarded. It soon rots, and renders the fruit dirty. In its green state it injures the flavor of the fruit. I prefer the old covering, from which the plant takes its name, cut straw." [Albany Cultivator.

Curious Movement.—On Friday (says the *Cincinnati Gazette*) we met with a gentleman from Western Virginia, making purchases of Dry Goods and Groceries for a store, the connections with which are worth noting. A colony of sixty persons, gathered from Northampton, Mass., Brooklyn and Auburn, New York, all firm believers in what is termed the *Spiritual Philosophy*, (annouuced by A. J. Davis, *et al.*,) have purchased 9,000 acres of land, in a splendid location, about forty miles from the head of steamboat navigation on the *Kanawha*, and fifty miles from Charleston, Va., upon which they have settled. They do not have a community of property, but each man is steward of his own substance—"maintaining Unity of Faith in the Bonds of Peace." In general they receive all their spiritual and temporal advice from the spirit world, although they do not consider directions from this source infallible, but submit every "communication" to the test of reason. On the property purchased, are mills, a tavern stand, post-office, and store, and it is for the latter that our informant was purchasing supplies. Among the emigrants is Rev. T. L. Harris, of New York, who is to edit a weekly paper, soon to be established by the Society.

The War in Burmah.

The fall of Rangoon and Martaban, before the British troops, was announced in our last. The following particulars will doubtless interest some of our readers:—

Martaban was stormed on the 5th of April with comparative ease, the troops having landed under fire from the ships, and advanced rapidly in conjunction with the artillery on the works of the enemy. A conflict of four or five hours' duration ensued, and the place was taken. The Burmese garrison was about 3,000 strong.

After driving the enemy from Martaban, the troops re-embarked and proceeded to join the force on the Rangoon River. On Easter Sunday, April 11, the entire squadron proceeded up the river, not intending to commence operations on that day, but coming within range of the batteries, they opened fire, and action became unavoidable. The steamers threw their broadsides on the face of the Burmese works on both sides of the river, and after a heavy cannonade and shelling silenced them. The outer batteries were then stormed and occupied by sailors and marines from the ships. The Burmese, this day, (Sunday,) also suffered a heavy loss by the explosion of their powder magazine, which was struck by a shell and blew up.

Monday, the 12th April, was occupied in landing the main body of the troops, and in capturing a stockade a short distance inshore. The Burmese fought gallantly, and the loss on both sides was considerable.

Tuesday, the 13th, the heavy guns were landed.

On Wednesday morning, the 14th, the entire force broke ground and pressed on toward the enemy's stronghold—the Great Pagoda stockade. The fighting here was pretty severe for some hours. At noon a general assault was made by all arms on an angle of the stockade, which was carried, and the enemy gave way at all points. An open gate here permitted the troops to rush in and occupy the place, and all the fighting was over by 2 o'clock P. M. During the engagement, the heat was so excessive that several officers and men died from that cause alone.

The British had not more than 150 men put *hors du combat*, and captured about a like number of guns. The enemy's loss in killed and wounded was great. It is said that two lacs of rupees were found in the city. The troops are now occupying Rangoon.

The cholera has broken out among the British since the capture of the city.

It is said that the Governor-General has claimed from the Burmese monarch the sum of £250,000 sterling for the expenses of the war up to the 31st March, with a notification that he will be charged £10,000 sterling per day until he accepts the terms dictated by the British. The present strength of the expedition is 6,000 regular land forces of all arms, 15 armed steamships, 4 or 5 transports, a line-of-battle ship, a 44 gun frigate, and a brig of war. More extensive operations will probably be undertaken after the rainy season.

Statistics of Gold and Silver.

A series of tables is published in the *London Times*, from which appears that the produce of gold in the world rose from £114,674 in 1846, to £365,950 in 1850. In those years the increase was at the rate of 219 per cent., while silver only increased from £1,979,084 in 1846 to £2,663,386 in 1850, or 34½ (34,5) per cent. The former metal was in 1850, therefore, apparently increasing at the rate of 44 (48.8) per cent. per annum, and the latter at 7 (6.9) per cent. The greater part of the increase in silver is in Mexico, which is doubtless owing to a variety of circumstances, such as restored tranquility, richer mines, and greater skill. It would not, therefore, be safe to count upon such an increase every year, but we are certainly not exaggerating in saying that silver is now regularly increasing throughout the world.

The author thus summarises the relative productions of the two precious metals:

"Notwithstanding the great increase in the produce of gold, relative to silver, it is a curious fact that the price of silver has not risen; on the contrary, it has fallen in value. In the course of the week ending April 17, 1852, $580,000 worth of silver was sold at 5s. an oz., British standard, which is only equivalent to 64s. 9d. per lb. Troy for pure silver. At that rate 1 lb. of pure gold is worth 15¾ (15.74) pounds of pure silver. In January, 1851, gold was only 15¼ (15.3) times more valuable than silver.

"The following is the estimated produce of the precious metals, in tuns, in 1801, 1846, 1850, 1851, and the probable amount of 1852:

Year.	Gold. Tuns.	Silver. Tuns.
1801,	19	855, or 1 lb of gold to 45 lb of silver.
1846,	42	727, or 1 lb of gold to 17 lb of silver.
1850,	134	979, or 1 lb of gold to 7 lb of silver.
1851,	180	1,002, or 1 lb of gold to 5 lb of silver.
1852,	242	1,027, or 1 lb of gold to 4 lb of silver.

"Although the 242 tuns is an increase of no less than twelve times the quantity produced at the beginning of this century—a quantity of the glittering treasure that is fraught with the mightiest consequences to society—yet, as respects bulk, it sinks into perfect insignificance, for if it were melted into bars, a closet 9 feet high, 3 long, and 8 broad, would hold it all. It would require 21,713 times as much space to hold all the iron that is now smelted in Great Britain."

A Singular Growth.—The editor of the N. Y. *Tribune* has been shown a portion of a Maple Tree, 210 years old, (by the rings,) in the wood of which a large Wolf Trap is thoroughly imbedded to the depth of five or six inches, having at least one hundred years' growth over a part of it, while a part of it is entirely exposed. The tree was alive and standing, and the Trap about twenty-five feet from the ground. There is no room for doubt that the wood has actually grown over and imbedded the Trap, which evidently had a panther's foot in it when it was lodged there. The most remarkable feature of the business is the perfect preservation of the Trap, which is but slightly oxydized. It was found by a timber-cutter in Woodhouse, Talbot District, Canada West.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aim[illegible] mote vital piety and vigorous benevolent actio[illegible] same time that it urges obedience to the co[illegible]ments of God and the faith of Jesus. Its colum[illegible] open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfra[illegible]chise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

Contents of No. 2—April, 1852.

	Page.
Biographical Department:	
John Maxson, Senior	49
John Maxson, Second	54
Joseph Maxson	58
Thomas Hiscox	61
Historical Department:	
The Seventh-day Baptist Church in Newport, R. I.—Organization of the Church—Letters of Joseph Davis and others—Settlement of Westerly—The Rogerenes	70
Missionary Department:	
History of Missions	89
Statistical Department:	
Statistics of Seventh-day Baptist Churches—List of Seventh-day Baptist Ministers, with their Post-Office Address	94
Illustrations:	
Portrait of Thomas Hiscox.	
Engraving of the Seventh-day Baptist Meeting-House at Hopkinton, R. I.	

Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry.
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$	75
" " " each subsequent insertion,		50
" " " six months,		6 00
" " " one year,		10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 3. NEW YORK, FIFTH-DAY, JULY 1, 1852. WHOLE NO. 419.

The Sabbath Recorder.

CONTINUING OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

Outpouring of the Spirit on the Day of Pentecost.

Connected with and dependent upon the argument attempted to be drawn from Christ's resurrection, is another, advanced with the same design, from a supposition that the remarkable outpouring of the Holy Spirit upon the disciples of Christ, after His ascension, took place on that day. We do not undervalue the testimony to the Saviour's glory implied in this the fulfillment of "the promise of the Father." But the argument thus founded on it would obviously be untenable, even if the evidence of the alledged fact were complete. There is, however, no warrant even for the allegation. The idea of Pentecost's having been upon the first day of the week is, confessedly, based upon the assumption of our Lord's ressurrection having taken place upon that day; and the evidence even of this we have found to be defective, and might therefore postpone consideration of the argument itself until the foundation on which it rests were strengthened by its friends. As, however, it is constantly appealed to by many of those who advocate a change of the Sabbath, as confirmatory of their views, we shall farther examine the Scripture testimony in regard to the event. It is thus recorded in the Book of Acts:—

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 1—4.

This is the entire statement to which reference is so often made as an auxiliary proof that the Sabbath has been changed from the seventh to the first day of the week. The first and most obvious reply to this assertion is, that in this text there is nothing said of the Holy Spirit's descent having been upon or with reference to the character of any particular day of the week. The intimation is simply that it was upon "the day of Pentecost." If any honor is put upon the day by the important event which now took place upon it, that honor is not stated or implied to arise from its being either the first or the seventh day. It must belong to it merely as "the day of *Pentecost*"—which, it is here stated, had fully come.

This Feast, at the conclusion of harvest, when the offering of the *second* first-fruits was presented, was emblematical of the harvest at the end of the age, when the angel-reapers shall gather Jehovah's wheat into His garner—when the righteous shall shine forth in the kingdom of their Father. It was, therefore, also called "the Feast of harvest;" while, again, it is likewise termed "the Feast of weeks." This last title it received because of its being observed *seven weeks after* the offering of Passover first-fruits; and, counting the same period by *days*, it is also called "Pentecost," from the Greek word signifying *the fiftieth*, being observed on "the fiftieth day," when the seven weeks referred to were completed. We have already endeavored to show that the day of first-fruits was the 16th of the month Nisan, or third day of unleavened bread, and that, consequently, the day of Pentecost, the fiftieth from it, would fall in different years on different days of the week—as the Passover, on which both first-fruits and Pentecost were dependent, being on the 14th day of that month, must have fallen on different days of the week in different years.

The view thus taken does indeed presuppose that "the Sabbath" which, in the Passover institution immediately *succeeds* the day on which the lamb was slain, and immediately *precedes* the first-fruits, was a Festival Sabbath, rather than the weekly rest. But this seems, from the connection in which it stands, to be the true meaning. The chapter containing the full account of all three, in their relation to each other, commences in these words: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the Feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my Feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord, in all your dwellings." Lev. xxiii. 1—3. Here, then, of all "the Feasts of the Lord" proclaimed to be to Israel "holy convocations," stands first "the seventh day," the weekly Sabbath. In these respects, however, it stands not alone; it is followed by other "Feasts of the Lord, even holy convocations." Immediately after the verses just quoted, is the institution of the three annual Feasts, and the great day of Atonement—which is thus introduced. "*These* are the Feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Ver. 4. And of these additional Feasts of the Lord, even "holy convocations," the Passover, in all its parts, is the first mentioned: "In the 14th day of the first month at even is the Lord's Passover. And on the 15th day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In *the first day* ye shall have an holy convocation; *ye shall do no servile work therein.* But ye shall offer an offering made by fire unto the Lord *seven days;* in the *seventh day* is an holy convocation; ye shall do no servile work therein." Ver. 5—8. Thus, then, besides the weekly Sabbath, to be "an holy convocation," there were other "Feasts of the Lord" in which "no servile work" was to be done—and two of these sabbatic rests thus were in connection with the Passover solemnity. In Section II. of this Inquiry we pointed to other of these Festival Sabbaths, the very appointments of which help us to understand this text. Thus in ver. 24, 25, of this same chapter, it is enjoined, "In the seventh month, *in the first day of the month*, shall ye have *a Sabbath*, a memorial of blowing of trumpets, *an holy convocation*. Ye shall do *no servile work* therein." So the day of Atonement, "on *the tenth day* of the same month," was "an *holy convocation*," "a Sabbath of rest," in which "no manner of work" was to be done. Ver. 27—32. Again, at the Feast of Tabernacles, which began upon *the fifteenth day* of the seventh month, "On the first day shall be *a Sabbath*, and on the eighth day shall be a Sabbath." Ver. 33—44. And while establishing such days as Sabbaths, they are expressly said to be "beside *the Sabbaths of the Lord*." Lev. xxiii. 38. And these weekly Sabbaths are specified first.

We have been thus particular with the view of showing how little foundation there is for the supposition that the outpouring of the Holy Spirit intimates or was intended to intimate a change of the Sabbath. For if we have proved that the fifteenth day of the month Nisan, the first of the two Passover Sabbaths, was followed on the sixteenth by the offering of first-fruits, we shall see that Pentecost also would be a Sabbath on whatever day of the week it fell. And in regard to the first and seventh days of Passover being really Festival Sabbaths, though not in the first instance expressly so named, there is no room for doubt; while it is worthy of note, that few of the advocates for a change of the weekly Sabbath express a doubt of this, or that the day of the offering of first-fruits was the sixteenth of the month. Indeed, the most eminent commentators expressly admit both, with a full view of the fact that the calculation as to Pentecost wholly depends upon this. Among these we may name Calmet, Cruden, Pearson, Michaelis, Feetwood, Poole, Boothroyd, Elsley, Burkit, Buck, Parkhurst, Jennings, Adam Clarke, and Kitto's Biblical Cyclopedia. In the words of Elsley (Acts ii. 1,) "On the 14th of the month Nisan they ate the Paschal lamb; the 15th day was the first day of the passover week, a holy feast equal to a Sabbath; on the 16th day of Nisan, or second day of the passover, Lev. xxiii. 10, 11, the sheaf, as the first-fruits of the barley harvest, was made a wave-offering before the Lord. From this second day of the Passover fifty days were counted to the Pentecost (hence the name,) Lev. xxiii. 15, when an offering of meal or flour, as the first-fruits of their general harvest, was made."

With such admissions as to the day on which the calculation for Pentecost depends, there should be little difficulty in dealing with any argument founded upon the idea of that day being necessarily on the first day of the week. And yet not less remarkable is the number who assume this as true. So much, indeed is this the case, as to render it worth noting, that Barnes (on Acts) candidly admits "there is a difficulty in establishing this," and makes no effort to do so. But a still more singular part of the matter is, that while commentators are so generally disposed to believe that the Pentecost or fiftieth day was on Sunday, they are far from being unanimous as to the day of the week from which they should begin to count. Elsley, from whom we have already quoted, seems to be contented if allowed to believe the conclusion right, whatever the mode of computation adopted. "The *manner of computing* the Christian Pentecost," he remarks, "varies with that of the Passover in the year of Christ's passion. *If*, with Lightfoot, Whitby, &c., *we hold*, that the general passover of the nation was celebrated on the Thursday, when Christ instituted the Lord's Supper; the Friday on which He suffered was the 15th day of Nisan, or first day of the paschal week; Saturday the second of that week, and the 16th of Nisan, when the wave-offering was made; and from the evening of that Saturday or Sabbath, to the evening of the seventh Saturday, was forty-nine days, or seven weeks, and the next day, or Sunday, is the fiftieth, and the Pentecost. *If it is concluded*, with Calmet and others, that the general passover of the nation was celebrated on the Friday, when Christ suffered, the Saturday was the 15th, and Sunday was the 16th of Nisan, or the second day of the paschal week, when the wave-offering was made; and, including that day in the computation, to the seventh Saturday evening, is forty-nine days, and the Sunday thus again becomes the fiftieth, or the Pentecost."

While, therefore, it is confessed that the first and last days of the Feast of the Passover, were Sabbaths, distinct from the weekly Sabbath; and while it is farther confessed, that the day of Pentecost was counted from the day of First-Fruits, immediately following the first of these two Festival Sabbaths—yet "the manner of computing the Christian Sabbath" *must be* such, to suit existing practice and justify the abandonment of the Sabbath, that Pentecost shall fall on a Sunday. But there is nothing of this in the statements, either of the Old Testament or the New. Through Moses, the instruction given is, "Ye shall count unto you from the morrow after the Sabbath, *from the day that ye brought the sheaf* of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number *fifty days;* and ye shall offer a new meat-offering unto the Lord." Lev. xxiii. 15. 16. The "seven *Sabbaths*" here, it is stated, are in the Alexandrian MS. "seven *weeks*." These were to be *complete;* and it was "when the day of Pentecost was *fully come*," that the church, after the ascension of our Lord, "were all with one accord in one place." The full number of days prescribed had elapsed—but nothing is said as to which day of the week succeeded. Much discussion there has been as to whether this Pentecost fell on Sunday—and, as above shown, even when different days are selected for commencing the computation, care is taken to have "the Christian Pentecost" to fall on the day which the church has adopted instead of the blessed Sabbath. But, surely, although it were true beyond all question that the day signalized by the descent of the Holy Ghost was the first day of the week, this would not warrant such a departure from God's express command. In the narrative of the circumstances of the outpouring of the Spirit, no allusion is made to the day of the week on which it occurred—it is particularized only as the day of Pentecost. We are far from thinking that this is unimportant, or without much significance. As the offering of the first first-fruits prefigured the resurrection of Christ our glorious Head, so this second first-fruits, at the the completion of the harvest is emblematical of the resurrection of the members of the body of Christ when He cometh again and also of the Holy Spirit being then poured out "upon all flesh" then living on the earth.

The outpouring of the Holy Ghost, on which day soever enjoyed, would neither annul the law of the Sabbath previously instituted, nor revoke its blessing. Nor would such an outpouring, of itself, imply the institution of a new Sabbath, or impart to it a similar blessing. There is nothing in the inspired narrative giving the least countenance to the idea which the Church has sought to graft upon it. Indeed, when we contemplate the efforts made for the defense of Sunday, and the sort of foundations on which it is attempted to be reared, we are forcibly reminded of what has been said of the Moslem mode of dealing with the Koran. "When sacred texts are wanting, traditionary tales, or constructions put upon the *silence* of the prophet, supply their place, and the involuntary fraudulence of ingenious reasoning pervades the whole." *Eucye Brittan.* Art., "Turkey."*

P. S. Since transmitting the first portion of the remarks on Pentecost, I have received the *Sabbath Recorder* containing the letter by J. C. and would be glad if he would state his reasons for the view he entertains as to *the time* of first-fruits.

---

* Even if a commemoration of the Spirit's descent on the day of Pentecost had been divinely intended, may we not suppose that it would have been annual rather than weekly and falling on different days, as the festival was on which it was dependent. The Church of Rome, the Greek Church, and the Church of England, have such a commemoration. The Rev. J. P. Fletcher, (in notes from Nineveh, vol. ii p. 286,) gives account of the very peculiar ceremony with which it is observed by the Syrian Church. After some morning prayers by the congregation at Edessa, "the bishop and priests lay down before the altar in the attitude of persons about to sleep. All of a sudden they started up and began tapping each other on the back." The congregation imitated the example. The reason assigned was that "the apostles having waited all night for the descent of the Holy Ghost, became towards morning very drowsy, and adopted this means of keeping one another awake." This church, therefore, commemorated the apostles' weakness on Whitsunday morning.

From the Philadelphia Public Ledger.

CLOSING TAVERNS ON SUNDAY.

Opinion of Judge Thompson of Philadelphia.

In Philadelphia, June 16, Judge Thompson delivered the following opinion on the closing of taverns on Sunday, to the constables and tavern-keepers present:—

At the commencement of this term, when the constables of the city and county, in compliance with the requisition of the law, were presenting their reports of the number of houses in their respective Wards, where liquor is sold by less measure than a quart, I took occasion to call their attention to the fact, that many places where the business of selling liquor is carried on, by continuing such business on Sunday, were acting in violation of the law; and that it was the duty of the constables to cause the laws to be respected. Several constables have since made inquiries in relation to their duties on the subject; and in order that the views taken by the Court may not be misapprehended, I take this occasion more fully to explain them.

There are now in force two laws, designed to enforce the observance of Sunday as a day of rest—the first is that of 1705, entitled, "An Act to restrain people from labor on the first day of the week." The 4th and 5th sections of this Act are the only portions of it now in force (the remaining sections having been supplied by the act of 1794.) The 4th section relates to the service of process on Sunday; and the 5th section imposes a penalty on person found drinking and tippling in ale-houses, taverns, or other public house, or place, on the first day of the week, commonly called Sunday; and upon the keepers of such houses who tolerate such practices. The second is the act of 1794, the first section of which provides "that if any person shall do or perform any worldly business or employment whatsoever on the Lord's day, commonly called Snnday, works of necessity and charity only excepted, or shall use or practice any unlawful game, hunting, shooting, sport or diversion whatever on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall suffer six day's imprisonment in the house of correction of the proper county. *Provided always*, That nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake-houses, lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers or strangers, or to hinder watermen from landing their passengers, or ferrymen from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor to the delivery of milk or necessaries of life before nine of the clock in the forenoon, nor after five o'clock in the afternoon of the same day."

This Act of 1794 is not only in full force, but has hitherto been universally respected by every class of our citizens, (unless the keepers of trverns may be regarded as exceptions.) Under it, the store of the merchant, the worship of the mechanic, and places of business of every kind, are closed on the first day of the week. It has constantly been enforced even against those whose consciences prevented them from regarding the Christian Sabbath as a holy day. Neither the the Jew nor the Seventh-day Baptist has been exempted. As recently as 1848, this act was fully considered by the Supreme Court of this Commonwealth, in the case of the Commonwealth vs. Specht, 8 Barr. 312, upon an appeal taken by a member of the sect of Seventh-day Baptists, who had been convicted of having performed worldly business on Sunday; and was held not only to be constitutional, but that its provisions are to be enforced against every one who violates the sanctity of this chosen day of rest. The majority of the Supreme Court place their decision on the ground that the object of the act is to enforce the observance of a weekly cessation from labor, as a *civil*, rather than as a *religious* observance; but the late lamented Judge Coulter took the higher ground, that it was constitutional, because it guarded the Christian Sabbath from profanation.

So, too, the late Judge Kennedy, in the case of the Commonwealth vs. Pupuy, 6 Penn. Law Jour., 223, says, "I consider it a great mistake, to say that you may do in Pennsylvania, on the first day of the week, or more commonly called Sunday, whatever you may do on any other day of the week. It is forbidden that we should engage in and follow our *usual occupations*, unless, indeed it should be that our daily labor was that of performing acts of necessity or mercy, which are lawful at all times and seasons.

The policy of these acts, I think, ought not to be questioned. I presume it will be admitted, by any intelligent mind, that religion is of the utmost importance of every community. The history of the past furnishes abundant evidence of the truth of this proposition. It is the basis of civilization. Without it, we should be in a state of moral darkness and degradation, such as usually attend the most barbarous and savage states. It is to the influence of it that we stand indebted for all that social order and happiness which prevails among us.

It is by the force of religion, more than by that of our municipal regulations, or our boasted sense of honor, that we are kept within the line of moral rectitude, and constrained to administer to the welfare and comfort of each other. In short, we owe to it all that we enjoy, either of civil or religious liberty. Blessings, which certainly cannot be to highly appreciated, but ought not, as the defendants are said to have done upon this occasion, to be used as a cloak to cover a design to disturb the public peace, and to promote a sinister end. Here, then, give me leave to say, that the institution of the Sabbath is, in my humble opinion, not only admirably adapted to promote and establish religion among us, but to secure and preserve our physical, as well as moral health and strength.

It has further been frequently decided, that contracts entered into upon Sunday are void under the act of 1794. (See Kepner vs. Kepner, 6 Watts, 231, and Berrill vs. Smith, 2 Miles, 402.) In Kepner vs. Kepner, it is said, the words of the Act of Assembly "are sufficient to embrace every species of *worldly* business not therein specially excepted, whether it appertains to, or be in the exercise of a person's ordinary calling or not. By the terms of the Act it is clear that it is not restricted to the business of his ordinary calling."

It matters not, then, upon what ground the law is sustained. It is the law of the land; and while it remains upon our statute book, it is the duty of the officers of the law to enforce it.

The only question, then, is, Are those persons whose "ordinary calling" is to keep taverns, or sell liquors by less measure than a quart, under a license obtained for that purpose, exempt from the operation of a law which effects all other persons and callings?

In order to sustain this position, it must be shown that the keeping open of taverns on Sunday, for the purpose of vending liquors to all persons who apply, is a "work of necessity or of charity," or is embraced in the proviso which permits the dressing of victuals in private families, bake-houses, lodging-honses, inns, &c.

It appears to me that neither of these positions can be sustained. Surely the person whose business is that of selling liquors by less measure than a quart, without at the same time keeping an inn or hotel for the accommodation of sojourners or travelers, can claim no better right to pursue his business on Sunday, than can the grocer or the dry goods man, the suspension of whose business is recognized by public sentiment, as well as enforced by law. Does, then, the tavern-keeper stand in a better position? On this point the true rule appears to me to be, that the tavern-keeper has the right, on Sunday, as on other days, to administer to the comfort of his guests, whether boarders or travelers, and to supply them, as the head of a private family would supply the wants of his family; but that he has no right, under the law, to keep his house open for the purpose of selling liquors to every passer-by who chooses to call for it—and much less to encourage or to allow idle persons to congregate upon his premises for similar purposes.

Under the present system of granting licenses, when every person who can pay the required tax may obtain the privilege of selling liquors by less measure than a quart, unless the restraints imposed by law are carried into effect, the results must necessarily be disastrous to the community. Until recently, the Court, which had the power of granting licenses, could, in some measure, guard against abuses; at present there is no other remedy than by a strict enforcement of the law. Whether the law, as it stands at present, supported as it is by public opinion, is sufficient for the purpose, remains to be seen; but whether sufficient or not, it is the duty of the officers to enforce it.

The proper course to enforce the law is pointed out in the 4th section of the Act of 1794, which authorizes and requires the magistrate to proceed against and punish all persons offending against said Act. It is the duty of the constable to bring every case in which he observes a violation of the law, to the notice of the magistrate; and it is the further duty of this court, to see that the constables perform that which their oath of office imposes on them, that is, the strict enforcement of the laws of the land.

But the Act in question does not impose the duty of enforcing its provisions upon the officers alone—every citizen has the same authority to bring to the notice of the magistrate any violation of its provisions. It is a matter in which all are equally interested—and that same public sentiment, which now recognizes the propriety of closing stores and workshops, under the law, if properly directed, will be able to restrain within their legal limits, every other "worldly business and occupation."

The constables were then notified, that it is their duty to make a weekly return of every infraction of the law within their wards and townships, to the alderman or magistrate of such ward or township, and if the alderman or magistrate refuse or neglect to take notice of the matter, then it is the duty of the constables to bring the subject to the attention of the Court, who will take such action in the matter as the case demands.

"THE DEATH OF THE INFANTS."

O! many a sigh came frae the heart,
And tears fell frae the e'e,
When the brains took flight to the world of light,
Where tears can never be!

The sun shone with its fairest beams,
To light them on their way,
And the lay'rock high, with notes of joy,
Attuned his sweetest lay.

"Sweet birdie, say—which is the way
That we'll gang through the sky?
We left an earthly hame to-day,
For heavenly hame on high."

The bird up flew on soaring wing,
Till near the hour of even,
When the bairnies heard the angels' song,
At the portal gates o' heaven!

"Gang down! gang down! sweet bird, gang down,
Nae further maun ye flee;
For these are sounds ye maunna hear,
And sights ye maunna see."

The birdie turned him to the earth,
The bairnies to the sky,
While the seraph strain awoke again,
To welcome them on high! [Gilfillan.

THE KARAITE JEWS.

The following account of an interesting and peculiar sect of the Hebrews is extracted from Elliot's Travels in the three great Empires of Austria, Russia, and Turkey:—

The Karaites take their name from the Hebrew word *Kara*, signifying Scripture, because they adhere exclusively to the letter of the Bible, rejecting the Talmud and the interpretations of the rabbies, on which the other Jews, called, by way of distinction, Talmudist, Rabbinist, Pharisaical Jews, and Son of the Text, lay so much stress. This is the fundamental point of difference. They are said to hold some of the doctrines of the Sadducees, with whom they were probably identified, till these fell into gross errors, when such as retained the pure faith gave them the name of their chief, Sadok, and separated from them. Others, again, maintain that they have handed down the heterodoxes of the Samaritans, and that they deny all Scripture except the Pentateuch. The assertion, however, is incorrect; and the charge probably originated in their keeping the rest of the Sacred Scriptures apart from the books of Moses, which are much used in their schools, in order that none may suffer unnecessarily from the carelessness of the boys. As they have no printed copies, each manuscript is of great value, and this precaution is indispensable; while, in order to secure a farther supply, every member of the synagogue is expected to transcribe the whole, or the greater part, of the Law at least once in his life; a work which the Karaites perform with much precision and beauty of penmanship. They possess Tartar Targums, or versions of the Old Testament in that language; which are regarded as objects of interest equally by themselves and by those versed in the Biblical lore. The Rabbies kindly showed us all their manuscripts, and complained that, as the society has been from time to time reduced by the departure of its members, several have been taken away, and their collection has accordingly suffered. Afterwards, they conducted us into their school, and exhibited the various books in which the youth are instructed in the Hebrew and Tartar languages.

From all we could ascertain, in personal conference with these sons of Israel, and with their neighbors, as well as from what is recorded concerning them, it appears that they hold the Jewish faith in much purity and simplicity; adhering so strictly to the letter of the Law, that, as their Rabbi informed us, they allow no fire to be seen in their town on the Sabbath, neither for light, warmth, culinary purposes, nor even for smoking; though it is well known the Talmudists find little difficulty in evading the Levitical prohibition. Their morals are unusually blameless. At Odessa, where several hundreds of them are established as merchants, they enjoy a high character for honesty and general probity—forming a striking contrast to the Jews of other denominations. In Poland, the records of the police prove that no Karaite has been punished for an offense against the laws for four centuries; and in Galicia, the government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects.

Among the minor points of difference between the two Israelitish parties, are the Liturgy, the regulation of food, and the degrees of affinity that oppose marriage. Their civil laws also present some distinctive characters. The Karaites suffer polygamy, which, however, is not much practiced; and by them, as by the Rabbinists, affiance is considered as sacred as marriage; so that the means requisite to annul the one are equally necessary to set aside the other, except in the event of the death of the father of a girl betrothed when a minor, who is then allowed a voice in the matter, and may refuse to ratify her father's contract. The members of this tribe are not permitted to dispose of their estates, either by gift or testament, to the prejudice of the lawful heirs; nor to leave more to one child than to another. The following is the order in which succession to property is regulated:—1st, Sons; 2dly, Male descendants through the male line; 3dly, Daughters; 4thly, Daughters' children indiscriminately; 5thly, Fathers; 6thly, Paternal uncles; 7thly, Brother; 8thly, Mother. Illegitimate children are not excluded, provided the mother be a Karaite. A husband can never inherit from his wife; but it is lawful for her to resign to him a care of her dower.

VALUE OF A CENT.

A little thing to write about, you may say; but trifles light as air make and mar our fortune. Then are they not important enough to be noticed?

Suppose a child were starving in the streets—what then? Why! a penny would buy him bread enough to recruit his dying energies; depend upon it, a cent properly disposed of, may, at certain times, do more good than a million at others.

A friend of ours was returning once through a busy thoroughfare to her home. Her intention was not to purchase anything, and she happened to have in her purse but one cent. Passing by a little stand, she saw some very large, rich looking oranges for sale at a penny a-piece. She spoke for one, took the cent from her pocket, when suddenly a thought arrested her. She could not help it, but involuntarily stayed her hand; it was this: "I have just left a luxurious table; I have had all I wanted; how foolish in me to spend even this cent, when I may come across some poor beggar child, to whom it may be a treasure." She replaced the cent, and went on her way. A long distance was before her; but as she came to the head of a narrow alley, she paused for a moment; something seemed to draw her irresistibly towards the place; she knew a poor widow lived there; a lady-like woman, who supported her children by her own industry, and she thought she might just look in upon her for a moment, to ascertain if she was comfortable.

The widow was sitting by a small fire, her children ranged around the hearth, as she entered; the former made her welcome, but in subdued tones; and our friend saw that she had been weeping. With great delicacy she inquired the cause.

"To tell you the truth, Mrs. M.," said the widow, while her cheek crimsoned, "I have today spent my last fartheing for bread for these children; and though I have work, yet my money was advanced, and I cannot get more till it is finished to-morrow. My oldest boy came running home a few moments ago from the upper part of the city, saying that a letter was in the penny postman's box, with my name upon it, and the postmark of my native town. It may be of the greatest importance, but I am a stranger in this neighborhood; I don't like to expose my poverty by borrowing, and yet I haven't one cent."

"And I am sorry to tell you that one penny is all I have at present," said our friend, "but that will enable you to get what you wish, and I hope you will find good news in it."

The letter was sent for; it was written by her father's sister, a good and pious woman, and a dependent. She begged her to come to her early home, from which her father had long ago expelled her, for marrying a poor man; the old gentleman was dangerously ill; might die at any moment; he had spoken of her; he seemed to feel kindly towards her; and if she could hasten there, his forgiveness might be obtained, and she and her five children made comfortable.

There was no time to be lost, and on foot and alone the widow set out, traveling, secure in her poverty, six weary miles.

By midnight, her feet, for the first time in twelve years, pressed upon the threshold of her father's princely mansion; the good aunt met her with tears. Tired and travel-worn as she was, she yearned to behold her old father before he died; she hurried to his chamber, glided to his bedside, and without speaking fell upon her knees, beseeching only his forgiveness, his blessing. How could the demon of vindictiveness longer rule in that dying man's heart? He looked upon the hollow, grief-worn cheek of his surviving child, and forgot the past; he held forth his feeble arms, and she fell upon his bosom.

The old father died with the dawn, but not before he had affixed a codicil to his will, making his child and her children heirs to most of his large estate; and to-day the poor shirt-sewer, who was stitching herself into the grave, lives beloved and respected by rich and poor; her children, well educated, promise to become blessings and honors to her. Upon her mantel, in the best room, is a gilded and transparent vase, containing one cent; and she often reminds her friends, that through the instrumentality of so trifling a sum, she became enabled to do all the good for which hundreds of hearts bless her daily.

"LORD, WHAT WILT THOU HAVE ME TO DO?"—"Whatsoever thy hand findeth," of all the varied forms of kindness and of good. Stand in your lot and work around you; in your own home, in your own neighborhood, your own town, county or State; and if God enlarges the ability and opportunity, "break forth upon the right hand and upon the left;" but don't *wait* for a large field; cultivate the spot you have, and help your neighbors.

Don't forget the prayer meeting and the Sabbath school, nor "to do good and communicate;" for "with such sacrifices God is well pleased."

Remember that to put a sound gospel tract into a family is like giving them a draught of the water of life; to put there an evangelical volume, is like furnishing them a "water-pot of two or three firkins;" nay, some volumes might rather be likened to a reservoir; but to supply them with the Bible, is to open a fountain of living waters by the very hearth-stone. It is like planting a perennial spring in the traveler's track across the great Sahara.

Do any or all of these, and a blessings shall return into your own bosom, and God shall be glorified in you. [N. Y. Obs.

The Sabbath Recorder.

New York, June 24, 1852.

"THE SABBATH AND THE HUDSON RIVER RAILROAD."

"The thing is a defiance of Almighty God, public, bold, open; and an outrage on all Christian decency. It is a wound upon the morals and religion of the community, the perniciousness of which no one can measure, the iniquity of which no sophistry can palliate or justify, and for which no form or amount of profit could make the least amends."

[Independent of June 3d.

It is generally imputed to our Puritan forefathers, as one of their distinguishing excellencies, that they were rigid observers of the Sabbath. Their stringent laws, by which even the traveler was prevented from pursuing his journey on the first day of the week, are magnified by their descendants as having been the chief bulwark of public morals; and loud is the lamentation, that public opinion will not tolerate the same rigidness now. Could their ardent wishes be met, there would be a solemn stillness on the day of their devotions, broken only by the voices of them that worship God, and proclaim his praise. Not a steamboat would plow the waters, not a vessel would be loosed from her moorings, not a car would move upon our railroads, not a mail-coach would be driven, not a post-office opened, not a canal that would not be locked up, not a house of entertainment open any where, not an article of provision or of luxury sold, nor sound of cart, nor clangor of horn. All would be at rest.

And would not this be a beautiful spectacle? Verily, it would. Only one sad reflection would attend it, namely, that all this was brought about on a day possessing no rightful claim to such a disctinction; in order to which, the day that really *is* entitled to it had to be robbed of the sanctity which God had conferred upon it. For that another day was once esteemed sacred by God's people, is most indisputable. Who gave it that sacredness? The Creator of all things. When? When he rested. Why? "Because that in it he had rested from all his work which he created and made." Gen. 2: 3. If that same day which the Creator then constituted holy, is not holy still, let the scriptural proof that it is otherwise be furnished.

We certainly admire the zeal of those who plead for the better sanctification of what they suppose to be the Sabbath. But is it the Sabbath, after all, that they are contending for? Should they succeed even beyond their most sanguine expectations, they will only have effected what will afterwards have to be entirely undone. For "every plant that my heavenly Father hath not planted, shall be rooted up." Matt. 15: 13. Under the mistaken notion that they are advocating the cause of the Sabbath, because they insist upon the santification of one seventh part of time, they suppose themselves to be doing God service. But when they shall have accomplished their work, and shall appear before God, saying, "We have finished that which thou gavest us to do," it will be somewhat withering to their self-satisfaction, to hear Him say, "Who hath required this at your hands?"

The tone of rebuke assumed by these pretended reformers towards those who do not reverence the Sunday, would undoubtedly be somewhat moderated, if they could be made to see that they were contending for nothing but a human tradition. And why not pause a while for the investigation of this very point? Why not prayerfully ask, whether God has commanded men to keep holy the Sunday? For aught we know to the contrary, the Directors of the Hudson River Railroad may be very wicked men, and may concern themselves but little whether the Sunday is a divinely sanctified day, or not. They may, by this very indifference, give evidence of their enmity against God. But how shall we best succeed in waking up the consciences of such people? How shall we make them feel, that running their trains on Sunday is "a defiance of Almighty God, and an outrage on all Christian decency?" Is it to be done by mere denunciation? This may answer in those cases where the understanding is well convinced that the practice denounced is a clear violation of Divine Law. But in cases where there is not such conviction, it will have scarcely any other effect than to excite contempt and more determined opposition.

Certainly, we have no right to assume, that the Directors of the Hudson River Railroad are as well convinced of the fallacy of the reasoning by which it is attempted to be proved that Sunday is the divinely appointed Sabbath, as we are. The strong light in which the question is viewed by us, may be, to them, faint as the twilight that glimmers in the first dawn of morning. But has the writer who reproves them in the denunciatory language which stands at the head of this article, any right to suppose that their consciences accuse them of a breach of the Sabbath law? Has he a right to take it for granted, that they need no argument to enlighten them on this point? Those who have been educated in the rigidness of Puritanism, may very naturally suppose, that every one who works or plays on Sunday feels the compunctions of a guilty conscience; and the writer in question appears to be one of that class. We doubt his capability of viewing any subject, whatever, from any other than a Puritan stand-point, unless it be a problem in mathematics. But *we* know, that there are vast numbers of people, who fail to feel the force of the proofs laid upon them for Sabbath-breaking, simply because they do not understand why a law, which so explicitly declares the *seventh* day to be the Sabbath, should lay them under sin for working on the *first* day of the week. True, they have never investigated the subject thoroughly, and are not prepared for an argument with those who reprove them. Hence, when reproved, it may be that they keep silence. But their silence is no evidence that their understanding is enlightened. Though silenced, they think as they did before, and only wait for their reprovers to be gone, that they may resume, with greater determination, the very course which has subjected them to censure. Conscience never becomes really awake. For if the understanding, even doubtingly, and with the greatest uncertainty, supposes that the sanctity set forth in the Fourth Commandment attaches to another day, it is impossible to create any self-reproving conscience with regard to the popular observance. Nothing but that strength of conviction which leaves not the smallest avenue for evasion, will rouse conscience to its duty.

We commenced these remarks with the design of suggesting the propriety of adopting a different method of labor with these very wicked profaners of the Sunday rest. The denunciatory method has been tried pretty effectually, and the evil which it aims to cure seems only to increase. We recommend a sober, earnest, persevering effort, to convince them that the day which they secularize is *entitled* to be counted holy. Let God's direct and explicit testimony be brought to bear upon the question. Let the passage of Scripture be adduced, where it is said that "God blessed the *first* day, and sanctified it, because that in it he had rested from all his work which God created and made." Or, if that cannot be found, point out the one which says, that "God blessed the first day, and sanctified it, because that in it Christ rose from the dead." Or, if that is rather apocryphal, bring forward the passage which shows, that Christ rested from his work on the first day of the week. Or, if that too is wanting, find the one which says, that the inspired Apostles observed the first day of the week by abstaining from all secular business. Find something express, and direct to the point which you would desire to prove. Do up the thing honestly, plainly, and without sophistry or evasion. If you have a 'thus saith the Lord' for your doctrine, you can make it stand out from the inspired page in bold relief, so that the ignorant, and the half blind, can see it. But remember, that when we call for a 'thus saith the Lord,' we do not mean thus saith Dyonisius or Tertullian. Those whom you would convict of sin, have a right to expect God's testimony, not man's.

Now, it is the uniform, utter failure of our Puritan zealots—we do not use the term in any opprobrious sense—to find a direct warrant for Sunday-keeping in the word of God, which leaves the consciences of those whom they would reform unawakened. Their whole argument is a motley piece of patchwork, made up of perverted scripture, doubtful inferences, and scraps from the old Fathers. Yet, as if its canonicalness were not to be questioned, they go on denouncing those who do not square their actions by it, as if they were the most heaven-daring sinners that ever taxed the forbearance of Almighty God. Hence, the writer who has furnished us with our text, breaks forth in such strains as the following:—

"Every railroad constructed to run its trains upon the Sabbath [Sunday,] or permitted by its constituted guardians so to do, is one of the most grievous and outrageous public defiances of the authority of Almighty God, that could possibly be entered into."

"In very truth, every such structure is an iron clamp, fastening our globe more securely to the roots of hell. And those who have the hand in such a work, those who supply the means and the sanction of such a perpetuated fixture of iniquity, such established public temptation and license to sin, have laid up for themselves a responsibility to discharge before God, which the most hardened wretches might tremble to think of meeting at the judgment. Certainly, *their* works will follow them, when they have gone into eternity, if none others' do. And every thundering tramp of the iron horse that they set in motion as the productive power of such iniquity, the roar and trembling will be felt in the lower world, sinking down still deeper the authors of such guilt and misery into the experience of its consequences."

"Certainly, a Sabbath-breaking railroad is the nearest realization of such an imagined causeway to hell that we can ever expect to behold upon this globe. It is the culmination of depravity and of the defiance of God, and of a leagueship with the powers of darkness, in that material direction, in this our modern age."

We wish to be clearly understood. We would make no great objection to such authoritative denunciations, if it were established, beyond all reasonable doubt, that the day on whose account they are employed is Divinely constituted a day of rest. The law which says, *Thou shalt not steal*, is too plain for even a fool to call in question. He that robs his neighbor, therefore, may at once be denounced as a wicked sinner. If he breaks open his neighbor's dwelling, and carries off his silver spoons, it is not necessary to go into an argument with him, to convince him that he has broken the eighth commandment. His conscience tells him that at once. But is it the same with him who secularizes the Sunday? It is not absolutely certain, that God has said, 'Remember the first day of the week, to keep it holy.' It is certain, however, that he once commanded the *seventh* day to be kept holy.

Come, then, all ye who desire to arouse the slumbering conscience of a guilty community, join with us who have an express precept for our faith and practice. Unite your testimony to ours, that in the mouths of a mighty multitude of witnesses every word may be established. Join with us in telling the wicked, that the same Sabbath which God proclaimed from Sinai, is still, as it was then, "the Sabbath of the Lord thy God." Confess your error in having labored to impose upon them the observance of a spurious institution, and penitently tell them, that you will no longer lend your example to such a God-dishonoring course. Then, with a good face, you may tell them that a Sabbath-breaking railroad is "an iron clamp, fastening our globe more securely to the roots of hell."

We long to see the day, when not only the overt act, but the very spirit of Sabbath-breaking, shall cease from the land. God speed the time, when, on the day which commemorates creative goodness, the whole world shall be at rest. No happier era can dawn upon these realms of sin. But we have no confidence that the pseudo-reformatory measures which spring from Puritan theology, will contribute any thing towards bringing it about.

T. B. B.

BRITISH CORRESPONDENCE.

Church of England Matters—Fergus O'Connor—British Museum.

GLASGOW, June 11, 1852.

In the Arches Court, yesterday, the Rev. Mr. Gladstone, who some time ago spoke of the blame which attached to the Bishop of London for encouraging Tractarianism, and whom the Bishop interdicted from preaching, was admonished to refrain from reading prayers, publicly preaching, and administering divine offices, in the consecrated building called Long Acre Chapel, until he obtains a license from the Bishop. He is besides condemned to pay the costs of the suit. The prohibition extends to the whole of the diocese of London and province of Canterbury also. Intimation has been given of an intended appeal; and for the success of that appeal to the highest quarter, it is not unimportant that Mr. Horsman has in the House of Commons this week carried, by a majority of 156 against 111, his motion for a Select Committee "to inquire into the circumstances connected with the institution of the Rev. Mr. Bennett to the vicarage of Frome." This is the person whom the Bishop of London was compelled by public opinion to censure, by accepting his conditional resignation. Nothing that has since occurred has indicated that the Bishop acted voluntarily in the case, and he had previously long tolerated the Romanizing practices of Mr. B., when a true Protestant would have intimated that the Church of Rome was the appropriate sphere for such "histrionics," as he himself at last termed them. Considerable interest has been excited by Mr. Horsman's success in this matter, as on his first giving notice of his motion, the Government undertook to make inquiry into the matter of the Bishop of Bath and Wells having inducted a person in such circumstances—as there was no evidence of any change in Mr. Bennett's opinions. On the contrary, as proved by Mr. H., this clergyman, who went to the continent shortly after his separation from the church of St. Barnabas, Pimlico, regularly attended a Roman Catholic Chapel, in a town where there was an English Episcopal congregation; and, as farther alledged, even carried, as Papist priests do, a stone altar on which to offer mass. Mr. H. farther pointed to a Popish Directory which intimated that Mr. B. had been received into the Church of Rome. This, however, he intimated in a letter to Lord Castlereagh to be without foundation. The Government, after several weeks, intimated that there was nothing which they could do in the case—as there was no law which could be brought to bear against the Bishop who inducted him, although the proceedings were carried through in haste, to prevent the parishioners from even trying to find the means of preventing such a scandal. Mr. H., who exposed this conduct of the Bishop, was opposed by the Government, who are evidently mortified at the result of his motion.

It really is high time that laymen were undertaking the task of inquisition and exposure—for little of good is to be expected at the hands of the Bishops. They are fully aware of the Romanistic tendencies which prevail among Tractarian clergymen, and do nothing to restrain them. A Mr. S. Lee, in the diocese of Exeter, in his zeal for Popish vagaries, announced a "midnight service" to inaugurate Easter Sunday. The civil authorities, however, being apprehensive of popular violence, communicated, it is said, with the Bishop, who advised that the service should no be held. Farther exposures have also been made of the Popery of Miss Sellon and her Sisters of Mercy at Plymouth. One pamphlet by Miss Diana Campbell, "a novice lately seceded," exhibits the whole system as one in which the demands of will and conscience made by this Mother Superior are equal to anything the Pope has ever claimed. In consequence of the indignation excited, several gentlemen were stated to have gone down from London to collect information relative to this proceeding, to lay before the House of Commons also.

Mr. Fergus O'Connor, who lately returned from New York, was taken into custody on Wednesday, under the warrant of the Speaker of the House, for misconducting himself towards several of the Members. Besides abuse with his tongue, he struck with his fist, interrupting repeatedly the progress of business. It is however doubted by many, whether his eccentricities and violence were not wholly stimulated to escape from the dreaded inquisition into the affairs of the Land Scheme.

On the 4th inst., the House of Commons voted £21,360 for the buildings of the British Museum, and £52,343 for salaries and other ordinary expenses for the ensuing year. Great complaints continue to be made, by students who resort to this great collection of Literature, of the sad want of accommodation and condition of the catalogues. J. A. BEGG.

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association held its seventeenth annual meeting with the 1st Church in Genesee, Allegany Co., N. Y., commencing on Fifth-day, June 24, and closing on the following First-day. The attendence was larger than usual, and included, we believe, every Seventh-day Baptist minister living within the bounds of the Association. There were also present James H. Cochran as delegate from the Eastern Association, Joshua Clarke as delegate from the Central Association, Eli Forsythe as delegate from the Ohio Association, and other visiting brethren from different parts of the denomination. The people living in the vicinity seem to have made their arrangements beforehand to get what good they could of the meetings, and from first to last their presence testified that they felt a deep interest in the deliberations. We would very gladly report at length the proceedings; but we are compelled, by the brief time at our command, and the small space left us this week, to dismiss the matter with a bare sketch.

The morning of Fifth-day was occupied with the Introductory Discourse, which was preached by N. V. Hull, his theme being the duty of Christians to study the characteristics of the times in which they live, and direct their labors accordingly. The text was Rom. 13: 11—"*Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.*"

In the afternoon, the Association was organized by the choice of J. M. Allen of Alfred for Moderator, and A. C. Burdick of Independence and E. R. Clarke of Friendship for Clerks.

Then followed the reading of the letters; and, if we mistake not, there was one from each church in the Association. Some of these were of an encouraging character; as that from Wirt, which reported fifteen additions by baptism, that from Hartsville, which reported twenty baptisms, and that from 2d Alfred, which reported twenty-three baptisms. Nearly all of them expressed a growing interest in our benevolent operations, but lamented that this interest was not connected with more of that devotional spirit which leads to the erection of the family altar, and the maintenance of the monthly concert of prayer.

The Reports of the Executive Committee, the Treasurer, and the Corresponding Secretary, were then presented; the former of which we give below, that our readers may see with what commendable zeal these churches, a large number of which are quite feeble, are laboring to support and encourage each other. The proper disposition of these reports, with the appointment of Standing Committees, and some minor matters, used up the afternoon.

On Sixth-day morning, the Association assembled at eight o'clock, and proceeded to the public examination of candidates for ordination, as requested by letters of churches. Two hours were spent in this way; and the result was a conclusion to comply with the request of the 2d Genesee Church for the ordination of Bro. Phineas S. Crandall on the following First-day, and also with the request of the Church in Hebron, Pa., for the appointment of a Committee who should ordain Bro. Hiram W. Babcock, at a meeting which it is proposed to hold at Hebron about the middle of July.

At ten o'clock, agreeable to previous arrangement, the Committee appointed last year to prepare a Paper on Family Religion, presented their report, the reading of which occupied nearly an hour. This document will soon be published in the *Recorder*, and we only hope it will interest our readers, and impress them with the importance of the duty it inculcates, as much as it did those who listened to it when presented to the Association.

The afternoon of Sixth-day was taken up in discussing the resolutions which are appended, in receiving and disposing of the reports of the various committees, appointing delegates to sister Associations, &c. The delegates for the next year are as follows: To the Eastern Association, Thomas E. Babcock—alternate, J. M. Allen; to the Central Association, Wm. C. Kenyon—alternate, Jared Kenyon; to the Ohio Association, Rowse Babcock; to the Wisconsin Association, Hiram P. Burdick.

In this connection, perhaps as well as in any other, we may give the names of the Association's officers for the ensuing year. *Corresponding Secretary*—James Bailey, Little Genesee, Allegany Co., N. Y. *Treasurer*—David R. Stillman, Alfred Center, Allegany Co., N. Y. *Executive Board*—T. E. Babcock, N. V. Hull, James Bailey, C. D. Langworthy, E. R. Clarke.

The strictly religions exercises of this Anniversary were more than usually numerous, and were attended by large congregations. On Sabbath evening a discourse was preached by Jared Kenyon of Alfred; on Sabbath morning, a discourse by Thomas E. Babcock of Independence, followed by a collection for the Associational Mission; on Sabbath afternoon, by Geo. B. Utter of New York; and on the evening following the Sabbath, by Joshua Clarke of Brookfield. On First-day morning, James H. Cochran, of Plainfield, N. J., preached a sermon in behalf of the Foreign Mission, which was followed by a collection. In the afternoon, Leman Andrus of Pendleton preached the ordination discourse, after which N. V. Hull gave a charge to the candidate, and the right-hand of fellowship was extended to him by T. E. Babcock.

The next meeting of the Association is to be held with the church in Independence, Allegany Co., N. Y., commencing on the fifth day of the week before the fourth Sabbath in June, 1853. Leman Andrus is appointed to preach the introductory discourse; H. P. Burdick alternate.

Report of the Executive Committee.

The Executive Committee, immediately on their appointment, made arrangements to supply the churches in Hebron and Ulysses, Potter Co., Pa., with regular labors during the year; and to furnish a limited supply to the Church in Persia, Cattaraugus Co., N. Y.; that Church having agreed to meet the expense. They also made conditional arrangements to furnish aid to the Church in Clarence, Erie Co., and that in Darien, Genesee Co., N. Y. Those conditions not having been carried out, the supply was not furnished.

FINANCES.—At the commencement of the year there was nearly one hundred dollars due for missionary labor already performed. That demand has been canceled. The amount for which the missionary in Hebron, Ulysses, and vicinity receives on the field of labor is one hundred and seventeen dollars, leaving eighty-three dollars to be supplied by the Association. Of this sum he has received $37 50, leaving his due $45 48. The Church in Persia has been visited three times, for which about thirty dollars has been paid by the Church, leaving nothing due. During the year the Executive Committee have settled with Bro. Alonzo Green, heir of Nathan Green, deceased, and have received in notes and cash three hundred dollars. The said Nathan Green, in a will dated some years since, devised to the Executive Committee of the Association an unnamed amount as residuary legatee. The cash, amounting to $23 59, has been paid to the Treasurer of the Association. The notes are in the hands of the Clerk of the Committee.

REPORT OF LABORS.—Bro. H. W. Babcock has labored in the employ of the Committee on the field included in Potter Co., Pa. He reports that he has divided his labors on the Sabbath between the churches at Hebron and Ulysses, occupying upon First-days a number of out-stations in the vicinity. His labors in the churches have been attended with considerable encouragement. Four have been added to the Church in Ulysses by baptism, and two others have professed conversion. Encouraging improvement has been realized, both in the extent and attention of the congregations at the out-stations; and a desire is manifested for the continuance of labor. Some are apparently discussing the Sabbath question with candor; though opposition manifests itself under a variety of forms.

PLAN OF OPERATIONS.—The Executive Committee have directed their efforts mainly to the purpose of securing the location of laborers with the feeble churches within the Association. Brother Hiram W. Babcock is located at Hebron, and Bro. Rowse Babcock is located in the vicinity of the churches of Clarence and Darien; and it is deemed important that some one should be settled with the Church in Persia. Could one be obtained, the Church would probably be able to furnish half of his support. But these are not the only fields that need attention.

PROSPECTS, &c.—Though the Committee feel that, in the increased attention bestowed upon the subject by the churches, evinced by the better time and enlarged liberality of their contributions, they have cause of encouragement, yet, to meet the increasing demand laid upon us in this respect, we need to extend the scale of our operations; to do which, a still more vigorous effort to raise the means will be necessary. The Executive Board of the Seventh-day Baptist Missionary Society has been asked to aid us, but no response has been received. What is coming from the estate of Bro. Nathan Green can be realized only in small sums through a series of years. Our appeal is therefore to the churches.

T. E. BABCOCK, Chairman of Com.

Report on the State of Religion.

The Committee on the State of Religion respectfully report: That in their estimation the communications from the churches show tokens of the Divine favor in a number of them, which lay us under new obligations of gratitude to our Heavenly Father. Though the proportion is small, a few of them have been graciously revived, and enlarged by the addition of young converts. Among the indications of improvement in the spiritual condition of the churches, we ought not to overlook the fact that their contributions to benevolent purposes, within the year past, have been more regular and liberal, and a much larger proportion of them have taken hold of the matter than heretofore.

But we are by no means beyond the reach of causes of alarm. The letters come up, bringing before us the dark and cheerless picture of many families without an altar of devotion—of churches, a *few* of whose members are left alone in the house of prayer—of congregations, for another whole year blessed with the means of grace apparently almost without signs of improvement. These things call loudly for an humbling of ourselves before God, and a more thorough consecration to his service. Oh! that we might do so, and during the year to come be blessed with a more extended work of revival.

L. ANDRUS, Chairman.

Resolutions.

1. *Resolved*, That this Association advises the churches of which it is composed, to invite such sister churches as they may please, to meet with them and aid in the ordination of such of their members as they may deem qualified for the gospel ministry, instead of sending them to the Association for examination and ordination.

2. *Resolved*, That duty to God, to ourselves, and to the rising generation, imperiously demands of us, as Seventh-day Baptists, that we give a cordial support to our Publication Society, both by purchasing its publications ourselves, and by prevailing on others to do the same.

√ 3. *Resolved*, That the articles which recently appeared in the *Sabbath Recorder*, entitled, "*Denominational Sins*," are most heartily approved by this Association, and commended to the consideration of our brethren.

4. *Resolved*, That while this Association regards the doings of its Executive Committee with interest, it especially commends their efforts to supply feeble and destitute churches with the preached gospel; believing such a course more advisable than to expend our efforts to seek new fields, leaving our own churches destitute.

QUALIFICATIONS FOR THE MINISTRY.

The subject of ministerial education has within a few years elicited much valuable thought. We have reason to believe, that much prejudice has been overcome, and that many false notions have yielded to the sway of true Bible teachings. Most heartily do I approve all judicious measures for the *elevation* of the gospel ministry; among which I deem the *education* of the ministry of vital importance. The time may not yet have come when our denomination can launch forth into *extensive* and *expensive* schemes of education; but the time has fully come when the subject should be thoroughly investigated and discussed. Hence I conceive that the various resolutions and reports which have been brought before our Associations and Conference, as well as articles in the *Recorder*, have not been ill-timed or premature. I think the subject should be kept before the people, until its merits and demerits are fairly understood. Obvious as may be the truths of any proposed reform, it were folly to expect that success will crown the most judicious scheme on its first presentation. The work must be slow, and the patience of the most enduring must be severely tested. Hence, it is not characteristic of the true reformer, to denounce the people who may not at once appreciate his plan, and take hold of the work with alacrity. He must labor on, content with slow marches and apparently small results.

That we need highly qualified ministers, must be conceded by all. There may, however, be a difference of opinion as to what constitutes the most desirable qualifications. There are not a few who discard a thorough education as a necessary qualification for the minister of the gospel. But, if I mistake not, the most ultra of these will admit, that a minister cannot have too much mental discipline, provided it be wholly consecrated to God, and let not his education puff him up and make him forget his holy calling; while, on the other hand, the most strenuous advocate of an educated ministry does not claim that any amount of *unsanctified* intellect can qualify the minister for his holy avocation.

Much stress is laid by "A MINISTER," in a well-written article in the *Recorder* of May 27th, on "aptness to teach," as an indispensable qualification for the ministry. This is certainly the teaching of the Bible, as quoted by the writer; but as to what amount of aptness to teach is indispensable, the Bible has not informed us, and the writer has left us in the dark on this point. He insists with much earnestness, that the candidate for holy orders shall be a *teacher*, and that, however much zeal and piety and goodness a man may possess, if he want "aptness to teach," he can never receive ordination—under his "incog." Now, as this "aptness to teach" is a variable quantity, and as the writer has specified no degrees of excellence to be required, it has occurred to me, that his remarks may tend to discourage those who may be approved of God as his armor-bearers. If we adopt the sentiment of the writer, unqualified as it is, we may never ordain another minister, for it is hardly supposable that all the members of the presbytery will adopt the same standard of excellence to be required of the candidate. We may suppose that "*A Minister*" would require a very *high degree* of "aptness to teach," while other ministers might be content to accept *great piety, zeal* and *perseverance*, with *small* "aptness to teach." It seems to me that we should avoid both extremes.

But while I admit that "aptness to teach" is required by the Bible, I firmly believe that this qualification is *less* essential to success than the others already specified. I predicate this belief on the teachings of the Bible, and on human experience. It seems to me that the preaching of Christ and the apostles was not so much "exegetical" as it was the spontaneous outgushing of that deep-toned devotion which so eminently characterized them. They did not deal so much in elaborate discussions, and "exegetical" essays, as in simple truth, unadorned, save by the heart-reaching emotions with which it was uttered. I do not believe the Galilean fishermen, when *called* to the ministry, were possessed of *great* aptness to teach; but, being possessed of great zeal and piety and perseverance, they grew in this grace. It seems to me that Christ's notable Sermon on the Mount is not remarkably "exegetical," but is remarkable for its practical and simple truth. Now, the experience of all the past teaches that deep-toned piety, coupled with unyielding perseverance and burning zeal, have been the predominant elements of ministerial success.

While I admit that great "aptness to teach" adds efficiency to these qualifications, I must nevertheless believe, that this is not an indispensable prerequisite of success; for many have been eminently successful who have not been remarkably "apt to teach." But, on the other hand, I do not believe, that great "aptness to teach," unaccompanied by these other virtues, has ever been successful in winning souls to God. Without designing any invidious comparisons, I may allude to the unparalleled success which has attended the Methodist preaching in this country. It has moved on like a resistless torrent, conquering, not so much by the scholastic accuracy of its teachings, as by the warmth and sincerity with which it has uttered the simple truths of the gospel. I believe that at the present time less good is done by the most learned and studied sermons, than by those having more soul and less mechanical accuracy. I readily admit, that "talking an hour, and waxing warm," may not be characteristic of the *true* minister, provided his talk be not true and appreciable; but we have more to fear from *cold*, *formal*, and *lifeless* recitations, that *never* wax warm, than from those soul-stirring exhortations which have great warmth, and less accuracy. The latter have always been more effective than the former, and although "zeal and piety and *eminent success*" do "beautifully adorn the private Christian," they no less adorn the minister; and if the young candidate has been successful, and if "many have been converted under his labors," it seems to me that the ministry needs him none the less because souls have been converted by means of "*zeal* and piety." While *his* zeal and piety has been warming souls into life, the "exegetical discourses" of others may have been freezing souls to death.

Now, if it be admitted that the conversion of souls be the *great* purpose of the gospel ministry, it seems to me that he who is greatly instrumental in converting souls, is highly qualified for that ministry.

It seems to me, that public teaching is but a small part of the minister's duty. He needs, above all men, those virtues which render *private* labor successful. The apostles did not succeed so much by learned public discourses as by faithful and persevering private effort. They mingled with the people, and "taught" them repentance and faith by word and *deed*. We need ministers whose pre-eminent "piety and zeal" shall be living teachers. He who has most piety is the most "apt to teach" piety. While it is highly important that we be schooled in the *doctrines* of Christianity, it is *more* important that we be "taught" practical godliness. Hence I consider that the candidate may be "apt to teach" who may not have grappled with all the metaphysical abstractions of theological schools, nor be able to frame a discourse after the "*latest* style." If he can express the simple truths of the gospel, with earnestness and *warmth*, his daily piety will do more towards enforcing them, than all the exegetical nicety of the most fashionable divine can do.

I have not, in the foregoing remarks, intended to discard "aptness to teach," as a ministerial qualification. I have only endeavored to show its true relation to other qualifications.

Now, what are the wants of our denomination? It is the part of wisdom to yield to the necessities of the present, and patiently provide for the future. No fact is more painfully obvious than that there is a great destitution of ministers in our denomination. If we allow that all those now in the field are *duly* qualified, yet it is true that many more are needed. Many of our *oldest* churches are destitute of pastors, and are fast declining, while numerous small churches in the West are struggling to maintain a precarious existence, without the preached word, except as *accident* may bring it to them. Such is our *present* condition. But what will be the future? The gray hairs and trembling voices of our fathers in the gospel, plainly admonish us of a greater destitution still, about to come upon us. One by one they ascend to their reward, and turn back their wishful eyes to see on whom their mantles fall. Now, shall we raise a standard which it is at *present* impossible to reach, and thus let the chasm continue to widen, or shall we fill these vacancies, as fast as they occur, with the best material we can *now* obtain, while at the same time we urge forward our plans of education, thus providing both for the *present* and *future*? The latter seems to me to be our true policy. We must not expect that the new candidate will be as strong as the hero of many battles, who has just fallen. Many of our *strongest* ministers were weak when they began. They were not very "apt to teach" then, but they were *pious*, *zealous*, and *persevering*, and by these they have conquered in many well-fought battles. So it will be with the rising generation of ministers, (if indeed we do not forbid them to rise, by unreasonable exactions.)

In conclusion, I may say, that I am in favor of securing the highest degree of excellence in the ministry. We should aim at a *thoroughly* educated ministry—a ministry "apt to teach" the *whole* gospel; but it were suicidal to our best interest to make such qualifications a *sine qua non* of the ministry at *present*. Let us make the best of present circumstances, and keep our ship from sinking until *competent* pilots and sailors can be secured.

A Layman.

New York State Temperance Society.—At the recent annual meeting of the N. Y. State Temperance Society, it was stated that the Society has had three agents actively engaged in canvassing the State during the year, and that several others have been engaged during portions of the same time. More than half of the counties of the State have been visited, and most of this number thoroughly canvassed. The principal efforts of the Executive Committee have been in behalf of the principles of the Maine Law. Over 300,000 petitioners had been brought to beseech the action of the Legislature on this subject, and the action of that body had been as favorable as could have been anticipated. A large part of an afternoon session was consumed in the consideration of a proposition made by Dr. Mandeville, of Albany, to strike out a sentence in the report of the Executive Committee, complimentary to the Woman's State Temperance Society, and substituting a sentence indorsing the efforts of woman in her proper sphere—the social and domestic circles. Speeches pro and con were made by a large number of the members. The proposition was adopted by a vote of 62 to 59.

California News.—The steamer Crescent City, with eleven days later news from California, two million dollars in gold dust, and a large number of passengers, arrived at New York on Second-day. The news is not important. Discoveries of gold continue to be made, both in California and Oregon. On the other hand, it is said that a company recently left San Francisco for the silver mines of Mexico. Great mortality is reported among passengers to San Francisco on the Pacific side.

Suicide of M. S. Brundage.—As any information upon this subject will be very desirable, I would say, that since a notice was written for the *Recorder* his friends have visited the place, and ascertained that his health had been considerably on the decline for near a week, from over-doing and working in the water, and that, at the time of his death, he was laboring under severe brain fever. Upon close inquiry, his friends are satisfied that he was unconscious of whatever passed during the morning and forenoon of the fatal day.

H. P. Burdick.

Proceedings in Congress last Week.

SECOND-DAY, JUNE 21.

In the Senate, nothing of importance was done. The bill relating to salt lands in Michigan was passed, besides which some petitions, were referred, and communication rs eceived.

The House met, read the journal, and adjourned.

THIRD-DAY, JUNE 22.

In the Senate, a number of petitions were presented, and reports were made upon several private matters. The bill extending the time for the selection of lands granted to Michigan, for saline purposes, was read a third time and passed.

The House spent some time upon the bill granting lands to all the States; Missouri, Alabama, Iowa, Michigan, Wisconsin, Louisiana, Mississippi, Florida, Arkansas, California, Illinois, to use theirs for railroad purposes; the remaining States for educational purposes; all land granted by any other act during the present Congress, to any State, for railroads, to be deducted from the amount granted by this bill. A motion to lay it upon the table was negatived by a vote of 73 against 99. The morning hour having expired, this subject was laid aside, and the Senate bill to establish a branch mint at San Francisco was taken up and passed.

FOURTH-DAY, JUNE 23.

In the Senate, Mr. Seward, from the Select Committee on the subject, reported a joint resolution for the purchase of "Catlin's Collection of Indian Scenes, Portraits," &c. Mr. Mason, from the committee on Foreign Claims, reported a joint resolution for the relief of the Spanish Consul, and other Spanish subjects residing at New Orleans and Key West, for losses sustained by violence during the year 1851. A large number of territorial bills were received from the House, and were taken up, and appropriately referred. The joint resolution from the House, accepting the portrait of Henry Clay, presented to the Nation by Mr. Fagnani, of New York, and directing it to be placed in the Congressional Library, was taken up and passed.

The House resumed the consideration of Bennett's Land Bill, granting land to all the States for Railroad and Educational purposes, which, after considerable discussion, was read a third time and passed over. The Deficiency Bill, as returned from the Senate with amendments, occupied the remainder of the day, but was not finally acted upon.

FIFTH-DAY, JUNE 24.

The Senate spent a large part of the day in discussing a resolution to amend the rules in a certain point, and finally tabled the resolution.

The House agreed to an amendment by the Senate to the House bill providing more effectually for the punishment of incendiarism in the District of Columbia, and to make all house-burning Penitentiary offences. The remainder of the day was occupied in a discussion of the Land Grant Bill, the Pennsylvania election case, and the Deficiency Bill, neither of which was disposed of.

SIXTH DAY, JUNE 25.

The Senate was occupied all day upon private bills or in executive session, and at the conclusion adjourned over to Second-day.

In the House, Mr. Bennett's Bill appropriating lands to all the States for railroad and educational purposes, was farther discussed, but not disposed of. Ditto of the Pennsylvania contested election case.

SABBATH-DAY, JUNE 26.

The House only was in session. Mr. Bennett's Bill giving lands to all the States for railroad and educational purposes was farther considered, and finally passed by a vote of 96 to 86. The bill appropriates to Missouri three millions of acres, to Alabama, two million five hundred thousand acres; to Iowa, three millions of acres; to Michigan, two million five hundred thousand acres; to Wisconsin, two million five hundred thousand acres; to Louisiana, two million five hundred thousand acres; to Mississippi, two million acres; to Florida, two million acres; to Arkansas, three million acres; to California, three million acres; to Illinois, one million acres; to Indiana, all the public land not sold, located, or reserved, lying within her limits, and one million acres in addition thereto; to Ohio, all the public land not sold, located, or reserved, lying within her limits, and two millions of acres in addition thereto; and to each of the States, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, North Carolina, South Carolina, Georgia, Maryland, Virginia, Kentucky, and Tennessee, at the rate of one hundred and fifty thousand acres for each Senator and Representative in the Thirty-second Congress from said States respectively; and to each of the organized Territories and the District of Columbia, one hundred and fifty thousand acres. The eleven States first named are to apply their shares in the construction of railroads, and the remainder of the States and Territories, and the District of Columbia, are to expend theirs for the support of schools, or for other educational purposes.

European News.

Ten days later news from Europe has been received since our last, by the steamers Franklin, Niagara, and Atlantic. The following is a summary of it.

The proceedings in the English Parliament are devoid of interest to readers on this side the water.

Queen Victoria has issued a proclamation prohibiting the public exercise of Roman Catholic ceremonies elsewhere than in places of public worship.

The Cape of Good Hope Mail packet, Harbinger, with dates from the Cape to the 2d May, had arrived in England. The news showed most clearly, that, contrary to all expectations, the war is far from being finished. The Kaffirs had rallied throughout the Amatolus, and had gone back to the Waterkloof, where Macome was in command, and had been joined by a large number of rebel Hottentots. The Kaffirs are as much unsubdued as ever, and fight with the greatest energy and fierceness. It was thought, however, that the policy of the new Commander-in-Chief, General Cathcart, would soon tell powerfully upon them. He had directed that the cattle of the Kaffirs should be destroyed when captured. Two of the rebel chiefs had been captured and sentenced to be hung, to strike terror into the remaining Chiefs.

Messrs. Viana, Jones & Chappell, of Liverpool, announce a line of steamers to commence running on the first of August, between Liverpool and Australia. Three of the intended steamers are now employed in the Mediterranean.

Mr. Otto Goldschmidt and Madame Goldschmidt, late Jenny Lind, returned to Europe by the Atlantic, Captain West, which arrived in the Mersey on Wednesday, the 9th ult. On landing she was enthusiastically cheered. M. and Madame Goldschmidt drove to the house of John Bald, Esq., the Swedish Consul at Liverpool, whose guest she was to be for a few days. She was in excellent health and spirits. The crew of the Atlantic fired a salute on Jenny's leaving the vessel. We understand that it is not her intention to give any performance during her stay at Liverpool.

The extensive printing establishment of the Messrs. Clowes, in London, was damaged by fire recently to the extent of $50,000. The whole of the editions of the "Illustrated Catalogue of the Great Exhibition," and of "Knight's Illustrated Shakspeare," were destroyed.

The National Exhibition of Irish Industry was opened at Cork on Thursday, June 10th.

The Roman Catholic religious population in the Canton of Fessido in Switzerland are superseded, and their property confiscated, by an order of a General Council, carried by a majority of two. This act of intolerance has stirred up anew the spirit of discontent that at present pervades the Republic.

The greater part of Bosnia Serai, the capital of Bosnia, was destroyed by fire on the 23d May. During the conflagration the troops committed the most abominable acts of rapine and pillage.

Latest news from Rangoon is to the 23d April. No further collision had taken place. Cholera was abating. A cessation of hostilities is at least temporarily restored, for Burmese laborers were crowding into the city, tempted by the offer of wages at the rate 2 annas (6 cents) per day. The European troops are suffering from want of proper food and shelter, their rations consisting chiefly of bad pork. No hint has transpired respecting future movements. In all probablity nothing will be done till after the monsoon. Contradictory accounts reach camp of the force of the Burmese, some stating 25,000, others say the enemy has entirely disbanded. The Burmese Governor recently sent a messenger to Gen. Godwin, offering to open negotiations, but the General tore the missive, and sent word that if the British catch the Governor, they will hang him for firing on their flag of truce. The Governor is said to offer 50 rupees for the head of every white soldier, and 30 for Hindoos.

SUMMARY.

On the evening of June 14, about 2,000 of the inhabitants of Dunkirk rose en masse, and attacked the house of Henry Tiles, foreman in the New York and Erie Railroad machine shop, and having captured him, burnt his house to the ground. Tiles having accused another man, named Isaac Smith, in the same establishment, of having improper intercourse with his wife, with a view of extorting money from him, on the false oath of Tiles' wife, Smith was arrested, tried and acquitted. Smith took it so much to heart that he committed suicide. Tiles' wife then confessed her perjury. On the facts getting wind, the inhabitants rose as above.

A dispatch dated Troy, June 27, 1852, says: This afternoon, at 1½ o'clock, a fire broke out in the steam iron mill of the Albany Iron Works, in this city, which destroyed a large portion of these extensive works, and some fifteen or twenty dwelling-houses, occupied chiefly by the operatives in the factory. The Troy Iron and Nail Works, in the immediate vicinity, were at one time in imminent danger, but were saved by the exertions of the firemen and citizens. The fire, it is said, was caused by the falling of a lighted lamp into spirits of turpentine, which one of the workmen was drawing from a barrel. The full amount of loss will probably reach $150,000 at least.

A Water Spout, says the *Abingdon Virginian*, discharged itself in that county, near Brown's Furnace, recently, during a very heavy shower of rain. Several men took shelter in a building near the Furnace, when one of them saw descending from the heavens an immense volume of water, and with an exclamation of terror sprang from the house, his companions following him. They had scarcely left the building, when the volume, discharging itself in the creek, swept away the building the men had left, together with a mill which stood upon the stream.

Mr. Silas Perry died at Keene, N. H., June 3d, aged eighty-nine years. He entered the revolutionary army in 1779, when but sixteen years old, and was one of a detachment of soldiers who guarded the house in which Major Andre was confined, and who escorted him to the gallows on the 2d of October, 1780. It is quite probable that Mr. Perry was the last survivor of that "Old Guard." Mr. Perry was born in Leominster, Mass., had resided fifty-two years in Keene, and has been a pensioner for twenty years.

A case of lynching recently occurred in Marshall, Harrison Co, Texas. A young man presented himself to one of the most respectable merchants of that place as an applicant for a clerkship, with a forged letter of recommendation. The forgery was detected, charged upon him, and he confessed it. He then attempted to leave the town, but a party of eight or ten men, who had become acquainted with the circumstances, seized and whipped him most severely.

While some laborers were digging a ditch for a fence in the Alamo, in San Antonia, recently, they came suddenly upon several pieces of ordnance, since which time thirteen cannon have already been recovered from their hiding place, four of which are copper, and nine iron pieces, from one to twenty-four-pounders, all spiked, and the trunnions and knobs of the cascables broken off. An old Mexican woman says they were buried there by the brave men under the command of the noble Travis, Bowie and Crockett, at the siege of the Alamo, in 1836.

While two gentlemen, strangers, were recently viewing the Chaudiere Falls, Canada. one of them somehow lost his foothold, slipped into the water, and was carried over the Falls, a hight of 120 feet. Fortunately he was floated into a shallow part of the river, where he regained his footing, and remained there until assistance could be rendered to him. He was severely bruised in tumbling over the rocks, so much so that he had to be conveyed to New Liverpool on a bed in a cart.

Some three years since, a poor factory girl working in one of the villages on Blackstone River, in Rhode Island, was given a sealed letter by a maiden aunt, with a solemn injunction not to open it until she was 18 years old. The girl was then 15. On the 23d of last month, being her 18th birth-day, she opened the letter, and found directions for her to obtain a fortune of $8,000, willed to her by the aunt, who has since died. On Thursday last the fortunate girl obtained the whole amount in cash. She will probably have plenty of applications from young gentlemen to be permitted to assist her in taking care of it.

The clip of Wool in the Western States this year, it is estimated, will exceed that of 1851 about fifteen per cent. In Ohio alone the clip will be about 14,000,000 of pounds. Australia has heretofore been a great Wool-growing country, and large shipments have been made annually to Great Britain. This year the receipts of Wool into England from Australia are likely to be much smaller than usual, in consequence of the excitement caused by the production of gold-dust and the scarcity of laborers in agricultural pursuits.

The new law passed by the Legislature of Maine, respecting marriage licenses, saves $5 to the young New Brunswickers who desire to "haste to the wedding," in the purchase of a license, and Calais is likely to become the Gretna Green of the border. On the southern border, also, (says the Boston *Courier*,) where the clergymen have felt that their dues were improperly filched from them by clergymen and justices of New Hampshire, the law will probably act like a protective tariff, and keep the money paid for marriage fees at home.

A dispatch dated Buffalo, Saturday, June 26, 1852, says: The propeller Montezuma sprung a leak last night, between Ashtabula and Conneaut, on Lake Erie, and the fires were extinguished. Some 500 bbls. flour, 200 bbls. of whisky, several casks tobacco, and a large quantity of wool, were cast overboard, and the propeller finally reached here this morning, after a hard night of bailing and pumping. Vessel and cargo insured.

The steamer Yacht has arrived at New Orleans, bringing Rio Grande dates to the 12th June. The outrages on the frontier were on the increase, and murders were of frequent occurrence. The newspapers are filled with accounts of incursions to the American side, made by Mexicans and Indians. Five persons had been murdered near Augua Negro, and a party of Americans who started in pursuit of the murderers were forced to retreat, not being strong enough to effect anything.

The trial of Abijah Larned for the robbery of the Otsego County Bank of $32,000, in December, 1850, was concluded Saturday night. The jury, after being out one hour, returned a verdict of guilty, at half past nine. Hon. D. S. Dickinson, who pleaded in behalf of the prisoner, occupied six hours and a half. Hon. John C. Spencer was employed for the prosecution, and closed in a speech of several hours' duration.

On Sunday, the 13th June, two brothers, W. H. and Andrew J. Lawrence, residing at Estell County, on Red River, had an altercation relative to a partition fence. A. J. Lawrence went and got his rifle, came back, and in the presence of four or five persons, shot his brother while sitting on the fence, the ball taking effect in the eye and killing him instantly.

The U. S. Razee Independence, Com. Charles W. Morgan, from Leghorn, via Gibralter, May 14, arrived at New York last Friday. The U. S. steam-frigate San Jacinto, left on the same day, on a cruise to the eastward. The Independence has been absent 35 months, having left Norfolk 26th July, 1849, rates 56 guns, with a company of 560 men.

The New Orleans papers contain Texas dates to the 15th ult. Lieutenant Haven, of the Second Dragoons, and fifteen men, have had a skirmish with the Camanches, in which two of the latter were killed and thirty-eight horses and four captive children were recovered. The children say that the Indians had murdered their father and mother and elder brother and sister three days before the recapture.

We learn from the *Evansville* (Ind.) *Journal*, that the work on the unfinished portion of the Wabash and Erie Canal, is progressing rapidly. Large numbers of men are employed at different points, and nothing but an unusually sickly season can prevent the completion of the work by November next.

The Washington National Monument is languishing for want of means to carry it on. The Board of Managers suggest to clergymen throughout the Uuited States, that as the anniversary of our independence falls on Sunday, they shall each and all take up collections in their churches for this great and patriotic object.

The members of the Legislature of Connecticut are men of the following occupations: Farmers, 140; Manufacturers, 29; Mechanics, 23; Merchants, 15; Lawyers, 11; Physicians, 7; Teachers, 4; Tanners, 4; Carmen, 8; Clergymen, 2; Author, 1; Publisher, 1; Printer, 1; Surveyor, 1; Treasurer, 1; Quarryman, 1; Hotel-keeper, 1.

At Hartford, Ct., June 21st, as the Whigs were firing a national salute of 100 guns in honor of Scott's nomination, a man named Viberts, who was assisting to fire the pieces, went before the gun just as it was discharging, and was instantly torn to pieces. Some parts of his body were blown ten rods.

At Harper's Ferry, June 21st, a serious accident occurred while a salute was being fired in honor of the visit of the Board of Directors of the Baltimore and Ohio Railroad Company—invited guests of the town. The cannon burst, killing Mr. James McLaughlin and a negro man instantly, and seriously wounding several others.

An iron bridge, five hundred and thirty-eight feet long, is to be erected by the Central Ohio Railroad Company, over the Muskingum, at Zanesville. It is to have four spans, 124½ feet each, containing 67 tons of wrought, and 130 tons of cast iron. The only timber used will be in the floor, which will require 65,000 feet of lumber.

Geo. Peabody, Esq., the eminent London Banker, has given to the town of Danvers, Mass., his native place, the munificent sum of *twenty thousand dollars* for the establishment of a Lyceum and Library, and the erection of the necessary buildings.

Brewer, the Suffolk Bank defaulter, has been sentenced to three years imprisonment in the State Prison, and one day solitary confinement.

Oliver H. Rand has been arrested in Richmond, Va., on a charge of being concerned in the Portsmouth Bank robbery. The arrest was made on a telegraphic dispatch from Boston, a brother of Rand having been arrested there with some of the stolen notes upon him, which he alledged to have received from the former.

Rev. Dr. Stow, pastor of the Rowe-st. Church, Boston, baptized ten persons on a recent Sunday. Of this number, four were young men, of nearly the same age, bearing the names of Daniel Webster, Henry Clay, William Henry Harrison, and Benjamin Franklin.

A dispatch dated Cincinnati, June 22d, says: The weather is warm, and the Cholera is prevailing to some extent among the laboring classes on the Covington and Lexington Railroad. A few scattering cases have occurred in the city.

St. Louis papers report that the Missouri River boats do not make a trip without having one or more cases of a disease resembling cholera aboard. It is said that the sick die without experiencing any sensation of pain.

Aaron R. Levering, a prominent and influential citizen, and formerly Whig candidate for Mayor of Baltimore, died on Friday, June 25. He was one of the defenders of North Point.

A grand Temperance and Educational Convention is to be held at White Sulphur Springs, Gaines County, Texas, on the 11th, 14th and 16th days of August next.

There is a finer prospect this season for heavy corn and cotton crops throughout the eastern counties of Texas than has ever been known.

The number of Military Land Warrants issued is stated to be 111,000; of which 17,000 were for 160 acres, 37,000 for 80 acres, and 57,000 for 40 acres.

Thomas Davis has been convicted at Boston of murder in the first degree, in cutting his sister's throat, because she had married a man whom he did not like.

Mr. Clay still continues in an extremely feeble and low state, and there have been no signs of amendment during the past few days.

Mr. G. L. Bartlett, baker, of Mendon, Mass., died on the 23d June, from burns occasioned by the explosion of burning fluid.

Mrs. Betsey Grimes, an invalid, died a few days since in Boston, from drinking too much iced lemonade.

During the week ending June 26, there were 190 deaths in the city and liberties of Philadelphia. Of consumption, 17.

Mr. F. Rhoebus, of Baltimore, fell from a scaffold at Wilmington, on Wednesday, June 29, and was killed.

MARRIED,

In Genesee, N. Y., June 5, 1852, by Eld. Henry P. Greene, Mr. Samuel Crandall, of Genesee, to Miss Alsina Brown, of Clarksville.

DIED,

On the 21st of June, Mrs. Phebe, wife of Auly Ayars, in the fifty-sixth year of her age. Her illness was painful and protracted. "Tumoruos ulcers, of various dimensions and in great numbers, appeared on her person, very painful, unusual in their appearance, and unyielding to medical remedies, finally wore out an uncommonly strong and active constitution." But her suffering was borne with great fortitude and resignation; she never was heard to murmur or complain of her situation, but said she was in the hands of the Lord, let him do what seemed good to him. She expressed strong confidence, saying she had no fear of death, and entertained no doubt of being accepted in the beloved. She selected the 17th Psalm to be read at her funeral, and the fifteenth and last verse to be used for a text on that occasion. Funeral on the afternoon of the 22d, at the meeting-house, Marlborough.

D. C.

In Verona, N. Y., June 8th, of cancer, Elisha Maxson, aged 76 years. He suffered much for several months before his death, but he endured his sufferings with Christian patience. Brother Maxson was one of the first settlers in Verona; he emigrated from Hopkinton, R. I., to this State in early life, and united with the first Seventh-day Baptist Church in Verona at its organization, of which he remained a worthy member until removed by death to join the church triumphant.

C. C.

LETTERS.

James Coon, David Clawson, J. C. Maxson, Edmund Physick, H. P. Burdick, Wm. M. Clarke, P. C. Burdick, C. M. Lewis, R. S. Geer, F. C. Davis, C. Chester, W. M. Fahnestock, O. Stillman.

RECEIPTS.

FOR THE SABBATH RECORDER:

E. Kenyon, Jr., Little Genesee		$2 00	to vol. 8	No. 52
Harriett J. Wells	"	2 00	8	52
Paul Ennis	"	2 00	9	6
Wm. Ennis	"	4 00	10	6
Avery Coon	"	2 00	10	6
Joseph Boss	"	2 00	9	52
Joel Maxson	"	2 00	9	52
Jairus Crandall	"	2 00	9	52
Joel Crandall	"	4 00	9	52
Ezekiel Crandall	"	2 00	9	52
D. M. Burdick	"	2 00	8	52
E. R. Crandall	"	2 00	9	52
George Potter	"	2 00	9	52
Waite S. Burdick	"	2 00	8	52
Jabez Burdick	"	2 00	9	52
John A. Langworthy	"	2 00	9	52
S. P. Crandall, Jr.	"	2 00	9	52
Henry Crandall, Independence		2 00	8	52
E. B. Green	"	2 50	5	52
S. S. Clarke	"	4 50	5	52
John Fullmer, Pendleton		2 00	9	52
Joel Jones, Akron		2 00	9	52
R. S. Geer, Pitcairn		2 00	9	52
Jared Stillman, DeRuyter		2 00	9	52
Joseph Flint, Scio		75	8	52
D. Stillman	"	2 00	9	52
Josiah Witter, Wellsville		2 00	9	52
Luke Maxson, Alfred Center		2 00	9	52
Wm. S. Burdick	"	3 50	8	52
George Maxson	"	2 00	9	52
S. R. Smith, Alfred		2 00	9	52
N. Lanphear	"	2 00	9	52
Daniel Potter	"	2 00	9	52
John L. Thurston, Nile		2 00	8	52
S. P. Crandall	"	2 00	8	52
Lemuel Rogers, Richburg		2 00	8	52
C. T. Champlin, Wirt		2 00	9	52
Elias I. Maxson, West Genesee		2 00	9	52
John Saunders, Portville		2 00	9	52
M. M. Crandall, Ceres, Pa.		2 00	8	52
Geo. S. Crandall	"	4 00	9	52
Eli Forsythe, Montra, O.		2 00	10	16
John Forsythe	"	2 00	9	52
Davis Babcock	"	2 00	9	52
Simeon Babcock	"	2 00	9	52
E. P. Stout, Pratt, O.		2 00	8	16
O. L. Davis	"	50	7	13
W. H. Dawley, Rockville, R. I.		2 00	9	52
A. B. Lawton, Albion, Wis.		2 00	8	52
S. P. Burdick, Teotsa, Wis.		2 00	8	52
James Coon, Oak Grove, Wis.		2 00	8	52
Ira Ayars, Milton, Wis.		2 00	8	52
Henry J. Shintz, Walworth, Wis.		2 00	8	52
John Lovell, Hector, Pa.		3 00	8	52
E. Physick, Port Deposite, Md.		2 00	9	52
Paul C. Maxson, Oxford		2 00	9	52
Harriett S. Rogers	"	2 00	9	40
Jenett T. Rogers	"	2 00	9	30

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Richard S. Geer	$1 00	Simeon Babcock	$1 00
Joel Jones	1 00	Eli Forsythe	1 00
Joseph Flint	1 00	John Forsythe	1 00
Charles Rowley	1 00	Joel Babcock	1 00
George Maxson	1 00	Joshua G. Babcock	1 00
Jared Stillman	1 00	Job Kennedy	1 00
A. B. Crandall	1 00	Howell W. Randolph	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—June 28, 1852.

Ashes—Pots $4 81, Pearls 5 50.

Flour and Meal—Flour, 3 94 a 4 00 for common to straight State, 4 00 a 4 25 for mixed to fancy Michigan and Indiana. Rye Flour 3 06 a 3 18. Corn Meal, 3 06 for State, 3 50 for Brandywine.

Grain—Wheat, 97c. for good mixed Ohio and Canadian, 1 13 a 1 15 for Genesee. Rye 80c. Oats 46 a 47c. for State. Corn, 60 a 61c. for Western mixed and round yellow.

Provisions—Pork, 16 75 for prime, 19 00 for mess. Beef, 7 12 a 8 00 for prime, 11 50 a 15 00 for mess. Lard 11 a 11½c. Butter, 13 a 16c. for Ohio, 13 a 17c. for Western New York. Cheese 5 a 7¼c.

Wool—The new clip sells about 10c. per lb. below last year's prices. Fleece ranges from 29 to 40c.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of David Dunn, New Market, N. J., on Fourth-day, July 7, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Meeting of Trustees.

THE Trustees of the Seventh-day Baptist Publishing Society will hold their next Quarterly Meeting at the house of David Dunn, New Market, N. J., on Fourth-day, July 7. T. B. STILLMAN, Rec. Sec.

Notice.

THE Executive Board of the American Sabbath Tract Society have employed Bro. E. P. Larkin to visit the churches in behalf of the Society. Bro. L. will act as agent for the Society's publications. It is hoped that every family will take this opportunity to procure for its library a bound volume of our Tracts on the Sabbath, and a copy of Carlow's Defense of the Sabbath.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

To Boston via Norwich and Worcester.

THE first-class Sound steamers CONNECTICUT and KNICKERBOCKER leave Pier 18, N. R., foot of Courtland-st., New York, forming the great United States and British Mail Line for Boston, Montreal, Quebec, Lowell, and Nashua, via Norwich and Worcester. Fare to New London $2; to Worcester $3; to Boston $4; to Bellows' Falls, Vt., $5; to Burlington $7; to Rowse's Point $8. Through tickets to Montreal $9 50.

The pier from which this line starts is the most contiguous of any occupied by the Sound Lines, to the Astor House, Irving House. Howard Hotel, Rathbun's Hotel, and the numerous Hotels in Courtland-st. and its vicinity. The passage affords a fine view of the Hudson and East Rivers, and the Route being Inland, avoids the uncomfortable passage round Point Judith, and through Fisher's Island Sound. Passengers can if they prefer, arrive in Boston at an early hour, by the Steamboat Train, or have the privilege of remaining and breakfasting on board the Steamers, and take the early train from Norwich to Boston; thus making the hour of arrival equally accommodated to pleasure and business travel.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M. White House at 3.15 (freight) and 5.40 and 8.40 A. M.; and 1.40 P. M.; Somerville at 4 (freight) and 6.05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Maunch Chunk, Pa., and Flemington, N. Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M. train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P.M.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles, without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Miscellaneous.

The Grave of the Shipwrecked.

We leave thee here alone,
With none to weep and moan,
Stranger, o'er thy sad doom,
Save the roaring billow.
Thy cold death bed's pillow,
And the night's dreary gloom!

We found thee on our shore,
And thy rigid features bore
Death's pale, well-known seal.
The wind howled o'er thee,
The crow's beak touched thee,
But thou couldst not feel.

Unknown to us thy former tale;
No sight was there on thy visage pale
Of glory or of shame.
In silence we interred thee;
Sadly we have given thee
A grave without a name.

Perhaps some dear ones watch afar,
E'en by the light of evening star,
To welcome thee with gladness.
And they look and say, "To-morrow,"
Till their eyes grow dim with sorrow,
And hope is lost in sadness.

Afflicted ones, lift up your eyes;
His home is there, above the skies;
What sleeps in dust is dust.
But One there is, mighty to save,
Who watches o'er his lonely grave;
In him put ye your trust.

Fetish Worship of the Africans.

From the "Journal of a Voyage from Boston to the West Coast of Africa. By. J. A. Carnes."

Most all of the adult negroes of this place, among the males, we observe had a "Fetish" of some kind or other suspended from the neck. Some of these were in the form of a crescent; others were of different shapes and materials, and, generally, nearly covered all over with small marine shells, which gave to them a very pretty appearance. Whenever it thundered, we noticed they always took hold of their Fetish with one or both hands, and muttered something over it, as if they were praying to some imaginary deity. If they were on board our vessel, in their canoes, or on their native soil, the same singular idolatrous worship was performed. But the smaller Fetishes are only worshiped as inferior deities. They have others of a superior order, called "Grand Fetishes," whom they appeal to on great occasions. The "snake" is one of these. We saw a very large tree, which the natives informed us was the resort of a monstrous serpent some thirty feet in length. We should have doubted the story of the serpent, notwithstanding the assertion of the Africans, although we had tangible evidence of the tree, had not an English gentleman, who had seen this enormous snake several times with his own eyes, satisfied us of its truth. On particular occasions, we were informed that several of the natives would resort to it in a body when they thought their private or inferior Fetishes had not sufficient power to protect them. At such times as drouth, or famine, or any other great calamity, they would go in considerable numbers, forming a kind of procession, with their rude gongs or drums beating, and trumpets sounding, and when they arrived within about twenty or thirty rods of the tree they would suddenly halt. For a few minutes they maintain perfect silence, and them commence their worship by beating upon their gongs with all their might, with quick and rapid strokes, while the trumpets send forth their loudest and most lively strains. Now, songs and dances begin to the praise of this horrid living idol, or "Grand Fetish," that, even during these singular devotions, has at such times been seen with his enormous folds coiled round a limb of the tree, his head projecting some five or six feet from the wavy folds in a horizontal direction watching for his prey. Sometimes, the noise made by trumpet and drum would alarm him, and uncoiling himself from the limb, he would reach the ground and escape into the thicknesses of the forest. When they had thus seen him escape, they would approach nearer to the tree, still continuing their songs and dances. After they had, as they thought, appeased the anger of their heathen god by these peculiar devotions, they would give more substantial evidence of their sincerity by tying two or three goats near the resort of their "all powerful idol," that he might satisfy his appetite at his leisure. The poor goats were not allowed to crop the tender herbage around them, even to the extent of the tether which made these unsuspecting and innocent animals prisoners for such a dreadful sacrifice—for his snakeship had been watched by one or two English gentlemen, after the natives had retired, and he had been seen to return, coil himself around one of the limbs of the tree for a few minutes, and then suddenly darting upon the prey nearest to him, inclose the harmless goat while cropping the herbage within the mazes of his slimy folds, almost instantly breaking every bone in his body, while the crushed mass of bones, sinews and flesh, soon disappeared as it was gradually swallowed whole by the monster reptile. In this manner one by one of the living sacrifices left by the superstitious and idolatrous Africans were feasted upon by this heathen god or Grand Fetish!

After gorging himself thus, this serpent was observed to have increased more than one-half in circumference, and would remain in a kind of torpid state, sometimes for two or three days, when it might have been destroyed with the greatest ease and safety. And, generally, when the natives see a large snake in this state, they destroy him for the sake of the skin which they dispose of to European and American traders for a considerable sum; but in no case whatever would an African raise his hand against the "Grand Fetish" or a particular serpent as above described. Neither would they permit a white man to inflict the least injury upon this idol of their worship; for even among themselves the penalty of such an offense is death, and more than one European has lost his life on this coast, (as I shall mention in some future pages,) by inadvertently killing a "Fetish snake," not knowing the peculiar superstitions of the natives for this living reptile.

They have, also, another Fetish, somewhat resembling a Chinese idol. This is in the form of a negro in a [illegible] posture, or, rather more like squatting. It is generally made of a blackish earth or clay, placed on a sort of pedestal and adorned with a kind of red cloth ornamented with shells. On the top of the head are lizards, snakes, etc., with red feathers in the midst. Two or three half calabashes are placed before it. One of them contains two or three earthen balls. This idol is generally invoked or consulted when they commence any capital undertaking or anything very unusual.

They have also another Fetish, which is the sea. This, they seem to think, can be as auspicious to them in their various undertakings as the serpent, tree, earthen idol, or any other that they worship. Sometimes, when the weather is stormy and boisterous, they form a procession and walk toward the sea. Here, an ox, and sometimes a goat only, is killed upon the beach, where the blood is suffered to tinge the golden sands as it mingles with the waves that break in snowy foam upon the shore. And to complete the sacrifice, one of the priests throws a ring of pure gold as far into the sea as the strength of his arm will permit, and thus is the anger of their imaginary god or Fetish appeased. In relation to these Fetishes, as above stated, they do not apply to the natives in particular near Dix Cove, but to many of the tribes along the whole coast with whom we trafficked.

Why and Because.

Why is plumbago improperly called black lead? Because it consists of iron, and a certain proportion of carbon; and thus, there is no *lead* in its composition. Many other instances might be adduced, in which the names of substances have given false ideas of their nature and properties. Thus, white and green copperas contain no *copper*, but are formed, one with zinc, the other with iron.

Why is plumbago much used for making crucibles and portable furnaces? Because, like charcoal, it is indestructible by heat, unless with the presence of atmospheric air. It protects iron from rust, and is, on that account, rubbed on various ornamental cast iron work, such as the front of grates, &c.

Why do we sometimes see the street oil lamps, after a foggy night, burning to a late hour next morning? Because one effect of a fog is to diminish the combustion of oil in lamps and other lights; which shows that misty and damp air does not furnish oxygen so readily as that which is clear.

Why do smoked provisions keep better than those which are dried? Because of the impregnation of pyroligneous acid which the former receives from the smoke; turf smoke being generally employed, and turf, by distillation in close vessels, affording pyroligneous acid.

Why is baking the least advantageous of all modes of cooking? Because meat thus dressed loses about one-third of its weight, and the nourishing juices are then, in a great measure, dried up. Beef in boiling loses 26 lbs.; in roasting it loses nearly one-third.

Why is meat preserved by drying? Because all bodies, to ferment, must be more or less moist. Thus, a piece of meat, with all its natural juices, will soon putrify; whereas bodies completely dry can not be made to undergo any kind of fermentation.

June Hints—Hoeing, Weeds, &c.

No implement on the farm is in more demand than the hoe in the month of June. Get a good one and keep it smooth and bright. Let it be of the right weight, remembering that he "who makes with a common hoe two thousand strokes an hour, should not wield a needless ounce. If any part is heavier than necessary, even to the amount of half an ounce only, he must continually lift the half ounce, so that the whole strength thus spent would be equal, in a day, to twelve hundred and fifty pounds, which ought to be exerted in stirring the soil and destroying the weeds." It is important, also, to see that the hoe stands just right, neither out nor in too much, but in that position which will enable the person to stand in an easy attitude while using it. Hoeing is of the utmost importance in farm husbandry. It keeps the ground in fine tilth, which is its proper condition to receive light and heat, and the important atmospheric influences. Weeds are merely grasses out of place. They get a great many kicks, cuts and curses, from the indolent and thoughtless—but they are really "blessings in disguise." How many fields and gardens would feel the plow and hoe, if no weeds appeared? and would present a hard, impervious crust, resisting all efforts of the genial sun or cooling dews to enter and feed the starving roots. But the weeds spring up as faithful monitors to prompt us to duty! calling us from field to garden, as each demands attention. Look no longer, then, upon the weeds as pests and plagues, but by careful industry exclude them from the crops which you prefer to them.

The Blackberry.

In New England they are making a great account of this excellent fruit, and it bids fair to take a high rank among the smaller fruits. *Hovey's Magazine*, in treating of this subject says:—

"Since the introduction of the improved variety, about six or seven years ago—of which we have heretofore given several accounts, and whose cultivation has been so well detailed in our last volume, by Capt. Lovett, of Beverly, who has been one of the most successful growers of the fruit—it has been very generally disseminated; and, the past year, many remarkably fine specimens were exhibited before the Massachusetts Horticultural Society.

"The liberal premiums offered for this fruit, by the Society, have had the good effect of producing very general competition; and so superior have been some of the specimens—so much larger than when first exhibited, evidently showing what care and attention will do for this as well as other fruits—that the Society have deemed it advisable to offer a high prize for a seedling, with the hope of a still further improvement; for, although what few attempts have been made in this way have not been attended with a very favorable result, there is still good reason to believe that it will yield to the ameliorating influences of cultivation, as well as the strawberry, the gooseberry, or the raspberry."

So productive is this variety that, according to the authority we have quoted, a dozen plants when well established yield sufficient fruit for a family of the ordinary number. Some of the berries exhibited by Captain Lovett and others, were over an inch and a half long.

A Fast Man.—*The Paducah Democrat* thus details a few incidents in the life of a fast man of the present day and generation. Dr. Hayne, the notorious swindler and bigamist, ran off from New Orleans on the 19th of February last, arrived at Cincinnati on the 10th of March, married Mrs. Howe on the 18th, left her on the 19th, and after visiting St. Louis, Nashville, and other places, arrived at Paducah on the 3d of April, courted and engaged himself on the 4th and 5th, was married on the 11th, left her on the 14th, was arrested at Clarksville on the 15th, brought back on the 16th, was put on his trial on the 27th, found guilty on the 28th, sentenced on the 1st of May, started to the Penitentiary on the 2d, reached there on the 4th, and was put to spinning hemp on the 5th. Thus, in 25 days, he married two wives, traveled some 1,500 miles, told 4,000 lies, and in 20 days more was arrested, tried, convicted, and lodged in the State Prison.

From the N. Y. Evangelist.

Church Bells.

Among the indispensables of a well-ordered community, must be reckoned the "church-going bell." Though not exactly a "means of grace," nor occupying quite so high a grade among the influences to which a people owes its moral life, it nevertheless serves so useful an office, and harmonizes so well with more important agencies, that a church can hardly be said to be a church, which does not add to its other attractions, the pleasant tones of the Sabbath morning bell. There is something better than the merely picturesque in those clear tones, sounding out, amidst the caroling of birds, and the silent hymn of nature, the voice of invitation to the house of God. They give a key-note to the praise which every right heart spontaneously utters, when recalling the associations of the day the Lord has made, and when anticipating the assemblage of God's people in the sanctuary—seeming joyfully to say, "I was glad when they said unto me, Let us go into the house of the Lord." There is something so cheerful and inviting, and so finely in harmony with the sentiments and exercises of the Sabbath, that a congregation must be considered as wanting some of the accessories of public worship, whose ears are not regularly gladdened by its tones.

A recent inquiry from a country parish, respecting a bell, induces us to state, what we have long felt it our duty to state, that so far as our knowledge extends, we know of no bells so good, or sold so reasonably, as those manufactured by the sons of the celebrated Andrew Meneely, of West Troy, N. Y. Mr. Meneely possessed a remarkable inventive genius, and would have excelled in any branch of mechanical business. He had, in an eminent degree, that inquisitive mind, and that earnest enthusiasm of nature, which extorts the secret of success in everything it undertakes. Perpetually experimenting, he succeeded in securing such proportions of material, shape, and other qualities, as to give his bells a clearness, strength and agreeableness of tone, which certainly have never been surpassed in this country. The public have been finding out the merit of his work, too; for nearly ten thousand church-bells have been sent from the foundry since its origin, and we suppose the sales are now greater than ever before. Now, it is not every good founder that can make a good bell, any more than every good cabinet-maker can turn out a clear-toned and rich piano-forte; and from a long acquaintance, we are inclined to believe that what Erard and Chickering are in the business of piano-making, or what Straduarius was with the violin, Meneely was with the church-bell. So sweet, cordial, and inviting, as rung on a cheerful Sabbath morning, we wish every church in the land had one of them. We are confident that, in the pleasure and utility it would confer, and the pleasant associations it would gather around itself, it would more than pay the cost of its purchase.

Anne Boleyn.

Henry the Eighth was married to Anne Boleyn on the 25th of February, 1583, in a garret at the western end of the palace of Whitehall. She is described as a fair young creature, so exquisitely moulded in form and feature that she enslaved the eyes and understandings of all she encountered; and such is the interest with which her memory is still invested, that numbers daily visit her chamber at Hever Castle, near Edinbridge, in Kent, England, and eagerly listen to the romantic traditions which point out the hill where Henry used to sound his bugle, when he came to visit her, in their happy days of courtship, from his palace at Eltham; and the exact spot in the garden, where, at the turn of the walk, she suddenly came upon the king, who was so struck with her wondrous beauty, which confusion wrought by so unexpected a meeting greatly augmented, that from that moment he was inspired with the fatal passion which raised its unfortunate object to the throne, but to transfer her to the block. The axe with which the little neck of the cruelly sacrificed queen was severed, is still preserved in the Tower, and shares, with her grave in the chapel, the melancholy interest which for more than three hundred years has been associated with her name. It is said that during the night which followed the execution, her body was secretly removed from its grave before the altar in the Tower Chapel, and buried in the Chapel of Salle in Norfolk, where a black marble slab is shown as the covering of her remains.

French Improvements in Growing Wheat.

France occasionally furnishes us with some curious offshoots of her inventive genius. Amongst her recent schemes is one for "increasing the produce of autumn wheat," patented by Mr. D'Urcle, a farmer of Paris. The inventor grounds his discovery upon the fact—positively ascertained "by study and repeated experiments"—that autumn wheat is not an annual, but biennial, like the beet root and carrot class, and he therefore proceeds to develop the alledged biennial properties by a novel plan of planting and treatment, for the increase of the produce. The ground is to be well manured, either before winter or at the beginning of spring, to receive the seed between the 20th of April and 10th of May, this time being chosen to prevent the chance of blossoming during the year. But the time of sowing may be advanced from year to year; for, if it were not for the present degeneracy of the plant, it might occur now in March. Each grain is sown separately, allowing it a large area of ground if the soil is rich, but diminishing according to its sterility. It is deposited in rows in holes at regular distances, from 9½ to 23½ inches asunder, in each direction, the holes in one row are opposite the spaces in the next. Each hole is to contain 4 or 5 grains, 2½ inches asunder. When the plants have attained a height of four inches, all but the finest one in each group are pulled up, and this single one is then left for the harvest of the succeeding year. This curious process is stated to increase the produce very greatly.

Gough has returned to Canada, and is lecturing on Temperance. Hon. Malcolm Cameron, a member of the Provincial Cabinet, has publicly stated his intention to advocate on the floor of Parliament the adoption of the Maine Liquor Law.

Galls on Horses.

More than twenty years ago, when our large ferry-boats were propelled by horse-power, and the horses, by constant moving round in a circle, were exceedingly liable to be galled by the collar, I learned from the ferry-man the use of alum and whiskey. They bathed the neck and back, and wherever the harness rubbed, with whiskey, into which powdered alum had been put until no more could be dissolved. When the gall occurred, constant bathing would secure the continued use of the horse, and actually heal the wound while in service. I resorted to this remedy, carrying it with me when I journeyed, and have continued its use with undiminished approval, for more than twenty years. When a horse has been put out for the winter, and has not been used, his breast and back will be tender. A single hour's use of saddle or collar, in a hot day, will then scald the breast so as to produce serious injury. My uniform practice, therefore, has been, for a week before beginning to use the harness, to harden the breast and back by bathing them regularly two or three times a day. No injury has then resulted from the application of the collar. And when the bad gall has actually occurred, a frequent and persevering use of this remedy has secured the constant use of the animal, and healed the wound while in service.

Cork.

Many persons see corks used daily without knowing from whence come those useful materials. Corks are cut from large slabs of the cork tree, a species of oak, which grows wild in the southern countries in Europe. The tree is stripped of its bark at about sixteen years old; but before stripping it off, the tree is not cut down, as in the case of the oak. It is taken while the tree is growing, and the operation may be repeated every eight or nine years; the quality of the bark continuing each time to improve as the age of the tree increases. When the bark is taken off, it is singed in the flames of a strong fire, and after being soaked for a considerable time in water, it is placed under heavy weights, in order to render it straight. Its extreme lightness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to this substance, that no efficient substitute for it has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all the purpose for which it is used at present, with the exception of stopples. The ancients mostly used cement for stopping the mouths of bottles or vessels. The Egyptians are said to have made coffins of cork, which, being spread on the inside with resinous substance, preserved dead bodies from decay. In modern times cork was not generally used for stopples to bottles, till about the seventeenth century, cement being used until then for that purpose.

A New Way to Kill Whales.—The New Bedford *Mercury* gives an account of some interesting experiments performed in that city under the direction of Mr. Heineken, a merchant from Bremen, Germany, illustrating the effect of electricity in aiding the capture of whales. The electricity is conveyed to the body of the whale from an electro-galvanic battery contained in the boat, by means of a metallic wire attached to the harpoon, and so arranged as as re-conduct the electric current from the whale through the sea to the machine. The machine itself is simple and compact in construction, inclosed in a strong chest weighing about 350 pounds, and occuping a space in the boat of about three and a half feet in length, two feet in width, and the same in hight. It is capable of throwing into the body of the whale eight tremendous strokes of electricity in a second, or 480 in a minute, paralyzing in an instant the muscles of the whale, and depriving it of all power of motion, if not actually of life.

A New Idea in Agriculture.—The steward on board a United States steamer, in the Gulf, has produced several crops of excellent potatoes by the following mode of cultivation:—

"He procured a common 'crockery crate,' a bundle of straw, and a few eyes of the potato, and went to work farming it on board ship! The process for cultivating them is this: Fill your crate with alternate layers of straw and the eyes of the potato, commencing at the bottom with a layer of about six inches in depth of straw, and then a layer of the eyes—the eyes being placed about two inches apart over the surface of the straw—then another layer of straw on the top. Keep the straw always moist, and in about two months you will have about $14 worth of sound, good potatoes of the 'first water.'"

Business Courtesy.—Nothing more certainly marks the gentleman than the observance of a uniform courtesy and kindness in the buisness of life. Such a bearing toward all men should be cultivated till it grows to be a habit. Sure, kind words are as abundant, and cost no more than harsh ones. Many a man has robbed himself of success by an austere and haughty manner. Such an address chills those whom interest attracts, and impairs a confidence, that might become almost fond. There is nothing like a quiet, gentle, and polite manner in buisness. Petulence and passion grow worse by indulgence, and unfit their possessor for pleasant intercourse with his fellows. But every gentleman has a right to demand and receive courteous treatment at the hands of those with whom he may deal. He is worse than a boor who purposely and coolly refuses to extend it.

The End of a Romance.—A letter from Saut Ste. Marie, Michigan, to the *Cleveland Plain Dealer*, dated May 27, gives a narrative of an ill-assorted marriage: In 1839 and 1840, Catlin, the painter, exhibited a number of Indians in London, among whom was Cadotte, an interpreter. Sarah Haynes, then a beautiful English girl of sixteen, became enamored of Cadotte, and they were married. On reaching America, the romance of love was over; for two or three years they resided on the bank of the River St. Clair, on the little property the bride was possessed of; and since that at the Saut, where she taught French and music, to the time of her decease. She retained her beauty to the last, although exposed to many hardships by living in a birch-bark lodge with an Indian husband. She died in her 28th year, fortunately leaving no children to mourn the sad effects of an infatuated matrimonial match.

Cure for Melon Bugs.—Dr. Hull, of Newburgh, raised a large crop of melons, by a process thus stated in the *Horticulturist*:—

"Bugs were completely expelled by watering the plants daily with a strong decoction of *quassia*, made by pouring four gallons of boiling water on four pounds of quassia in a barrel, and after twelve hours filling the barrel with water. The intolerable *squash or pumpkin bug* was thoroughly driven off by a decoction of double strength, containing a pound of glue to ten gallons, to make it adhere. The result was, a product of '*sixteen hundred superb melons*' on less than one-sixth of an acre of ground."

Life and Death in London.—Few know that in every seven minutes of the day a child is born in London, and that in every nine minutes one of its inhabitants dies! The population of London is roundly 2,362,000. If the averages of the last fifty years continue, in thirty-one years from this time as many persons as now compose its population will have died in it, and yet, in about thirty-nine years from this time, if the present rate of progress continue, the metropolis will contain twice as many persons as it does now. The whole population of Liverpool, in 1851, numbered 255,000; while the increase of inhabitants in the metropolis, 1841 and 1851, was 413,000. It is truly marvelous! Where it will stop, and how food and shelter are provided for these masses, are subjects for speculation. [Builder.

A Case of Hydrophobia Cured.—The son of a Mr. Waite, of Cincinnati, was recently seized with hydrophobia. We learn by the *Cincinnati Gazette* that since then, by judicious treatment, he has entirely recovered, though a running wound is intended to be kept up where the lad was bitten, in order to prevent the possibility of a return of the symptoms. The vesicles which formed under the tongue rapidly disappeared under the administration of Lachesis, a medicine prepared from the virus of the lance-headed adder, which was given as an antidote to the poison, and the spasms were prevented by the use of Belladonna and other remedies.

VARIETY.

The Louisville *Journal* says a Mr. Boone, now living, who is a nephew of Daniel Boone, and who was born at Boonsboro,' was the first male child born in Kentucky. An anecdote told by a Mr. Kimbley, would seem to corroborate strongly the justice of his own claim to the honor. He says that he remembers very vividly, that, when he was a small child, Daniel Boone came to his father's hut and nearly frightened him to death by seizing him in his arms and striding toward the door as if to make off with him, exclaiming at the same time to the old gentleman—"Come and take my two girls, if you want them, but I must have the first boy born in Kentucky."

Several very rare animals, serpents, &c., have just made their debut at Barnum's Museum. In 1851, Mr. B. sent a vessel and men to Africa to capture monsters and varieties, and these are a portion of the cargo. An immense Ostrich, the largest ever seen in America; two Boa Constrictors, and two Anacondas, of fearful proportions, measuring in all a hundred feet in length; an Orang Outang, of remarkable resemblance to humanity, and a whole troop of lesser animals, are domesticated in their new home—not exactly a happy, but certainly a very curious family.

We see it stated in our Western exchanges that a gentleman near Louisville, Ky., has applied the telegraph to an entirely novel and unique use. He has nearly completed an invention for writing music as it is played from the piano-forte, the notes upon the sheets being produced a fast, and to the exact time, as the keys are touched by the performer. Strakosh has offered him $10,000 for the patent right when the model is finished. Rather doubtful.

The *Rochester American* says: Mr. Catlin, the celebrated collector of Indian relics, whose museum has long been one of the attractions of London, is now in prison for debt. It appears that Mr. Catlin, in his zeal to enhance the value of his collection, has involved himself in pecuniary difficulties to such an extent, that unless Congress speedily interferes, all his paintings and curiosities must be sold at auction, and irreclaimably scattered.

The Cincinnati Association of Systematic Botanists, having for its object the study and advancement of Systematic and Scientific Botany, has been recently organized. The objects of the Society are eminently practical, embracing the classification, nomenclature and normal habits of plants and the definition of their general characters, together with the history and description of the insects that feed on and destroy them.

The *Chelsea Telegraph*, under the happy head of "a chained earthquake," states that there are on the grounds of the Naval Hospital at Chelsea over *twenty-five thousand kegs of gunpower!* If this ticklish substance should become ignited, the explosion would probably throw every house in Chelsea from its foundation, and create a crook or two in the spire of the Bunker Hills Monument.

It is folly for an eminent man to think of escaping censure, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this firey persecution. There is no defense against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.

The Boston *To-Day*, edited by Charles Hale, says that Boston acquired its name as follows: St. Botolph's day is the 17th of June, St. Botolph's town, in the long run, got the name of Bo'stown, or Boston. And St. Botolph's successor, Rev. Mr. Cotton, being first minister of Shawmut or Tri-mountain, this place took the name of Boston.

Dr. Casper, of Berlin, has calculated that the mortality among bachelors, from the age of thirty to forty-five years, is twenty-seven per cent.; while among married men of the same age, it is only eighteen per cent. Out of a given number, forty-one bachelors only reach the age of forty years; seventy-eight married men reach that age.

Horace Preston, who was recently captured and taken to Baltimore, has been purchased by his friends.

Messrs. Silas Greenman & Co., of Westerly, R. I., launched from their yard, on the 10th inst., a large Sloop of Beatiful model.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

Contents of No. 2—April, 1852.

	Page.
Biographical Department:	
John Maxson, Senior	49
John Maxson, Second	54
Joseph Maxson	58
Thomas Hiscox	61
Historical Department:	
The Seventh-day Baptist Church in Newport, R. I.—Organization of the Church—Letters of Joseph Davis and others—Settlement of Westerly—The Rogerenes	70
Missionary Department:	
History of Missions	89
Statistical Department:	
Statistics of Seventh-day Baptist Churches—List of Seventh-day Baptist Ministers, with their Post-Office Address	94
Illustrations:	
Portrait of Thomas Hiscox.	
Engraving of the Seventh-day Baptist Meeting-House at Hopkinton, R. I.	

Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 50 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New-York.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
~~Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.~~

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts

The Sabbath Recorder,

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 4. NEW YORK, FIFTH-DAY, JULY 8, 1852. WHOLE NO. 420.

The Sabbath Recorder.

CONTINUING OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

Outpouring of the Spirit on the Day of Pentecost.

(Concluded.)

The great and glorious effusion of the Holy Spirit at Pentecost was not the only one enjoyed by the Apostolic church. It was soon followed by another, probably not of less magnitude as respects the number of those by whom the gift was enjoyed. When, after Peter and John were released from the hands of the chief priests and elders, they returned to the company of the faithful, and reported all that had been done and said unto them, prayer was made to God. "And when they had prayed, the place was shaken where they were assembled together, and *they were all filled with the Holy Ghost,* and they spake the word of God with boldness. And *the multitude* of them that believed were of one heart and of one soul." Acts iv. 31.

It is not recorded on which day of the week, nor yet on which day of the month, *this* outpouring of the Spirit took place. If, however, the design of the gracious effusion on Pentecost was to mark the first day of the week as the Sabbath, might it not have been expected, that the same day would again be chosen—and that the mention of the particular day would not have been omitted? But we have no more reason, from the narrative, to believe that this took place on *the first day,* than we have to believe it was on any other day. We are thus, therefore, confirmed in the conclusion, that the inference drawn by those whose practice it is sought so to sustain, is wholly unwarranted.

As I am persuaded that too little attention has been given to the relation which subsisted between the time of eating the Passover Lamb and that for the offering of First Fruits, in their typical bearing on the time of our Lord's death and resurrection and following Pentecost, I was pleased to observe, in the *Sabbath Recorder* for March 25th last, a correspondent inviting to farther consideration of it; and in the P. S. to my last portion on this subject, I expressed a desire that brother J. C. would state fully his reasons for rejecting the view I have advanced. That view, and the grounds for it, I would briefly state. In endeavoring to ascertain the import of the various intimations of the several Evangelists relative to the time and circumstances of the death and resurrection of the Saviour, I presented the apostolic authority for considering both as the fulfillment of types instituted in the Passover and the Feast of First Fruits. Referring to the original appointment of these types, I sought to show that both were regulated, not by the days of the week, but by the days of the month Nisan in which they occurred; and that, according to that appointment, the eating of the Passover lamb was on the 14th day of that month, while the day following, namely, "the fifteenth day, was *necessarily* a Sabbath."

In reference to the period of Christ's resurrection, J. C. says, "I admit that 'this fifteenth day' was a Sabbath, but I question whether it was such independent of the weekly Sabbath. The fifteenth day of the first month will *occasionally* fall on the weekly Sabbath." That, therefore, which I understand to be determined by the law of the Passover, J. C. regards as without such authority; and that which I believe to have taken place of necessity every year, he views as only an occasional occurrence—which, however, he supposes to have happened the year of the Saviour's death.

He seems to have been led to his present opinion by the friend to whom he refers as having called his attention to Lev. xxiii. 15, 16, in proof "that the Jews *changed the Sabbath* every year." This friend's argument was, that "the fifteenth day of the month (Nisan) was a Sabbath, and from it seven Sabbaths were numbered; and that, as this fifteenth day of the month Nisan would from year to year occur on different days of the week, so the day of the Sabbath was changed from year to year."

But as the whole appointment in reference to the fifteenth day of the month Nisan *was divine,* if this friend's inference and argument were correct, it would imply, not that *the Jews* of their own accord changed the day of the Sabbath, but that the Jews, by command of the God of creation, the Author of the Fourth Commandment, were enjoined so to act as that the weekly Sabbath must, from year to year, be changed to different days! This, surely, is not to be believed or supposed without distinct proof. The mistake arises from not distinguishing between the weekly and the festival Sabbaths; the inference drawn is in consequence wholly unwarranted. That such a distinction exists is a plain and indisputable fact; and that the festival Sabbaths, being regulated by the day of the month, rather than by the day of the week, it is equally certain that they might fall, in successive years, on different days of the week, while the weekly Sabbath was always restricted to the seventh day of the week.

"In the seventh month, *on the first day of the month,* shall ye have *a Sabbath,*" is an injunction given to Israel by the same authority, and in the same chapter, as "Six days shall work be done; but the seventh day is the Sabbath of rest." Lev. xxiii. 24, 3. Now, I would ask, Does either J. C. or his friend suppose that the first-quoted of these Sabbaths also (being another of the festival Sabbaths) would have such an influence upon the next-quoted (the weekly Sabbath) as to occasion its being changed from year to year? Being appointed, as it was, to be observed on "the first day of the month," there can be no doubt that it, as well as the first and seventh days of the Passover Feast, would from year to year occur on different days of the week? The 10th day, and the 15th day, and the 22d day of this seventh month were also *Sabbaths,* on whatever day of the week they fell. (Lev. xxiii. 27, 39, 40.) But surely, if the friend to whom J. C. refers had observed that all these were appointed Sabbaths, and that with his view they must have exercised a very singular influence upon the weekly Sabbath, he would hardly have supposed that the one appointment was designed to have such an effect upon the other as to cause it to be altered backward and forward every year, and that, too, several times a year, which his principle of exposition would thus require.

But while, in the above cases, the festival *Sabbaths* are too expressly named such to admit of any question as to them, (and the argument used, therefore, necessarily extends to them also,) concerning the corresponding appointments of the Passover festival, my objecting friend says, "God did not say to Moses, Tell the children of Israel that these 'convocation days' are 'Sabbaths.'" To this I reply, He *describes* them as Sabbaths, even when, in the first instance, He does not expressly *name* them so. Be it observed, that both the weekly Sabbaths and festival Sabbaths are first *characterized* by the same terms. They are both called "Feasts of the Lord," and "Holy Convocations." (Lev. xxiii. 2.) And while the weekly Sabbath is called "the Sabbath of rest, an Holy Convocation," in which no work is to be done, (ver. 3,) the 15th and 22d days of Nisan are also termed "Holy Convocations," in which "no servile work" was to be done, (ver. 4—9.) The Pentecost, also, was "a Holy Convocation," in which "no servile work" was to be done. (Ver. 21.)

By *description,* therefore, these festival days were all of *sabbatic character.* But, it is farther to be observed, as confirmatory of the view I have taken concerning the 15th and 22d days of the first month, Nisan, being Passover Sabbaths, that the precise form of their appointment is similar to that of the Sabbaths of the Feast of Tabernacles. These last were fixed to be observed on the 15th and 22d of the seventh month. In the first statement of their appointment they also are spoken of as "Holy Convocations," in which "no servile work" was to be done. Lev. xxiii. 33—36. But when, as in regard to the first of the Passover Holy Convocations, the days of First-Fruits and Pentecost are to be counted from it, it is briefly called "the Sabbath," so also in regard to the Feast of Tabernacles, when, farther on in the chapter, returning to give directions as to the erecting and dwelling in *booths,* re-stating the 15th day of the seventh month as the time of commencing the Feast, it is expressly enjoined, "On the first day shall be *a Sabbath,* and on the eighth day shall be *a Sabbath.*" (ver. 39.) Their appointment *as Sabbaths* had therefore been previously enjoined, when they were only characterized as days of "Holy Convocation," in which "no servile work" was to be done. The terms of the institution of the Feast of Tabernacles thus help us to a more certain appreciation of those relating to the Passover Feast—and both serve to aid our perception of the import of some of the statements of the Evangelists, when relating the events connected with the death and resurrection of the Saviour.

I will not repeat here the numerous instances in which the language of these Evangelists seems to me in harmony with the view thus given of the nature of these "Holy Convocation" days. But as I conceive that, as pointed to in my pamphlet, they are inconsistent with the view which J. C. has adopted concerning those of the Passover Feast, I would request his farther examination of the point.

"ASSOCIATIONAL POWER."

The General Association of Connecticut held a session at Danbury week before last, when a great part of the time was occupied in discussing what we should call a question of "associational power." It seems that one of the most distinguished members of the Association, Rev. Dr. Bushnell of Hartford, is the author of a work, which many consider heretical, entitled "God in Christ," and of a later work, entitled "Christ in Theology," which farther advocates the views set forth in the first. The Fairfield Association reviewed the latter work, and a Memorial from that Association was read, which presented a series of questions, to which the answer of the General Association was desired. These questions are, whether the Hartford Association, (to which Dr. B. belongs,) in their decision respecting Dr. Bushnell's first book, "God in Christ," have not publicly given their shield and countenance to doctrines which deny the fundamental doctrines of the Christian religion?—has not Dr. Bushnell's second book furnished new evidence that he persists in holding the chief heresies of the first?—and whether the Hartford body, in refusing to bring him to trial, after such proofs of heresy as the review of the Fairfield Association afforded, have not violated the fundamental principles of fellowship on which the Association is based? &c.

A remonstrance from Dr. Bushnell was then read, which professed to be self-moved, and protested in his own name against the action required by the Fairfield memorial. The remonstance turns upon the personal rights he has, to be regarded as orthodox and in good fellowship until proved otherwise by the ecclesiastical body to which he is amenable, and the impossibility of any action of the General Association which will not affect him personally.

It was proposed to refer this document to a Special Committee of one from each District Association; but Dr. Porter, of Farmington, affirmed that the Association had nothing to do with the subject, except to receive and record or reject the protest. The remarks of the venerable speaker excited a strong sensation, and he was called to order by the Moderator. An appeal from the Moderator's decision restored Dr. Porter to the floor, and he went into an argument on the subject of discipline, contending that neither the General Association, nor the District Associations, have any judicial power over Pastors of the Consociated Churches.

Rev. Theophilus Smith, on the contrary, maintained that both usage and the organic principle of the General Association authorized such action as the Fairfield memorial calls for. He went into a minute history of the Association, and dwelt upon the law of association and fellowship which formed it.

The debate on the question referring the Appeal and the Remonstrance, occupied most of the day Wednesday, and of Thursday till the adjournment, and was very spirited. The speech of Dr. Porter against the reference, and of Mr. Smith in favor of it, were followed by several others, waxing warmer and warmer, till nearly all the members delivered their opinions.

The venerable president Day took strong ground in favor of the power of the Association to entertain the appeal, and to act upon it as they saw fit. Every body must have the means of self-preservation; it is involved in the very idea of being. To deny the Association the power of correcting evils which may be fatal to its integrity as a religious body, would be to destroy it. Whether specifically granted in the Saybrook Platform or not, this right of reviewing and of expressing an opinion upon the doctrinal character or ecclesiastical proceedings of any of the District Associations, must belong to the General Association. The very idea of Christian fellowship involves the right.

The speech was clear and impressive, and coming from a man of President Day's candid and revered character, carried all before it; the reference was carried by a strong vote, and a committee of one from each Association was chosen by ballot.

The Committee on the case finally reported, recommending the Hartford Central Association, waiving all technical objections, to present Dr. Bushnell for trial, to his consociation, on the charge of heresy, as taught in his book. It was adopted by a large vote, and regarded by the Fairfield men as about what they asked for.

THE RETURNS OF PRAYER.

In one of the rural districts of Wales, in a little white cottage, with a green mountain behind, and a bushy lane in front, there lived a respectable farm-laborer and his wife. They were not without some respect for religion, but they were strangers to the peace and joy of believing. Of eternity they seldom thought; and when some solemn providence forced it upon their consideration, they comforted themselves with the belief, that inasmuch as they went to church every Sabbath, and lived soberly and morally, they had nothing to fear from a God of love and mercy. But one day, as they sat together under the faithful preaching of the gospel, the wife was awakened to a sense of her awful wickedness before a holy God. It seemed to her as though the minister saw into her very heart, and brought all her sins to light. She trembled and wept bitterly; she cried unto God, and he heard her. Through the great atonement, she at length found the peace of God which passeth all understanding.

The husband did not oppose the religion of his wife. He quietly accompanied her to the chapel where she had received her first religious impressions. He offered no objections when she publicly united with the dissenters. But he still continued a stranger to true godliness. The pious wife watched, and wept, and prayed over him. One new year's day she went into her closet, and there resolved that she would devote a portion of every day of that year to special prayer for her husband's conversion. With vehement solicitude she besought the Lord. But months passed away, and still the man's heart was not softened; he was still the same kind and sober, but prayerless and godless man that he had ever been. The last day of the year closed over them, and the wife's prayers were unanswered.

On the morning of the new year's day, the wife again resolved to set apart a portion of each day for special prayer for her husband, during the next six months. And daily her fervent prayers were offered, that the grace of God might melt that heart of adamant. The morning of the last day of that half year dawned upon them, and the husband went out to his daily toil still Christless, still unawakened. Had her supplications never reached the mercy-seat; had the great High Priest failed to present them; or did the God and Father of our Lord Jesus Christ refuse to hear her cry? O awful thought, must her husband perish? Such were the thoughts which agitated her mind. She was in an agony; but her surest and only unfailing resource was prayer, and casting aside her unbelieving doubts, she wrestled with God during the greater part of that forenoon.

At noon her husband returned home, and, without noticing his wife or children, passed into a back chamber. When called to dinner he made no reply. His wife then went into the chamber, and found him seated with his face covered by his hands. To her inquiries he still kept silence. At last, weeping, she said to him, "Husband, what is the matter, what have I done, that you will neither speak nor look your own wife in the face?" "Woman," he replied, while the tears gushed through his clenched fingers—"Woman, the hand of God is upon me. God has this day brought all my sins to my remembrance, and I am overwhelmed." It was now the wife's privilege to point her husband to the Lamb of God, and by the grace of God, he too became a trophy of redeeming power.

But they had unconverted neighbors, and encouraged by the gracious answer vouchsafed to the wife's prayers, they besought the Lord for the conversion of others. A weekly prayer-meeting was established, God poured out his Spirit. The house was too small for the number who attended. It was enlarged; but the company of belivers still increaseing a house of worship was built, and a church organized. It exists to this day, and many are still being added to the number of believers, in that Welsh hamlet. Such were some of the returns of the prayers of that pious woman.

THE LAKE SIDE.

BY J. G. WHITTIER.

The shadows round the inland sea
Are deep'ning into night,
Slow up the sloops of Ossippe
They chase the lessening light,
Tired of the long day's binding heat,
I rest my languid eye,
Lake of the Hills, where cool and sweet
The sunset waters lie.

Along the sky, in wavy lines,
O'er isle, and beach, and bay,
Green belted with eternal pines,
The mountains stretch away;
Below, the maple masses sleep
Where shore with water blends,
While midway on the tranquil deep
The evening light descends.

So seemed it when yon hill's red crown,
Of old, the Indian trod,
And through the sunset air looked down
Upon the smile of God.
To him of lights and shades the laws
No forest skeptic taught,
Their living and eternal cause
His truer instinct sought.

He saw these mountains in the light
Which now across them shines;
This lake, in summer sunset bright,
Walled round with sombering pines.
God near him seemed: from earth and skies
His loving voice he heard,
As, face to face in Paradise,
Man stood before the Lord.

JOHN RANDOLPH OF ROANOKE.

My object in this article is chiefly to give an account of a visit paid to Mr. Randolph, by a friend of mine, Col Woods, of Albemarle Co., Va. Col. Woods was an elder in the Presbyterian church, and had written to Mr. Randolph, intimating a wish to purchase one of his fine blooded stallions.

Mr. Randolph invited the Colonel to pay him a visit at his seat on the Roanoke. Colonel Woods accepted it. When he arrived at Mr. R.'s gate, he was obliged to wait till his name could be sent in by a servant, before he could obtain admittance within the enclosure around his house. As soon as Mr. R. knew of his arrival, although there was an inch or so of snow on the ground, he ran out into the yard to receive him without his hat. An ambassador from one of the crowned heads of Europe, could not have been received with more ceremonious politeness. He was all affability and kindness to the Colonel. He ordered his horse, and immediately rode with him over a part of his plantation, to show him some of his horses. When they returned they sat down to dinner, and the servent started to hand round the bread from a side-table—the universal custom in Virginia. But Mr. Randolph motioned him back, and lifting up his hands implored the Divine blessing, in a most solemn and impressive manner. In a moment afterwards, conversing with his guest, he swore an oath.

From the conduct of the servant in starting so promptly with the bread, as soon as Mr. R. and Col. Woods had taken their seats at the table, we may infer, that the practice of asking a blessing over his food, was not common with Mr. Randolph. But a pious man was at his table, and he wished to gain his visitor's good will, and consequently resumed a practice which had been long laid aside. Some years before that, he had professed to be very religious. He had even read the Bible, and preached on the Sabbath to his slaves; but his zeal on the subject of religion had evaporated, and no one ever heard of it after his duel with Henry Clay, of Ky. Mr. R. showed Col. Woods the chronometers that he had brought with him from London; and when he went with him up stairs to his bedroom, he turned down the sheets, and said, in a triumphant tone, "There, sir, is a pair of sheets that have not been slept in since they were washed in Russia"—a piece of information which gave the Col. no pleasure, as the cholera was at the time prevailing in Russia, and was believed in this country to be very contagious. The next day, as Mr. R. and his guest were riding over his estate, he was taken with one of his fainting fits. Col. Woods and Mr. R.'s servant John, or Juba, (I forget which it was) had to assist him from his horse. They made a seat for him in the corner of a fence, along which they had been riding; and as soon as Mr. R. began to recover his strength, he made a motion to Col. Woods to take a seat by his side, and immediately began to speak. "You have heard, sir," said he, "of atheists. There are no such persons in the world. I had a pious mother, sir, and she taught me, God bless her, to pray; but in the family of my father-in-law, Judge Tucker, I imbibed infidel sentiments at a very early age. Before I was twenty years of age, I had read every infidel book in the English and French languages. The results was that I became a confirmed infidel. I even attempted to make myself an atheist, but could not succeed in the effort. The marks of the Divine wisdom and the Divine goodness, were too deeply and too manifestly impressed on the works of creation around me, to admit of my indulging, put for a single moment, in the supposition that there was no God. It is impossible, sir, for any man to be an atheist. I was, however, sir, a confirmed infidel, and continued to be so until I heard Dr. Hoge, on a certain occasion, preach a sermon on the evidences of the Christian Religion. His cogent reasoning put to flight all my unbelieving doubts; and since that time, I have been fully convinced of the truth of the Bible." Col. Woods was sorry that he did not bring down his religious history to a later period; but did not like to take upon himself to inquire, what influence Christianity had exerted upon his subsequent life.

It is well known, however, that for a time he was very devout. He wrote many letters to Dr. Hoge and Bishop Meade on the subject of religion. Dr. Hoge believed him to be sincerely pious, but I am told that he was never entirely satisfied himself that he had ever experienced a change of heart. He said that he could not believe himself to be religious, because he could never forgive his enemies. We know, too, that for many years before his death he made no pretensions whatever to piety. Every body has heard what he said on his dying bed about remorse. "The living," said he to his physician, "know not the meaning of that word." His death scene was an impressive one; but it was probable that he was so much under the influence of opium, as hardly to know what he was saying.

I remember an anecdote with reference to his keeping up family worship in his house, which is rather of the ludicrous order; but still, I cannot forbear telling it in the present connection. Dr. Dudley, who was long regarded as a protege of Mr. R.'s was at his house at the time, and some other young man. They were sent for in the morning to come down to family worship, but did not make their appearance, until Mr. Randolph had knelt down, and was engaged in reading the morning prayer out of the Episcopal prayer book. They opened the door, and came down stairs very softly. "Go back, young gentlemen," said Mr. R., motioning them back with his hand, "go back, young gentlemen, you were not here at the beginning, and you shall not be here at the close. Go back." So the young gentlemen were obliged to retreat out of the room, and Mr. R. went on with his prayer. [Pres. Herald.

THE GOSPEL IN FRANCE.

A recent number of the Baptist Missionary Magazine, has an interesting letter from northern France, addressed by a native helper to Mr. Willard, and by him forwarded for publication. From the following, it appears that "the gospel is the power of God unto salvation," even in France:—

Do you remember, dear brother, that I related to you at the time, how, on occasion of the interment of one of our sisters at B——, ——, the cure of that village, made his appearance with his clergy and utensils, and sung *Te Deum* "by way of thanksgiving," he said, because Protestantism was dead in that commune. Well, his God has used him as Baal did his prophets. Not only have we a faithful sister in the village, but there are three other persons well disposed. The following is what Mr. D. related to me of the means which God employed to bring him to a knowledge of his word.

"Nearly fifteen years ago, journeying upon business, I met a man who accosted me with civility, and we went on together for several hours. He talked to me of God, of my soul, of eternal suffering which I deserved, of Jesus Christ who died to redeem me if I would believe in his sacrifice; but alas! I understood at that time little of all he told me. When we separated he gave me a little tract, in which I saw that the Catholic religion was only a traffic; and from that time I paid no attention to religious things until I was at the funeral which you attended at B., nearly three years ago. What the traveler told me, was called up again by hearing what you said, of the necessity of conversion and of faith in Jesus in order to meet death without trembling. But those impressions did not yet bring my heart to a decision. They were soon effaced, and my religious indifference, disturbed for a moment, soon resumed its wonted dominion. I was in this condition when the census was taken. The mayor, after having inscribed my name, age, and profession, says,

'You are a Catholic?'

'No,' I replied, 'for I do not believe in the religion of the Roman church.'

'You are not a Protestant?"

'No.'

'You are then without religion?'

'That's true!'

'The mayor told his scribe to write 'D., without religion.' That was a thunderbolt for me. For several nights I was unable to sleep. Those words haunted me like phantoms; 'D——, *without religion!*' It was impossible to return to the Roman church, and feeling the necessity of having religion, I came to see you, sir, that you might have the goodness to teach me yours, in order that if it satisfied the need which I felt of being reconciled to God, I might make it mine.'

For several months that man not only walks well, but he has already done good to two other persons of the village.

HONESTY REWARDED.

The following anecdote of the late King of England, is said to be from an authentic source:—

A few years ago, when George IV. visited Ireland, he remained some time in Dublin, its capital. As it was expected he would attend Divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the atonement, being in Dublin, was solicited to preach before his Majesty. He accepted the invitation. The doctor was a warm, zealous Churchman, of enlightened views, and liberal evangelical sentiments. When the Sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts 21:31—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In this discourse he expatiated on the necessity of repentance, faith, and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—character of Him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others, but particularly our own houses; with the individual, local, and national advantages of religion, were eloquently and honestly presented to his Majesty, and his court, present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossible for any individual to arrive at heaven. His boldness and earnestness surprised and alarmed the courtiers of his Majesty, who had not been accustomed to such plain dealing. All were looking for a reproof from the sovereign for the boldness of the preacher; but though his sermon was a subject of general conversation, his Majesty alone retained a total silence respecting it, never alluding to the circumstance for several months.

During this time, the Archbishop of Armagh, Primate of Ireland, died, and the Right Rev. Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The see of Dublin being in the gift of the crown, a list of candidates were nominated to his Majesty, for each of whom powerful interest was made. Dr. Magee not being a favorite on account of his evangelical sentiments, was neglected. When his Majesty proceeded to make the appointment, he inquired the name of the faithful, able and eloquent preacher who had delivered a discourse before him in Dublin. He was told it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his king, shall be honored, and Dr. Magee shall be Archbishop of Dublin." After saying this, he took his pen, and filled the blank in the deed of gift with Dr. Magee.

MARY MOONE, THE SLAVE MOTHER.

The following interesting narrative, which we copy from the *Covenanter,* was written by a gentleman who is engaged in teaching a school for colored children at Cincinnati, O. He became acquainted with the facts in carrying out a plan to visit the parents of all of his scholars.

I called the other evening on a rather elderly woman, who told me the story of her life. There was nothing strange about it, yet it was so simple and touching, that I thought you would be pleased with a sketch of it. She told me of her troubles; among the rest, this especially, that her husband is in slavery. I asked her if she always prayed for him. "I try to do so," she replied. "How long is it, madam, since you learned to carry your trouble to the Hearer of prayer?" "About eleven years," she answered, "when I was so shut up that there seemed no other way of escape. I went to God and he delivered me. Since that I have always tried to live a praying life. I was raised a slave in Kentucky, and was reasonably well used till the death of my old master and mistress. My young master was addicted to gambling and drinking, and soon involved himself in pecuniary difficulties. I was mortgaged for his debt. Though a dissipated character, he was both kind and considerate when sober, and he used his utmost endeavors to get some respectable planter in the neighborhood to purchase me, that I might not be sold to a trader and driven South. On the morning of the sale he said to me—'Mary, I have done all I could for you, but none of our neighbors have money on hand at present, and I see no other way of it than for you to go to the court-house and be sold.' 'Had you told me sooner,' said I, 'I might have done better myself.' 'What would you have done?' said he. 'Run off,' I answered; (it being for debt I was to be sold, it was little matter to him,) 'O, better not,' said he. So I took my two children by my side, and my infant on my arm. Henry, who goes to school to you was my baby then; and though he is a stout, hearty boy now, he was a poor sickly creature then, his bones almost cutting the skin. He was two years old, yet I carried him on one arm on a pillow. When I took him along, people asked me why I took that skeleton to the court-house. 'Oh dear,' I replied, 'I hope whoever buys me, will buy my child too.'

With a bitter heart I went to the place of sale. My husband, who belonged to a neighboring farmer, came to bid me farewell; for those who are sold to traders have no time, after the sale, to take leave of their friends, but are hurried off at once. For twelve years we had lived together, and now it was hard to part, perhaps for ever. In the bitterness of my soul I thought of what I had heard some good people saying of the efficacy of prayer, and I tried to lift my soul to God. I went to the court-house. There were many people there, and several slaves to be sold. A Southern trader looked at me, and said he would buy 'that girl.' Some white folks that knew me asked him if he would sell me on the sugar plantations. The haughty Southerner was offended that any one should ask him what he would do with his own property, and answered roughly, that he attended to his own business himself. He was answered that if he would buy her he would have to *pay* for her. One word brought on another, and a violent altercation ensued. At length a man stepped forward, and did for *contention* what he had declined to do for *benevolence.* He paid down three hundred dollars—the amount of the mortgage—and said to me, 'Mary, take your children and go to my house; I will pay for you and your children both, as soon as I can raise the money.' My heart leaped for joy; I knew his family well. My children were yet my own; my husband was still in reach; I would not be driven to the far South, where they kill the slaves on the sugar plantations."

"But how did you obtain your freedom?" asked I.

"I lived with them," said she, "eight or nine years, and then they moved here to Cincinnati, and brought us along with them, and set us free. It is with them that Henry lives now."

"Do you hear from your husband?" I inquired.

"Not of late," she replied; "I used to receive letters from him, but of late he has fallen into the hands of such hard masters that I suppose they will not take the trouble to write. I believe he is in the State of Missouri."

Two things struck me very forcibly in this tale of Mary Moone. *First*—She prayed when every other resource failed. How often are we like poor Mary: we make that the last resort which ought to be the first. *Second*—How remarkably, in this instance, did God make "the wrath of man to praise him!" This man, who would not purchase Mary because it did not suit his pecuniary circumstances, found means to do it when his temper was aroused. This was of God, who rules the raging of the sea and the tumults of the people.

The Sabbath Recorder.

New York, July 8, 1852.

ASSOCIATIONAL POWER.

To the Editors of the Sabbath Recorder:—

I do not intend to prolong this discussion to any great length; and if you had not imputed to me what you had no good reason to, in one important respect, I would have dropped the subject where my last article left it. As it is, I will touch on a few points in your "*Remarks*," in connection with the false imputation I allude to.

And first, your idea of the "right of the church to be exempt from any and every sort of interference with its discipline by Association," &c., or, as you explain it, "that kind of interference which assumes to lay the church under *obligation* to obey;" I say, this idea appears not to have its outlines distinct enough, so that one can tell just what it amounts to. I suppose that a church may lose its membership in the body as well for corruption in *discipline* as any other fault. And whether the church's dismembership is the result of "that kind of interference which assumes to lay the church under *obligation* to obey," or of "*advice*," which assumes nothing in the shape of laying it under *obligation*, *all* that I contend for is admitted; which is, that the body is to be the judge of membership, and the terms of membership in the body.

You lay great stress on the *Constitution*, as though it were an impregnable fort, a munition of rocks, to protect you from all attacks. But it may be prudent to examine and see whether there may not be some vulnerable points or weak places in your stronghold. The thirteenth article of the Constitution of this Association, which you quote to prove that churches are not to be interfered with, in your sense of the word, contains in itself a limitation to the very independence it secures to the churches, in the word "gospel" there used to qualify the right allowed them; thus, "but shall recognize each one [church] as having a gospel right to manage its own concerns," &c. This must mean that the church shall be allowed to manage its own concerns, according to some rule understood to be contained in the gospel, or in conformity to gospel principles in general, as affording a guide which it is the duty of the church to follow, and outside of which, or beyond which, it has no rights or liberty to go; but if it should, it could not, in that case claim any standing or privileges in the body. This interpretation is unavoidable, if this article and the first and second articles of the Constitution are made to harmonize. The first article says, that the Association "shall be composed of churches, which, in faith and practice, harmonize with its *object*." The second article reads, "The *object* of this Association shall be to promote the *piety*, *order*, and increase of the churches belonging to it, and the cause of our Lord Jesus Christ generally in the world." Thus it will be seen, if the thirteenth article be interpreted so that its parts shall have a proportionable and consistent import, and which shall make that article *harmonize* also with the first and second, fairly construed, there can be no such exemption "from any and every sort of interference," claimed by the churches, as you contend for.

In respect to the *principle* on which churches are associated in *one communion by a common faith and practice*, I regard it to be *purely religious*, as *opposed to mere expediency*, and that it is as clearly, according to the Scriptures, the *duty* of *churches* to co-operate on that principle for the promotion of the cause of God, as it is for the *individual Christian* to join the church for that purpose.

Now to the false imputation above mentioned. You write as if, according to my theory, ministers are *ex-officio* members of the Association or Conference, in the sense of being thereby authorized to vote. I do not hold that doctrine, but *directly the opposite*, namely, that they have *no* right to vote, unless they are sent as representatives by the churches composing the body; nor have I said any thing that could justify you in presenting the sentiment in question as a part of my system. The wording of the late proposed amendment to the constitution, (which I admit to be capable of great improvement,) or some other cause, may have misled you as to what was intended in making ministers component parts of the Association. But the circumstances under which the amendment was proposed, and the amendment itself, taught *me* that the design of it was to make the ministers amenable or accountable to the body throughout which their right to officiate as ministers was acknowledged, without giving them *any* power to control that body, *other* than the degree or influence they should secure to themselves by a faithful discharge of the duties of their station.

Lucius Crandall.

Remarks.

A word in regard to the "false imputation," in which we are alledged to have charged upon our correspondent "what we had no good reason to, in one important respect," seems called for by his communication. We have carefully re-perused what we wrote, and we find nothing upon which such a complaint can justly be grounded, except the following paragraph:—

"We have never conceived of the Association as composed of two sets of members; one of ministers, holding their connection with it permanently, and *ex officio*; the other of delegates, appointed from year to year by the churches."

Setting aside this single sentence, we see nothing else to which his reply is at all pertinent. And we beg leave to say, that to our correspondent personally we do not impute the sentiment which, in the present instance, he so readily disavows. Nor did we intend to do so, when we penned our remarks. But as the subject under discussion embraced the constitutional powers of the Association, it was very natural to throw in a passing remark upon what had been proposed as an amendment, the working of which seemed to have a slight squint towards episcopacy.

After all, there is something in our correspondent's theory that we do not understand. In disclaiming the doctrine that ministers are, *ex officio*, members of the Association, he qualifies it by saying, "in the sense of being thereby authorized to vote." His doctrine, he tells us, is directly the opposite of this. Now, are we to understand, that without this qualifying expression, his doctrine is *not* directly the opposite? We suppose so. But, for our own part, we have no conception of membership which does not include the right of voting. Strictly speaking, membership is predicable of the churches, not of individuals. It is an Association of churches, and not of individuals. The individuals who conduct its proceedings are simply the representatives of the churches, and are supposed to carry out the wishes of the churches which send them. A minister sometimes calls himself a member of the Association, it is true, and he may so speak of himself at other times besides when the Association is in session; but if he means any thing by the expression, he means merely that the church to which he belongs is a member. He may, if the church so determines, go up as a delegate; but even in that case, he does not become personally accountable to the Association, except for a breach of such rules of order as the body may have established for the regulation of its proceedings. For his moral conduct, or his ministerial behavior, he is responsible only to the church to which he belongs. The idea of his being a member of the Association in his individual capacity, so as to be directly amenable to it for his behavior as a Christian, or as a minister, and yet having no right to vote, is not consistent with our view of church independency. In Presbyterian or Prelatical denominations, it might be accounted sound doctrine, but we do not think that Seventh-day Baptists are yet prepared for it.

The design of the proposed amendment, it is said, was "to make ministers amenable, or accountable, to the body throughout which their right to officiate as ministers was acknowledged." We are not sure that we understand how much our correspondent means by this. Our own views, however, shall be made as clear as possible as to the extent of the right of ministers to officiate as ministers. We suppose, then—1. That a minister is a minister *of* the church to which he belongs. And that there may be no mistake as to our meaning, we say, that his ecclesiastical connection is only with the church of which he is a member. To the church he is responsible, and to no other ecclesiastical judicatory whatever.

2. That his right to officiate as a minister is derived, in the first place, from the Lord Jesus himself, who called him to the work, and, in the second place, from the church, through and by whose agency he is called and ordained; that he may exercise this right, wherever he can find a church, or a people, willing to receive his labors.

3. That his connection with the Association gives him no right to officiate as a minister in any church belonging to it, unless that church is, of itself, willing to receive him in that capacity. "The body thoroughout which his *right* to officiate as minister," is only that church which, in some way, signifies its willingness that he should do so. Should a pastor of one of the New Jersey or Rhode Island churches visit New York, the *privilege* of officiating as minister would be very gladly extended to him. But the moment he should claim it as a *right*, the New York church would probably tell him that it takes two to make a bargain, and his plea of acting by authority of Association, Conference, or whatever else, would avail him nothing. Indeed, there is not a church in the denomination which would not take this ground.

But if it be replied, that a minister's right to officiate in and for another church, except that to which he belongs, is not what is intended, but merely the right to go out as an evangelist at large, preaching to assemblies wherever he can gather them; we answer, that this is a right which is not limited by the bounds of the Association, nor by the geographical boundaries of the denomination itself. His field is the world; his hearers, those whom he can induce to listen. "*Preach the gospel to every creature.*" He derives this right or authority, as we have already said, first from the Lord Jesus Christ, and second from the church of which he is a member. The Association can neither increase this authority, nor diminish it. When he goes forth under the sanction of the church, he goes forth in an orderly manner, according to the gospel, and has all the credentials that he need have from any organized body on earth.

Whether we lay an unreasonable stress upon the Constitution, as our correspondent intimates, must be left principally to the judgment of our readers. But it strikes us, that if we recognize a Constitution at all, we ought to abide by its restrictions. The declaration of the thirteenth article, that the Association "shall recognize each church as having a gospel right to manage its own concerns," &c., is subjected to a singular sort of criticism, as if the word gospel was intended to qualify or limit the independence of the churches. We should think that the article in question might, at least, be allowed to be its own interpreter. The first sentence of it declares, that "the Association shall exercise no ecclesiastical jurisdiction over the churches;" and the last expression is, "without being amenable to any other body." How can language be more explicit? And what more complete refutation can there be of our correspondent's criticism? There is no want of harmony between this article and other parts of the Constitution. By a *gospel* right of each church to manage its own concerns, is meant, simply, that the gospel *secures* or *gives* to each church such a right; and the whole article is the undisguised, and unequivocal, confession of the Association's faith in this respect, namely, that each church *has* such a right secured to it *by* the gospel.

In conclusion, we have only to say, that we are sorry to have given our brother the least cause for complaint that we misrepresented him. We certainly did not intend to do so. It is not our wish to misrepresent any brother to whom we have the misfortune to be opposed in discussion.

T. B. B.

FACILITIES FOR SUNDAY TRAVEL.

The facilities for traveling on Sunday, in the vicinity of New York, have greatly increased within a few years. We well remember when it was scarcely possible to get away from New York by public conveyance on a Sunday. Three or four years ago, only one boat left for Albany on Sunday afternoon, and that was a mail boat of inferior quality, which went thumping along at the docks of the principal towns, and was on that account so uncomfortable as to present little temptation to the traveler. At length a through boat to Albany and Troy was added; and now we have two through boats of the largest class, in addition to the mail boat, every Sunday night. Then the Hudson River Railroad was completed—a road on which, it was said, "the Sabbath would be respected." But that road soon obtained a contract to carry the mail, and immediately started Sunday mail trains, leaving New York and Albany at 5 o'clock in the afternoon. Hereupon a great outcry was made, and one of the principal officers resigned his place, because he could not serve a road which run Sunday trains. A few weeks later, a morning train each way was started; so that now we have morning and evening Sunday trains between Albany and New York, in addition to the three Sunday afternoon boats. In other directions from New York the increase of facilities for Sunday travel has not perhaps been as marked, although it has been sufficient to show "*progress*."

These things will not surprise Sabbath-keepers. When, a few years ago, the general disregard of Sunday induced its friends to call conventions, adopt resolutions, and put forth addresses urging the duty and *policy* of railroad directors and civil legislators to enforce the stricter observance of Sunday, Sabbath-keepers looked on with interest, and told these people, both verbally and in print, that their efforts would prove unavailing—that they were attempting to heal the wound slightly—that any efforts to promote sabbatizing, which were not based upon the law of God, would produce only temporary results, and would certainly be followed by a most disastrous reaction. And now the very thing which they foresaw is beginning to develop itself. The pent stream is already overflowing its sandy banks, carrying devastation in its way.

Will these people learn wisdom from their experience? One would suppose, that the fate of the "pioneer" movement, which was so effectually killed by Johnson's specious Sunday Mail Report, and the re-action now following the more recent Sunday-coërcion efforts, teach a lesson which need not be misunderstood. There is a class of persons, we know, of whom the Scriptures say, that their folly will not depart from them though they be brayed in a mortar; but we cannot believe that those of whom we are speaking belong to this class. We still hope, that their sad experience will turn their attention to the true cause of existing evils, and lead them candidly to inquire whether they have not, by departing from the law of the Lord, brought upon themselves the trouble of which they so loudly complain.

SUNDAY AND "THE FOURTH."

The "sacred stillness" of last Sunday was sadly broken in New York by "snapping crackers" and miniature cannons. Nothing else could be expected in a city made up to a large extent of people from foreign countries, where Sunday is considered simply as a holiday. Such people see but little difference, on the score of sacredness, between a day which men have set apart to commemorate the resurrection, and one which the same authority has set apart to commemorate the Declaration of Independence—not difference enough, at any rate, to induce them to adjourn the celebration of the latter because it occurs on the day devoted to the memory of the former. Perhaps, indeed, they think the circumstance of the Fourth of July's coming on Sunday is a reason why they should be specially hilarious on that day—just as the advocates of a change of the Sabbath sometimes tell us we ought to be specially joyful on Sunday, because on that day we can celebrate at once the completion of the work of redemption and the work of creation. Be that as it may, the people had a jolly and boisterous time last Sunday, notwithstanding some of the newspapers of the previous day besought them to "respect the customs of their adopted country." Accidents were of course plenty, as usual on such occasions. If some of the people who are up to such work should collect them into a chapter of "Sunday accidents," they might make a *long* one, to say the least. We question, however, whether they would cover more paper, or be more significant, than the chapter which might be arranged of "Monday accidents."

An Awful Calamity happened at Staten Island, about six miles from New York, on Second-day last. A large number of persons had gone there to spend Independence Day, and towards evening, in their anxiety to secure the first boat, so many crowded upon the ferry bridge that it gave away, and nearly two hundred were precipitated into the water, of whom some twenty-five are supposed to have been drowned. Seventeen bodies had been recovered on Third-day morning.

BRITISH CORRESPONDENCE.

Sunday Laws in Europe—Liberty of the Press—Popish Processions—Maynooth College—Mr. Salomon—Fergus O'Connor.

Glasgow, June 18, 1852.

Amid all the efforts to promote Sunday sanctification in this country, there is an increasing tendency to its desecration. Our old laws, especially the Scotch laws, designed to keep it out of its place as one of "the six working days," are very stringent; but the spirit of the day is so averse to their enforcement that many of them have been allowed to fall into disuetude. Still, under one of these ancient statutes, a case was decided in one of the higher Courts in favor of a barber apprentice at Dundee, whose master had compelled him to shave on Sundays—and reference has often been made to this case as proof that the Judges would put down all acts of desecration. We do not, however, believe that the decision warrants any such interpretation. It was against *compelling* a reluctant apprentice; and would probably have been different had the charge been against the master for *personally* shaving customers, or even for employing an *acquiescing* workman or apprentice. In this form, the question is now likely to be tried; for three hair-dressers have recently been opening their shops on Sunday in the Main street, Cowcaddens, a suburb of Glasgow; and a correspondent, in the Free Church organ, the *Scottish Guardian*, of this day, complaining of this being done "under the very eye of the police," calls for the interference of the authorities for its prevention.

In France the Parisian organ of the Jesuits, the *Universe*, is likewise urging upon Government the enforcement of Sunday sanctification; and, having assumed, from one of the published decrees, that this was about to be done, the President has since explained, that while desirous of permitting those in the employment of the Government to enjoy that day by release from labor, there was no intention of compelling any to observe it. The decree having probably been dictated by the priests, had perhaps been made to express more in regard to both Sunday and other holidays than was meant by those having the power in their hands for its enforcement.

The liberty of the press in France is being still farther curtailed, in the President's desire to maintain the despotism he has assumed. Not contented with putting down every journal in that country that ventures to breathe a word of complaint against any of his measures, he has sought to enforce the same rule over the Belgian press, and has threatened with expulsion the French correspondents of the London newspapers, should offense be given in the correspondence or leading articles. The threat is meanwhile held in abeyance, although the journals referred to have wholly disregarded it. And the Prefect of one of the Departments has threatened with suspension a Protestant journal published there for having quoted from a Scotch paper a paragraph intimating that five persons in Edinburgh had abjured "the errors of Catholicism"—and this, while the *Universe* is every day talking of Protestants abjuring the errors of Luther. The Vienna *Gazette* of the 4th instant also contains an ordinance by the Emperor of Austria which will much affect the liberty of the press in that country. At Blois, likewise, a person who is familiarly termed "Prophet Menelous," was accused before the Tribunal of Correctional Police of Romoran, on a charge of outraging the Catholic religion and illegally practicing medicine. The *outrage* was evidently the true cause of displeasure to the priests, as he was insisting on Protestant views; and although, as it appears, a Swedenborgian, his answers at the Tribunal seemed correct, sober and just. The charge as to the practicing of medicine, was founded on cures alledged to have been in answer to prayer in faith, and anointing with oil. He was acquitted on the charge of outrage, but fined five francs for his cures.

Popish processions, which were formerly illegal in France, are now being openly allowed by the President; and processions of the Host, as the blasphemy is termed, have taken place in Paris and other towns.

A Proclamation has been this week issued, in the name of our Queen, on this last-named subject. In an Act passed twenty-two years ago, in favor of Popish liberties, it was expressly prohibited, that there should be religious processions, or that priests should wear the vestments of their orders, except in places of worship or in private houses. In the growing boldness of Papists, this prohibition has been violated in several instances, and the Proclamation now issued warns those referred to, that while the Government is determined to maintain their legal rights and religious freedom, that in future the commission of such offenses will meet with punishment. It is not too soon that the check is given, as it is said that London swarms with dirty-looking priests, wearing their vestments in places of public resort; and that a platform has even been erected in the city, upon which the Protestant Bible has been repeatedly burnt.

It would seem that a sum of £1000 or £1200, which was intended to have been proposed to the House of Commons to be voted for the maintenance of the buildings of the Popish College of Maynooth, in Ireland, was omitted in consequence of the change of Ministry, when Lord John Russell resigned. Unless this should be supplied by a larger grant the ensuing year, it seems to be lost to their cause. They will have still undisturbed the main grant, however; as Mr. Spooner's motion for a Committee of Inquiry into the affairs of that nursery of apostacy and immorality will not again be proposed this session of Parliament. But the Earl of Winchelsea, on Monday, gave notice in the House of Lords, that he will next session move for a Committee to inquire whether the moral and religious principles inculcated at Maynooth College be not subversive of all Protestant government.

The Court of Exchequer was on Monday engaged in trying the question, at the instance of an informer, whether Mr. Salomon, the Jew who was prevented from sitting as a Member of Parliament by the form of the oath, had incurred the penalty of £1500, for having voted in the House of Commons. No countenance was given to the action by Parliament or the Government; and Mr. S. had a verdict given in his favor, from a want of proof, which in other circumstances could have been easily supplied.

Fergus O'Connor, having been committed to custody on a warrant by the Speaker of the House of Commons, a Committee was appointed to inquire into his state. Two medical gentlemen having expressed an opinion that he was of unsound mind, and his sister having petitioned for his liberation, in order that he might be committed to a Lunatic Asylum, he was on Wednesday transferred to one. The fact of £1200 in bank notes having been found on his person, when first committed, affords ground for suspicion that his Land Scheme, which impoverished so many working men who foolishly trusted him, has afforded him an opportunity of enriching himself with the plunder.

Government has entered into new contracts for conveying our sea-borne correspondence. When these come into operation, the cost to the nation will amount to nearly a million sterling per annum. The number of miles which the British mail packets will traverse annually will be nearly 2,500,000; and the number of letters which these packets may be expected to carry in the course of a year, at the present postal packet rates, about 30,000,000.

J. A. BEGG.

QUALIFICATIONS FOR THE MINISTRY.

To the Editors of the Sabbath Recorder:

I noticed in the *Recorder* of the 27th of May, an article written by "A Minister," with the above caption. I would like to make a few suggestions on this subject, that have from time to time occurred to me.

That the work of the herald of the cross is of *vast* importance, and requires no novice to perform it, is very true. But one would infer, from the tenor of this article, that the ministerial office among our people had been "burdened and dishonored by inducting into it good men who can not teach." I have yet to learn that such is the case. I believe that, on the whole, the ministers of our denomination are at least respectable. Our standard, of course, is not as high as that of our First-day Baptist or Presbyterian brethren. This we can not expect, and that for the best reason. We are very much scattered. We have but little surplus wealth. We have no colleges or theological schools for the benefit of our young men. In short, we have much to discourage and little to encourage our young men to enter the ministry. We have plenty of censors upon the qualifications of young men for the ministry, and few to take a brother by the hand and lead him forward to the work. If a young man aspires to the holy office, he is in too many cases frowned down by his brethren, when, by a little encouragement, he might have become a mighty champion in the cause of Christ. In attempting to elevate our standard, we should not carry it so high that it would cut off a majority of our ministers were they to come forward for examination. If we cannot get the best, we must accept of such as we *can* get, and put forth all our efforts, both in prayer and in other ways, to make *them* better. We must abandon the notion that God will raise up ministers among us, capable of discharging the duties of the office, irrespective of our own exertions. He does not see fit to carry on His work in that way. We must make our own ministers, under His direction.

Our brother speaks much about aptness to teach. But what better evidence can we have of a young man's "aptness to teach," than that "many have been converted under his labors?" What brighter examples of Peter's and his coadjutors' "aptness to teach," have we, than the three thousand souls converted under their preaching on the day of Pentecost? What better evidence have we of Paul's "aptness to teach," than the churches planted by him throughout Asia Minor, Macedonia, Greece, Italy, and Spain? What do the converts of Luther, of Calvin, of Wesley, and of Whitfield, witness? If such a brother is not well received by the church, it argues that the church is wrong, and not he. True, exegetical discourses are very important in their place, but a minister had better be deficient in that field, than destitute of the sword of the Spirit. We need diversity of gifts in the ministry, as well as in any other sphere. Paul planted, and Apollos watered. Again, it looks like absurdity, a contradiction of terms, to say a man is "incapable of teaching," who has been successful in winning souls to Christ. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." And again, the writer of Acts, in speaking of Barnabas' ministration at Antioch, says, "He was a good man, and full of the Holy Ghost and of faith," and this seems to be reason enough why "much people were added to the Lord" through his preaching.

Our brother, in speaking of such aspiring ignoramuses, who, unskillful as they may be, have, as he admits, been instrumental in dispensing the bread of life to many, says: "*The custom has been to induct such an one into the ministry; and wo betide the minister who dare make an innovation upon the long-established custom.*" "O tempora! O mores!" Would that none worse had ever been inducted into the sacerdotal office! Many a young man, armed with fervent zeal and humble piety, although in a measure destitute of the more brilliant endowments which, other things being equal, would help him much, has nevertheless done good service in the vineyard of the Lord, while others, far more brilliant, have been almost entirely unsuccessful. What then? If God seals the ministry of this or that humble brother by the birth of souls into the kingdom of Heaven under his labors, shall any one break the seal? Cases are rare where persons in their private and individual capacity have been very eminently successful in winning souls to Christ; and when they do occur, the presumption is, that such individuals would do more good were they to devote their whole time to the ministry of the word of life. Did I believe that God had called me to preach, and had he sealed my labors by the conversion of many souls," I *should* preach—preach if ministers and councils should frown, denying me the privilege, and laymen laugh—preach if I had to go forth entirely uncommissioned by the church or council; and if my own people would not hear me, behold, I would "turn to the Gentiles." I should ask no better evidence of my calling than that "many souls had been converted under my labors." If I am wrong, I would like to be made right.

Mathetes.

THE CHURCH—ITS MISSION.

To the Editors of the Sabbath Recorder:

In the number of the *Recorder* dated May 20th, the editorial under the head of "*Denominational Sins*," applies some pretty severe censures to us as a people; and perhaps we richly deserve them. In the beginning of the fifth paragraph the writer says: "For our own part, we have lost all faith in the competency of Seventh-day Baptists of the present day for the mission which they have undertaken." And in the next paragraph he says: "The truth is, we are not yet ready for our mission."

The above conclusions, indicative as they are of almost hopeless despair, are probably not groundless. And they are equally as applicable to nearly the whole of the professedly Christian church as to the Seventh-day Baptist denomination. That the church has lost the power of reform, to a great extent, is a fact that is fixed by history; for when has the church, as a body, ever addressed herself to the work of a world's salvation, since about the commencement of the third century? In proof that the church has lost the power of reform, I would ask, whether most of modern reforms have not been carried on by private individuals, either in the church or out of it? And farther, whether the church, almost equally with the world, has not needed such reform? Instance the reform under Luther, the temperance reformation, the anti-slavery and peace movements. And I seriously put the question, What reform has the church brought about? As a stream cannot rise higher than its fountain, so the church can never expect to reform higher than she herself stands. What influence for good could the church exert in the temperance reform at its commencement? What can she now against slavery and war? Identified as she is with slavery and war, how can she pronounce them sinful?—folding in her arms those who, on the field of battle, have poured the molten lead through their fellow men, brothers in Christ though they might have been—holding in fellowship those who have plundered cradles of their infants, wives of their husbands, parents of their children, children of their parents—permitting those to officiate at her altars who buy and sell their brethren in Christ, as cattle in the market—elevating to the bishopric men who assert that "the right to hold slaves is founded in the golden rule"—holding in fellowship the kidnapper, with his aiders and abettors—forbidding the use of her pulpits for the purpose of pleading the cause of suffering humanity, of the slave, of peace, of prison and moral reform?

In view of the above, I fully believe, that not only the Seventh-day Baptist Church, but the whole professed church, is "incompetent for its mission;" and I frankly admit, that with me it is beginning to be a serious inquiry, what is to be done, and what ought I to do? That the church is not now performing the mission of Christianity, is almost certain. Whether she can be made to perform it, admits of a question.

That Christianity has power to save men from sin here, I do not doubt. That it is equally powerful to save nations as individuals, I firmly believe. But that the American churches are saving the nation from its sins, seriously question. Governed and ruled by a worldly spirit to a great extent, conniving at political chicanery, and relying almost exclusively on human aid for protection and success, how can she stand forth "clear as the sun, fair as the moon, and terrible as an army with banners?"

That the church has zeal, I doubt not; but is it "according to knowledge?" Who can look at her Tract and Sunday-School Societies, and doubt her resources? But when I reflect that neither of these Societies will publish any work on the sin of slavery, and that they expunge all reference to this sin from foreign books when they republish such, my soul is pained within me. But I am not discouraged; for I have not fully lost confidence in the power of Christianity. But it must be that taught by Jesus Christ, which is first pure, then peaceable, gentle, easy to be entreated, full of good works, without partiality, and without hypocrisy. I would not wish to detract one jot or tittle from the church's due; but, according to my view of religion and Christianity, the church has yet to take a higher stand before she can be said to be the light of the world, the salt of the earth.

It is not unfrequent that reformers have been forced to leave the church, because of the opposition to such reform from it. But I would ask, Ought not the church to load in all reforms from sin? The great difficulty is, religion is made to consist in abstractions, while religion and some of the most important questions of morality are divorced. Things which God once joined together, man has put asunder. Let the church but arm herself with her legitimate weapons, which are not carnal, and enter upon the conquest of the world, and victory will be hers. S. S. G.

GREENMANVILLE, June 4, 1852.

DEATH OF HENRY CLAY.

HENRY CLAY died at Washington on the morning of Third-day, June 29, at 11 o'clock. He was born April 12, 1777, and was therefore 75 years, 2 months, and 17 days old when he died. Although the event had been hourly expected for some time previous, yet it produced great gloom, not only at the capital, but throughout the country. His funeral took place at Washington on Fifth-day, and was attended by members of the Cabinet, both Houses of Congress, most of the diplomatic corps, and a large body of citizens. According to his request, the remains were removed to Kentucky, by way of N. Y. and Albany. At all the principal places on the route, they were received with tokens of respect and sorrow, particularly at New York, where they arrived on Sabbath afternoon, and remained until Second-day morning.

The following account of Mr. Clay's religious exercises near the close of his life, we copy from a report of the funeral sermon preached at Washington by Rev. C. M. Butler, Chaplain of the Senate:—

Twenty years since he wrote: "I am a member of no religious sect, and I am not a professor of religion; I regret that I am not; I wish that I was, and trust that I shall be; I have and always have had a profound regard for Christianity, the religion of my fathers, and for its rights, its usages and observances." That feeling proved that the seed sown by pious parents was not dead though stifled. A few years since its dormant life was re-awaked. He was baptized in the communion of the Protestant Episcopal Church, and during his sojourn in this city he was in full communion with Trinity parish. It is since his withdrawal from the sittings of the Senate that I have been made particularly acquainted with his religious opinions, character and feelings. From his first illness he expressed to me the persuasion that it would be fatal; from that period until his death it has been my privilege to have held with him frequent religious services and conversations in his room. He averred to me his full faith in the great leading doctrines of the gospel, the fall and sinfulness of man, the divinity of Christ, the reality and necessity of the atonement, the need of being born again by the Spirit, and salvation through faith in the crucified Redeemer. His own personal hopes of salvation he ever and distinctly based on the promises and the grace of Christ. Strikingly perceptible on his naturally impetuous and impatient character was the influence of grace in producing submission and patient watching for Christ and Death. On one occasion, he spoke to me of the pious example of one very near and dear to him, as that which led him deeply to feel and earnestly to seek, for himself, the reality and blessedness of religion. On one occasion, he told me that he had been striving to form a conception of Heaven, and he enlarged upon the mercy of that provision by which our Saviour became a partaker of our humanity, that our hearts and hopes might fix themselves on him. On another occasion, when he was supposed to be very near his end, I expressed to him the hope that his mind and heart were at peace, and that he was able to rest with cheerful confidence on the promises and merits of the Redeemer. He said, with much feeling, that he endeavored to, and trusted that he did repose his salvation upon Christ—that it was too late for him to look at Christianity in the light of speculation. He had never doubted its birth, and he now wished to throw himself upon it, as a practical and blessed remedy. Very soon after this I administered to him the sacrament of the Lord's Supper. Being extremely feeble, and desirous of having his mind undiverted, no persons were present but his son and servant. It was a scene long to be remembered. There, in that still chamber, at a week day noon, the tides of life all flowing strong around us, three disciples of the Saviour—the minister of God, the dying statesman, and his servant, a partaker of the like precious faith—commemorated their Saviour's dying love. He joined in the blessed sacrament with great feeling and solemnity, now pressing his hands together, and now spreading them forth, as words of the service expressed the feelings, desires, supplications and thanksgivings of his heart. After this he rallied, and again I was permitted frequently to join with him in religious services, conversation and prayer. He grew in grace and in knowledge of our Lord and Saviour Jesus Christ. Among the books that he read most were "Jay's Morning and Evening Exercises," "The Life of Dr. Chalmers," and "The Christian Philosopher triumphant in death." His hope continued to the end, though true and real to be tremulous with humanity rather than rapturous with assurance. When he felt most the wearing of his protracted sufferings, it sufficed to suggest to him that his Heavenly Father doubtless knew that after a life so long, stirring and tempted, such a discipline of chastening and suffering was needful to make him meet for the inheritance of the saints, and at once the words of meek and patient acquiescence escaped his lips. Exhausted nature at length gave way. On the last occasion when I was permitted to offer a brief prayer at his bedside, his last words to me were, that he had hope only in Christ, and that the prayer which I had offered for His pardoning love and His sanctifying grace, included every thing which the dying need. On the evening previous to his departure, sitting an hour in silence by his bedside, I could not but realize, when I heard him in the slight wanderings of his mind to other days and other scenes, murmuring the words, "My mother—mother—mother;" and saying, "My dear wife," as if she were present, I could not but realize then, and rejoice to think, how near was the blessed re-union of his weary heart with the loved dead, and with her (our dear Lord gently smooth her passage to the tomb) who must soon follow him to his rest, whose spirits even then seemed to visit and to cheer his memory and his hope. Gently he breathed his soul away into the spirit world.

MORE TROUBLE FOR THE SUNDAY FOLKS IN PENNSYLVANIA.—The Opinion of Judge Thompson, in favor of closing taverns on Sunday, seems to have suited one of the Philadelphia constables, who wanted to make business for himself or for the courts. The Constable of High Street Ward, almost immediately instituted suits against John McMakin and others for the penalty of four dollars for keeping their hotel open on Sunday. They were tried before Alderman Mitchell on Sabbath, June 26, and a decision was given in favor of the defendants, who were accordingly discharged. The Alderman held, that the act of 1705 gave tavern-keepers a right to do business on Sunday, under certain restrictions, and that the law of 1794, imposing a penalty of four dollars for following a "worldly employment," did not repeal nor conflict with that act. It will be necessary to make more Sunday laws before the sticklers for the day will accomplish all they wish in Pennsylvania.

CATHOLIC MISSIONS.—It appears from the Annual Report for 1851, of the "Society for the Propagation of the Faith," just published at Lyons, that the receipts of the Society for the year 1851 exceeded those for 1850 by the sum of about $48,229. They were from the following sources:—

France,	$397,460	The Levant,	$ 926
North America,	15,654	Lombardy, &c.,	11,307
South America,	5,861	Malta,	2,879
Belgium,	41,105	Modena,	3,667
Great Britain,	27,894	Parma,	1,693
States of the Church,	14,803	Netherlands,	16,883
Spain,	1,808	Portugal,	5,969
Greece,	3,397	Prussia,	35,947
Sandwich Islands,	230	Other Germ. States,	3,254
Sardinia,	45,555	Switzerland,	8,548
The Sicilies,	13,785	Tuscany,	8,903

The Society distributed in the year 1851, among its various missions, nearly $600,000, and still has in its Treasury, after paying all its expenses, a reserve of $53,196. The distribution was as follows: The Missions in Europe, $111,816; the Missions in Asia, $203,035; the Missions in Africa, $57,800; the Missions in America, $149,736; the Missions in Oceanica, $68,516.

PRESBYTERIAN BOARD OF PUBLICATION.—This Board appears (says the *Independent*) to be conducted with increasing energy, and to be well supported among the people. The report for last year states that they have added 27 new books to their catalogue, (2 of which are German,) of which they have printed 67,750 copies; and 33 new tracts, 115,000 copies. Also 30,000 almanacs. Total copies of new publications, 212,750. They have published 605,500 copies of new editions of books and tracts, being an increase of 315,000. Total number of copies issued, 818,250, being an increase of 388,000, or 90 per cent. The *Presbyterian Sabbath-School Visitor* now circulates 34,000 copies semi-monthly. The receipts of the year are, from sales $66,513, an increase of $6,500 or 10 per cent.; donations $17,996, an increase of $7,705 or 75 per cent.; total increase $14,219, including a legacy of $825. The debt on the building is all paid off.

REV. DR. ELY.—It is stated that Rev. Ezra Styles Ely, D. D., after some forty years' service in the cause, and after expending a fortune of a hundred thousand dollars in an unsuccessful attempt to establish a college at the West, is suffering under paralysis and poverty in Philadelphia. He came back from the West, having lost property, wife, and child, or children, still unbroken in spirit, and commenced anew a pastorship in that city; but now has come an affliction which for ever lays him aside from service, and makes him dependent.

THE USE OF TOBACCO.—The following resolution, passed by the Universalist Reformed Convention, at their recent festival in Boston, we heartily commend to "all whom it may concern:"—

"*Resolved*, That among the vile and dangerous habits indulged in by some of our race, the habit of using tobacco is not the least pernicious. Deeming it a useless expense, injurious to health and mental vigor, and likely to lead to practices of an immoral character, we feel bound to exhort parents and Christians generally to discourage, both by precept and practice, the use of tobacco in any form."

THE CONSUMPTIVE'S GUIDE TO HEALTH; or, the Invalid's Five Questions, and the Doctor's Five Answers: A Comprehensive practical Treatise on Pulmonary Consumption, its preventive and curative treatment, etc., etc., addressed in popular language to non-medical readers, and incidentally to Physicians and Students. By J. HAMILTON POTTER, M. D., No. 404 Broadway. Second Edition. New York: J. S. Redfield, Clinton Hall, 1852.

Such is the title-page, entire, of a work which has been placed on our table. The author of it claims to have enjoyed the advantages of the medical colleges and hospitals of Paris, Brussels, London, Dublin, Glasgow, and Edinburgh, and to have "returned to his native country, rejoicing in the belief that the progress of consumption, bronchitis, and other diseases of the chest, and diseases of the throat, can be arrested by the hand of science." This book gives his reasons for that belief, together with a variety of information about diseases in general, and consumption in particular.

Proceedings in Congress last Week.

SECOND-DAY, JUNE 28.

In the SENATE, the interminable business of the Mexican war occupied some time. A bill was reported providing for the settlement of the accounts of military officers charged with the collection of "contributions" in Mexico during the war; another, to dispose of military sites. The President transmitted a copy of Hulseman's farewell. Mr. Weller proposed a committee of five to examine charges against Mr. Bartlett, of the present Boundary Commission. The Select Committee on Census Returns made a report proposing to exclude from the published census historical sketches, geological statements, calculations on returns of deaf and dumb, blind and idiotic, tables of nativity, of occupations, of medical statistics, on the ground that they are "incomplete, inaccurate, false, useless, and unnecessary." The report was laid over.

In the HOUSE, some time was spent in talking about Gardner's fraudulent Mexican claims; after which the Pennsylvania contested election case was debated till the hour of adjournment.

THIRD-DAY, JUNE 29.

No business was done in either House, immediate adjournment following the announcement of the death of Henry Clay.

FOURTH-DAY, JUNE 30.

The SENATE held a session, at which several eulogies were pronounced upon Mr. Clay, and the usual resolutions were passed.

The HOUSE proceedings were of the same general character.

FIFTH-DAY, JULY 1.

No session, both Houses being in attendance at the funeral of Mr. Clay.

SIXTH-DAY, JULY 2.

In the SENATE, the usual formalities of notifying the Governor of Kentucky of the death of Mr. Clay were ordered. Ten thousand copies of the funeral proceedings are to be printed. The House bill, restoring the mass of public lands heretofore reserved in Arkansas, was taken up and passed. A bill concerning Brazilian claims was passed as amended by the House. The Diplomatic Salary bill was taken up, but nothing done. After passing a few private bills, the Senate adjourned to Third-day.

The HOUSE promptly laid on the table several land-grant bills. The Pennsylvania contested election case was settled by laying the whole subject upon the table, 87 to 74. The Deficiency Bill coming up, Mr. Wells made an intervention speech, and then the House adjourned.

SABBATH-DAY, JULY 3.

Only the HOUSE was in session. It passed a bill amendatory of the bill discontinuing the offices of surveyors general, land officers, &c., in certain cases, also a bill providing for resurveys of public lands in Mississippi. The Deficiency Bill was then taken up, and Mr. Toombs made a political speech thereupon. He was followed by Mr. Breckenridge, of Ky., who opposed the appropriations for the mail steamers generally, and the Collins line particularly. Adjourned till Third-day.

European News.

The Steamer Africa, with Liverpool dates to June 19, arrived at New York July 1.

Parliamentary proceedings are destitute of interest to American readers.

A London paper learns that the frigate having on board the French envoy deputed to arrange the affairs of La Plata, is detained at Maderia by casualties. Sir C. Hotham, the British Commissioner, will therefore await his arrival at Bahia. It is added, that Urquiza, President of the Argentine Republic, is desirous to meet the views of the commission, and a reasonable hope exists that the waters of La Plata will soon be opened to the traffic of the world.

The Cunard Company have arrangements nearly completed for the establishment of their new line of steamships to Australia, via Panama and New Zealand, and in connection with the mail service between Liverpool and the United States. Their expectation is to secure the carriage of the mails between England and those places, and also to procure from the French Government a contract for Tahiti.

It is reported that a Government journal, to vie with the first-class London press, is about to be established in Paris.

Great inundations are occurring in the south of France. At last accounts the Garonne was rising rapidly, and an overflow appeared imminent. The Lot was also in a state of flood; the low grounds along its banks were inundated, and much farm stock had been destroyed.

A Court Martial at Lyons has convicted M. Lancher Cremieux's land agent of a conspiracy to murder all the officers of the 12th Reg't. No particulars of this singular affair are given, except that four sergeants of the Regiment and two civilians were implicated and are found guilty.

The Alcades of all the towns in the Province of Cadiz, Spain, are to hold a meeting, under the presidency of the Civil Governor, to devise a system of Railroads for the province.

A revolt has broken out in Algeria. On the 2d, a tribe of Arabs, numbering 1,000, rose and attacked a camp of French workmen, killing some and causing the others to flee. The insurgents afterward marched on Ghelma, and on the 4th and 5th had an engagement with the troops from Bora and Constantia, in which the French appear to have been worsted.

SICKNESS ON SHIPBOARD.—The steamship Philadelphia left Aspinwall on the 22d of June, for Havana and New Orleans, and when two days from port the cholera broke out among the passengers and crew, carrying off nearly forty of them. Among these was Mr. Birdsall, the U. S. Mail agent. On her arrival at Havana she was immediately ordered away by the authorities—they not even allowing her to remain two miles outside the harbor to have the requisite stores sent to her, but compelling her to put to sea quite unprepared for the voyage. She proceeded to Key West, where she arrived on the 28th, but was not allowed to land passengers. She went thence to Sand Key, and there landed. She had thirty-two deaths on board—twenty-six passengers and six of the crew. Thirteen died after her arrival at Key West, and on the 30th of June thirteen were still sick—four of them with cholera, the rest Chagres fever.

RAILROAD COLLISION.—On Fourth-day, June 30, two trains, the one heavily laden with passengers, the other carrying freight, came into collision at high speed on the Patterson Railroad. The shock was terrific; both locomotives were large, and one of them was of the largest size in use; they rushed against each other with such fury as to crash the fore part of each, knocking off the massive heads of the cylinders as though they had been of paste-board, and rending heavy bars of iron like twigs. The tenders and freight cars behind were dashed in pieces, and their fragments and contents strewn along the ground. The loss from broken and damaged machinery and other property could not be less than $20,000. Very strangely, no life was lost in this collision.

SUMMARY.

Anthony G. Hastings, Postmaster at Hillsborough, Delaware, was arrested on Friday, June 25, and lodged in jail at Georgetown, Del., on the charge of robbing the United States mail, at various times, for six months past, of letters containing money to a considerable amount, sent South, East, North and West. Several packages containing money, for Baltimore and various parts of Virginia, and others for Washington, Georgetown, Philadelphia, and various other points, have been recovered, and a considerable portion of the missing money, with many of the letters, were found in his possession when arrested.

The fly-wheel of Messrs. Harris, Burnish & Co.'s rolling mill, near Pottsville, Pa., recently burst asunder, throwing the fragments in every direction. One portion, weighing from 1,500 to 2,000 pounds, was thrown through the roof of the building in an easterly direction, more than one hundred yards. Another part, weighing not less than three tuns, passed up almost perpendicularly through the heavy frame timbers and roof, to an elevation of fifty or sixty feet; in its descent other portions of the roof were chrushed. But one of the twenty-two men employed was injured, and he not seriously.

Mr. Carpenter, of Rome, N. Y., has made an improvement in the ordinary form of Railroad, calculated greatly to diminish the liability if not utterly preclude the possibility of a train running off the track, under any circumstances. The improvement consists of a *middle rail* of Iron or Wood, running the whole length of the track, precisely in its center, and raised a foot or so above the side or bearing Rails. Friction rollers are attached to the Engine and Cars beneath, to play upon the sides of the middle or guiding rail, whereby the motion of each car is steadied and any tendency to fly the track at once arrested.

The Governor of Connecticut has signed the Free Banking Law recently passed by the Legislature of that State. The stocks receivable under it as a basis for circulation are the New England stocks, New York, Virginia, Kentucky, Pennsylvania, Ohio, and the United States. Also those of the cities of New York, Boston, and of any city of Connecticut. These stocks must be equal to a six per cent. stock at par.

At Cincinnati, Lewis Slate, Sarah Slate, Milton Parker, and John Frisbee, have been found guilty by the Criminal Court of dealing in counterfeit money. The evidence showed the parties to have belonged to a most extensive gang of counterfeiters, one of whom, named John S. Collins, turned State's evidence, but after the trial he was arrested by the United States Commissioner, on a charge dealing in counterfeit coin.

On the 22d ult., the engine and tender of an upward passenger train on the Georgia State Railroad were thrown from the track down a bank twenty feet high, about two miles from Atalanta, by coming in contact with a hand car. One fireman was killed and another seriously injured. No passenger was hurt. On the same road, on the previous day, a collision occurred between two freight trains, damaging only the engines and cars.

In five days after the news was received at Boston of the discovery of gold in Australia, a clipper ship was dispatched, laden in part with wooden buckets for the miners. She made the passage in 91 days, bringing news from England up to Oct. 4, whilst by the direct way they had no later dates than Sept. 18.

Raymondo Silva has brought a writ of habebas corpus in Philadelphia for the possession of the Aztec children, alleging that their parents reside in Nicaragua, and have sent him to reclaim them from Messrs. Addison & Morris. The case has not been tried.

They say that fish may be carried alive any distance by putting on them a good coating of compact clay, wet with salt water, and surrounding it with ice. In this way you may see swimming in the fish-mongers' tubs at Paris fish brought from the coast of Denmark.

The *Fifeshire Journal* says that Sir David Brewster has demonstrated that the immense diamond which figured in the Exhibition is *not* the genuine Kohinoor, but a very fine diamond nevertheless, and the one that Shah Soojah gave up to the British as the real "Mountain of Light."

The lead box which was inserted in the corner-stone of the Bible House now in process of erection in Astor-place, New York, was taken out on Sunday night by some thieves, who fled upon the approach of the police. The box is heavy and is believed to contain articles of value.

The Hon. W. A. Graham, (the Whig nominee for the Vice-Presidency,) has resigned his post as Secretary of the Navy, but will continue to act for a few days at the solicitation of the President.

The receipts of the Erie Railroad for the month of June were as follows: From passengers and mail, $140,494 63; from freight, $171,872 45. Total, $312,367 08. Receipts in June, 1851, $234,722 44. Increase, $87,644 64.

Mr. John Grey, aged seventy-seven years, a native of Boston, and formerly a truckman by occupation, died at the Boston Lunatic Hospital, on the 14th of June, of old age. He had been insane for thirty years, and nothing is known of his friends.

A society has been formed in Brooklyn, Hon. N. B. Morse, president, to re-inter the bones of the 11,000 "Martyrs of the Prisonships," and erect a monument to their memory on Fort Greene.

The western shore of Lake Superior, on the 5th of June, for a great extent, presented an unbroken field of ice, effectually obstructing navigation—a circumstance that, so far as known, has no precedent.

A letter from Matamoras states that four of Carvajal's troops, who were recently taken prisoners, were shot by order of President Arista. There were one American, one Scotchman, and two Mexicans. The circumstances show great cruelty.

At Bangor, Me., a lad named Stetson, only fourteen years of age, stabbed his comrade, named Grant, in the abdomen, during an altercation, a day or two since. Grant is not expected to recover.

It appears by a late number of the *Horticulturist*, that "an American has carried out Peaches, (packed in tin boxes encased in ice,) and has the pleasure of presenting them to his friends in England, in the finest preservation."

Major J. Jones, of Wheatland, New Castle county, Del., has the present season, in wheat, a field of three hundred acres, without a single fence or ditch or hedge, or any other obstruction, save the fence which surrounds it.

In a squall on Lake Erie, June 10, the schooner Marion was driven on the breakwater at Buffalo, and four men, named Robert McDonald, Lahey McLane, Malcom McLane, and Daniel McFadden, were drowned.

A Proclamation has been issued by the Governor of New York, offering a reward of $1,000 for the apprehension and conviction of the person or persons concerned in shooting Mr. Wait at Nassau.

At Providence, R. I., June 24th, Stephen Greene, 70 years of age, committed suicide at the grave of his wife, in Grace Church Cemetery, by cutting his throat with a razor.

A severe accident happened at the Whig Ratification Meeting at Manchester, N. H., two men being badly wounded by the premature discharge of a cannon.

The demand for Land Warrants is good; the quotations are improving. Those of 40 acres at $34, 80 acres $67 50, and 160 acres $132 and $135.

In the U. S. Circuit Court at Boston, June 30, Judge Sprague refused to allow Walter Hunt, of New-York, to testify in the sowing machine patent case, on the ground that he was an atheist.

The body-servant of John Randolph died recently, near Troy, Ohio. He was buried in the grounds of the Randolph Colony, Stillwater, Miami county.

It is said that Mr. Heritage, of Burlington county, N. J., will this year receive $1000 from an acre and a half of ground planted in strawberries.

Visitors are flocking to Newport in unwonted number. The Boston *Post* says they take their "medicine chests" with them.

Buffalo has more than doubled within the last five years, and is now larger and has more shipping than New York had 50 years ago.

The Methodists of Galveston are about to erect a new church edifice, the estimated cost of which is $10,000.

Thirty-nine individuals were lately added to the Presbyterian church at Blountsville, Tennessee.

The *Daily Wisconsin* says that the immigration to Western Wisconsin was never larger or of a better class.

A call has been issued for a Convention of the editors and publishers of Western New York, to meet at Rochester, August 3.

Luscious ripe peaches are reported at New Orleans, from Gen. Felix Houston's celebrated orchards.

On Monday, June 28th, an emigrant train of forty cars entered Chicago with 650 Germans on board.

The second assessment of personal property in Cincinnati city and county gives a return of upwards of *thirteen millions and a half.*

Ex-Governor Lemuel H. Arnold died at Kingston, R. I., on Saturday, June 26. He was Governor of Rhode Island in 1811.

Nearly seven thousand emigrants arrived at New York during 36 hours on the 9th and 10th of June.

The Senate Committee of the Legislature of Connecticut has reported in favor of abolishing the death penalty.

At Albany, N. Y., June 10, a building was blown down, killing one man, and severely injuring four others.

No two things differ more than hurry and dispatch; hurry is the mark of a weak mind—dispatch of a strong one.

The name of Meagher, the Irish patriot, is pronounced as if it were written Maher.

In New York harbor, June 10, three men were drowned by the upsetting of boats.

The Central Railroad of New Jersey was opened to Easton, Pa., on the 2d inst.

The New School Presbyterians of Ohio, number about fifteen thousand.

MARRIED,

In Adams, N. Y., May 15th, by Eld. A. Campbell, Mr. LEWIS B. WRIGHT to Miss LUCY L. JONES, all of Adams.

DIED,

In West Edmeston, N. Y., June 26th, of typhus fever, Mr. FRANCIS F. DENISON, aged 30 years. Bro. D. was a worthy member of the 1st Seventh-day Baptist Church in Brookfield. We have confidence that he died the death of the righteous. He has left a widow and two small children to mourn their loss.

LETTERS.

Orlando Holcomb, M. H. Abbey, Russell Babcock, Alexander Campbell, Charles Potter, Z. Campbell, W. B. Maxson, J. K. McHenry, D. E. Maxson, Russell Babcock, John Parmalee, Henry Clarke, Ira Ayres (right.)

RECEIPTS.

FOR THE SABBATH RECORDER:

John T. Davis, Shiloh, N. J.	$2 00	to vol.	9	No. 52
Horace B. Davis "	2 00		8	52
E. A. Crossley "	2 00		8	52
Thomas Ewing "	2 00		9	37
Geo. W. Ayres, Bridgeton, N. J.	4 00		9	37
Caleb Sheppard, Greenwich, N. J.	2 00		9	52
H. B. Lewis, N. Market, N. J.	3 00		8	52
A. P. Stillman, Utica, Wis.	5 00		9	26
S. Carpenter, Christiana, Wis.	1 00		8	52
H. B. Crandall, Milton, Wis.	1 00		8	26
Darwin Maxson, Petersburg	2 00		9	5
Vincent McHenry, Almond	4 00		10	17
R. G. Witter, Durhamville	2 00		8	52
Edward Whitford, Adams Center	2 00		9	52
Russell Babcock, Scio	2 00		8	52
John Walker, New York	50		9	7
P. L. Berry, New London, Ct.	2 00		9	52
David Rogers "	2 00		9	52
Edmund Darrow "	2 00		9	52
Oliver Maxson, Jr. "	2 00		9	52
Henry Clarke, Hopkinton, R. I.	2 00		9	52

FOR THE SABBATH-SCHOOL VISITOR:

L. M. Cottrell, Richburg	$ 64

FOR SEVENTH-DAY BAPTIST MEMORIAL:

W. M. Jones, Shiloh, N. J., sale of numbers	$1 45
Catharine Sisson, Leonardsville	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—July 6, 1852.

Ashes—Pots $4 81 a 4 87; Pearls 5 37 a 5 44.

Flour and Meal—Flour, 3 84 a 4 00 for old mixed Western, 4 00 a 4 12 for common to good Ohio, 4 37 a 4 62 for fancy Genesee. Rye Flour 3 18. Corn Meal 3 12 for Jersey.

Grain—Wheat, 98c. a 1 00 for Canadian, 1 12 for good Genesee. Rye 81c. Barley 56 a 62c. Oats 45 a 46c. for State. Corn 58 a 60c. for good to prime Western, 62c. for round yellow.

Provisions—Pork, 16 75 for prime, 18 00 a 19 50 for mess. Beef, 8 00 a 8 50 for prime, 14 00 a 17 50 for mess. Lard 11c. in kegs. Butter, 13 a 16c. for Ohio, 14 a 18c. for Western New York. Cheese 5 a 7¼c.

Hay—80 a 95c. for 100 lbs.

Lumber—13 00 a 14 00 for Spruce and Pine.

Seeds—Nothing doing in Clover and Flaxseed. Timothy 14 00 a 16 00 for mowed, 17 00 a 20 00 for reaped.

Tallow—8¾c. for prime City.

Notice.

THE Executive Committee of the Eastern Association are requested to meet in the lecture-room of the Seventh-day Baptist meeting-house at Pawcatuck, R. I., on Monday, July 12th, at 10½ o'clock A. M.

S. S. GRISWOLD, Cor. Sec.

GREENMANVILLE, June 30, 1852.

Notice.

THE Executive Board of the American Sabbath Tract Society have employed Bro. E. P. Larkin to visit the churches in behalf of the Society. Bro. L. will act as agent for the Society's publications. It is hoped that every family will take this opportunity to procure for its library a bound volume of our Tracts on the Sabbath, and a copy of Carlow's Defense of the Sabbath.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

To Boston via Norwich and Worcester.

THE first-class Sound steamers CONNECTICUT and KNICKERBOCKER leave Pier 18, N. R., foot of Courtland-st., New York, forming the great United States and British Mail Line for Boston, Montreal, Quebec, Lowell, and Nashua, via Norwich and Worcester. Fare to New London $2; to Worcester $3; to Boston $4; to Bellows' Falls, Vt., $5; to Burlington $7; to Rowse's Point $8. Through tickets to Montreal $9 50.

The pier from which this line starts is the most contiguous of any occupied by the Sound Lines, to the Astor House, Irving House, Howard Hotel, Rathbun's Hotel, and the numerous Hotels in Courtland-st. and its vicinity. The passage affords a fine view of the Hudson and East Rivers, and the Route being Inland, avoids the uncomfortable passage round Point Judith, and through Fisher's Island Sound. Passengers can if they prefer, arrive in Boston at an early hour, by the Steamboat Train, or have the privilege of remaining and breakfasting on board the Steamers, and take the early train from Norwich to Boston; thus making the hour of arrival equally accommodated to pleasure and business travel.

Central Railroad of New Jersey.

Spring Arrangements, May 3, 1852.

FOR Clinton and intermediate places, from pier No. 1 North River, by steamboat RED JACKET, at 9 A. M., 1 (freight) and 5 P. M., and connects at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st. at 9 A. M., 1 and 5 P. M.

Returning, leave Clinton at 8.15 A. M., 12.30 P. M. White House at 3.15 (freight) and 5.40 and 8.40 A. M., and 1.40 P. M.; Somerville at 4 (freight) and 6.05 and 9.05 A. M., and 2.05 P. M.; Plainfield at 5.10 (freight) and 6.40 and 9.45 A. M., and 2.40 P. M.; Elizabethtown at 7.15 and 10.30 A. M., and 3.15 P. M.

Passengers for Easton, Bethlehem, Allentown, Wilkesbarre, and Mauch Chunk, Pa., and Flemington, N. Germantown, N. J., will take the 9 A. M. train from New York, and on Tuesdays, Thursdays, and Saturdays, for New Hampton, Washington, Belvidere, N. J. Stages leave Somerville daily for Peapack and Pluckamine on the arrival of the 1 P. M. train. All baggage at the risk of the owners, until delivered into the actual possession of the agents of the Company, and checks or receipts given therefor.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.20 A.M., 3.41, 9.10, 11.40 P.M.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms are attached to these Bells, so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2tf

Miscellaneous.

Japan.

Japan was formerly divided into a great many small kingdoms, which still retain their names; but they were at length swallowed up in one to which all the rest have become either subject or tributary. The tributary princes are invested with real dignity, and are absolute in their respective territories; but they are entirely subject to the emperor, who can depose and even condemn them to death if he thinks proper.

The Japanese are of a yellowish complexion. Their heads are large, their necks short, their eyes small, their hair dark brown, and their noses, although not flat, thick and short. They are a vigorous, energetic people, and assimilate in their bodily and mental powers much nearer to Europeans than to Asiatics. They are eager of novelty, open to strangers, extremely curious and inquisitive concerning the manners and habits of other countries, take great interest in learning the course of events, and progress of the useful arts and sciences among the western nations; are frugal, ingenious, sober, just, and of a friendly disposition, warm in their attachments, but proud, distrustful, and implacable in their resentments.

They have existed more than 2000 years as a homogeneous race and independent nation, under the same form of government and system of laws, speaking the same language, professing the same national religion (Boodhist,) owe no allegiance to China, and have never been conquered or colonized by any foreign power.

Their language is pollysyllabic, with an alphabet of 48 letters, soft, euphónious, and one of the most polished and perfect of eastern Asia, bearing no affinity to the Chinese, or any other primitive Asiatic idiom. They have a rich indigenous literature, primary schools, where the children of both sexes and all classes are taught the elementary branches of education; colleges, with professors in the higher departments of learning and science, including mathematics, astronomy, geography, and the leading Arabic and European languages; possess an imperial library at Jeddo, said to contain 150,000 volumes; are far more advanced in arts and civilization than the Chinese; and are in many respects a most superior race.

The commercial and sea-faring classes are very desirous of a more unrestricted intercourse and trade with foreigners, but are prevented by fear of their rulers and the law.

The revenue and military force of the Japanese empire are said to be immense. But on these points no positive or reliable information is to be obtained.

In the progress of steam navigation, the opening of the ports of Japan will be of the utmost importance to commerce. In many of the provinces of the empire there are inexhaustible mines of the lest bituminous coal, which have been worked from time immemorial. The coasts of her northern dependencies, as well as those in the Gulf of Tartary, and the island of Tarakay, are covered with vast forests of pine, larch, birch, and other woods, suitable for burning in steamers, which it is presumed could easily be supplied by the natives at very low rates. [Mer. Mag.

Shooting the Devil.

June 10 was the day for the yearly Roman Catholic festival of *Corpus Christi*, which is a feast of obligations, held always the Thursday after Trinity Sunday. It is a feast instituted by that church in commemoration of the Eucharist, or Lord's Supper, and is one of the greatest festivals of the year—being observed by Catholics throghout the world. In Catholic countries the sacrament is carried about in the streets in procession—the priests and people expressing their devotions in prayers, accompanied by other testimonials of affection, such as flowers, music, &c. The streets are thronged, altars are erected and beautifully decorated in honor of the sacraments, and benedictions are pronounced upon the people by the priests. The pronouncing of the benediction is accompanied by the firing of guns, as a signal to all persons within hearing of the report, to unite in devotion at the time of the benediction. In Germany and other countries this day is strictly observed. All Catholics and many Protestants rest from all labor. The day of this festival is appointed in the season of flowers, that smiling Nature may cast her floral tribute at the shrine of fervent Devotion. Fragrant flowers are strewed in the streets, and flowers and evergreens decorate the cathedrals and churches of the Catholics, on this prominent occasion. This festive day is also regarded as a day of prayer for God's blessing upon the fruits and crops of the season—that there may be an abundance in the harvest—and in that respect may be regarded as an antecedent of the *Thanksgiving Day* recognized by other churches.

The signal of shooting has been ignorantly or wilfully represented as the ceremony of *Shooting the Devil*, by which appellation only this observance is known to many, and the impression is thereby created that this shooting is either a literal or typical *shooting the Devil out of the Church!* An attendence upon these ceremonies at the German Catholic Church, located in that section of Williamsburgh known as "Dutch Town," will enable us to give a brief account of what occurred. That neighborhood being almost exclusively German, the characteristics of Faderland are visible in many respects, of which this is one most prominent. The day wore the appearance of the Sabbath. Labor was at a stand; the Sunday suit was donned, and the principal portion of the people flocked to the church to participate in the services. The Washington Guards, one of the military companies of that locality, were out, armed and equipped, and had the Star Spangled Banner flying at the head of the flag-staff at Military Hall. At 10 o'clock the church was filled to attend mass and hear the discourse for the occasion. During mass, at certain points, and while the organ was playing and the choir and congregation chanting, the military drawn up in line in both aisles, facing each other, would present arms; and then followed, in quick succession, the roll of the drums, the sound of trumpets, and loud discharge of fire-arms outside of the church. This was repeated several times during the services. The church was decorated with flowers and evergreens, and filled to its utmost capacity by the congregation. At the close of the services the military were marched into the street and formed in front of the church. Some further ceremonies, including a discharge of fire-arms at the side of the church, closed the services of the morning. The band of music commenced playing, and with the military proceeded up Ewen-st. to their quarters, followed by the throng. In the afternoon, services were repeated, after which, as is usual on holiday, festival, or Sabbath days, the lager-bier halls, and other places of amusement, would be thronged for the remainder of the day and evening. Such is what is termed the ceremony of *Shooting the Devil*, as seen in "Dutch Town," together with a brief account of the origin and objects of the day. [Trib.

From the Farmer and Mechanic.

Things Worth Knowing.

CAMPHOR.

This is a vegetable substance, semi-transparent and colorless; solid and easily broken, and yet so tough that it is with great difficulty it can be powdered, without the addition of a few drops of spirit or oil. It is exceedingly volatile, and when exposed to the air, it flies off in vapor. Its smell is strong and aromatic, and on account of this strong odor it is much used to preserve cabinets and clothes from insects and moths. From its strong smell has arisen the idea that it is a preservative from infectious disorders, but as it is poisonous, disease is more liable from the camphor than from infection. Although camphor dissolves in water only in a very small quantity, sufficient however is taken up to give the water both its aromatic odor and bitter taste. Water containing a small quantity of camphor disolved in it, is known by the name of camphor julep. A singular effect takes place if small shavings of camphor are thrown on the surface of *perfectly clean* water in a large basin; the pieces immediately begin to move rapidly, some round on their center, others from place to place. The cause of these motions is unknown. Camphor is readily dissolved by spirits of wine; the solution thus made is called camphorated spirit. It is useful for rubbing unbroken chilblains, and for applying to burns and scalds when the skin is not destroyed or broken. Camphor exists in many plants, but it is chiefly obtained from two trees; one a native of China and Japan, very much resembling the laurel. From this tree it is procured by chopping up the leaves, branches, roots, &c., into small pieces, and placing them in a still with water; on the bottom of the still being heated, the camphor from its volatility, rises in vapor, and collects again in a cold part of the apparatus. The other camphor tree is a native of Borneo and Sumatra; the camphor is obtained from this one by splitting open the tree, when it is found in large pieces in the interior.

SAGO.

This nutritious food is the produce of a palm-tree growing in low marshy situations, in the peninsular of Molucca, and the adjacent islands, and is called *cycas circenalis*. This tree grows to about 25 or 30 feet high; the trunk is thick and cylindrical, destitute of branches, and bearing on its top a tuft of numerous leaves before the tree forms its fruit. The stem consists of a thin, hard wall or shell outside, about two inches in thickness; the whole of the inner part of the trunk is filled with an immense quantity of a pithy substance, from which the sago is obtained. This pith disappears as the fruit ripens, the latter deriving its nourishment from the pith, and when the fruit is quite ripe the stem is merely a hollow cylinder. The sago is obtained by cutting down the tree close to the ground, splitting up the trunk, and taking out the pith, which is rubbed to powder and mixed with water; after straining off, the water is left standing; the sago settles at the bottom, and after a few more washings it is fit for use; but before it is sent to this country it is again wetted with water, so as to make a paste which is rubbed or rolled into the small grains we are acquainted with. The quantity of sago yielded by each tree is immense; 500 or 600 lbs. is a common produce for one palm. To Moluccans it is the staff of life, and is both nutritious, wholesome, and easily digested.

SODA.

This important and useful article is an alkaline substance, the oxide of sodium. Until lately, soda was obtained from the ashes of burnt sea weed, but is now obtained from sea salt by complicated chemical processes, and is generally manufactured on a very extensive scale. Soda is usually in large crystals, transparent, soluble in water, and has a cooling, alkaline taste. They contain nearly two-thirds their weight of water, and if gently heated they melt. If the crystals of soda are kept in a warm, dry place, the water they contain flies off, and a dry white powder is left, less than half the weight of the crystals. Combined with carbonic acid, soda is found in a mineral state in Egypt, where it abounds under the name of *natron*, when it is frequently called mineral alkali. Soda is well known for its use in washing, and its value in various arts. All the different kinds of soap are made with fats, or oils and soda. Its use in cleansing from dirt and grease, clothes, wood-work, or paint is universal. A small quantity placed in hard spring water renders it fit for wash- or cooking vegetables. It is also a medicinal article.

NUTMEGS AND MACE.

These two spices are the produce of one tree, which is a native of the Molucca or Spice Islands. The tree is not large, but it blossoms and bears fruit at all seasons of the year. Its fruit is of the same size as a peach; the outer rind, which resembles the green rind of the walnut, but thicker, is smooth, pulpy, and bitter, and about half an inch thick. As the fruit ripens, this outside covering bursts, and discloses a thin, bright scarlet membrane, which appears as if torn into narrow branched slips. This membrane, when dried, is *mace*. It grows round the nut, which consists of a thin, hard, dark-brown shell, enclosing an oily kernel, which is the *nutmeg*. The nutmeg-tree is very largely cultivated for the sake of these spices. The fruit is gathered when ripe, the outer rind taken off, and thrown away. The mace is then carefully separated from the nut and dried. During the operation it loses its bright scarlet, and becomes of a reddish orange color. It is then pressed into bags, and is ready for exportation. Mace, when good, is of a rather deep color, very oily, with an agreeable aromatic odor and taste. After the mace has been removed, the nuts are dried, first in the sun, then over a fire until the kernel rattles in the shell when shaken. The latter is then broken, and the kernels, which are the nutmegs, extracted. These are dipped in lime and water to preserve them, and exported. The gathering of the fruit takes place at three periods, in July or August, when the nutmegs are most abundant, but the mace thinner; then in November, and the third harvest is in March or April, when the nuts as well as the mace are in perfection.

Statistics of Tobacco.

Mr. Trask addressed a circular to the Methodist General Conference, while in session at Boston, on the subject of Tobacco, calling attention to its statistics and its mischiefs. He says:—

We export tobacco to 22 nations or provinces of the earth; we import it from 21. The value of exports is $9,219,251. The value of imports (cigars only) $2,520,812. We cultivate tobacco in 28 of the States and Territories of the Union; the cultivation is on rapid increase. In 1851, we raised 199,522,494 pounds. National consumption, 100,000,000 pounds. Cost to the consumers, $20,000,000. New York city pays $10,000 a day for cigars; $8,500 for bread.

On the authority of Dr. Coles I would add, the American church annually expends $5,000,000 on this vile narcotic, and less than $1,000,000 on benevolent objects, or for the conversion of the world.

In 1840, we employed 1,500,000 men in the cultivation and manufacture of tobacco.

He then proceeds to point out the evils of using tobacco—as deleterious to the body, the mind, and the soul, and closes with a brief statement of the remedy.

The evil is great, what can be done? What can we do? We have the power—where the *power* is, there is the *responsibility*. 1. We can drop it ourselves, if we use it. 2. We can rule it out of our families, if used there. 3. We can act upon the church, and purify the sanctuary. 4. We can act upon the schools and towns where we reside. 5. We can use our individual influence in ways too numerous to specify.

Moreover, the use of tobacco is a *social evil*. It indirectly injures the church, and the body politic. Measures to banish it may take a social form. We can write and distribute Tracts—we can address public bodies; we can form societies, if thought best; we can bring the science, intellect, and principle of the church of Christ to bear down on this evil, and with the blessing of God, create an individual and public conscience which will banish this impure demon from the church and state.

Magnificent Railroad Enterprise.

Within a year or two past we have occasionally noticed the plan for a railroad from Chambery, in France, to Turin, the capital of Piedmont, traversing the Alps by a tunnel cut through Mount Cenis. As this is one of the most gigantic schemes yet devised by modern engineers, our readers will be interested in a more exact account of it, which we here give, derived from the report of M. Henri Maus, by whom the line has been surveyed for the Piedmontese Government.

Starting from Turin, the road will ascend the valley of a small stream called the Dora Riparia to Bardonneche, at the foot of the Alps. The mountain is here some 5,400 feet high, and the length of the tunnel will be nearly 6½ miles. The mountain will be perforated in a northerly direction, carrying the road through to Modane, on the Arc, a small stream which flows down into the Isere. M. Maus proposes to bore first a central gallery 14¾ feet wide and 7½ feet high, in order to prepare for cutting the complete tunnel, which will be 27 feet wide and 20¼ feet high. The boring will be done by machines at each end, driven by water-power, which is abundant from the many brooks that run down the mountain. The grade in the tunnel will have a descent from Bardonneche to Modane of 97 feet 8 inches to the mile, which may be overcome either by very heavy locomotives or by stationary power at each end, with endless drag ropes; if stationary power is used the brooks will afford it cheaply. The machines to be used for the boring are devised by M. Maus, and as experiments have proved, will suffice to complete the excavation in from 3½ to 5 years. When the mountain is entirely pierced the tunnel will ventilate itself, although the great depth of the rock above will not allow of perpendicular shafts; but while the excavation is going on, ventilation will be provided for by fan wheels driven by the belts and shafts that connect the boring machines with the power without. The entire cost of the tunnel, with a double track, M. Maus estimates at 13,772,000 francs, or $2,754,400; the whole road he estimates will cost 35,000,000 francs, or $7,000,000. The length of the present carriage road from Chambery to Turin is about 25 miles. [N. Y. Tribune.

Good Bread.

Mr. Weed writes to the Albany *Evening Journal*:—

"We could learn one lesson from Austria with great advantage to our people. This is the art of making good bread, which, being as it is here, universal, is really a great national blessing. We were struck first at Trieste with the fine quality of bread at our hotel. At all the eating-houses between Trieste and Vienna we remarked the excellence of the bread. Here we enjoy the same luxury. Nor is it a luxury for the rich alone. The same light, sweet bread is in all the bake-shops at prices which enable all classes to purchase. England has contrived, humanely, to give "cheap bread" to her people; but Austria affords it still cheaper and of an excellent quality. I do not know that this secret for making good bread can be communicated. Perhaps it is owing to some peculiarity in the flour, or in the water; but I do know that the art of making for the American people such bread as is eaten throughout Austria, would be an acquisition of incalculable value. A Vienna baker who should go to the City of New York and vend such bread as we get here, would be able to ride in his coach and reside on the Fifth-av. in two years. That is, providing the Yankee bakers did not find out his secret."

New Candidate for Fame.

A new claimant for posthumous fame has been brought to notice by T. D'Arcy McGee, editor of the *Celt*, now published at Buffalo. He states in his History of the Early Irish Settlers in America, that Christopher Colles, an Irishman, who arrived in this country about the time Fulton was born, delivered, in 1772, at Philadelphia, a series of lectures on the subject of Lock Navigation, and was the first person who suggested to the Government of this State, canals and improvements on the Ontario route. He was generally considered as a visionary projector, and his plans were sometimes treated with ridicule, and frequently viewed with distrust. In 1784, 1785, 1786, and for several successive years, he petitioned the Legislature of that State on the importance and practicability of uniting the western lakes to the Atlantic. He was, probably, the author of the letters signed "Hibernicus," on the same subject, which were published at New York about the beginning of this century. In 1774 he proposed to supply New York with water by aqueducts, such as now bring in the Croton, and of which he exhibited models at public lectures. During the last war he was "the projector and attendant of the telegraph erected on Castle Clinton." He died in obscurity and poverty, while others were growing famous and wealthy upon the stolen ideas of his failing intellect.

A Life Passed in Prison.

From the Baltimore Sun.

On a recent morning, a prisoner, named William Dunn, was released from the Penitentiary for the seventh time. It appears that he was first convicted of stealing, on the 16th of December, 1823, when but 13 years old, and sent to prison for 1 year. At the age of 16, (Nov. 22, 1826,) he was again convicted of stealing, under three indictments, for which he was imprisoned 6 years. At the age of 23, (Feb. 15, 1833,) he was convicted of stealing once more, and sent to the Penitentiary for 4 years. On the 6th of June, 1837—a few months after his release—he was convicted of stealing for the fourth time, and locked up for 2 years. On the 18th of February, 1842, (after having aired himself *three* years this time,) he was convicted of stealing for the fifth time, and ordered to be locked up until the 5th of April, 1847. On the 15th of October, 1847, (six months after his last release,) he was convicted of stealing for the sixth time, and sentenced to be cooped and caged till the 2d of April, 1850; and, on the 18th June, 1850, he was found guilty of being "a common rogue and vagabond," and ordered back to his old quarters for two years more, from which he was turned out for another airing on the 18th ult. Now, whether BILLY will keep himself uncaged this time till the dog days, is a matter of exceeding doubt, judging from his former propensities. It has been near twenty-nine years since he first entered the penitentiary, and fully *twenty-five of the twenty-nine years have been spent by him in the jail and penitentiary together*, and it may, therefore, be very properly said, that from the age of 13, BILLY'S home has been almost entirely in prison. A question to be determined is, whether this man is constitutionally a thief, or whether, from his fondness for his prison home, he only commits small thefts in order to get back again. For the gratification of the curious, we will state, that BILLY is a native of Baltimore city, is now 44 years of old, and represented himself as being addicted to intemperate habits. He is well behaved as a prisoner, and is an excellent weaver, and there is no doubt, if we had had a House of Refuge for his reception when he commiited his first offense, at the age of 13, he would have grown up an honest and industrious man."

Yankee Ingenuity.

A correspondent of the *Scientific American* describes an interesting method adopted by a Yankee of East Dorset, Vermont, of transporting timber from the Green Mountains. The gentleman referred to had contracted to furnish the Western Vermont Railroad with 32,000 ties and other timber. As the only place from which he could procure ties and timber was three miles distant from the railroad, on the top of the Green Mountains, in a place inaccessible by any feasible road, his friends and foes joined in predictions that it was impossible for him to fulfill the contract. He ascended through a narrow ravine to the mountain's top, and there gathered, in one vast pile, 32,000 ties and other timbers. Then the question arose with every one, by what means is all this to be conveyed to the railroad? Only a few weeks of summer weather is allowed to accomplish it in, and nothing but rocks and gullies intervene. Surely "necessity is the mother of invention." He goes to work and builds a small substantial spout or flume of long narrow plank, stretching from rock to rock down the mountain gorge. Here it rests on a rock, there high on the branches of a tree, and there again high in the air, it threads accross the valley, supported like telegraph wire. In four or five weeks the three miles are completed, all built in the most simple, cheap, and substantial manner. A small stream of water is turned into the flume, and twenty men go merrily to work dashing in the heavy ties and timbers; away they fly on the wings of the water over rocks and gulf, swifter than the wings of a dove. In four summer days that pile of 3300 tons of lumber is conveyed without cost from the Green Mountains, in Peru, to the railroad in Dorset.

The flume still stands, and the thousands of acres hitherto worthless, can now be cleared of lumber and fuel, and will make the fortune of the proprietor.

ETHERIZATION OF A LION.—A most novel operation was performed at South Boston, recently. Francis Alger, Esq., has in his possession, at his residence in South Boston, a lion about six months old, of the species known as the American lion, and brought a short time since from South America. The lion, as it has increased in size, has grown quite ferocious, and it was deemed advisable to remove his claws, which were very sharp, to prevent him from doing injury to those who might approach his cage. To accomplish this end, Dr. Charles T. Jackson administered ether to him. At first he was quite cross and snappish, and some difficulty was experienced in getting a sponge to his nose. At last, however, a soothing impression was made, and after a pound and a half had been administered, he became very docile, and slept quietly for twenty minutes. In the meantime his claws were removed with a pair of sharp pinchers, and when his lionship awoke from his trance, he found himself deprived of his most formidable weapons of defense. The lion soon recovered his wonted agility, and is now as lively as ever. It is probable that it will be necessary to cut off his teeth, before he will be considered a safe pet.

EMIGRANTS OVERLAND TO CALIFORNIA.—From an account kept at Fort Kearney, from the time the first emigrants passed until June 11, it appears that the follwing number of emigrants had passed on their way to California, viz: 16,362 men; 3,242 women; 4,266 children; 5,225 wagons; 6,538 horses; 4,606 mules; 1 hog; 59,392 cattle; 10,523 sheep; from 100 to 150 turkeys; 4 ducks and two Guinea fowl. Besides this number of living beings on the road, it is known that very many more were on the route North, those leading out from Council Bluffs and old Fort Kearney.

ANOTHER SHIP-RACE PROPOSED.—The *Boston Atlas* states that two or three Boston ship owners have sent a challenge to the ship owners of Great Britain, somewhat to the following effect:—

The Boston parties will produce a ship, not less than 800, nor over 1,200 tuns register, capable of stowing 50 per cent. over her register, to compete in speed with any vessel of the same capacity, now built, or which may hereafter be built in Great Britian. In other words, (the register limits specified above taken into consideration,) the object of the challenge is to decide which of the parties can obtain the highest rate of speed from the same cubic capacity of model, the winning party to receive £10,000. The length, breadth, &c., are left to the option of each party. A vessel of this model will be a fair medium between our clippers and packet ships, and be well adapted to the East India Trade. The proposed race is to be a voyage to China; but this, of course, may be modified or changed, according to circumstances.

THE TOMB OF GENERAL HARRISON.—The editor of the Cincinnati *Nonpareil* having visited North Bend, speaks thus of General Harrison's tomb: "On a recent visit to the tomb of Harrison, situated on one of the most beautiful sites in the Western country, at North Bend, we were pained at beholding the little attention bestowed upon the ground covering the last resting place of the old hero. The lot selected, in which are deposited the remains of 'Old Tippecanoe,' is enclosed around the base in a circular form, with board fence, roughly whitewashed. The long grass has all been trodden down, shrubbery broken, trees cut, and even the wooden door leading to the vault has been defaced and mutilated, while the rough bricks on each side of the mound have been loosened and scattered over the ground for yards around. The earth on the mound has been ploughed up, as though the hogs had been rooting there. The tomb, and all the once beautiful and enchanting scenery, have lost all their interest, and a visit to the spot is now any thing but pleasant. Thus expressing ourselves, we only echo the general feeling of all who have visited the burial place this Spring.

NARROW ESCAPES.—It will be remembered that the walls of the building occupied by the Buffalo *Republic* fell in a few days since, burying compositors and materials beneath the ruins. The *Republic*, in connection with an account of the affair, notices the following narrow escapes incurred by one individual: "During the last month, while engaged in adjusting the machinery of the power-press in the office of the Hudson *Observer*, Ohio, the engineer, not perceiving his position, turned on the steam. He was struck by a piston of the machinery, and by the merest chance was saved from being crushed to death. It so happened that he was on board the Forest City last Wednesday, when her larboard flue exploded, and was thrown a distance of thirty feet. He again escaped injury. The first day that he commenced working in our office, the roof fell upon him, and he was saved by being underneath the sky-light when the roof fell."

ORSON HYDE ON THE RAPPINGS.—Elder Orson Hyde, the Mormon prophet of these latter days, has favored the public by a statement of his views on "spiritual manifestations." He says, in a manifesto: "If all people will repent and be baptized in water for the remission of their sins, and be confirmed by the laying on of the hands of the Apostles of the Church of God, the rappers will cease their noise, and the Misses Foxes will go home, get married, guide their domestic household affairs, rear up families to honor their country and their God, neither of which or of whom will call upon them to leave their homes to encounter the opposition of the world, or expose their fair forms and features to the vulgar gaze, or to the rough passage of an itinerant life, and their finer feelings to the mortification to which their public career must subject them, if they possess that retiring modesty which is so ornamental to their sex."

GRAPE CULTURE IN THE UNITED STATES.—The first largely successful experiment at wine making in this country, was at Cincinnati; developed only a few years ago, chiefly under the auspices of Mr. Nicholas Longworth, an old and wealthy citizen of Ohio, and enthusiastically devoted to the grape culture. It has now grown into a business of public importance and large private profit. There are 1200 acres in cultivation, within a circuit of a few miles round Cincinnati. The annual produce is now about a million and a half of bottles of pure native wines, equal to the finest Hocks, Champagnes, and Red Wines of Germany and France. Mr. Longwoith's Catawba Champagne is the most generally known at the East, of the Cincinnati vintage. Its popularity has so steadily increased as to create a demand much beyond the ability of Mr. L. to supply.

THE BIRTHPLACE OF GREAT MEN.—Gen. Lewis Cass was born in the town of Exeter, New Hampshire. Daniel Webster was born in the town now called Franklin, formerly Salisbury, in Merrimack county, N. H. D. S. Dickinson, of New York, was born in Merrimack county, as well as John A. Dix. Gen. Franklin Pierce is a native of Hillsboro', Hillsboro' county, and is a lineal descendant of the family of Percys and the Duke of Northumberland, the title being now extinct. Judge Stephen A. Douglas, of Illinois, was also born in New Hampshire, but shortly after his birth his father removed to Vermont, where, as is well known, the representative of "Young America" learned a cabinet maker's trade.

THINNESS OF A SOAP BUBBLE.—A soap bubble, as it floats in the light of the sun, reflects to the eye an endless variety of the most gorgeous tints of color. Newton showed that to each of these tints corresponds a certain thickness of the substance forming the bubble; in fact, he showed in general, that all transparent substances, when reduced to a certain degree of tenuity, would reflect these colors. Near the highest point of the bubble, just before it bursts, is always observed a spot which reflects no color, and appears black. Newton showed that the thickness of the bubble at this black point was the 2,500,000th part of an inch! Now, as the bubbles at this point possesses the properties of water as essentially as does the Atlantic Ocean, it follows that the ultimate molecules forming water must have less dimensions than this thickness.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

Contents of No. 2—April, 1852.

	Page.
BIOGRAPHICAL DEPARTMENT:	
John Maxson, Senior	49
John Maxson, Second	54
Joseph Maxson	58
Thomas Hiscox	61
HISTORICAL DEPARTMENT:	
The Seventh-day Baptist Church in Newport, R. I.—Organization of the Church—Letters of Joseph Davis and others—Settlement of Westerly—The Rogerenes	70
MISSIONARY DEPARTMENT:	
History of Missions	89
STATISTICAL DEPARTMENT:	
Statistics of Seventh-day Baptist Churches—List of Seventh-day Baptist Ministers, with their Post-Office Address	94
ILLUSTRATIONS:	
Portrait of Thomas Hiscox.	
Engraving of the Seventh-day Baptist Meeting-House at Hopkinton, R. I.	

POSTAGE.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 50 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issues 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda,.Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard,
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer.
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke.
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ [illegible]
" " each subsequent insertion, 50
" " six months, [illegible]
" " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 5.

NEW YORK, FIFTH-DAY, JULY 15, 1852.

WHOLE NO. 421.

The Sabbath Recorder.

FAMILY RELIGION.

A Report prepared for, adopted by, and published at the request of the Seventh-day Baptist Western Association.

The Committee appointed to present a "Report on Family Religion," in casting about for the boundaries of their duty—as they cannot be persuaded that the motion by which they were appointed was passed on the *assumption*, or even with the *admission*, that we are to look to the family for a religion peculiar to that relation—conclude that any thing relating to the proper development of the Religion of Jesus Christ in the Domestic Circle, or the evils that legitimately follow a neglect of its cultivation in that department of life, will lie within the limits of the field assigned them.

Though religion, as exhibited in the Gospel, presents a combination of beauty, harmony, glory, and power, sufficient to command the admiration of the universe, the display of which would constitute an exhibition worthy of so vast an assemblage, yet it is evident, that God was actuated by a higher motive, in elaborating its essential elements, and so adjusting and combining them as to bring the whole into operation. That motive is stated by Christ himself, when he says, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." Without the operation of this system, of which this inestimable gift is a part, the inevitable fate of the human family must have been to perish; and religion is doing the great and glorious work to which it is ordained, when it is transforming poor, polluted, perishing sinners, into the likeness of Christ, and making them heirs of an "inheritance incorruptible, undefiled, and that fadeth not away."

Though the work of regeneration is entrusted alone to the Holy Spirit, that arrangement by which the disciples of Christ are constituted *instruments* in the conversion of souls, is a conspicuous vindication of the wisdom and beneficence of God. It seems exceedingly fit, that those whose feet have been taken from "the horrible pit and miry clay," should be sent on an errand of expostulation to those whose "steps take hold on death."

God has sanctified a variety of relations or offices among men *to*, and instituted others *for*, the purpose of promulgating the principles of religion, and bringing their beneficent operation to bear upon the hearts and consciences of those who are exposed to death. These offices have been appropriated or constituted at such periods in the lapse of time and progress of human society, as marked their adaptation and necessity. The light afforded by the Scriptures upon this subject renders it evident, that the very first appropriation of office to this work was that of the Head of the Family. Thus, we see Abel acceptably officiating in behalf of himself and his family in the offering of "the firstlings of his flock" to God. Indeed, during the whole antediluvian age, this seems to have been almost exclusively the means of expounding religion and leading in its ceremonies. Noah is said to have been a *preacher* of righteousness—an expression which might justify the inference that he publicly expounded the principles of righteousness; but the history of that time shows that, with all his preaching, none were impressed with the importance of his mission but the members of his own family; and the strong presumption is, that his influence over them was not so much the result of his public preaching, as of that private instruction which he had bestowed upon them from their childhood. The propriety of this arrangement is explained in the fact, that the social element in our nature was first developed in the family. In that early age of the world and crude state of society, people associated together, mainly, by families. Hence children, having been instructed in religion by their parents, as families gathered around them, in their turn became teachers.

The addition of *other* offices for communicating religious istruction does not seem to have been made on account of a want of adaptation of *this* to the object in view, but simply because the change in the aspect of human society afforded opportunity for them to be useful. Nor does it appear, that the subsequent supply of all these other provisons for promoting piety at all abated the responsibility of parents and heads of families in this respect. The expression, "Train up a child in the way he should go, and when he is old he will not depart from it," (Prov. xxii. 6,) made long after the establishment of the Jewish Priesthood and Church, shows that this ancient obligation was unabated at this time; and the language of the Apostle, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," (Eph. vi. 4,) shows that since the full establishment of the Gospel Ministry and Church it remains in full force.

Observation has shown many, to their deep sorrow, and will show any who are willing to direct their attention to the subject, that the faithful performance of this duty of Christian parents and guardians cannot now be neglected without the most disastrous results. If the faithful Pastor meets with difficulty in his efforts to secure the respect, the confidence, or the attention of the precious youth of his charge, or if his heart is wrung with the development of juvenile criminality in the neighborhood, it will generally be in the case of those children who do not have proper religious instruction at home. If the solemnities of the house and worship of God are disturbed by audible talking and laughter without, and the careless tramp of feet, the exhibition of grotesque movements, or the exchange of significant glances within, the offenders can generally be traced to families where religious instruction is neglected. Mark the lad who indulges in taking the name of God in vain, and his home will often exhibit boards for checkers or chess, or miniature cannon, or other means of dissipation, but no family altar. Notice the Miss, who, in the house of God, tosses her head with affected airs; deliberately passes upon the fashion, the fit, and the quality of every dress; and has an ear for every sound but that of the voice of instruction. Follow her to her home. You *may* find the wardrobe hung or piled with gewgaws; the parlor, *perhaps*, is furnished with a piano; the center table, *likely enough*, is strung with trashy and corrupting works of fiction; but there is no clasped Bible, bearing, within, her own name, and a mother's prayer for God's blessing upon its thorough search, and the stainless track of a chrystal tear that fell unbidden from that mother's cheek, as her hand wrought the inscription, and her heart throbbed with solicitude for the salvation of her child.

The consequences of neglect in this respect, have come home upon *us*, as a people, with fearful weight. Whence came that *multitude*, who, overcome by the attractions of business or matrimonial alliance, or by a shame of their own singularity, have forsaken the "Sabbath of the Lord our God?" The answer is, from those families around whose hearth the light of religious instruction did not shine in the time of their chilhood and youth. There is, perhaps, scarcely a society amongst us, that has not, in this way, to a greater or less extent, been made the sport, not of overpowering conscientious conviction, but of contending interest. And the picture is still more startling, when we look at the descendants of those families who have placed themselves in an isolated position. Were these scattered prodigals at once transformed into faithful and efficient advocates of the truth, which they have repudiated for the want of that deep impression of it on the heart which is the result of early faithful parental training, there would be scarcely a locality in our wide-spreading country where their voice would not be heard. Indeed, places are known, where, if those who have abandoned the Sabbath, with their descendants, should return to its observance, the effect would be to almost revolutionize the society.

Again: Whence came those, in the church, who have their fallacious notions, of which no argument or truth can relieve them?—notions which not only render them unfit for any useful service, but form unsightly excrescences upon their religious character—excrescences upon which they are liable to receive many a painful thump, and with which they are liable to graze many of the tender interests of religion? Whence came those who are most frequently objects of distressing solicitude to the church, and subjects of discipline in it—who, when involved in difficulty, most obstinately resist efforts for its adjustment? And those whose sordid dispositions are a constant weight on the benevolent operations of the church, extending even to the support of the Gospel at home? And those who, by a loose walk and a groveling conversation, are most frequently heaping reproach upon the religion which they profess? The answer is, they came from domicils unused to echo the voice of prayer and religious instruction.

These evils, and many others equally hurtful to the interests of religion, are of frequent occurrence, even where abundant provision is made for the public exercises of instruction and worship; but they rarely implicate those who have been the subjects of proper religious training at home.

This arrangement for communicating religious instruction was laid too deep in that consummate wisdom which wrought out the whole plan of salvation, to be superseded by any other. The completeness of its adaptation to the work of impressing upon the mind the truths of religion, and of leading the soul to God, is a sufficient vindication of this proposition; to show which is the next thing in order.

1. All those arguments which tend to show the importance of an early commencement of religious instruction with children, with an unerring aim, indicate parents as its Heaven-appointed agents. Who is so favorably situated to seize these advantages for successful effort? The first years of their children's existence are spent almost exclusively in their society; and they are continually making impressions upon their minds, even without an effort. Is it reasonable to suppose, that such an opportunity to give direction to their minds came without design? Or that it is attended with no responsibility? These are questions which it would be proper for Christian parents seriously to ponder.

That it is of the utmost importance to the success of religious instruction that it be commenced while the subject of it is young, appears—

(1.) From the fact that the mind in infancy is comparatively blank, and, like an unsullied sheet, in a favorable condition to receive the desired impression. Later in life there are apt to be other impressions fixed there, the removal of which is essential to the distinctness of those which it is desirable to make. The loss in waiting is sometimes almost or quite irreparable, on account of the tenacity with which corrupt impressions adhere to the mind. Even under the most rigorous application of self-discipline, propelled by a truly Christian spirit, it has been found impossible to entirely eradicate them. It has been a cause of regret, which many good people have carried through life, that their minds are often the runways for thoughts that have their origin in early corrupt impression, made there by the presentation of ideas, which they had not been prepared, by earlier religious training, to repulse with disgust—impressions which they have tried in vain to obliterate.

(2.) The young mind, besides the negative or blank state so favorable to distinct impressions, almost invariably exhibits a positive thirst for those materials which are calculated to produce them. Let not those parents who are postponing their religious instructions for their children to "get old enough to be benefited by them," think that their minds will wait their tardy movements. The appetite that is denied the means of gratification at home, will seek it abroad; and the child that goes forth, prompted by its clamorous cravings, is as indifferent as to what it carries to the heart, as it was in infancy as to what it carried to the mouth. The motto, "*First come, first served*," was never more forcibly exemplified, than in the operations of the juvenile mind. Oh! how lamentable, that so many Christian parents should neglect, often fatally neglect, to supply these early but indiscriminate cravings with the cooling water of life, and leave them to be aggravated by quaffing the exuding ichor of moral turpitude. This is not an imaginary evil, but a living, veritable fact, occurring with appalling frequency.

(3.) Another advantage in early religious instruction, is the readiness with which children, until they have been repeatedly deceived, give credence to what they are told. But this admirable arrangement of Divine Providence, of which such infinite advantage could generally be taken by Christian parents, is often prostituted, even by them, to the purpose of manufacturing vulgar sport, at the expense of those feelings and susceptibilities of their children, which are a thousand fold more tender than the "apple of the eye."

(4.) Finally, this process should be commenced with children while they are young, because that is the only time at which it can be commenced with any degree of certainty that it will prove successful. For, teachable and impressible as they are in early life, they are very liable, subsequently, to become otherwise. However exclusively they may, at first, be under the influence of those who are responsible for their instruction, if it is neglected, they will most assuredly go beyond its reach. No tongue is sufficient to tell the agony of many parents, who, having neglected the religious interests of their children through all the years of their trustfulness and impressibility, when, on warning them of impending danger, they discover that they have gone immeasurably beyond the reach of their expostulations. Sometimes the reflex influence of this neglect, when it proves fatal to its object, is still more appalling—proceeding so far as to shake a faith which had withstood every other test. A thrilling illustration of this occurred in the case of a worthy Deacon, who has recently been called to his account. He had a numerous family of children, a number of whom had embarked for themselves upon the voyage of life, without the anchor of Christian hope; and, perhaps, it was their father's worst fault, that he had not, from their childhood, pursued a course of religious instruction, sufficiently searching and faithful to lead them to appreciate its value; though in his house there was an altar, around which, after the reading of a portion of Scripture, the family daily kneeled, while he offered upon it a prayer to God. Among the children who had reached their majority, was a promising son, who had just become established in business; and in the prospect that flattered his father, the hope that he would, some time, become a Christian, was no small item. But he was attacked with a fatal sickness. In vain the best medical skill within reach was called. His father watched, with anxious solicitude, the progress of the disease, but to see him sink, and die, without an abatement of the delirium which had deprived him of reason at an early stage. The father grieved at the sight of young life suddenly extinguished—that the family circle had been invaded, and one of its number had fallen; but, at the thought that his son was lost, lost forever, he was inconsolable. The legions of agony and unreconciliation charged upon him; he fled before them to seek a refuge, until he stood upon the threshold of that enchanted castle, upon whose front is emblazoned the sentiment, "All men will finally be holy and happy." But, fortunately, the hand that had chastened followed him to that dangerous retreat, and kindly led him back to the strong-hold of safety.

2. The adaptation of this instrumentality to the object in view, is pointed out by the certainty with which children, at first, go to their parents for the solution of every perplexing question. Few have failed to notice this tendency, or escaped difficulty in preserving their equanimity, when subjected to the ordeal of the oddity and originality of these queries, and the frankness and confidence with which they are stated. This course in children is as natural as it is for them to look to the same source for bread; and gives to parents almost an entire monopoly, both of the development and supply of inquiry; and if they as forcibly felt their responsibility in the one case as they do in the other, it would result in as faithful effort to supply their offspring with religious instruction as is generally made to supply them with earthly sustenance. Who can doubt that such a state of things would do more to diminish the number of those who die in impenitence, than all the more public means of grace, directed, as they mainly are, to the reformation of people of adult age?

3. All those feelings of tenderness, solicitude, and love, which parents cherish for their children, with equal certainty mark this relation as one affording incalculable encouragement of success. It is evident that whoever would be successful in winning souls to Christ, must make them objects upon which all these feelings center. But who is capable of such yearnings of soul for famishing sinners, as those who have watched over them from their infancy, and been sympathizing sharers of their every sorrow? [Remainder next week.

PRAYER.

BY A PATIENT IN HANWELL LUNATIC ASYLUM.

O thou! the God of light and life,
Protect me with thy arm,
For all is dark within my soul,
Disquiet and alarm.

Why is it thus, my God, that I
So desolate should be?
Thy sun that shines on others seems
To have no ray for me.

Why still on me thy chastening hand
This instant dost thou lay?
Why thus my lovers and my friends
Removest thou away?

The eyes of those are closed in death
Who erst my cares beguiled;
Thou took'st not one but both away,
The mother and the child.

I had no other father, Lord,
In youth but only thee,
And, till I sinned, I own thou wert
Most bountiful to me;

And now that I am penitent,
And worn with grief and care,
O! leave me not without thine aid,
Nor leave me to despair.

THE GOLD SOVEREIGN.

The story of the gold sovereign, related to me by Judge N., a gentleman of wealth and influence in western New York, is well worth repeating—not for artificial interest, which it does not contain—but for the admirable lesson it conveys to young persons commencing life.

When I was only eight years old, said Judge N., my father and my mother being poor, with half a dozen children better than myself to take care of, I was given to a farmer in the town of F., who designed making a plow-boy of me, and keeping me in his service until I was of age.

Well, I had not a very gay time in Deacon Webb's service; for although he was an honest deacon, and a tolerable kind man in his family, he believed in making boys work, and understood how to avoid spoiling them by indulgence.

So I had plenty of work to do, and an abundant lack of indulgences to enjoy. It was consequently a great treat for me to get the enormous sum of one or two pennies into my possession, by any sort of good fortune—a circumstance of such rare occurrence, that at the age of eleven I had learned to regard money as a blessing bestowed by Providence only on a favored few.

Well, I had lived with Deacon Webb three years before I knew the color of any coin except vile copper. By an accident I learned the color of gold. That is the story I am going to tell you.

One Saturday night Mr. Webb sent me to the village store on some errand; and on returning home, just about dusk, my attention was attracted by a little brown package, lying on the road side.

I picked it up to examine its contents, without the least suspicion of the treasure within. Indeed, it was so light, and the volume of brown paper appeared so large, that I undoubtedly suspected that I was the victim of an April Fool, although it was the month of June. I tore open the folds of the paper, however; and, discerning nothing, I was on the point of throwing it into the ditch, when something dropped out of it and fell with a ringing sound upon a stone.

I looked at it in astonishment. It was yellow, round, glittering, too bright and too small for a penny. I felt of it, I squeezed it in my fingers, I spelled out the inscription; then something whispered to me that it was a gold coin of incalculable value, and that if I did not wish to lose it, I had better pocket it as soon as possible.

Trembling with excitement, I put the coin in my pocket. But it would not stay there. Every two minutes I had to take it out and look at it. But whenever I met somebody, I was careful to put it out of sight. Somehow, I felt a guilty dread of finding an owner to the coin. Provided I found none, I thought it was honestly mine, by right of discovery; and I comforted myself with the sophistry that it was not my business to go about the streets crying, "Who's lost?"

I went home with the gold in my pocket—I would not have had the deacon's folks know what I had found for the world. I was sorely troubled with the fear of losing my vast and incalculable treasure. This was not all. It seemed to me that my face betrayed my secret. I could not look at any body with an honest eye.

These troubles kept me awake half the night, and projects for securing my treasure by a safe investment, the other half. On the following morning I was feverish and nervous. When Deacon Webb, at the breakfast table, said,

"William!"

I started and trembled, thinking the next words would be—

"Where is that piece of gold you have found and wickedly concealed, to keep it from the rightful owner?"

But he only said,

"I want you to go to Mr. Baldwin's this morning, and ask him if he can come and work for me to-day and to-morrow."

I felt immensely relieved. I left the house and got out of sight as soon as possible. Then, once more, I took the coin out of my pocket, and feasted on its beauty. Yet I was unhappy. Consciousness of wrong troubled me, and I almost wished I had not found the sovereign. Would I not be called a thief, if discovered? I asked myself. Was it not as wrong to conceal what I had found as to take the same amount originally from the owner's pocket? Was he not defrauded the same?

But then I said to myself—

Why, if I don't know who the loser is, how can I give him his money? It is only because I am afraid Deacon Webb will take it away from me, that I conceal it; that's all. I would not *steal* gold; and if the loser should ask me for it, I would give it to him. I apologized thus to myself all the way to Mr. Baldwin's house, but after all it wouldn't do. The gold was like a heavy stone bound to my heart. It was a sort of unhappy charm, which gave an evil spirit power to torment me. And I could not help thinking that I was not half so well pleased with my immense riches as I had been with a rusty copper which I had found some weeks before. Nobody claimed the penny, although I kept my good fortune no secret; and I had been happy as a king, or as a king is commonly supposed to be.

Mr. Baldwin was not at home, and I returned to the deacon's house. I saw Mr. Wardley's horse standing at the gate, and I was terribly frightened. Mr. Wardley was a constable, and I thought he had come to take me to jail. So I hid in the garden until he went away. By that time reason began to prevail over cowardice, and I made my appearance at the house. The deacon looked angrily at me.

Now, thought I, feeling faint, he's going to accuse me of finding the gold.

But he only scolded me for being so long about my errand. I never received a reprimand so willingly. His severe words sounded sweet, I had expected something so much more terrible.

I worked all day with the gold in my pocket. I wonder Deacon Webb did not suspect something, I stopped so often to see if the gold was really there; for much as the possession of it troubled me, the fear of losing it troubled me scarcely less. I was miserable. I wished a hundred times I had not found the gold. I felt that it would be a relief to lay it down on the road side; again I wrapped it in brown paper just as I had found it. I wondered if ill-got wealth made every body so miserable.

At night I was sent again to Mr. Baldwin's, and having found him, obtained his promise to work at Deacon Webb's on the following day.

It was dark when I went home, and I was afraid of robbers. I never felt so cowardly in my life. It seemed to me that any body could rob me with a clear conscience, because my treasure was not mine. I got home, and went trembling to bed.

Mr. Baldwin came early to breakfast with us. I should tell you something about him. He was an honest, poor man, who supported a large family by hard work. Every body liked him, he was so industrious and faithful; and besides making good wages for his labor, he often got presents of meal and flour from those who employed him.

Well, at the breakfast table, after Deacon Webb had asked the blessing, and given Baldwin a piece of pork, so that he might eat, and go to work as soon as possible, something was said about the "news."

"I suppose you have heard about my misfortune," said Mr. Baldwin.

"Your misfortune?"

"Yes."

"Why, what has happened to you?" asked the Deacon.

"I thought every body had heard of it," replied Baldwin. "You see, the other night when Mr. Woodly paid me, he gave me a gold piece."

I started, and felt the blood forsake my cheeks. All eyes were fixed upon Baldwin, however, so my trouble was not observed.

"A sovereign," said Baldwin, "the first one I ever had in my life; and it seemed to me that if I should put it in my pocket, like a cent, or a half-dollar, I should lose it. So, like a goose, I wrapped it in a piece of paper, and stowed it in my coat pocket, where I thought it was safe. I never did a more foolish thing. I must have lost the coin taking out my handkerchief; and the paper would prevent its making any noise as it fell. I discovered my loss when I got home, and went back to look for it; but some body must have picked it up."

"Who could be so dishonest as to keep it?" asked the deacon.

I felt like sinking thorough the floor.

"I don't know," replied the poor man, shaking his head sadly, "he's welcome to it, whoever he is; and I hope his conscience won't trouble him more than the money is worth; though Heaven knows I want my honest earnings."

This was too much for me. The allusion to my conscience brought the gold out of my pocket. I resolved to make a clean breast of it, and be honest in spite of poverty and shame. So I held the gold in my trembling hand, and said—

"Is *this* yours, Mr. Baldwin?"

My voice was so faint that he did not hear me. So I repeated my question in a more courageous tone. All eyes were turned upon me in astonishment; and the deacon demanded where and when I had found the gold.

I burst into tears, and confessed every thing. I expected the deacon would whip me to death. But he patted my head, and said more kindly than was his wont—

"Don't cry about it, William. You are an honest boy, if you did come near falling into temptation. Always be honest, my son; and if you do not grow rich, you will be happy with a clear conscience."

But I cried still—for joy. I laughed, too, the deacon had so touched my heart. Of what a load was I relieved! I felt then that honesty was the best policy.

As for Baldwin, he declared that I should have the money for finding it; but I wished to keep clear of the troublesome stuff for a time, and I did—I would not touch his offer; and I never regretted it, boy as I was.

Well, I was the deacon's favorite after this. He was very kind to me, and trusted me in every thing. I was careful not to deceive him; I preserved the strictest candor and good faith; and *that* has made me what I am. When he died, he willed me five hundred dollars, with which I came here and bought new lands, which are now worth a great many sovereigns. But this has nothing to do with my story. That is told; and all I have to add is, I have never regretted clearing my conscience of Poor Job Baldwin's sovereign.

JEW AND CATHOLIC MARRIED.—A young Jew, in Paris, wished to be married some weeks since, to a young girl of the Catholic religion. The young lady applied to her pastor, who said he could not bless the marriage of a Jew. The pastor referred her to the Archbishop of Paris, who referred her to the Court of Rome. The Pope refused to authorize the marriage. They then turned to the other side. For want of a Catholic blessing on their marriage, the lady consented to receive that of the Jew. They applied to the Grand Rabbi; but he was not less exclusive than the Pope, and refused to bless the marriage of a Catholic. The Pope refused to bless the Jew; the Rabbi refused to marry the Christian; the young people were either prevented from marrying, or were to be married without a benediction. The uncle of the young bridegroom advised them, as the last resource, to address themselves to one of his colleagues, a Protestant pastor. M. Coquerel replied that he had in his heart prayers for the whole world, and, above all, for those who wish for them. So the young people were married. [English paper.

DECISION.

More than forty years ago, a young man was preceptor of Bradford Academy, who had just become interested in religion. He was invited to a social party to spend the evening. After tea the tables were prepared for card playing. This young man was very much tried when he saw this preparation. Several of the company were young ladies who were members of his school, and he felt a responsibility respecting the influence which he should exert upon them. He made up his mind that he would not engage in the amusement, and retired to another room. The young ladies asked, "Where is the preceptor?" They all gathered around him and entreated him to join them in card playing. He told them that he could not, and gave them his reasons. This afforded him an opportunity to enter into a free conversation on the subject of personal religion.

Among the young ladies present that evening was Harriet Atwood, who was afterwards Harriet Newell, of the first company of missionaries who went from this country. The faithful conversation of that young man resulted in her conversion. Through the blessing of God, an entire revolution was wrought in her feelings and purposes. She devoted herself to preaching the gospel to the heathen. She had it in her heart to do this work, but lived only to come in sight of heathen lands. Her memoir, prepared and published by Dr. Woods, has done a great work. She being dead, yet speaketh. Hundreds have been baptized into her name as well as imbued with her spirit. Her example will live, and continue to exert an influence, until earth's remotest nations shall have learned Messiah's name.

The young man who took this stand has been a successful pastor in New Hampshire more than forty years. The good accomplished by the decided stand which he took that night will never be fully understood until the secrets of all hearts shall be revealed. How important that Christians be decided! [Rec.

REMEMBERED EIGHTY-FIVE YEARS.

Luke Short, when about fifteen years of age, heard a sermon from the celebrated Flavel, and soon after went to America, where he spent the remainder of his life. He received no immediate impression from Flavel's sermon, and lived in carelessness and sin till he was a century in age. He was now a "sinner a hundred years old;" and, to all appearance, ready to "die accursed." But, sitting one day in a field, he fell into a busy reflection on his past life; and recurring to the events of his youth, he thought of having heard Mr. Flavel preach, and vividly recollected a large portion of his sermon, and the extraordinary earnestness with which it was delivered. Starting as if stung by an adder, he instantly labored under accusings of conscience, and ran from thought to thought till he arrived first at conviction of sin, and next to an apprehension of the Divine method of saving the guilty. He soon after joined a Congregational church in his vicinity, and to the day of his death, which happened in the one hundred and sixteenth year of his age, gave satisfactory evidence of being a truly converted and believing follower of the Saviour. Mr. Flavel had long before passed to his heavenly rest, and could not, while on earth, have supposed that his living voice would so long continue to yield its echoes as an instrument of doing good to a wandering sinner. Let ministers and private Christians, who labor for the spiritual well-being of their fellow-men, cast their bread upon the waters, in full faith that though they lose sight of it themselves, it shall be found after many days. [Lon. Evang. Mis.

THE HUNTER'S CONVERSION.

The Rev. Peter Conrad, a missionary of the American Baptist Home Mission Society, in Wisconsin, reports an interesting incident. During a severe rain storm, he heard a knock at his door. On opening it a man entered, who was from the head waters of the Kickapoo river, distant fifty or sixty miles. He was in the full garb of a hunter, dressed in deer skin, with fringe of the same on the seams and borders of his coat. Around his waist was a belt, and attached to this his hunter's knife in a sheath. Requesting a conversation with the missionary, he was invited into his study, where, with tears in his eyes, he acknowledged his errand—to inquire what he should do to be saved. The missionary soon perceived that the work on his heart was the work of the Holy Spirit, and that he was not far from the kingdom of God. Two days afterwards, with the burden of sin still on his heart, he went out into the woods and earnestly sought the blessing of forgiveness, and returned to the missionary's house, declaring with tears of gushing joy, that he had found Jesus Christ to be his friend. He remained for a time with the missionary, giving evidence of a real work of grace on his heart, and in conformity with his wishes was to be baptized before returning to his camp and companions in the deep forest. "This," said the missionary, "is the Lord's doing."

The Sabbath Recorder.

New York, July 15, 1852.

STATE OF THE DENOMINATION.

It is a solemn thought, that "*judgment must begin at the house of God.*" What the end will be of those who compose the Seventh-day Baptist denomination, when the judgment shall have passed, it may not be easy to say; but no one, we presume, will accuse us of uncharitableness, if we say, they will "*scarcely be saved.*" 1 Pet. 4: 17, 18.

The same inspired writer who teaches that the righteous will *scarcely* be saved, also informs us of a way in which we may have an entrance ministered to us *abundantly* into the everlasting kingdom of Jesus Christ. 2 Pet. 1: 11. It would seem, however, as if the most of us thought it quite enough to be saved "*so as by fire.*" 1 Cor. 3: 15. But what if the fire consume us, ere the hand of mercy snatch us as a brand from the burning? Let those who are content to have just religion enough to get to heaven, think of this.

Three of our Associations have now passed their anniversaries for the present year; and what do we learn, from their statistics, of the state of the denomination? Alas! alas! We are progressing, but not in that which would be the life of the churches. We are advancing, but not in the work of subduing the world to Christ. We are "rich, and increased with goods, and have need of nothing." Probably, there never was a time, when we enjoyed greater prosperity in this world's good. But for all that, we are "wretched, and miserable, and poor, and blind, and naked." Worldly-mindedness has eaten up our piety. With here and there an exception, our churches have diminished in numbers, instances of backsliding have multiplied, family religion is deplorably neglected, the power of the ministry is waxing feeble, and there seems to be a prospect, that God is about to send upon us that worst of all curses, "a famine, not of bread, nor of water, but of hearing the words of the Lord."

One of our ministering brethren, who has labored long and usefully, in a communication which, we suppose, was not intended for the public eye, expresses himself with much feeling on this point, and very appropriately. He will excuse the liberty we take in publishing a part of his letter. Our readers will ponder the solemn facts upon which he dwells, and ask whether it is not time to clothe ourselves in sackcloth, and beseech God to take away our reproach. T. B. B.

"*I feel exceedingly distressed.* There are several stand-points from which, for a long time, I have been trying to take observations, which should neither exalt our position unduly, nor unjustly depress it. And the result of these observations has been to greatly distress me.

"*First,* let us look, for one moment, into the condition of things as it respects the ministry. Our number is exceeding small. This itself is a circumstance of weakness, which is truly discouraging, when we consider the amount of labor demanded at our hands. Then, what a large proportion even of these are barely supporting a *nominal* existence. They have a name to live, but how feeble and inefficient are they. Of the number that are somewhat active, how many are crippled for the want of education, and that thorough mental training which is requisite for the development of one's self, and for *extensive* usefulness in this age of gigantic intellectual strife. But, farther, how dismal the fact that some, who have been reckoned among our most useful and successful ministers, are now, by the decisions of our ecclesiastical bodies, *deposed* or *suspended*—justly threatened with the ban of excommunication. O, 'how is the gold become dim, and the most fine gold changed!' This is sad. Our candidates for the ministry, too, where are they? Indeed, have we any? Our young men of talent are turning their attention in other directions. For some cause, few hear and reply to the voice of the Lord calling to this work, 'Here am I, send me.' Either their hearts are not sufficiently imbued with the love of souls, or spiritual weakness, or some other cause, holds them back. This is to me a source of great anxiety; and whatever the cause of this delinquency may be, I would that it might be sought out, and remedied.

"Again, look at our churches. Now, it does not satisfy me, to say that 'it is a general time of backsliding and apostasy.' I take no comfort in that thought. Look, I say, at our churches. Several of the strongest of them are bound, hand and foot, by dissensions and internal broils—strong and leading brethren arrayed against each other—and this too in the kingdom of peace! In some instances, even church is arrayed against church, and others so far sympathizing with these that they are but little better off. What a sin and burning shame is this! Other churches are affected with a disease little less to be dreaded —*lukewarmness.* A death-spell seems to have come over us; and so deep is this sleep, that even the thunders of Sinai do not disturb them! Or, if aroused somewhat, they immediately sink again to slumber, with the sluggards song upon their lips, 'A little more sleep'—'a little more slumber.' Hence, we have no revivals, or but comparatively few. Backsliders and apostates increase upon our hands, while sinners grow bold, and scoff at Zion and her King. Our sons and daughters, our pride, and the hope of the church, and strength of the state, are drinking in scepticism and infidelity, are becoming wanton, and refuse restraint. As for the counsels of the Almighty, they despise them; and as for his reproofs, they will not bear them. As for the gospel, they are not sensible that they need it, for they know not that they are diseased. Their depravity is so deeply intrenched in their natures, that its presence is not seen.

"Finally, our Home and Foreign Missions need replenishing and extending. But where are our materials for the work? We are limited and circumscribed, on the right hand and on the left. We have neither the men nor the means to accomplish the purposes contemplated.

"Now, I am satisfied that this imperfect and defective sketch is not in any particular overdrawn. If so, what shall we do? Shall we give up and die? O for faith in God!—for strong faith! I feel that *I* need this faith —faith mixed with ardent, undying love!—that can remove mountains—that finds its anchorage in the throne of the Eternal."

BRITISH CORRESPONDENCE.

Oxford University—Education in England and Scotland—Achilli and Newman.

GLASGOW, June 25, 1852.

The Report of the Commission appointed to examine into the affairs of the University of Oxford, has at length been published. It consists of 800 folio pages, two thirds being occupied with documents and evidence. It proposes important alterations. The Commissioners are for abolishing the existing monopoly of the Colleges and Halls of *the University*, by allowing students to reside in Oxford without the expense of connection with those bodies. In regard to the *Colleges*, they urge the immediate necessity of opening the fellowships and scholarships, the number and value of the scholarships being at the same time increased. They suggest numerous alterations for improving the Government of the University, for the supervision of studies, the appointment of examiners, and the management of its public libraries. They however propose that celibacy should still continue to be a necessary condition for holding fellowships, with certain specified exceptions. Some professorships they would suppress, while they would also create new ones, and amalgamate others—the professors being distributed into four boards for the regulation of study:—1. Theology; 2. Mental Philosophy and Philology; 3. Jurisprudence and History; 4. Mathematical and Physical Science. Professors and Lecturers they would allow to receive fees, while college revenues should to a certain extent be also made available for the education of the University. All oaths imposed by college statutes, and all declaration against change in statutes, they would prohibit. Such alterations will not be carried into effect without much opposition from those interested in the continuance of affairs as they are.

The subject of Education excites deep interest, and is becoming more and more perplexed, in this country. An enmity at all religious instruction in the schools, by those who are open or concealed infidels, together with the discussions among Christians as to the nature of the religious instruction to be communicated, form serious difficulties in the way of Government. A year ago, the House of Commons voted £150,000 as the year's estimate, for Great Britain, of expenditure on this head — having advanced, in successive years, the grant from £20,000, the amount voted twenty years ago. The Prime Minister, Lord John Russell, then stated the principle of the Government to be, that instruction should not be divorced from religion, and yet that no child taught at any school favored or supported by the State, should be compelled to attend any religious instruction to which his parents conscientiously object. This, fair as it seems, is disliked by some; and in the early part of the present year, Mr. W. J. Fox moved for a Select Committee of the Commons to inquire into the state of the education of the people. His motion was rejected; and under the present Derby Ministry the annual vote was passed without modification. Since then, however, a Minute of the Committee of Privy Council, giving increased authority to the Episcopal Clergy and Bishops in the selection of the books, and religious principles of the teachers, has occasioned much apprehension and blame. Even the Evangelical party of the Establishment, as they are called, are so alarmed at the prospect thereby presented, as to be speaking of establishing separate schools. Government having, however, been severely taken to task in Parliament for concealing their purpose until after the estimates were passed, they have intimated that no action shall be taken on that Minute, until the Commons, being asked for the next grant, shall have opportunity of expressing formally their opinion.

In Scotland, the same question, and from the same causes, is alike perplexed. The parish schools are now regarded by Dissenters with more than former dissatisfaction, and the increase in the number of the Dissenters is giving them more influence in opposition to established institutions and usages, that were formerly not only respected, but even venerated. Lord Melgund introduced into the Commons a bill which would have considerably affected the existing power of the Established Church in regard to the schools—which, however, was rejected by a majority of 137 against 124. The Scottish Universities were also intended to be hand-maidens to the Established Church; and Tests are required to be taken by the several Professors appointed to the respective chairs. These were imposed in 1690, and require conformity to its doctrines and government. The growth of Dissent, among teachers, as well as among those whose children are to be taught, has caused this to be felt irksome; and last year, Mr. Cowan, (a Free Church man,) one of the M. P.s for Edinburgh, introduced a Bill for the abolition of these tests as regarded the Professors elected to chairs of Literature, Science, and Philosophy (without affecting that for Divinity.) This Bill was largely petitioned for by the towns and Town Councils—including those of Glasgow and Edinburgh. It was, however, rejected in the House of Commons; although by a majority of only 66 against 65, Sir G. Grey, a member of the then Government, having both spoken and voted in its favor.

In the present session of Parliament, the Lord Advocate for Scotland intimated his intention to move for a Committee of the whole House of Commons to consider the same subject; and Lord Melgund gave notice of a motion to insert a clause extending the provision to the tests taken by parochial schoolmasters. In the discussion on the 16th of February, reference was made to the notorious fact, that many of the existing Professors are not of the faith which the tests would seem to imply. Some who have subscribed the Confession of Faith, as required, are members of the Episcopal Church, and some are known to be very rarely in any church. Mr. Cowan intimated in this discussion, that of 20 candidates for the chair of Greek Professor in the University of Edinburgh, then vacant, including some of the most eminent men the country could produce, only four were legally qualified to be inducted. Although this new Bill also provided that "nothing contained in it shall affect the chairs of Theology, Divinity, or Church History," and was supported by numerous petitions, yet, as it proposed "to repeal all former statutes relating to the secular chairs," it was, on the division, April 28th, rejected by a majority of 170 against 157. These divisions indicate that probably ere long the measure will be carried.

After a long trial, in which several women swore in a manner that the Jury must regard as perjury, Dr. Newman has had a verdict recorded against him at the instance of Dr. Achilli for libel. The trial has excited much interest, not only on account of the position of the parties as converts, the one to the Romish faith, and the other to the Protestant, but from the known fact that great exertions were being made on the continent to procure evidence destructive of Achilli's character. Of all the numerous charges, most of them very infamous, the jury find only one to be true—that Achilli was suspended in 1841 by the Inquisition — which, he swears, was for holding the doctrine of justification by faith, and that he never was questioned for immorality. J. A. BEGG.

QUALIFICATIONS FOR THE MINISTRY.

To the Editors of the Sabbath Recorder:

A few weeks since, I presented through the *Recorder* some thoughts on the theme contained in the heading of this article. The great object of that article was to show, that Christ and his Apostles regarded ability to *teach* as *the* great qualification for the minister. I am happy to find myself sustained in this position by a later writer, who (though he may sometimes preach) styles himself "*A Layman.*" Of this position he says, "This is certainly the teaching of the Bible, as quoted by the writer." The Bible, with me, is the end of all controversy. I can not, therefore, harmonize the above confession of "A Layman" with his closing paragraph, in which he says, "We should aim at a thoroughly-educated ministry—a ministry 'apt to teach' the *whole* gospel; but it were suicidal to our best interests to make such qualifications a *sine qua non* of the ministry at *present.*" If it be suicidal to adopt a *Bible* standard, I would much prefer to commit the suicide than to save my head by a time-serving policy.

I admire the zeal and eloquence with which "A Layman" advocates the blending of *piety, zeal* and *perseverance* with "aptness to teach," as qualifications for the minister. In this we agree. Over this lack in myself have I spent many a thoughtful hour. From the frequent allusions to our former article in this connection of his argument, it is possible that some may have supposed that we had taken the unhallowed position, that "*piety and zeal and perseverance and eminent success*" were not necessary to the ministerial character and calling. We fully adopt the whole characteristics of a model gospel minister, as given by the Apostle, 1 Timothy 3d chapter, as our standard. "A Laymen" will notice, by referring to these, that all of them, save "aptness to teach," belong as much, and as necessarily and appropriately, to "A Layman" as to "A Minister." Am I not right, therefore, in maintaining, that "aptness to teach" is a "sine qua non" to the minister. I have had nothing to do with it as "a variable quantity." Hair-splitting metaphysical definitions serve more to darken counsel than to enlighten. What the universal intelligence of the masses readily recognizes as "aptness to teach," needs no scholastic definitions to make plain. And there is such a uniformity of notion on this theory among ministers and people, that "A Layman" may quiet his fears "that we may never ordain another minister." Our ministry has many bright gems in its galaxy. There are young men, whose hearts burn with fervent zeal and exalted piety, who have "aptness to teach." From such as these may the destitute churches be supplied; and they fill the places vacated by the toil-worn ministers as "they ascend to their reward." Many of those who have stood for years on the battlements of Zion, and have been the chosen champions in many a well-fought battle for truth and righteousness, and have been "approved of God as his armor-bearers," have looked with anxiety upon those destined to be their successors, and sometimes have had occasion to say, "A *good* man has been *spoiled* to make a *poor* minister." I would that "A Layman" could have listened to the fervid eloquence and deep-toned piety of one of our aged ministers, as, in an ordination discourse, he showed that it was unto *men* that the word of reconciliation was committed—*men* who possessed the Bible qualifications for this labor.

Most of A Layman's article looks as if he were controverting our former article, but yet most of its sentiments are so in agreement with our own, that we are half inclined to construe the apparent difference as a necessary result of his well-wrought rhetorical copiousness in style, and not to a radical difference in sentiment.

I present other arguments, by which I wish to show the "true relation of 'aptness to teach' to other qualifications." "Yet in the church I had rather speak *five words* with my understanding, that *by my voice* I might *teach others also*, than ten thousand words in an unknown tongue." (1 Cor. xiv. 19.) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy ii. 15.) "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be *able to teach others also.*" (2 Timothy ii. 2.) "Whereunto I am appointed a *preacher* and an Apostle, *a teacher* of the Gentiles." (2 Timothy i. 2.) Read also the fourth chapter of second Timothy. Language could not more plainly show, that the Apostle Paul regarded ability to teach as *the* great qualification for the ministry. Nor may it be disputed, that his ability to teach gave him the great power he had as an Apostle. "For his letters, say they, are weighty and powerful." (2 Cor. x. 10.) "And he *reasoned* in the synagogue every Sabbath." (Acts xviii. 4.) "And he continued there a year and six months, *teaching* the word of God among them." (xviii. 2.) "And as he *reasoned* of righteousness, temperance, and judgment to come, Felix trembled." (Acts xxiv. 25.) And the same Apostle, in a most skillful manner, has drawn out, in the clearest possible arguments, the whole economy of the Gospel, in his several epistles. For skill in reasoning, aptness to teach, clearness and force of expression, he has no superior. Such was the man whom Jesus Christ placed at the head of the ministry, as an example, a teacher, and a guide of them that should come after him. Who shall say that aptness to teach was not the great weapon by which he conquered.

In my former article I used the term "exegetical." "A Layman" quotes it often, (as if it were not so important as my single use of it suggested,) and says, "It seems to me that Christ's notable sermon on the mount is not remarkably "exegetical." 'It seems to me' that he has not well consider it, if he so judges. There is not, in the whole compass of the New Testament, a purer and clearer exegesis of the principles and economy of religion, than in that sermon. "And he opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for," &c. And thus it continues, announcing a proposition and explaining it; every proposition being followed by an exegesis or explanation of it. Let me ask every reader of this article to take up that sermon and read it with a view to its "exegetical" character. At the end of the investigation, you will all agree with me, that for purity, clearness, and appropriateness of exegesis, it has no equal. It is the "masterpiece." So also is it with his no less notable sermon to his disciples, commencing with John 14th and ending with his prayer in the 17th chapter. The first sermon preached by an Apostle after Christ's ascension, when they were filled with the Holy Ghost on the day of Pentecost, was an exegesis of the prophecies relating to the then existing events. Three thousand souls were added to the church as the fruits of that "exegetical discourse." Stephen's defense before the high priest was an exegesis of the former Scriptures relating to the things then transpiring, for which he suffered martyrdom. Philip's discourse to the eunuch was an exegesis of the passage the eunuch was reading. Paul's defense before Agrippa had as its prominent characterstic this exegetical character. And so, from beginning to end, is it with all the discourses recorded in the New Testament. I am therefore persuaded, that "A Layman" has not studied the teachings of Christ and his Apostles so much to learn the character of their teachings as the spirit by which they clothe them. Let us have both. The "Galilean fishermen" were sent to *teach.* With what zeal, and clearness of argument, and purity of exegesis, some of them taught, may be found in the "Acts of the Apostles." They dealt in "elaborate discussions," in "exegetical essays," and "had great aptness to teach," accompanied by the "out-gushing of deep-toned devotion." I would that all ministers now were like them. We then should have intelligent and spiritual laymen, and the church would accomplish its mission in the earth.

I said before, that men must be taught *what* to believe, and *how* to believe, before they can be persuaded *to* believe. I repeat it. And I insist still, under or out of my incog. (for it is said I cannot write so as to remain incog.) that zeal, and piety, and success even, without aptness to teach, do not qualify one for the ministry. If such are to be ordained, then some of the sisters would claim the rite first; and "A Layman" could not deny it. Our own churches to this day suffer from the former habit of ordaining all that came, without reference to their ability to teach and to feed the flock of Christ. We have hundreds of religious pigmies, because those who were placed over them by the rite of ordination *could not teach* and *would not learn.* Scores have left the denomination, because they were not well instructed by those having the oversight of them. We are weak and sickly, because our ministers are some of them so. By the time that we ought to have been men, we are babes, because we have not been fed. Mark the character of those who have come up under an intelligent ministry. They are the strength and glory of our denomination, and the men on whom we rely to give character and direction to our operations. An intelligent ministry can alone make churches intelligent. An intelligent and pious ministry will make an intelligent and pious church. And such a church shall shine in the world, and exert its power for the world's reformation. The truths that characterize us, of which we are the chosen guardians, can be defended and propagated only by those who are able to measure strength with the strong, and wisdom and learning with the wise and learned. In those who have aptness to teach, adorned with fervent piety, shall our enemies find "foemen worthy of their steel." And shall one who is unskilled in the doctrines of the Gospel, who has no ability to teach, no arguments with which to convince, and no eloquence to persuade, be entrusted with what might fill an angel's heart, and filled a Saviour's hands? Shall the Gospel of the Son of God be made an occasion of uninstructive harangues, and senseless declamations, because certain brethren think themselves called to preach? Ah! who is sufficient for these things? Could I have been permitted by the church to have remained in its bosom as one of its private members, and avoided the responsibilities of the ministry, happy, yes, *happy* should I have been. And I am constrained again to say, Many a *good* man has been spoiled and lost to the church to make a *poor, inefficient minister.* Let there be no more such sacrifices. A MINISTER.

ACADEMIC ANNIVERSARIES.

The Public Examination and Anniversary Exercises of DERUYTER INSTITUTE were held week before last. As no official notice of them has been sent us, we are only able to say what we gather from a private letter, that "the examination passed off very well," and that the compositions, declamations, and colloquy, were "quite interesting."

THE UNION ACADEMY, at Shiloh, N. J., held its Anniversary on the 5th inst. "A clear summer sky, and a gentle breeze, scented by the health-invigorating odors of meadows and harvest fields, with the cool and inviting shade of a beautiful grove, conspired to render the scene one of unsurpassed loveliness. No less than two thousand persons were in attendance, and the marked attention and the animated faces of the assembly, indicated that to them the occasion was truly 'a feast of reason and a flow of soul.'" Over forty pieces were read and spoken by members of the Institution, some of which elicited much applause, while all of them are said to have reflected credit upon the students and the school. The Annual Address was delivered by J. T. Nixon, Esq., of Bridgeton, his theme being "The intimate connection existing between the general diffusion of Intelligence and the perpetuation of our Republican Institutions." The address is spoken of by one of the West Jersey papers as "a chaste and finished production, appropriate to the day and the occasion." The Bridgeton String Band discoursed excellent music at intervals throughout the exercises. We are happy to learn that the institution has been in a flourishing condition during the past year, and that its prospects for the year to come are quite flattering.

The Fourteenth Anniversary of ALFRED ACADEMY was held on the 8th inst., in the new, large, and well-arranged Chapel, which, though not quite complete, is said to have answered the purpose admirably. Thirty of the students took part in the exercises. The Address to the Graduating Class was delivered by Prof. J. M. Allen. A friend who was present informs us that the exercises throughout were of a highly interesting and encouraging character—the only drawback being, that Prof. Kenyon, who has heretofore taken a prominent part in them, was this year prevented by ill health from doing so. Presuming that a full account of the anniversary will be furnished us at an early day by an eye witness, we add no more.

DEATH OF ELD. JOB TYLER.

A letter from Bro. Clarke Needham gives us farther particulars relative to the death of Eld. Job Tyler. It seems that he was taken sick in the latter part of December, soon after the vessel, in which he was a passenger for San Francisco, left Panama. He died on the 20th of February, near San Diego, at which place his remains were taken on shore and buried. A combination of diseases had reduced him very much, when his lungs became affected, and that, in the opinion of the physician on board, caused his death. His mind was unimpaired to the last, and he expressed perfect resignation to the Divine Will. A funeral service was numerously attended, on the 30th of May, in the neighborhood of Bro. Tyler's former residence in Michigan, when a sermon was preached by Eld. Asa Bennett, from Num. 23: 10—"Let me die the death of the righteous, and let my last end be like his."

The letter from which we gather the above facts, states that Bro. Tyler's fellow passengers had a very hard voyage of sixty-three days from Panama to San Diego. For thirty days they were without bread, and for six days they had but half a pint of water each per day, and half a pint of musty flour and meal. While upon this allowance, they fell in with a brig, from which they obtained bread enough to give seven and a half biscuits each to the 130 persons on board. A supply of water was obtained from an island, but this failed them five or six days before reaching port. For the last four or five days they lived on parched beans, and when the ship made the harbor of San Diego, there was not a pound of provision left on board.

A JUDICIOUS HINT.—The editor of the *Biblical Recorder,* in referring to the large number of converts lately baptized by Rev. Mr. Elwell, adds:—

"We hope that bro. E. will call the attention of these new converts to the subject of religious periodicals. We shall be pleased to have some fifty, seventy-five, or even a hundred of these recently baptized persons become subscribers to the Recorder. Each revival of religion ought to increase our subscription list. We have a work to do among the Baptists, and we wish Baptists to help us to do it."

The force of this appeal (says the *Christian Watchman*) should commend it to pastors and active members in our churches. There are seasons when it becomes comparatively easy to increase the number of readers of religious newspapers. Times of revival are specially favorable for this object. We have received, of late, several new subscriptions which we have recognized as coming from young converts. The number of these, we have no doubt, might be considerably multiplied, if the matter were distinctly brought before the minds of those who are coming into the churches. And what more effective means of permanently forming the young Christian's character can be adopted, than the making him a constant reader of the best religious periodicals?

AIDING CANDIDATES FOR THE MINISTRY.—The American Education Society held a meeting in Boston, a short time since, at which the reports of its various officers were presented. It was stated that the receipts of the Society and its auxiliaries, during last year, amounted to $29,376; disbursements $32,066. The whole number of young men aided during the past year by the Parent Society and its auxiliaries, is 438. Of these the Parent Society assisted 294, of whom 181 were engaged in the study of theology, and 163 were in college. Of the 294 assisted by the Parent Society, 168 were from New England, 44 were from the Middle States, 74 from the Western States, three from Canada, and two from Constantinople. 61 new applicants have been admitted to the patronage of the society during the past year, and 31 have completed their course of theological study. The number aided by the Parent Society has been gradually on the increase for several years. In 1844, it was 230; in 1845, 218; in 1846, 238; in 1847, 246; in 1848, 275; in 1849, 285; in 1850, 294; in 1851, 277; in 1852, 294.

THE NEW BIBLE HOUSE.—The following account of the building now erecting in New York for the accommodation of the American Bible Society, was given on the occasion of laying the corner-stone:—

The building occupies the block of ground bounded by Fourth Avenue, Astor Place, Third Avenue, and Ninth-street, and is to be six stories high, with cellars and vaults. The front on Fourth Avenue is 198 feet 8 inches, on Astor Place 202 feet 10 inches, on Third Avenue 76 feet 11 inches, and on Ninth-street 232 feet 6 inches, forming a front on four streets of 710 feet 11 inches. The whole has an average depth of about 50 feet, leaving a large area in the center. The boilers are to be placed in the inner area or yard, so as not to expose the operatives to danger in case of accident. The whole establishment is so planned, that from the delivery of the paper in Ninth-street, it will proceed regularly through its various stages of manufacture, until it arrives in books in the depository, with but very little labor in hoisting from one story to another.

LIBERTY OF THE PPESS IN FRANCE.—The following document is interesting, as an illustration of the kind of liberty enjoyed by the press in France, and as a specimen of the style of one of the high public officers:—

"Sir:—I have received the *Evangelical Bulletin of Lower Britanny,* a newspaper published by you. I read in that paper, page 22, 'The first Sunday of February, five persons renounced the errors of Roman Catholicism in Canongate's Free Church of Edinburgh.' In acknowledging the receipt of the declaration you made to me of the establishment of your paper, I have conformed myself to the law, which did not allow me to prevent its publication; the law leaves me too the right to stop that publication, if it becomes an instrument of trouble. As soon as you give me an opportunity, I will make use of that right. The article above quoted indicates on your part a tendency to attack a religion which has an immense majority in the country, and might cause a discussion which I deem dangerous. I warn you, sir, that if you do not absolutely abstain from any allusion whatever of that kind, I shall not hesitate to make use against you of the power with which I am armed. RICHARD, *Prefet du Finistère.*"

A COLORED STUDENT OF THE BIBLE.—In Wilmington, North Carolina, (says a correspondent of one of our exchanges,) some of us had the pleasure of an interview with "Uncle Moro," a native African, now eighty-three years of age, for forty-five years a slave, but whose time is mostly occupied in reading the Arabic Scriptures. He writes the language with an accuracy and beauty of penmanship which would be remarkable among our oriental scholars at any age, and his original version of the sacred text is highly instructive. May all our learned students of the Bible have as happy a home and as blessed a leisure in the decline of life as our sable uncle!

ALFRED ACADEMY.—A Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary, for the year ending July 8, 1852, has been issued. It covers thirty-two octavo pages, and gives the names of 395 students who have been in attendance during the past year. The Board of Instruction includes seven gentlemen and three ladies. The next term of the Institution opens on the third Wednesday in August.

CHINESE IN CALIFORNIA.—The Presbyterian Board of Foreign Missions has resolved to establish a mission among the Chinese in California. Their numbers are rapidly increasing, and already they constitute an important class of the inhabitants. They can be reached by the minister of the gospel. Whatever difficulties may be thrown in their way for a time, we have no idea that their immigration to this land is to be permanently and finally arrested.

RETURNED MISSIONARIES.—The packet-ship Hendrick Hudson, from London, arrived at New York on the 29th of June, bringing, as passengers, the Rev. Lyman Stilson, of the Maulmain Burman mission, his four children, and two children of the Rev. E. A. Stevens, of the same mission; Mrs. C. Bennett and son, of the Tavoy mission; and Miss H. E. T. Wright, of the Maulmain Karen mission. These missionaries have all been under the patronage of the Baptist Missionary Union.

METHODIST BISHOPRICS.—The Methodist bishops have resolved to extend their official supervision to their churches in foreign lands. The mission churches in Africa are to be visited twice during the ensuing four years, by Bishops Scott and Baker respectively. The churches on the Pacific coast are to be visited also, by Bishops, Simpson and Ames.

WORSHIPING THE SUN.—The San Francisco correspondent of the *Journal of Commerce* says:—

"At present there are a few Persians in our city. They attracted considerable attention on the plaza last week, while engaged in worshiping the Sun.

Methodist Institutions of Learning.—A report on education, made to the late General Convention of the M. E. Church at Boston, gives a tabular view of the literary institutions which have come into existence in that connection. There are no less than eight colleges, with property and funds amounting to $494,063. The oldest of them, at Middletown, was founded in 1830. There are 46 academies and seminaries, the oldest of which is that at Wilbraham, founded in 1829, under the auspices of the lamented Wilbur Fisk. In 29 of these there are 4930 students, an average of 170 to each. The committee, of which Professors Whedon was chairman, say well in their report:— [Independent.

"Our work is not done when we have constructed a system of academies, and crowned them with colleges. We are not only to bring these advantages within reach of our young men, but we are to bring our young men into the actual use of these advantages. We must take hold of our young men, recall them to a sense of duty to the church and to God; they must be directed to the great importance of intellectual and moral cultivation, and if under proper inquiry they give proof of being moved by the Holy Ghost, and inspired by the sense of duty, let them assume the sacred calling; and we may hope thus to possess a ministry for the times. If, however, the intimations of Providence require their occupying a secular position, they will bless the church scarcely less by filling the ranks of a cultivated Christian laity."

Teachers and Matrimony.—A statement has been going the rounds, to the effect that out of 275 teachers transported from the East to the West by the Board of National Popular Education, 205 have been married. This statement is pronounced false, and the following is put forth as a correct account of the matter:—

"Fifty-five of the teachers are married. Of these, twelve are of the first class, sent out in the Spring of 1847; thirteen of the second class, sent out in October, 1847; six of the third class, sent in May, 1848; four of the fourth class, sent in October, 1848; five of the fifth, sent in May, 1849; seven of the sixth, sent in October, 1849; five of the seventh, sent in May, 1850, two of the eighth, sent in October, 1850; and one of the ninth, sent in May, 1851, who has married a teacher, and continues to teach. Six of the married are still teaching. A few of them have been married within the two years, during which it is understood that those sent out are to teach; though of these some have continued to teach through, and some even beyond the two years. Sufficient time, says Gov. Slade, has elapsed to show the practical working, in this respect, of our enterprise. The results of our five years' experiment, will, in the first place, serve to silence the objection sometimes made, that all our teachers will be married as soon as they reach the West; while at the same time it presents this incident of the enterprise in a light which challenges distinct attention, and calls for a consideration, in sober earnestness, of its true bearings."

New Enterprise in Theological Literature.—It is stated that a quarterly journal, to be entitled, "The Foreign Evangelical Review;" has been commenced in Edinburgh, which is to be filled wholly with articles taken from American religious quarterlies. The first nember contains Dr. Williams's celebrated article on the Conservative Principle in our Literature, Prof. Tappan's Theses on the Church, Prof. Park's Convention Sermon, &c. All the religious quarterlies of this country, past and present, are to come under contribution.

More Free Missions.—A Convention is called to meet at Chicago, on the 7th of July, of "all the friends of Free Missions, and the opposers of slaveholding fellowship," to form a Free Missionary Society for the Northwest. The Convention, it is proposed, shall "take such further action in relation to the anti-slavery cause, and the purification of the church from slavery, as may be judged expedient."

The Crops.—A trip as far West as Cherry Valley, Illinois, has just enabled us (says one of the editors of the N. Y. Tribune) to see a good portion of that State, as well as part of Michigan, Northern Indiana, and Ohio, with the Southern Counties of New York. Everywhere the Crops are in a backward condition, and are suffering severely from drouth. For nearly a fortnight little or no rain has fallen through this entire region, until Tuesday night, June 29, when there were some insufficient showers, and unless there is soon a copious fall of rain, the consequences must be serious. Indian Corn is everywhere very small and feeble; the best we have seen is in Tioga and Chemung Counties, N. Y.; and Wheat and other grains are far less advanced than is usual at the season. The Grass crop is also somewhat injured, but had got forward much better in the cold and wet weather of the spring, and suffers less accordingly. Potatoes are also looking comparative ly well.

The Case of Pereira.—The case of Manuel Pereira, colored British seaman, imprisoned at Charleston, S. C., on account of his bad complexion, has been brought before the House of Commons by Mr. Milnes, who inquired as to what Lord Derby's Cabinet had done or were doing to bring the matter to a favorable issue. Lord Stanley replied on the part of the Government, stating the facts in regard to the prosecution of the case before the Courts of South Carolina by Mr. Matthew, the British Consul, and also intimating the intention of the Government to carry the question before the Supreme Court of the United States for final decision as to the constitutionality of the law under which the imprisonment took place. At the same time, Lord Stanley referred to the late relaxations in the law of Louisiana upon the same subject, and expressed the hope that "the influence of public opinion would ultimately do away with all laws of this nature, and remove from one of the most enlightened nations of the world one of the greatest degradations that could be fixed on a civilized country." [N. Y. Tribune.

The steamer Troy ran upon a rock near Albany on Thursday night, and sunk. No lives were endangered, as the water was very shallow.

Proceedings in Congress last Week.

SECOND-DAY, JULY 6.

In the **Senate**, the House bill to enable the Legislature of Indiana to dispose of the unsold saline lands heretofore conveyed to said State, was taken up and passed. A resolution offered by Mr. Weller, to refer to a Select Committee the charges filed against the Commissioners to run the Mexican boundary line, was taken up, and Mr. Weller made a furious attack upon Mr. Ewing, late Senator from Ohio, in reply to what Mr. E. had said of him (Weller) while he was on the Mexican Boundary. The subject was then postponed, and the Senate took up and passed five private bills.

The **House**, after considerable discussion, laid on the table the bill granting right of way and lands to Alabama to aid in the construction of a Railroad in that State from Girard to Mobile Bay. Mr. Olds, from the Committee on Post-Offices and Post-Roads, reported, with amendments, the bill to reduce and modify the rates of postage, which will be found in another part of this paper.

THIRD-DAY, JULY 7.

In the **Senate**, Mr. Atchison presented a petition from Missouri in favor of the organization of a Government for Nebraska Territory. A joint resolution was introduced to provide for and fix prices for the Public Printing. A bill in regard to the safety of passengers on steam vessels was discussed and ordered to be printed. The bill makes provision that steamboats shall be provided with all the modern conveniences and modes of escape in case of accident. It limits the number of passengers to the capacity of the boat, regulates the law of right to the channel in rivers, establishes a Board of nine Chief steam vessel Inspectors and Sub-inspectors in each collection district, provides penalties for all violations of its provisions, &c.

In the **House**, Mr. Houston made a speech opposing the Collins appropriation. The appropriation of $360,000 for the San Francisco Floating Dry Dock, as passed, and the House adjourned.

FIFTH-DAY, JULY 8.

In the **Senate**, it was stated that the Free Land bill would be reported upon next week. The bill to establish a line of military posts 20 miles apart on the Overland Route to California, was debated, but postponed until Third-day. After some unimportant business, the Senate adjourned for want of a quorum.

In the **House**, Mr. Gray, from the Committee on Post-Offices and post routes, reported a bill authorizing the Postmaster-General to contract for the transportation of the mails semi-monthly in first class steamships between Jersey City, port of New York, and Galway in Ireland, via St. Johns, Newfoundland. The bill authorizes a contract with the lowest bidder for four years—the sum to be paid for such service not to exceed $10,000 the round trip. The Deficiency bill was taken up, and Mr. Jones of Tenn., made some criticism upon Kossuth's Hotel bill, but, after a rebuke from Mr. Cartter of Ohio, his motion to repudiate the appropriation was voted down. The Collins appropriation was debated, and a motion to reduce the amount was rejected, 61 to 76. No final vote.

SIXTH-DAY, JULY 9.

The **Senate** spent the whole day in talk about the bill amending the act providing for the better security of the lives of passengers on vessels propelled in whole or in part by steam. Adjourned to Second-day.

In the **House**, the morning hour was spent in discussing the bill for the reduction of postage on newspapers. Some amendments were agreed to, but no final vote was taken. The Deficiency bill was then taken up, and debate followed upon the Collins steamers. Without coming to the question, the House adjourned.

SABBATH-DAY, JULY 10.

The **Senate** was not in session.

In the **House**, the morning hour was spent in debate upon the proposed reduction of postage. The principal difficulty appears to be to fix upon the minimum weight for newspapers. The bill did not reach a vote. Next came up the Deficiency bill, and a long debate ensued upon the Collins Steamers.

European News.

The steamer Canada, with European news to June 26th, arrived at Boston on the 8th inst.

There had been but little doing in the British Parliament.

The lovers of scandal in London have had a highly seasoned dish set before them in the trial of a libel suit brought by the notorious Dr. Achilli against the no less celebrated Dr. Newman. The former is an apostate from Roman Catholicism, and the latter from Protestantism. Achilli was charged with many acts of seduction and debauchery, time and place being sworn to by his alledged victims; he, on the other hand, making oath that he never saw the women in his life! A remarkable feature in the case was the introduction in the evidence of copies of proceedings against Achilli before the Inquisition, it being the first time since the Reformation that the records of that tribunal had been introduced into English Courts of law. The pleadings on both sides were noticeable for ability, and after three days of intense interest on the part of the public, the Jury brought in a verdict of libel *proven* on charge the 19th.

Captain Scoresby, the veteran Arctic Navigator, has published his opinion respecting the wrecks seen in the ice off Newfoundland—he expresses his decided conviction that the wrecks were not the remains of the missing discovery ships.

The new screw-schooner Isabel, which has been fitted out by Lady Franklin, assisted by the Geographical Society, and placed under the command of Capt. Inglesfield, will soon sail on another search for Sir John Franklin, through Jones and Smith Sounds, Baffins Bay.

The University of Oxford has presented a splendid gold salver to the American Bishops now on a visit to England.

The Legislatif Council of France continues to rebel against the President's dictations, and the funds have been affected in consequence.

Two hundred and fifty more political prisoners had arrived at Havre for shipment to the Colonies. The first detachment had arrived a Cayenne on the 10th May.

The Emperor of Brazil, having invited sixty of the Sisters of Charity to minister in the Brazilian hospitals, a number of the sisterhood are about to embark for Rio.

Letters from Toulouse state that the crops in that district were much damaged by a hail storm on the 18th June.

Letters from Rome say that the Pope has agreed to commute the sentence of death against the Englishman Murray in to hard labor at the galleys.

There is nothing later from Rangoon. The troops will probably remain there until after the rainy season is over, and should the war continue, additional forces will be sent from Bombay, Bengal and Madras.

The Nizam is said to have consented to cede part of his dominions to the British, in payment of his debts.

An extensive organization of Thugs has been discovered in the Punjaub; 500 have been arrested, and 120 now in prison have confessed their crimes.

Three Days Later.

The U. S. Mail Steamship Arctic, with Liverpool dates to June 30, three days later, arrived at New York on Sunday last.

In England, the only thing talked of was the dissolution of Parliament, which was to take place July 1st.

In London, June 30th, a rumor was current that an attempt was made to assassinate the Emperor of Austria at Grosswardien, near Pesth, but the assassin missed his aim, and immediately blew out his own brains.

In Greece, there has been a religious revolt, headed by a fanatic priest, caused by the recent understanding with the Patriarch of Constantinople for putting the Greek Church under his control. The revolt was soon suppressed.

The weather in Switzerland, at last accounts, was wet and cold, and numerous tourists were detained at Thun and Interlacken by a heavy fall of snow.

A dreadful fire has taken place at Bosnia Serai, in Bosnia, which has consumed upward of 6,000 houses and shops, exclusive of the Government Palace and other public buildings.

Speaking of the war in Burmah, an English paper says: It is now generally understood, that nothing more will be attempted in Burmah till after the rains, and that, contrary to previous expectations, the whole force will remain in the country, mostly on board the shipping, and that the war will be resumed with vigor the moment the season permits. The Indian papers are already beginning to hint at the probability of annexing the whole Peninsula.

SUMMARY.

A fatal accident occurred at Leonardsville, Madison Co., N. Y., on the evening of the 5th inst. While some young men and lads were amusing themselves in discharging a small piece of artillery, it burst, and a fragment of it struck Joshua Morgan, a young man about twenty-two years of age, on his head, killing him instantly. Mr. M. was a young man of industrious habits, and for whom nature had done much. He has left parents, and a large circle of domestic friends, to lament his loss.

The good people of Pawcatuck Bridge, R. I., celebrated the National Anniversary in a very rational manner, with a procession and speeches, a collation and toasts. "To the honor of the inhabitants be it known, (we copy from the *Literary Echo,*) that, though we were out all day and evening, in this vast concourse of people—it was estimated that there were over three thousand persons—we saw but one person whom we should suspect of having drank anything intoxicating; and, more remarkable still, we do not recollect of having heard an oath during the day."

The *St. Paul's Pioneer* gives an account of a thunder-storm which passed along the east side of Lake St. Croix, a few weeks since. A company of a dozen lumbermen were at work on the shore of Willow River at the time, and took refuge in their tent. The lightning struck their tent and killed two of their number, whose heads were resting on the ground. Three others were seriously hurt, the fluid ripping open the skin of some of them, like the riven bark of trees, from head to foot. But none, except the two whose heads were resting on the ground, were killed.

The Legislature of Massachusetts, at their last session, passed an act to the effect, that when any person shall be convicted of any crime punishable with death, he shall, at the same time, be sentenced to hard labor in the State Prison until such punishment of death shall be inflicted. And no person so imprisoned shall be executed in pursuance of such sentence within one year from the day such sentence of death was passed, nor until the Governor, with the advice of the Council, under the great seal, shall issue a warrant commanding execution to be done.

Four men, named Wm. Dyke, Geo. Tilley, John Mallory and Thos. Horan, were recently engaged in blasting rocks on the branch of the New York and Erie Railroad, in Orange County. A charge of powder had been placed in the rock, to which a match had been applied, but as the powder did not explode as soon as it was expected it would, the men ventured to approach the rock for the purpose of applying another match, when it suddenly exploded, and scattered stones in every direction, instantly killing Dyke and Tilley, and badly bruising and mutilating the other two.

On the night of June 2, the house of Edward McAnulty, Addison, Washington County, Wis., was burnt, with all its contents. Mr. McA. and wife and two children were in New York. Five children were left at home; three of them—the oldest daughter, twenty-one years old, and two boys, one three, the other five years old—perished in the flames. The other two children, with a young man living with the family, barely escaped through the window. It is thought the fire was the work of an incendiary.

A new telegraph line is to be constructed from Quebec to Detroit River, a distance of 850 miles; from which branches are to be extended into the interior in some cases, and to the frontier in others; of which the aggregate length will be 600 miles. There will be stations at all the ports of Lake Erie of any consequence.

A rail on the track of the Western Railroad, between Palmer and Warren, was so expanded by the heat, one day last week, as to be dislocated from its position. A freight train was thrown off the track in consequence.

A gentleman of Albany was recently in the city of Boston on business, and in the evening went to one of the theaters, which he left before the conclusion of the performance. Walking alone in the street, without paying much attention to localities, he suddenly was assailed from behind by some unknown person dexterously knocking his hat off, slipping a bag over his face, and seizing his arms, and running him through an alley and into a room some hundred or hundreds of feet in the rear. Here he was put on a seat, and his person searched with great deliberation. A roll of $160 in bills was all that was retained by the robber, who allowed his victim to depart on a promise to send more money to a certain address.

Arrivals at New Bedford bring accounts from the Cape of Good Hope to May 7th. The sixth Regiment had had a sharp encounter with a large force of the enemy, in which the latter were finally routed, with a large number killed. Andrea Bothnia, a leading Hottentot, has been indicted and is to be tried for high treason. Gen. Cathcart had been thrown from his horse and badly injured, but was recovering, and intended to lead a force of 1,000 men into the enemy's country.

Ralph Randolph Wormley, a Rear-Admiral in the British Navy, arrived in Utica, on Thursday, July 1, from Sharon, and having visited Trenton Falls, was intending to go West in the cars Friday afternoon. While procuring tickets at the depot, he was seized with an apoplectic attack, of which he died at Bagg's Hotel about midnight. He was 67 years of age, resided at Newport, R. I., four or five years. His wife was an American lady. She and her two daughters were with him.

A dispatch dated New Orleans, Monday, July 5, 1852, says: This morning, as the steamer St. James was returning from Biloxi, her boilers exploded, killing fifty passengers—including among them, Judge Isaac Preston, of the Supreme Court, Mr. Woolfe, the Corporation Attorney, and other prominent citizens, and many women and children, who were returning from watering places. The St. James, it is said, was racing at the time with a Mobile boat.

The Woolsey scholarship at Yale College, a prize, has been won by John Edward Todd of Pittsfield, son of Rev. Dr. Todd. The prize is $60 a year, during the College course, and is offered to the member of the Freshman Class who will pass the best examination in certain specified branches. Those who volunteer as competitors are subject to a severe and protracted test of several days, conducted in such a manner as to throw the student as far as possible on his own resources.

The *Springfield Republican* says that Horace Mann is to be President of Antioch College, Ohio, the corner stone of which was laid June 23d. This College is the result of a united effort of the whole denomination of people called New Lights, or Christians, throughout the country, and is now endowed with $200,000 in scholarships at $100 each. The buildings are being erected upon the most extensive plans, and when completed will be the largest and most imposing in the State.

As the train from Boston was passing a crossing about three miles above Athol, it came in contact with a horse and carry-all, driven by the daughter of Capt. James Adams, of Orange county, killing the horse instantly, and smashing the carriage to atoms. The carriage contained two young ladies and a little child. Singular as it may seem, neither was injured in the least.

There are at least 1,200 acres of vineyards around Cincinnati alone, giving employment to no less than 600 efficient laborers, at an annual cost of $20,000, and producing, in moderately favorable seasons, 240,000 gallons of wine. Most of those engaged in the culture of the vine have families to support. It is calculated that the wine interest in Hamilton county affords subsistence, directly and indirectly, to 10,000 industrious and sober people.

At a late Prussian Industrial Exhibition, Count Renard, a large proprietor of iron works, exhibited sheet-iron of such a degree of tenuity that the leaves can be used for paper. One of the finest sorts the machinery rolls is 7,040 square feet, of what may be called leaf iron, from a cwt. of metal. A book-binder of Breslau has made an album of nothing else, the pages of which turn as flexibly as the finest fabric of linen rags.

The *Maysville Eagle* says that Collins and Clark were sentenced to be hung in Greenupsburgh on the 25th, for the murder of Brewer and wife. Collins hung himself in jail two days before the appointed day of execution. Clark was officially hung by the Sheriff on the day appointed. An immense concourse of people, of both sexes, embracing passengers borne on nine different steamboats, and numbering many thousands, attended the execution of Clark.

We understand that Mrs. Tamar Davis, of Allawaystown, (New Jersey,) is preparing a work for the press, designed to be the counterpart of "Uncle Tom's Cabin," but illustrative of the condition and character of the Negroes in the Free States. The scene will be laid in New Jersey, where there are several villages occupied exclusively, it is said, by colored people.

The *Boston Traveler* learns that Mrs. H. B. Stowe received on the 7th, from her publishers, Messrs. Jewett & Co., the sum of. *Ten Thousand Three Hundred Dollars*, as her copy-right premium on three months' sales of *Uncle Tom's Cabin.* We believe that this is the largest sum of money ever received by any author, either American or European, from the actual sales of a single work in so short a period of time.

As a train for the East approached Rome, Oneida county, on Sunday, one of the cars, freighted with 103 live hogs, was found to be enveloped in flames. A spark had communicated to it, and before it was discovered, the fire had attained such headway that the car was nearly consumed, and every hog on board perished in the flames.

An evidence of the large amount of travel across Lake Erie, and especially by the Central Michigan line of steamers, is given by the Detroit Free Press of Monday. It says that the Mayflower reached that port on Saturday, from Buffalo, with 1003 passengers.

Our late anniversary has been celebrated on temperence principles in many parts of the country, and an enthusiasm is evinced in favor of the Maine Law which augurs well for its success.

Some two weeks ago, a boy of Nathan Rogers, of Williamsburg, L. I., about six years old, was run over by a cart loaded with stone. One wheel passed across his back and shoulders, breaking several ribs and the collar bone. He was taken up for dead, but soon regained conscionsness, and is now in a fair way to recover.

The editor of the New Orleans *Picayune* has lately seen a handkerchief made from the silk grass of Honduras, which, for fineness of texture and durability, far exceeds any linen he had ever seen. It was one of a number made in London from a sample of this very common grass in Honduras, Yucatan, &c. sent there by the gentleman who exhibited it as an experiment.

Webster Jellison, aged 16 years, Nehemiah Wentworth, 19, and Enoch Grant, 16, were drowned on the 2d inst. at Ellsworth, Me., in a small pond, whither they went to bathe. Grant got beyond his depth, Jellison plunged in to rescue him, and Wentworth to rescue Jellison. The alarm was given by some little boys, and the bodies were soon recovered, but too late.

In a storm which passed over Wilmington, Del., on the 6th inst., a barn about a mile from New Castle was blown down, killing three horses and severely injuring two men. There were about ten horses in the stables, but the rest escaped uninjured. The effects of the storm were felt more severely in the neighborhood of New Castle than in the vicinity of Wilmington.

The Native Americans held a National Convention at Trenton, N. J., on the 5th inst., at which they nominated Daniel Webster for President, and George C. Washington of Virginia for Vice-President.

The cars from Washington, with Secretary Webster and lady on board, were recently thrown off the track four miles the other side of the Reley House, causing considerable detention. Fortunately no person was injured.

A young couple who came to see the fireworks at New Haven on the 5th, left their baby asleep on the grass, where it was found by the police at a late hour. The next morning early the mother appeared and claimed her child.

A rattlesnake which had ten rattles was killed last Sunday in Milton, near Boston, Mass.

New York Market—July 12, 1852.

Ashes—Pots $4 81 a 4 87; Pearls 5 37 a 5 44.

Flour and Meal—Flour, 4 03 a 4 12 for common to good Canadian, 4 12 for common State, 4 18 a 4 31 for common to good Ohio, 4 37 a 4 75 for fancy Genesee, 5 00 a 5 37 for extra Genesee. Rye Flour 3 18 a 3 25. Corn Meal, 3 00 for Ohio, 3 18 for Jersey, 3 56 for Brandywine.

Grain—Wheat, 1 02 for Canadian and white Pennsylvania, 95 a 97c. for mixed Ohio. Rye 80c. Oats 44 a 45c. for Ohio and State. Corn, 60 a 61c. for Western mixed, 62c. for round yellow.

Provisions—Pork, 16 75 for prime, 19 25 for mess. Beef, 10 50 a 11 00 for city prime, 15 00 a 18 00 for mess. Lard 10½ a 11c. Butter, 14 a 18c. for Western dairy. Cheese 5 a 7½c.

Hops—45 a 47c.

Lime—Nominal at 85c.

Laths—1 62 per thousand.

Lumber—13 00 a 14 00 for Spruce and Pine.

MARRIED,

July 5, by Eld. N. V. Hull, Mr. William W. Crandall, of Genesee, to Miss E. Euphemia Potter, of Alfred.

In South Kingston, R. I., June 13th, 1852, by Eld. H. Clarke, Mr. Wm. Hull to Mrs. Sarah Kinyon, both of South Kingston.

In Hopkinton, R. I., July 4th, 1852, by the same, Mr. Horace L. Crandall, of Hopkinton, to Miss Phebe L. Taylor, of Charleston, R. I.

DIED,

In DeRuyter, N. Y., on Third-day, July 6th, suddenly, Mrs. Mary Maxson, widow of the late Caleb Maxson, in the 84th year of her age. Mrs. Maxson made profession of religion in Newport, R. I., in the year 1806, and united with the Seventh-day Baptist Church of that place, then under the pastoral care of Eld. Wm. Bliss, and was married the same year. After several years residence in Newport, and afterward at Hopkinton, she removed to Cortland Co, N. Y., and united with the church at Scott, and subsequently with the church at Schenectady, and the church at DeRuyter, where she retained membership to her death. Having resided at different locations, she had acquired an extensive acquaintance, and has been much respected as a sincere Christian. She died in the hope of the Gospel. This announcement of her death will probably be the first intelligence that will reach her far distant children.

At Friendship, Allegany Co., N. Y., June 4th, 1852, Miss Luanna Crandall, daughter of Abram Crandall, aged 44 years. She had been for several years a worthy member of the Seventh-day Baptist Church of Friendship.

LETTERS.

D. Austin Babcock, W. H. Brand, C. Needham, B. G. Stillman, W. B. Maxson, S. R. Miner, E. Burdick, P. Cottrell, M. Sanford, E. M. Crandall, N. V. Hull, K. C. Barker, L. M. Cottrell, D. C. Green, Anna S. Davis, J. R. Irish.

RECEIPTS.

FOR THE SABBATH RECORDER:

S. B. Cardner, DeRuyter	$5 00	to vol. 9	No. 26
Elias Rogers, "	2 00	8	52
David Cardner "	2 00	8	52
G. R. Babcock, Leonardsville	2 00	9	52
Nathan Burch, So. Brookfield	2 00	9	52
D. A Babcock, King's Ferry	2 00	9	52
Aug. Williams, New York	2 00	8	52
Pardon Cottrell, Almond	2 00	9	52
Martha Sanford, West Genesee	1 00	9	26
Grove D. Clarke, Leonardsville	1 00	9	26
David Stillman, Alfred Center	2 00	9	52
James Allen "	2 00	9	52
Josiah Sherman "	2 00	9	52
Stephen C. Burdick "	2 00	9	52
B. B. Nye "	1 00	9	26
Clarke Sherman, Alfred	2 00	9	52
K. C. Barber, Newport, R. I.	2 00	9	52
S. A. Wells, Oswayo, Pa.	2 00	9	7
Anna S. Davis, Philadelphia	2 00	9	52
M. D. Maryott, Shabnees Grove	2 00	10	6
Abel Stillman, Poland	2 00	9	52
Dorsey J. Stillman "	2 00	9	52
Ezra Stillman, Newport	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Isaac D. Titsworth, Plainfield, N. J.	$1 00
Manning Dunn, New Market, N. J.	1 00
Martha Sanford, West Genesee	1 00

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report in the Recorder:—

1st Church in Verona	$4 00
Col. at Eastern Association	52 74
Col. of Monthly Concerts, at Shiloh, N. J.	9 22
Church at Waterford, Ct.	15 00
1st Church in Hopkinton, R. I.	24 80
Caroline Clarke, Hopkinton, R. I.	1 00
Polly Wilcox "	50
Annis Livermore, Independence, from the estate of M. Green	3 57
Delos C. Burdick, Persia	5 00
Edward Whitford, Adams	12 00
3d Church in Hopkinton, R. I.	10 00
Eliza A. Lewis, Rockville, R. I.	1 00
Elisha Stillman, Unadilla Forks	75
Church at Watson, N. Y.	4 00
Church at Shiloh, N. J.	35 25
Western Association	69 00
C. S. Titsworth, Natchez, Miss.	5 00
John Forsythe, Montra, Ohio	10 00
Sewing Society, Waterford, Ct., (balance for a Life Membership,)	10 00

A. D. TITSWORTH, Treas.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra.	4 00
Higher Mathematics, Languages, Natural Sciences &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health. School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.

S. S. Clarke, Secretary. DeRuyter, June 22.

Clothing Establishment.

THE subscribers, under the firm of Wm Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Notice.

THE Executive Board of the American Sabbath Tract Society have employed Bro. E. P. Larkin to visit the churches in behalf of the Society. Bro. L. will act as agent for the Society's publications. It is hoped that every family will take this opportunity to procure for its library a bound volume of our Tracts on the Sabbath, and a copy of Carlow's Defense of the Sabbath.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st, New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Morning Boat for Albany.

Fare to Albany $1, Poughkeepsie 50c., Hudson 75c.

THE new and elegant steamer FRANCIS SKIDDY will leave her dock foot of Jay-st., New York, at 7 o'clock A. M. on Monday, Wednesday, and Friday, for Albany, landing at West Point, Newburgh Poughkeepsie, Hyde Park, Kingston, Bristol, Catskill, and Hudson. Returning, leaves Albany Tuesday, Thursday, and Saturday, at the same hour, making the landings as above. N. B.—Under no circumstances will any of the above landings be passed.

JAMES McCULLOUGH, Agent, 159 Front-st.

Central Railroad of New Jersey.

THE cars will run as follows until further notice, commencing Monday, July 5, 1852:—

Leave Easton at 6 A. M. and 3.30 P. M.
" Clinton at 7.05 " and 4 35 "
" White House at 7.20 " and 4.50 "

Returning, leave New York at 8 A. M. and 4 P. M.

Leave Somerville at 5.50 and 7 50 A. M. and 12.40 and 5.15 P. M.

Leave Plainfield at 6.25 and 8.25 A. M. and 1.20 and 5.50 P. M.

Leave Westfield at 6.40 and 8.40 A. M. and 1.40 and 6.10 P. M.

Elizabethtown at 7 and 9 A. M. and 2 and 6.30 P. M.

Returning, leave New York at 8 and 10 A. M. and 4 and 6 P. M.

By Steamboat:

Leave Elizabethport at 7.15 and 9.10 A. M. and 2.15, 3, and 6.40 P. M.

Leave Pier No. 1 North River at 8 and 10 A. M. and 12, 4 and 6 P M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.
Mail Train at 8 A.M. for all stations.
Way Train at 3½ P.M., via Piermont, for Delaware.
Way Train at 4¾ P M., via Jersey City, for Delaware.
Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.
Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P.M.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2051

Miscellaneous.

Cheap Postage.

The following is the bill reported by Mr. Olds in the House of Representatives on the 6th inst. :—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the thirtieth day of June, eighteen hundred and fifty-two, the postage upon all printed matter passing through the mail of the United States, instead of rates now charged, shall be as follows, to wit: Each newspaper, pamphlet, periodical, magazine, book, bound or unbound, circular, catalogue, and every other description of printed matter unconnected with any manuscript or writing, and of no greater weight than two ounces, shall be charged with one cent postage, and one cent for each additional ounce, or fraction of an ounce, for any distance under three thousand miles, double those rates. All newspapers and periodicals, not weighing over one ounce, published regularly as often at once in three months and sent from the office of publication to actual subscribers, shall be chargeable only one-half the foregoing rates. The postage upon all printed mailable matter shall be prepaid at the office where it is mailed or paid quarterly in advance at the office of delivery, otherwise double the foregoing rates shall be charged thereon.

Sec. II. And be it further enacted, that books, bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and all printed matter chargeable by weight shall be weighed when dry. The publishers of newspapers and periodicals may send to each other from their respective offices of publication, free of postage, one copy of each publication; and may also send to each actual subscriber, inclosed in their publications, bills and receipts for the same, free of postage. The publishers of weekly newspapers may send to each actual subscriber within the county where their papers are printed and published, one copy thereof, free of postage.

Sec. III. And be it further enacted, that no newspaper, periodical, magazine, or other printed paper or matter, shall be entitled to be sent at the rates of postage in this act specified unless the following conditions be observed:

1. It shall be sent without any cover or wrapper, or in a case or wrapper, open at the ends, or sides, so that the character of the matter contained therein may be determined without removing such wrapper.

2. There shall be no word or communication printed on the same after its publication, or upon the cover or wrapper thereof, nor any writing or marks upon it, nor upon the cover or wrapper thereof, except the name and address of the person to whom it is to be sent.

3. There shall be no paper or other thing inclosed, or with such printed paper, and if these conditions are not complied with, such printed matter shall be subject to letter postage, and all matter sent by mail from one part of the United States to another, the postage of which is not fixed by the provisions of this act, shall, unless the same be entitled to be sent free of postage, be charged with letter postage.

Sec. IV. And be it further enacted, that if the publisher of any periodical, after being three months previously notified that his publications is not taken out of the office to which it is sent for delivery, continue to forward such publication in the mail, the Post-master to whose office such publication is sent, may dispose of the same for the postage, unless the publisher shall pay it, and whenever any printed matter of any description, received during one quarter of the fiscal year, shall have remained in the office, without being called for during the whole of any succeeding quarter, the Post-Master at such office shall sell the same, and credit the proceeds of such sale in his quarter's accounts, under such regulations and after such notice as the Post-Office Department shall prescribe.

Sec. V. And be it further enacted, that so much of the second section of this act, entitled, "An act to modify and reduce the rates of postage in the United States, and for other purposes," approved March 31, 1851, in relation to the postage or free circulation or transmission of newspapers, periodicals, and other printed matter, and all other provisions of law inconsistent with this act, are hereby repealed.

Fascination.

Borrow, in his new work, "Lavengro," relates the following curious incident, connected with the power of fascination :—

"It happened that my brother and myself were playing one evening in a sandy lane; our mother was at a slight distance. All of a sudden, a bright yellow, and to my infantile eye, beautiful and glorious object, made its appearance at the top of the bank, from between the quickset, and gliding down, began to move across the lane to the other side, like a line of golden light. Uttering a cry of pleasure, I sprang forward and seized it nearly by the middle. A strong sensation of numbing coldness seemed to pervade my whole arm, which surprised me the more, as the object to the eye appeared so warm and sunlike. I did not drop it, however, but holding it up, looked at it intently, its head dangled about a foot from my hand. It made no resistance; I felt not even the slightest struggle; but now my brother began to scream and shriek, like one possessed. 'Oh! mother, mother!' said he, 'the viper!—my brother has a viper in his hand!' He then, like one frantic, made an effort to snatch the creature away from me. The viper hissed amain, and raised his head, in which were eyes like hot coals, menacing, not myself, but my brother. I dropped my captive, for I saw my mother running towards me; and the reptile, after standing for a moment nearly erect, and still hissing furiously, made off and disappeared. The whole scene is now before me as vividly as if it occurred yesterday—the gorgeous viper, my poor dear frantic brother, my agitated parent, and a frightened hen clucking under the bushes—and yet I was not three years old.

"It is my firm belief that certain individuals possess an inherent power, or fascination, over certain creatures; otherwise I should be unable to account for many feats which I have witnessed, and, indeed, borne a share in, connected with the taming of brutes and reptiles. I have known a savage and vicious mare, whose stall it was dangerous to approach, even when bearing provender, welcome, nevertheless, with every appearance of pleasure, an uncouth, wiry-headed man, with a frightfully-seamed face, an iron hook supplying the place of his right hand, one whom the animal had never seen before, playfully bite his hair, and cover his face with gentle and endearing kisses; and I have already stated how a viper would permit, without resentment, one child to take it up in his hand, whilst it showed its dislike to the approach of another by the fiercest hissing. Philosophy can explain many strange things, but there are some which are a far pitch above her, and this is one."

Life in a Powder-Mill.

Dickens thus describes a visit to the Powder-Mill of Hounslow, near London :—

"In this silent region, amid whose ninety-seven work-places no human voice ever breaks upon the ear, and where, indeed, no human form is seen, except in the isolated house in which his allotted task is performed, there are secreted upward of two hundred and fifty work people. They are a peculiar race, not of course by nature, in most cases, but by the habit of years. The circumstances of momentary destruction in which they live, added to the most stringent and necessary regulation, have subdued their minds and feelings to the condition of their hire. There is seldom any need to enforce these regulations. Some terrific explosion here, or in works of a similar kind elsewhere, leaves a fixed mark in their memories, and acts as a constant warning. Here no shadow of a practical joke, or caper of animal spirit, ever transpires; no witticisms, no oaths, no chaffing, or slang. A laugh is never heard; a smile seldom seen. Even the work is carried on by the men with as few words as possible, and these uttered in a low tone. Not that anybody fancies that mere sound will awaken the spirit of combustion, or cause an explosion to take place, but that their feelings are always kept subdued. If one man wishes to communicate any thing to another, or to ask for any thing from some body at a short distance, he must go there, he is never permitted to shout or call out. There is a particular reason for this last regulation. Amid all this silence, whenever a shout does occur, every body knows that some imminent danger is expected the next moment, and all rush away headlong from the direction of the shout. As to running toward it to offer any assistance, as common in all other cases, it is thoroughly understood that none can be afforded. An accident here is immediate and beyond remedy. If the shouting he continued for some time, (for a man might be drowning in a river), that might cause one or two of the boldest to return; but this would be a very rare occurrence. It is by no means to be inferred that the men are selfish and insensible to the perils of each other; on the contrary, they have the greatest consideration for each other, as well as for their employers, and think of the danger to the lives of others, and of the property at stake at all times, and more especially in all the more dangerous "houses." The proprietors of the various gun-powder mills all display the same consideration for each other, and whenever any improvement tending to lessen danger is discovered by one, it is immediately communicated to all the others. The wages of the men are good, and the hours very short; no artificial lights are ever used in the works. They all wash themselves—black, white, and bronze—and leave the mills at 3½ in the afternoon, winter and summer.

Beet Root a Substitute for Potatoes.

Beet root can not be too much recommended to the notice of mankind, as a cheap and salubrious substitute for the now failing and diseased potato. Hitherto the red kind has only been used in England as a pickle, or as a garnish for salad; even the few who dress it, generally boil it, by which process the rich saccharine juice is in a great measure lost, and the root consequently rendered less nutritious by the quantity of water which it imbibes, as well as by parting with the native syrup, of which it is thus forcibly deprived; it is, therefore, strongly reccommended to bake instead of boiling them, when they will be found to afford a delicious and wholesome food. This is not an untried novelty, for both red and white beet root are extensively used on the continent; in Italy particularly, they are carried about hot from the oven twice a day, and sold publicly in the streets; thus they are purchased by all classes of people, and give to thousands, with bread, salt, pepper, and butter, a satisfactory meal. There are few purposes for which baked, or even roasted, or fried beet root, would not be found preferable to boiled. If these roots were as universally cultivated in England for human food, as they are on the Continent of Europe, and sold as cheap as they might easily be, many a poor person would have a hearty and good meal, who is now often obliged to go without one; and now that the potato crop is again failing, the above information can not but be of infinite service, if generally known, for there is a good deal of beet in the country, although planted or sown for the use of cattle.

Effects of Night Air.

An error, which exerts a most pernicious influence, is the belief that the night air is injurious; this opinion hinders the introduction of ventilation more than all other errors together. Now there is not a particle of proof, nor have we any reason whatever to believe, that the atmosphere of oxygen and nitrogen undergoes any change during the night. But there are certain causes in operation at night, which are known to exercise over us an injurious influence. We will investigate them to see if closed doors and windows will shut them out or stop their operation.

First, it is known that there is a slight increase of carbonic acid from plants during the night, but this poison is generated in much larger quantity from the lungs of animals, and accumulated immensely more in close rooms than in the open air. It is therefore certain that nothing is gained in this respect by refusing ventilation.

The next difference between night and day, to be noticed, is the fact that sunlight exercises a most important influence on plants, and also on animals; but it is evident that shutting out fresh air will not restore its rays.

Another fact is, that all bodies, animate or inanimate, exposed at night to the direct rays of a clear sky, radiate heat with great rapidity, and their temperature is quickly and greatly reduced; and it is well known that it is dangerous to the health of men for the temperature of their bodies to be rapidly and greatly reduced. But persons sleeping in a ventilated room, even if windows are open, are not exposed to the direct rays of the clear sky, (and the law does not apply to any other combination of circumstances;) therefore this frequent source of injury to persons exposed does not reach those in a sheltered house.

As to the injury to be feared from a cold current of air, I would observe that it is gross carelessness for any one to expose himself to this danger, night or day, whether the house is ventilated or unventilated. I believe there is not known any other cause which can be supposed to produce any special injurious effect at night, and the least reflection will show that not one of those mentioned can by any possibility injure a person more in a ventilated than in an unventilated house. It therefore follows that the objection of the night air being injurious is entirely futile. The pure atmosphere has nothing to do with causing the death of persons exposed at night within the tropics; nor does it produce the cough of the consumptive and asthmatic, nor the languor and misery which the sick so frequently experience.

These and other sufferings, experienced more particularly at night, are caused by carbonic acid, absence of sunlight, rapid reduction of temperature, the night being saturated with moisture, &c., and not by that without which we cannot live three minutes. It is absurd to suppose that fresh air supports our life and destroys our health at one and the same time. The same thing cannot possess the utterly incompatible character of good and evil, of supporting life and destroying it.

Root Crops.

It is a matter of surprise, when we consider the adaptation of our soil and climate to the raising of most kinds of root crops, and the acknowledged value of these crops when judiciously employed in feeding and fattening animals, that so little attention is paid to them by our farmers generally. It is pretty well understood that there has been a falling off in root culture, in this State, within the last ten or twelve years. The prevalence of the potato rot has, during that period, rendered this crop very uncertain; and it is not now, as formerly, raised to any great extent as food for swine and other domestic animals. We should suppose, under this state of things, that the farmers would at once adopt a substitute or substitutes for the potato from among the root crops that can be raised with certainty and profit, but they have neglected to do it. The parsnip, carrot, beet, and turnip, may all be used to advantage as food for swine and other stock; and we are confident that some, if not all of them, may be raised and fed out to greater profit than the potato, even in its best days. The cost of seed for the former is very much less than for the latter, and the yield, per acre, is generally much greater.

A supply of roots, to be fed in winter to your horse, cattle, and sheep, not only saves hay, but also promotes the health, thrift, and comfort of your animals. No good farmer should neglect to provide an adequate supply of roots for this purpose, and now is the time to make the necessary arrangements for accomplishing the object. Prepare the ground and put in the seed at the most suitable time. The parsnip and carrot should be sowed immediately; the beet, early in June; the ruta baga turnip, about the middle of that month, and the English turnip may be sowed during the month of July.

We consider that all these crops are worthy the attention of farmers, although some, of course, are better adapted for particular locations and uses than others. The carrot is excellent for all kinds of neat stock, and for horses some consider it preferable to oats. The parsnip, it is said, is preferred by swine to any other roots, and they fatten rapidly on them, the flesh being firm, and the meat of excellent flavor. In the Island of Guernsey, this root is cultivated very extensively for all kinds of stock, and with excellent success. The beet is nutritious and valuable. The sugar beet contains a large amount of saccharine matter, and is considered the best among the root crops for promoting a flow of milk in milch cows. The value of the ruta baga is well known. For feeding and fattening neat cattle, and even swine, they are valuable; and they answer an excellent purpose when fed regularly and systematically to cattle while kept up on hay, during our long winters.

The cost of raising carrots, parsnips, beets, and ruta bagas, is about the same, per acre. There will probably be more difference in the cost of harvesting. It requires considerable labor and care properly to thin and weed the plants, in the early stages of their growth, but on the whole we do not consider the culture difficult.

Mohammedan Mode of Dunning.

In civilized countries the collection of "bad debts" is attended with considerable difficulty. The Mohammedans, however, have a method of managing a reluctant creditor which is at once simple and efficacious. It is thus described by a recent traveler: "Meeting a person in any spot, to whom you wish to apply the *khatt*, you exclaim, 'The Sultan detains you here.' He instantly stands still; and, without bond or guard, remains there until delivered. The *khatt* is prescribed for slight faults, and for debt. When a creditor has several times met his debtor and asked for his due, and the debtor, while recognizing the debt, puts off payment, the creditor can, at discretion, stop his man, make him sit down, and then, with the point of his lance, he traces on the ground a circular line, saying, 'In the name of Allah and the Prophet! in the name of the Sultan and the mother of the Sultan! in the name of the tena, (a particular office,) supporters of the state, thou shalt not leave this circle until thou hast paid thy debt.' The debtor is obliged to remain enclosed and sitting in his *khatt* until some one intercedes with the creditor, and he consents to release the prisoner. If the creditor remains inflexible and inexorable, the prisoner remains in his *khatt* until he pays his debt. If, breaking the bounds, he crosses the line, and the creditor complains to the Sultan, the fugitive is pursued, taken wherever he is found, and severely punished."

The Overland Emigrants.—According to the *Occidental Messenger* the number of men, women, children and animals that have gone out upon the plains for Salt Lake and California, from May 1 to June 12, is as follows: Men, 16,362; Women, 3,242; Children, 4,266; Wagons, 5,325; Horses, 6,538; Mules, 4,686; Hogs, 1; Cattle, 59,392; Sheep, 10,523; Turkeys, 150; Ducks, 4; Guinea Fowls, 6. This does not include those going out by Council Grove and Kanesville. A great deal of sickness has taken place among these wanderers, with many deaths. A considerable number of emigrants have come back after having gone from four to five hundred miles into the wilderness.

The Plea of the Fugitive.

We recently chronicled the arrest and removal to the South from Harrisburg, Pa., of a fugitive slave named James Phillips. The following letter to his wife presents vividly the feelings of a man in his circumstances.

Richmond, June 20, 1852.

Dear Wife,—I will now write to you to inform you where I am and my health. I am well, and I am in hopes when you receive this it may find you well also. I am now in a trader's hands, by the name of Mr. Branton, and he is agoing to start South with a lot of negroes in August. I do not like this country at all, and had almost rather die than to go South. Tell all of the people if they can do any thing for me, now is the time to do it. I can be bought for $900. Do, pray, try and get Brant and Mr. Byers and Mr. Weaver to send or come on to buy me, and if they will only buy me back, I will be a faithful man to them so long as I live. Show Mr. Brant and Mr. Weaver this letter, and tell them to come on as soon as they possibly can to buy me. My master is willing to sell me to any gentleman who will be so kind as to come on to buy me. They have got poor James Phillips here with leg irons on, to keep him from getting away; and do pray, gentlemen, do not feel any hesitation at all, but come on as soon as you can and buy me. Feel for me now or never. If any of you will be so kind as to come on to buy me, inquire for Cochron's Jail. I can be found there, and my master is always at the Jail himself. My master gave me full consent to have this letter written, so do not feel any hesitation to come on and see about poor James Phillips. Dear wife, show it to these men as soon as you get it, and let them write back immediately what they intend to do. Direct your letter to my master, William A. Branton, Richmond, Va. Try and do something for me as soon as you can, for I want to get back very bad indeed. Do not think any thing at all of the price, for I am worth twice that amount. I can make it for any person who will buy me, in a short time. I have nothing more to write, only I wish I may be bought and carried back to Harrisburg in a short time. My best love to you, my wife. You may depend I am almost a dying to see you and my children. You must do all you can for your husband. Your husband,

James Phillips.

To Mrs. Mary Phillips, in care of Mr. Brant.

Haynau as he is.—Mr. Locke, of the Savannah *Republican*, in one of his recent letters from Europe, says :—

"We had as a cure guest at Græfenburg, during the two or three months of last winter, a celebrity—no less a person than Gen. Haynau, whose long moustaches call to mind Perkins & Barclay's brewery. He may be now 60 years of age. His step is feeble, his beard and moustache white, and his mouth has constantly a mumbling kind of nervous action. He came to Græfenburg with dropsy in his feet, and went away cured—or apparently so. He is a man of iron nerves—cruel and relentless, and to the credit of the Austrian officers, it should be said, generally detested. He is by birth an illegitimate son of the Duke of Hesse Cassel. Notwithstanding the cruelties he perpetrated in Hungary, he has bought an estate there for 100,000 florins, and if I am correctly informed, he is not disliked by his tenantry. After his campaigns in Italy and Hungary, he received 400,000 florins (some say 500,000) from the Austrian Government, which, however, declined conferring upon him the title of Field Marshal. The old soldier went through his cure most heroically though. He took 30 cold wet sheets a day, and would allow no fire in his room in December. His bath servant says he only paid him a florin a week. The cure guests generally pay 1½ florins a week for not one-fifth part the attention which he received."

Literary Success.—A very accomplished young lady, residing with her father in the country, who was reduced in circumstances about a year since, made up her mind that she must do one of two things, work as a seamstress or become an author! She preferred the latter, and composed a little work which had only a partial success, but she gathered courage even from that. Her second work, "The Wide, Wide World," was produced, and placed in the hands of the publisher, who gave her, conditionally, a very liberal contract; but the sale was slow for some months, and a loss appeared inevitable. Suddenly, however, public opinion decided in favor of the work, and Mr. Putnam has had the happiness of disposing of 20,000 copies, and paying over to the clever and intelligent authoress several thousand dollars. [Evening Post.

Gardening for Girls.—Some of the best writers in the country have advocated the importance of this subject, and the peculiarly healthful and strengthening influences that attend it.

Miss Beecher, in her work on Domestic Economy, recommends every father to "set apart a portion of his yard and garden for fruits and flowers, and see that the soil is well prepared and dug over, and all the rest may be committed to the children. These would need to be provided with a light hoe and rake, a dibble or garden trowel, a watering pot, and means and opportunities for securing seeds, roots, buds, and grafts, all of which might be done at a trifling expense. Then, with proper encouragement, and such directions as are contained in this work, every man who has even half an acre could secure a small Eden around his premises."

Henry Clay's Family.—Mr. Clay leaves but three sons, and no daughters. Only one of his family, Thomas, was with him when he died. He is the eldest, and a farmer, residing at Lexington, near Ashland. He is about 50 years old. James B. Clay, the second son, our late Charge to Portugal, is a farmer, engaged in heavy business near St. Louis. He is about 36. John, the youngest son, is about 30 years old, and resides at Ashland with his mother. Mr. Clay has had twelve children, and but three of the number survive him. It is said that he has left a competency for his family.

A Western reporter gives the following description of a conflagration: "The devastating element, unsatisfied with floods of water, belched forth its crimson tints and spread the fiery flag of devastation over entire squares, unchecked by the superhuman exertions of the firemen, who seemed like lost spirits in the halls of pandemonium as they flocked around the terrific spectacle."

Curious Will Case.—About the year 1848, Col. Sunderlin, a wealthy planter, residing near Memphis, Tenn., died, leaving a large estate. His will, drawn up a year before his death, and witnessed by a Judge of one of the Courts, divided his whole estate into two parts, devising one-half to his legitimate children, and the other half to ten children borne him by a mulatto slave. These colored children, previous to the making of the will, had been brought to Cincinnati, Ohio, and to Evansville, Indiana, and emancipated. The probate of the will was at once resisted by the white heirs, and appealed to the Circuit Court for trial. Every obstacle known to skillful practioners in the law, has been thrown in the way to defeat the will and defer the trial. At the last May term of the Court, however, the case came to a hearing, and the will was fully established.

Liability of Railroad Companies.—Charles Zedner and others, a few days since, brought an action against the Central Railroad Company of New Jersey, in the New York Superior Court, to recover the value of a box of clothing, placed in the freight cars at Plainfield, N. J., to be delivered to plaintiff at N. Y., taken to the company's office there on a Saturday afternoon, in December last, placed in the freight room, and stolen between Saturday night and Monday morning. The defendant contended that it was placed in the freight-room by plaintiff's direction and remained there at his risk. Verdict for plaintiff, $311, being the value of the contents of the box.

Cost of Railroads.—The St. Louis *Intelligencer* makes the following rough estimate of the cost of the Western Roads now in progress of construction, together with those that will probably be contracted for within a year or less :—

Great Central Illinois, $16,000,000; Ohio and Mississippi, Illinois, Indiana and Ohio, $9,000,000; Springfield and Alton, Illinois, $1,500,000; Galena and Chicago, Illinois, $4,000,000; Rock Island and Peru, Illinois, $2,000,000; Alton and Terre Haute, Illinois, $3,000,000; Indianapolis and Terre Haute, Indiana, $3,000,000; Pacific and Branches, Missouri, $6,000,000; Other and lateral roads, $10,000,000. Making $45,500,000.

VARIETY.

A man lately started on a truck from the foot of Plane No. 1, on the Portage (Pa.) Railroad, to go to Johnstown, followed closely by a section boat. He seated himself on a keg of powder, and let his truck run at a pretty good gait. A mile or two below the Plane, a wagon loaded with wood, in hastening across the track, dropped a cord wood piece, which threw the truck off, and the man and powder on the track side—the powder bursting open by the fall. The section boat passed over him, literally crushing him to death; at the same time, in striking the truck, by some means or other, ignited the powder, and the man was completely blown up!

As two young ladies in the Texas district school, at Cincinnati, were passing along the street in the western part of the city, a frightened horse came dashing along the sidewalk. Their first impulse was to jump aside into the street, but seeing two small children jogging along directly in the path of the furious animal, each of them seized a child, just as the horse came upon them; one of the ladies struck the horse over the head with her umbrella and turned him aside just sufficently to allow them to escape unhurt. The umbrella was broken by the force of the blow.

The new Insane Hospital at Taunton, Mass., is to cover an area of 26,520 square feet, not including the two courts formed between the wings. The front will be 358 feet long by 40 wide; the main projection from the center 50 by 60 feet, and there will be three wings running back north, 200 feet by 40 wide. A large dome is to be placed over the center of the main building, and two smaller ones from the center of either wing. The whole building is to be three stories high, and from the top of the spire of the large dome to the ground it will be 116 feet.

Munroe & Francis, printers and publishers, is the oldest firm in Boston; it was formed in 1800. These two gentlemen—one seventy years of age and the other seventy-two—have lately published a volume of three hundred pages, the types for which were all set with their own hands. They are gentlemen of property, but pursue these habits of industry as the most agreeable manner in which they can pass the time of their "green old age."

A Committee appointed by the agents of Lowell (Mass.) Mills, to test the relative merits of resin and sperm oil for purposes of lubrication, report that on looms and other machinery of heavy bearings, one-half less powder is required with a mixture of rasin with its bulk of pure sperm oil, than with sperm alone and that its substitution will effect an annual saving of ⅜ of the quantity of sperm oil required in the Lowell Mills.

Numerous are the persons fond of tracing up relationship—when they have ascertained them to be in particularly easy circumstances. Jones visited the house of an opulent old gentleman in the southern part of the State, and passed a month with him on the strength of his being a *step-uncle-in-law*.

Whenever you get a black eye by a fall, or from running against the bed-post, apply a cloth wrung out of very warm water, and renew it till the pain ceases. The heated moisture liquefies the blood and sends it back to the proper channels. Use warm or hot, never cold water, to apply to the bruise.

A few days since, while an unfeeling boy, who resides in Old Cambridge, was engaged in the cruel sport of robbing birds' nests, he was attacked by a robin, whose nest he had just robbed of its young, who flew at him and came near picking out one of his eyes.

Purpose is the edge and point of character; it is the superscription on the letter of talent. Character without it is blunt and torpid; genius without it is bullion—splendid and uncirculating.

It costs the people of the United States fifteen millions of dollars a year for newspapers and other periodicals—the army and navy cost twice as much. Which is the best investment?

One of our exchanges says that the summer bonnets are as light and airy as some of the *pretty heads* they adorn.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

Contents of No. 2—April, 1852.

	Page.
Biographical Department:	
John Maxson, Senior	49
John Maxson, Second	54
Joseph Maxson	58
Thomas Hiscox	61
Historical Department:	
The Seventh-day Baptist Church in Newport, R. I.—Organization of the Church—Letters of Joseph Davis and others—Settlement of Westerly—The Rogerenes	70
Missionary Department:	
History of Missions	89
Statistical Department:	
Statistics of Seventh-day Baptist Churches—List of Seventh-day Baptist Ministers, with their Post-Office Address	94
Illustrations:	
Portrait of Thomas Hiscox.	
Engraving of the Seventh-day Baptist Meeting-House at Hopkinton, R. I.	

Postage.—The *Memorial* weighs less than three ounces. The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers,* who pay the postage quarterly *in advance*, are entitled to receive it for *one-half* these rates; that is, for 1½ cents per number under 500 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miraclo.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown, J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden.
Pawcatuck—H. W. Stillman
Phoenix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke.
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" " " " each subsequent insertion, 50
" " " " six months, 5 00
" " " " one year, 10 00
For each additional square, two-thirds the above rates.

6/R WB Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 6. NEW YORK, FIFTH-DAY, JULY 22, 1852. WHOLE NO. 422.

The Sabbath Recorder.

FAMILY RELIGION.

A Report prepared for, adopted by, and published at the request of the Seventh-day Baptist Western Association. [Concluded.

It is apprehended, that objections and excuses will be urged to this view of the subject, by those who are aware of their want of conformity to it. To anticipate and answer some of these objections, will be [illegible] object next in order.

Some will say, they are not competent to instruct their children. Cases [illegible] not uncommon where parents, on this ground, claim exemption, even from vocal prayer in the presence of the household. That many are lamentably deficient in this respect, is too true to be doubted. One reason is, *they* were neglected in early life. Certainly, they are not responsible for the use of information which they never had the means to acquire; but the fact that their store is meager, so far from being a good excuse for withholding it from its proper use, is a strong reason why they should use it the more zealously. Who ever heard it argued, that because a man received a portion from his parents, comparatively small, he should sink it in the sea, and let his children beg their bread or starve? The proper exercise of one's ability to teach, is directly calculated to enlarge it. But there is often a want of candor in urging this excuse; for those who do so, do not manifest a like want of confidence in their ability in other respects.

Others say they have no time to devote to such a purpose. Of these, some are wearing themselves out with unreasonable exertions "to lay up something for their children;" and in their eagerness to accomplish the object, they not only neglect their religious instruction, but by their baneful example infuse into their minds a spirit of indifference to the whole subject, which prepares them to bicker and wrangle with each other about the disposition of the paltry treasure, and renders their situation less favorable, even for earthly happiness, than if they had been left to their own resources. Others find their time and attention equally engrossed in the acquisition of the means of enabling their children to imitate, in style and expenditure, a public taste as destitute of discretion as their own. In this way, many parents furnish the means of pampering the vanity of their children, until, with its overgrown dimensions, like the victim of abnormal obesity, they are unable to enjoy their own society. Thus, such plans, even when successful, defeat even the worldly object sought. If, therefore, they are unwisely laid in this respect, what must they be in the light of their influence upon the future destiny of those in whose behalf they are prosecuted? Others, still, denying these charges, complain of a want of time to devote to the religious training of their children, because it is all consumed in the labor necessary to supply the primary wants of food, clothing, and shelter. Let such be asked, if the eternal destinies of the soul involve interests so vastly inferior to those connected with this hand-breadth of physical existence, as to possess no claim for a *share* of the time so exclusively appropriated to their interests?

Others excuse themselves from the discharge of this duty, because it is so embarrassing, both to them and their children. But neither party was embarrassed when the prattling child asked the parent whether "God had any house up in the sky," or "who made his clothes," unless it was told to "stop asking such foolish questions, and go away." If so, and the next time the two met on the subject was when the inquirer, having taken many a corrupting lesson, of a more willing teacher, had grown to an impulsive youth, no one need wonder if both parties were embarrassed.

Others do not bring the subject before the minds of their children, because "they do not want them to come out in religion till they get old enough to *live* it." They "have seen so many children backslide," that they "think they had better be let alone." What! children too young to repent of their sins?—too young to love God?—too young to become heirs of God, and joint heirs with Jesus Christ? What ideas to guide a Christian parent in the discharge of duty! There is a cause why so many children that profess religion early, fall out by the way, which the objection does not reach. There is not that amount of Christian labor bestowed upon them which they need to put them on their guard against the assaults of temptation; and it is feared, that an unwillingness to become responsible for such care and exertion, is in many instances the strongest reason why parents would prefer to have them converted at a later period in life.

Others say their children despise their instructions when offered. That, no doubt, is true. But the parent ought not to be released from responsibility without a cross-examination. If those professors of religion, with whom the young have spent most of their existence, have entirely failed to exemplify it in their daily lives, we need not wonder that the sentiment is cherished, if it is not expressed—"Physician, heal thyself."

Finally, it may be objected, that this plan, though well enough in theory, is not practicable. To this, it is answered, that God has generally recognized his appointment in the case, by allowing those parents who make thorough effort for the purpose, to impress their own sentiments upon the minds of their children. Indeed, he has evidently refused to interfere with his appointment, even to prevent bad parents from stamping their errors and vices upon their children. It is admitted, that this influence is often opposed by others—sometimes for good, and at others the result is evil; but never to the subversion of the principle, that the parent, other things being equal, has a decided advantage in giving direction to the mind, of the child. The extent to which the descendants of those professing *any* form of religion come fully under its control, bears almost an exact proportion to the extent to which its principles are taught in the household. This is true of of Paganism. In those countries where it appears under any of its forms, the people are almost all under its control; and there is a corresponding extent of family training. It is equally true of Mohammedism. Even that class of persons who swarm about public houses and thoroughfares for employment, are *generally* devotees; and no emergency is sufficient to deter them from their religious performances. Here, too, we see a like care taken of the interests of religion in the family circle. Romanism furnishes another example. Who has failed to notice the extent to which the descendants of papists manifest their confidence in that faith; not merely in the zeal of their defense of its dogmas, but by compliance with such of its observances and ceremonies as will not allow of compromise? The fact is equally notorious, that the outlines of that penciling, which, when completed, constitutes the "mark of the beast," is wrought by parental hands.

It may be said, that these systems, which do not strike at the root of depravity, are more easily impressed upon the mind. But let it be remembered, that none of these systems are without their exactions of self-denial. Such are their penances, their tortures, and their sacrifices of human life. It is difficult to see how the mind should imbibe the spirit of self-denial, when its demands, if fully met, can result in no earthly good, more than when it calls for action, the temporal benefit of which can be plainly seen, and which also offers equal promise of being acceptable to the object of worship.

It may be said, that the advocates of true religion, as taught in the Gospel, labor under the disadvantage of not being able to do the whole work of bringing others fully under its control. But if God had as little occasion to find fault with Christian parents for a neglect of the part assigned them in the conversion of their children, as *they* have to be troubled about the performance of that which He has put beyond their reach, they would have *no* occasion to complain of their disadvantage, compared with the heathen.

Some of the difficulties that lie in the way of success in this enterprise, have already been the subjects of incidental allusion; but attention is here called to a single one in addition—that is, deficiency in government. This parental function, when properly exercised, proves a powerful auxiliary to a judicious course of religious instruction; but when neglected, or misused, the result is often equally powerful in thwarting all its prospects of success. In its proper exercise, it is of the utmost importance that the parents should be united. In many respects, deficiencies in one can be comparatively remedied by faithfulness and perseverance in the other; but in this case, such a result is scarcely to be looked for. It may be regarded as too severe a criticism, to intimate, that the worst of these difficulties consists in a want of a complete development of Christian character; but it is feared that many, who, in this respect, would bear the scrutiny of public observation tolerably well, would, when submitted to the searching tests of the domestic circle, suffer decided loss. The subject of frequent and prayerful self-examination is earnestly commended to the attention of all those who have met with difficulties in this department of labor, in the hope that, seen in this light, they will give way to that earnest struggle of soul, and reliance on God, with which they are taught to labor for other attainments in Vital Piety, though they have proved invulnerable to every other means.

If the views here presented are any near approach to truth, how overwhelming the responsibility of Christian parents! In their keeping, to a fearful extent, is placed, not only the earthly interests, but the eternal destinies of those committed to their charge; and in their influence over them, they hold the power to control the prospective interests of Religion and the Church.

But when this responsibility is fully appreciated and met, a faithful panorama of the scenes that are opened affords a view of surpassing sublimity and grandeur. That scene, where the youthful parents kneel on either side of the cradle where sleeps their first born, while each breathes a fervent prayer in its dedication to God, and, rising, shake hands above that smiling emblem of innocence, as a pledge of fidelity to the solemn obligations which accompanied their welcome charge; that, where the mother takes by the hand her child, agitated and tearful, from emotions kindled by the burning words of instruction so often heard—words which have shed a glaring light on every folly—and leads the way to the closet, and there, prostrate before God, pleads the merit of a Saviour's blood in behalf of the sin-awakened object of her solicitude; that, where the whole family gather around the altar, to mingle their expressions of gratitude to God for the conversion of the last and youngest member; that, where venerable parents hear their children, from a position of eminence and usefulness, acknowledge, like Henry Ward Beecher of his Father, in the dedication of his admirable work, Lectures to Young Men; and the late lamented ex-President, John Quincy Adams, of his Mother, that to them, under God, they are indebted for all that they are, or hope to be; all these defy the chisel of the sculptor, and the limner's brush. But these are only the preludes of that ultimate gathering of faithful parents and all the redeemed of their children, to the latest generation, in the kingdom of God, when they shall, for the first time, see the full harvest of their labor.

T. E. BABCOCK, }
J. M. ALLEN, } Committee.

THE WATCHER.

The following is from a forthcoming volume of poems by Mrs. E. C. Judson (Fanny Forrester.) It bears (says the *Independent*) the unmistakable marks of its Asiatic origin, describing the emotions of a true woman's heart, as she sat by the bedside of her dying husband, in the midst of scenes and sounds and airs so truly Oriental

Sleep, love, sleep!
The dusty day is done.
Lo! from afar the freshening breezes sweep,
Wide over groves of balm,
Down from the towering palm,
In at the open casement cooling run,
And round thy lowly bed,
Thy bed of pain,
Bathing thy patient head,
Like grateful showers of rain,
They come;
While the white curtains, waving to and fro,
Fan the sick air:
And pityingly the shadows come and go,
With gentle human care,
Compassionate and dumb.

The dusty day is done,
The night begun;
While prayerful watch I keep,
Sleep, love, sleep!
Is there no magic in the touch
Of fingers thou dost love so much?
Fain would they scatter poppies o'er thee now,
Or with a soft caress,
The tremulous lip its own nepenthe press
Upon the weary lid and aching brow.
While prayerful watch I keep,
Sleep love, sleep!

On the pagoda spire
The bells are swinging,
Their little golden circles in a flutter
With tales the wooing winds have dared to utter,
Till all are singing
As if a choir
Of golden-nested birds in heaven were singing;
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear;
Commingling with the hum
Of the Sepoy's distant drum,
And lazy beetle ever droning near.
Sounds these of deepest silence born,
Like night made visible by morn;
So silent, that I sometimes start
To hear the throbbings of my heart,
And watch, with shivering sense of pain,
To see thy pale lids lift again.

The lizard, with his mouse-like eyes,
Peeps from the mortise in surprise
At such strange quiet after day's harsh din;
Then ventures boldly out,
And looks about,
And with his hollow feet
Treads his small evening beat,
Darting upon his prey
In such a trickey, winsome sort of way,
His delicate marauding seems no sin.
And still the curtains swing,
But noiselessly;
The bells a melancholy murmur ring,
As tears were in the sky;
More heavily the shadows fall,
Like the black foldings of a pall,
Where juts the rough beam from the wall;
The candles flare
With fresher gusts of air;
The beetle's drone
Turns to a dirge-like, solitary moan;
Night deepens, and I sit, in cheerless doubt, alone.

THINK TWICE.

"Did Horner pay the bill?" inquired Mr. Gilbert of his clerk, who had just come in.

The young man shook his head.

"Didn't pay it?"

"No, sir."

"What answer did he give?"

"He was angry, and said that he wished you wouldn't send after the bill any more—that when he was ready he would bring you the money, and not before."

"He said that, did he?" Mr. Gilbert spoke with considerable excitement of manner.

"Yes, sir. I never called on him that he didn't get out of patience, and say something unpleasant."

"Very well," replied Mr. Gilbert, in a menacing tone; "give me the bill. I'll collect it." And taking up his hat he left the store.

Within two or three blocks was the office of an alderman, and thither his steps were turned.

"Thank fortune, there's a short way to deal with men in these cases." Thus Mr. Gilbert talked to himself as he moved rapidly along.

"Not send my bill, indeed. Why don't he come and pay, if he's so nice in these matters? He doesn't mean to pay, that's the true reason. But he is dealing with the wrong man, and he will find this out before he is twenty-four hours older. He can bluff off a clerk, but will find a city bailiff a different sort of a customer."

Horner, the offender in this case, was a poor tailor, who had become indebted to Gilbert for groceries. The amount of his bill was sixty-six dollars—a very large sum for him, and far exceeding what he had supposed it would be. Sickness and the loss of a child had, some months previously, lessened his income, and also burdened him with unusual expenses. But for this, he would not have become indebted. Honest and sensitive, the debt worried him. Instead, however, of going to Mr. Gilbert, and asking him to let the obligation stand for a short time, until he could pay it off gradually, he kept away from him, and fretted himself with thinking over the unpleasant relation he bore to the grocer. As was to have been expected, the bill came in. The clerk by whose hands it was sent, made his demands in a style that Horner thought rude, if not insulting.

This was more in imagination than in reality.

"I can't pay this now," was the tailor's brief answer. He spoke with a troubled voice and countenance. The clerk interpreted his manner by the word anger.

"When will you settle it?" he inquired, with something peremptory in his voice.

"I can't tell," said Horner, in a short, quick tone of voice.

The clerk bowed and went away. His report did not please the grocer, who, in a few days, sent again for the money. The second demand came upon Horner while he was thinking of the bill, and hopelessly casting about in his mind for some means of paying it. Not possessing a great deal of self-control, he unwisely uttered an expression of impatience the moment he saw the clerk of Gilbert.

"Well, sir; what about that bill?" said the clerk.

"It's no use to keep calling on me," replied Horner; "as soon as I have the money, I will see Mr. Gilbert."

A third time the clerk called. Poor Horner was in a very unhappy state of mind. He had been thinking of little else beside the grocer's bill all the morning; in his mind was a nervous presentiment that he should have a visit that day from the collector. He was not in error. Even as the thought troubled him, open swung the door, and the messenger of Gilbert entered.

"See here, young man," exclaimed Horner, before the other had time to speak, "just tell Gilbert not to send that bill here again. It won't bring the money an hour sooner. When I am ready I will pay it, and not before."

The clerk turned off and left the shop, without a word of reply.

"That wasn't right, John," said the tailor's wife, in a tone of gentle reproof, after the lapse of five minutes. She wisely forebore to speak until time enough had elapsed for her irritable husband to regain a degree of self-composure.

"I know it wasn't," answered Horner, pausing in his work, and giving vent to his feelings in a heavy sigh. "I know it wasn't. But this constant dunning is hard to bear. He knows as well as I do, that he will get his money as soon as I can possibly earn it."

"No, John, not as well as you do," said the wife mildly. "He cannot see your thoughts."

There was a brief silence.

"Have you seen Mr. Gilbert, John?" inquired Mrs. Horner.

"No. But—"

The tailor hesitated. He saw what was in the mind of his wife, and he felt its force.

"Don't you think it would be better to see him and explain just how it is with you? I don't believe he would give you any trouble if you were to go. There is no telling what kind of messages his clerk takes to him. If he gives simply your words to-day, Mr. Gilbert will be angry, and there is no knowing what he might be tempted to do."

"I don't want to see him," replied Horner, "I can't bear to look into a man's face, if I owe him money."

The wife sighed, but did not answer. Both remained silent for some time. Horner's own mind soon suggested all that his wife wished, but hesitated to say. It was but right for him to see the grocer, explain to him fully his position, and after assuring him of his honest intention to pay every dollar of the debt, ask of him a liberal extension of time.

"I will see him," said he at length, pausing suddenly in his own work, and getting down from his table. In a little while he was ready to go out, when he started forth to see his creditor.

In the meantime Gilbert had kept on his way toward the alderman's, fully resolved to hand his debtor over to the tender mercies of the law. He was within a few doors of the office when he met a friend.

What's the matter?" inquired this individual, "you look as if you were going to sue somebody."

"Just what I am about doing," replied the grocer.

"Ah, indeed! Who is the hard case that requires such a stringent measure!"

"Horner, the tailor. You know him, I believe."

"Yes, very well. But you are not going to sue him?"

"Indeed I am."

"How much does he owe you?"

"Sixty odd dollars."

"I'd think twice before I troubled poor Horner," said the other, shaking his head.

"He sends me only insulting answers," replied Gilbert. "I've dunned him for his indebtness until I am tired."

"Perhaps you have dunned him too hard. He is sensitive and irritable."

"No, I've only sent three or four times. This morning he returned for an answer that he would pay me when he was ready, and not before."

"And on the spur of the moment you have determined to put the account in an alderman's hands."

"I have."

"Too hasty, friend Gilbert. In all matters of this kind it is better to think twice. Remember that Horner had sickness and death in his family. These I know have thrown him back. Here lies the cause of slowness in paying. But surely these things ought to entitle him to consideration. He is honest; I am certain of this."

"I did'nt think about his sickness and the loss of his child," said Gilbert, in a modified tone. "But this is no justification for the rude, unsatisfactory answer he sent to my application for money."

"Of course not. But every man cannot, al all times, control his feelings. An honest mind often feels a quick sense of indignation, when a demand is made for a debt where present inability to pay exists. This is no doubt the case with Horner. Honest in his intention, he felt your repeated applications as questioning that honesty, and he could not bear the imputation with becoming patience."

The two men separated. Gilbert had thought twice; and instead of going to the magistrate's office, returned to his store. There, a little to his surprise, he found the tailor waiting him. They met with some reserve and embarrassment, but Horner said, in a moment or two, and in a subdued voice—

"I am sorry, Mr. Gilbert, to have kept you out of your money so long; nothing has prevented my paying you but inability. I have had sickness and trouble, or it would not be with me as it is. I felt worried when your clerk called to-day, and sent you an improper message. Let me recall that. And now, I will tell you the best I can do. If you will take from me five dollars a month until the whole bill is settled, I will faithfully pay you that much, and more if it is possible."

"Perfectly satisfactory," replied Gilbert, in a voice so cordial that it sent the blood bounding through the veins of the unhappy tailor. "If you had only made this proposition before it would have been cheerfully accepted."

When the two men separated, each was wiser and each felt happier. The tailor kept his engagement, and the grocer not only received his money, but retained a good customer. So much for sober, second thoughts.

ELIGIBILITY TO CIVIL OFFICE.

The following exhibition of sound doctrine upon the subject treated of, is from the *N. Y. Commercial Advertiser* of June 30th. We deem it well worthy of a place in a religious newspaper, and we hope it will receive a careful perusal. It may serve to clear the mist from before the eyes of some, who think that a man's religion has nothing to do with his politics.

> We have received half a dozen letters, inquiring whether Gen. Scott is or is not a Roman Catholic, and intimating that the answer will materially affect his vote, should he be nominated at Baltimore. We beg leave to answer all at once, that we don't know to what religious denomination Gen. Scott is attached. [Tribune.
>
> We agree with the *Tribune*, that this is a matter of no political concern to anybody. Were Gen. Scott a Roman Catholic, his real claims upon the popular support would be just as strong as they are now, and no stronger. Yet we wonder that the *Tribune*, which is so ready to communicate information when it possesses it, should not have satisfied its inquisitive correspondents by referring to a published letter of Gen Scott's, dated Nov. 10th, 1841, containing the following language:—
>
> I am happy to see by the Philadelphia *National American* that religion is to be excluded as a party element. Staunch Protestant as I am, both my birth and conviction, I shall never consent to a party or state religion. Religion is too sacred a thing to be mingled up with either. It should always be kept between each individual and his God, except in the way of reason and gentle persuasion; as in families, churches, and other occasions of voluntary attendance after years of descretion, or reciprocal consent. [Courier & Enquirer.

This subject has been freely talked about for some time, the *Tribune's* remarks having left a general impression that Gen. Scott is a Roman Catholic, or something very near akin thereto. The quotation made by the *Courier*, however, sets that matter at rest, and there is no room to doubt General Scott's Protestantism, while in the above letter, and by his conduct in Mexico, he has shown himself so liberal toward those holding another faith that his catholicity—we use the word in its proper sense—is equally placed beyond question.

The *Tribune* and *Courier* agree in the sentiment, that if General Scott had been a Roman Catholic, that would not have barred his real claims upon popular support. The constitution neither imposes special restrictions nor grants peculiar privileges to any religious faith. It would be folly, however, to suppose that such a fact would be overlooked by great numbers of the people, or to deny that the people would have a right to take that fact into consideration. Inasmuch as Protestantism and Popery are antagonistic, and as all history has shown that the exaltation of Popery is inimical to human liberty, it is by no means improbable, that those who are Protestants from conviction would hesitate about voting for a Roman Catholic for Chief Magistrate of this republic. Not that the candidate's religious faith formed a legal or constitutional impediment to his elevation—nor that there would be any desire among the people to abridge the Roman Catholic citizen of any civil right. Very far from it. But they would remember that the occupancy of the Presidential chair is no man's *right*; that the high office is the *gift* of the people. The citizen has the right to ask for it—to be a candidate—but it remains for his fellow citizens, after duly weighing his merits and demerits, to elect him or set him aside.

In making such a decision—in conferring the boon or withholding it—the individual citizen has the right to form his judgment upon either personal or political, moral or religious, grounds. The constitution no more prohibits the citizen from voting on religious grounds than it disqualifies him for any office for religious reasons. It leaves religion as a matter between man and his Maker, and the Papist on principle, or the Protestant from conviction, is as free to act up to his principles at the ballot-box as elsewhere. In the eye of the constitution and the law, Roman Catholics are very properly as eligible for the highest office as Protestants; and we for one devoutly trust that this may ever be the genius of our institutions. We would not abridge a hair's breadth the equal civil rights of all citizens. But the constitution never designed to interfere with the individual's sacred religious convictions. It intended sacredly to guard them and to insure their free exercise at all times, without hinderance or detriment; and if a man believes conscientiously that Popery is a system subversive of freedom and the rights of conscience, of course he has a perfect right to be influenced by that conviction at the ballot-box. Therein he wrongs no man. He simply refuses a favor, the solicitation for which necessarily implies that he possesses the right of refusal.

We make these remarks because a great individual right seemed to be assailed in the article of the *Tribune*, from which the *Courier* has quoted only a couple of sentences,—and something of the same kind is implied in the remarks of the *Courier and Enquirer*—not the right of the Protestant merely, or of the Roman Catholic only, for both are equal in all civic relations, but the right of the man, of the American citizen. The teaching of our cotemporaries would seem to be, that no individual can lawfully withhold his vote on religious grounds. That when a candidate for civic station appears before him for his support, he has no right to inquire of what religion he is. This we deny. The appointing power has always the right to judge of the qualifications of the person appointed, or soliciting to be appointed. If the appointed be chosed for other qualifications, then his religious sentiments are no barrier to his tenure of office. The Chief Justice of the Supreme Court of the United States is a Roman Catholic. If General Scott, instead of being a staunch Protestant, had been a staunch Papist, he would have been no less *constitutionally eligible* for the Presidency, but whether "his claims to popular support would be just as strong as they are now," is another question, and depends upon circumstances. Protestantism and Roman Catholicism are not mere theories. They are substantive things—mighty principles—upon which the electors have a right to pass judgment, and which should be taken into account.

The constitution does not disqualify a Roman Catholic clergyman for the office of chaplain to either House of Congress. He has just as much *right* to that office as General Scott or Mr. Pierce to that of the Presidency, but "his real *claims*" upon the support of the members of either House are not regarded as so strong as those of clergymen of the Protestant faith. The House of Representatives and the Senate both exercise the right of refusing Roman Catholics for their chaplains, and the people have an equal right to refuse a Roman Catholic for Chief Magistrate, if they deem it expedient. The country might be placed in circumstances when the supremacy of one religious system or the other would be a matter of very serious moment, especially as, unlike Protestantism, Roman Catholicism is not simply and purely a religious system, but a vast temporal and political agency also. The constitution makes the people the judges of a man's qualifications for the Chief Magistracy—gives to them the power of selecting the person and conferring upon him the dignity—simply providing that religious tenants are no disqualification, so that they may, if they choose, elect a Roman Catholic, or one of any other creed, as seems best to them. The right of private judgment in such matters is secured to all parties without detriment to their political or civil privileges.

In our humble judgment, the staunch Protestantism of General Scott is a much stronger recommendation than the reverse would have been. We should have regretted had he been a bigot of any faith, for bigotry is hatefull at all times and under every garb. We all know, however, that General Scott is no bigot in religious matters, but a liberal, catholic gentleman. As such he will be acceptable to Romanists as well as to Protestants. But we would far rather see the genius of Protestantism in the ascendant than the genius of Popery, all history warning us of the tendency of latter to withhold knowledge from the people, to grasp at temporal and political power under the guise of spiritual sovereignty, and to enforce its religious dogmas by pains, penalties and thraldom. Nor for the sake of party triumphs would we blink the radical difference between the two systems, or subscribe to the dictum that the people have "no right to inquire into a candidate's religious opinions," especially with respect to the vital distinction between Protestantism and Popery. The constitution warrants no such dictum. It simply provides that whomsoever the people choose to make President shall not be disqualified for that office because of any religious views he may entertain. This is the sum and substance of its provisions, and it leaves to the givers of the office the right of private judgment as to the qualifications of him who solicits the gift.

CONVERSION OF REV. J. G. ONCKEN.

A striking illustration of the good which may be done by humble Christians, is given in the following anecdote, related at the recent meeting of the American Baptist Publication Society:—

Just before taking up the collection, the Rev. Dr. Belcher related an anecdote. In the last congregation he served in England, he had for regular hearers once on the Lord's day and on a week evening, two excellent persons connected with a Congregational church in a distant part of the town. Of this church, the good brother, a respectable mechanic, was a deacon. Both he and his wife were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had very small talents, but much religion. In their family boarded a young man, also a mechanic, of foreign birth, but now pursuing his calling in London. He knew nothing of religion, but was amiable and obliging, and greatly devoted to pleasure as the source of his happiness.

For some time after he began to live with them, when the Bible, morning and evening, was laid on the table, indicative of family worship, it was a signal for his leaving the room, but after a short time, influenced by the amiable spirit and manners of the worthy John Cottman and his wife, he occasionally stayed to observe this solemnity. One evening, he came home to dress, that he might visit a place of amusement, when the good deacon said, "I think you had better go with me, and enjoy pleasure greater than that which you are going to?'

"Where are you going?' was the inquiry of the young man.

"To the prayer meeting at our church," replied the good deacon.

"A prayer meeting, what is that?'

"Why, we meet to sing hymns, read the Scriptures, and to ask God to bless us."

The young man hesitated.

"You had much better go," said the good old lady, in her usual kind tone.

"So I will," was the reply.

He went, and in that meeting of some dozen persons, held in the vestry of the Congregational church, Maize Hill, Greenwich, did God open and soften his heart, and excited feelings which led him to the Saviour of sinners for pardon. Such was the early history of John G. Oncken, of whose labors, carried on in the spirit of martyrdom, they had heard so much, and in whose present persecutions they now took so fearful an interest. The speaker added, that could they have seen the weeping gratitude, the smile of almost rapturous joy, which he had seen on the face of the devoted Oncken, as they talked together in the city of London, of John Cottman and his wife, they would feel an increasing determination individually to labor for souls—would cherish even more interest in the labors and sorrows of our missionary brother, and add something more than they had previously intended to place in the collection boxes. [Ch. Chronicle.

The Sabbath Recorder.

New York, July 22, 1852.

FAMILY PRAYER.

To the Editors of the Sabbath Recorder:

I have noticed, in the *Recorder* of June 3, a piece entitled "*Denominational Sins*;" and if it would not be considered out of place, I should be pleased to remark upon some things contained therein, particularly those which relate to Family Prayer.

In expressing your feelings of regret and mortification that your people so generally neglect family prayer, you make use of nearly the same words which I have heard used by ministers, when reproving their people for the neglect of the Sunday "Sabbath." You say, "Our people are grossly and criminally negligent of family prayer. We are ashamed to place it on record, knowing the opinion that will consequently be formed of us by all the pious, and perhaps the impious, of the land." Again, "There have been found among us those who not only would apologize for their neglect of this duty, but even endeavor to defend it." Again, "But we feel bound to protest, with uplifted hand, against this sin; yes, this denominational sin."

It seems to me, that the Scripture which you quoted (Matt. 18, 19) to prove family prayer to be a divine injunction, is in no wise applicable to that ceremony, as at present understood and performed; not a word said about family prayer, as such; no period when, nor form how, it should be offered; but only that they *agree* touching what they should ask—a consideration very seldom if ever fulfilled in *family* prayer. I think our Saviour was teaching the *efficacy of prayer*, and not the duty of a ceremony.

I have examined the other passage, (Jer. 10: 25,) and taking the *whole* text in view, I cannot imagine how you wish to use it; whether it is to prove that the families composing the Seventh-day Baptist Church are heathen, and strangers to God; or, that family prayer is obligatory on the heathen, and those who have devoured Jacob and eaten him up. If *national* prayer was *practiced*, the divine obligation could be proved by Psalm 79: 6, 7.

If the Scriptures do not enjoin family prayer, (which I sincerely think they do not,) then it is not a duty which we owe to God; and, if not a *duty*, the neglect of it cannot be "criminal," or a "sin." In 1 John 3: 4, it is said, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Now, you have accused your people of committing sin, in doing, or not doing, that upon which the requirements and prohibitions of God are silent—when they have transgressed no law, but the law of the *church;* thus conveying the impression, that the requirements of the church and the requirements of God are identical. This impression prevails among all religious denominations. Catholics say (in their confession of faith) that they "believe in apostolical and ecclesiastical traditions;" that is, as I understand it, in their saving efficacy. Protestants are not willing to *confess* that they believe in ecclesiastical traditions, but they *practice* them, and then, by *twisting* the word of truth, and by putting forced and false constructions upon it, endeavor to make it appear that they are *apostolical* traditions. Witness the Sunday tradition. I think that alone is evidence sufficient to convince the Sabbath-keeper of the truth of the above assertion. I design the above remark to apply particularly to family prayer; and I think your scripture references, and the way you construe them, abundantly illustrative of the fact. But the remark, however, will apply with equal truth to the Sunday tradition, and a host of other traditions, forms and ceremonies, "which a blind superstition established and still *venerates*." The Sunday Sabbath, and family prayer, I believe, have their origin from the same source; to wit, Rome—the Mother of harlots; to whom it is said, "By thy sorceries were all nations deceived." They have undergone several alterations since their first establishment; the last of which was made about two hundred years ago, by the General Assembly of Westminster, and that of Edinburgh. The first of these institutions was remodeled, and made a Christian Sabbath; the other was enjoined on the head of every family, be to performed morning and evening, under the penalty of excommunication. They say, in the fourth paragraph of the *Directory for Family Worship*, "Seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness for these exercises." Now, in regard to the lazy and indolent of your people, I am confident you have fully discharged the duties of your office to them; but in regard to the *weak*, it may be necessary to catechize them, and, in some cases, to furnish them with a *form* of prayer, and so "train" them up to a "fitness to these exercises," that they may be saved from this "denominational sin."

From what I have said of family prayer, and because I think there is no Divine injunction for any stated, periodical prayer, I would not have you infer, that I am content to live *without prayer*; no, not by any means. But it is enough for me to know, that God has given the privilege to pray; and, that his word is *pledged*, that if I ask any thing according to his will, he will give it me. But God forbid that I should ever once go to him with a lie in my mouth, saying I want this, or I want that, when in fact I do not *feel* the want of either. This is lying unto the Lord—mocking the Most High. (Matt. 15: 8.) And this, family prayer is eminently calculated to cause us to do; and we ought to "shun every appearence of evil."

My sincere desire is, that all should study, with prayerful attention, the revealed will of God, to ascertain what are the actual requirements of our Heavenly Father, in contradistinction to the requirements of that man of sin, who "sitteth in the temple of God, shewing himself that he is God." And every religious form, ceremony, and observance, not found in the Scriptures, depend on it, that it is not a requirement of God; but of that man of sin; it is the worship of the *beast*. It may be said to professed Christians now, as it was to the Jews, "In vain they do worship me, teaching for doctrine the commandments of men." For the fullness, and perfection of the Scriptures, as a rule of action for the people of God, see 2 Tim. 3: 16, 17.

Yours affectionately,
ERASTUS CLARK.

Remarks.

We did *not* quote Matt. 18: 19 as directly enjoining family prayer. We quoted it to prove just what our correspondent admits that it proves, namely, the *efficacy* of *concerted* prayer; and then, by a just *inference*, we applied it to family prayer. Please open your eyes a little when you read.

Neither did we refer to Jer. 10: 25 as specifically enjoining the duty. We needed not our correspondent's exegesis, to show us that the families spoken of may refer to the heathen *kingdoms*, arrayed against Jacob, to devour and consume him, and to render his habitation desolate. But if a kingdom is guilty for not calling on God's name, is it not a just inference, that the families of which the kingdom is composed are guilty? What is a family, but a little kingdom, in itself? And as it is not said how large the kingdom must be, to become obnoxious to the Divine "fury," it is very fair to presume, that those little kingdoms called families are not altogether secure while they neglect to invoke the name of the Lord.

All that our correspondent says about the analogy of our reasoning to that by which the claims of Sunday to sanctification are supported, simply shows how easily he can confound things, which, in their very nature, are distinct. It is claimed for the Sunday observance, that it is a *positive* institution; whereas, for family prayer, we claim, simply, that it is a *moral* duty. Hence, the mere fact that it is not enjoined in so many words, is a weak subterfuge. A book designed for universal use, and for every variety of circumstances, in all ages of the world, could not enjoin every duty specifically. All it could do is just what the Bible *has* done, namely, to inculcate general principles, leaving the diversified application of these principles to the reason and concience. It is not directly enjoined, that if a man find a well-filled pocket-book in the street, he shall advertise for the owner. But it is certainly comprehended in the general duty of restoring to the owner that which he has lost. And thousands of instances, of a like nature, might be mentioned. *Positive* institutions stand on a different footing. We have a right to demand express precepts for them. There is no general principle laid down with regard to them, from which particular positive duties could be determined.

As for family prayer, it is deducible from the expressly commanded duty of bringing up children in the nurture and admonition of the Lord; a duty, the performance of which lacks completeness, unless it is accompanied with prayer for the Divine blessing. It is argued from the example of Abraham, whose piety received this commendation, that he commanded his children and his household after him to keep the way of the Lord. Gen. 18: 19. It is argued from the instance of Joshua, who covenanted, not only for himself, but for his house, to serve the Lord. Josh. 24: 15. It is inferable from the fact, that God's design, in the institution of the family compact, was "that he might seek a godly seed." Mal. 2: 15. The fact that God is the author of the family compact—the institutor of it—argues the duty of the family, *as such*, to acknowledge and worship him. For if it be the duty of a single individual to pray daily to Him who is the author of his existence, it is a clear and just inference, that it is the duty of whatever compact, community, or organization He is the author of, to pray to him also. For an organized band of gamblers, or robbers, or murderers, to meet together daily for the purpose of invoking the Divine blessing, would be a monstrous profanation. Why? Because God is not the institutor of such an organization, but is every way opposed to it. But there is such a beautiful propriety in a church's meeting together for prayer, that we need no argument—the spontaneous suggestions of conscience are enough—to make us feel, that it would be wrong for it to do otherwise. We feel so because the church is an organization of God's own instituting. And is not the family quite as much so? Is it not God that setteth the solitary in families? Ps. 68: 6. Is it not He that "maketh the barren woman to keep house, and to be a joyful mother of children?" Ps. 113: 9.

These, then, are some of the general principles, from which the duty of family prayer follows, by just and necessary consequence. We will add, that if the want of an express precept for the "ceremony," as our correspondent is pleased to call it, proves that it is not a duty, then, by the same argument, it may be proved that even personal or individual prayer is not a duty. For, certainly, our Saviour's reference to it (Matt. 6: 5, 6,) cannot be regarded as an express injunction of the duty itself, any more than his reference to alms-giving and fasting, in the same connection, is to be regarded as expressly enjoining those duties. All that can be said of it is, that our Saviour recognizes it as a duty already known and acknowledged. The directness of his precept respects, simply, the manner of attending to the duty, namely, that it be secret.

The first passage of Scripture in which prayer is mentioned, is Abraham's prayer for Ishmael. Gen. 17: 18. The next is his intercession for Sodom. Gen. 18: 23. But even there, it is not mentioned as a duty which was before unknown; nor will any man of good sense undertake to say, that prayer was never, before that time, known as a duty. Indeed, whoever will examine, carefully, the different passages where prayer is spoken of, will find that in not a single instance is it alluded to in any other light than as a duty already known, confessed, and practiced. Whatever is commanded concerning it, respects either the time, manner, spirit, or some other circumstance with which the performance ought to be connected.

We are convinced, that neither our correspondent, nor any one else, will say that personal prayer was not a duty till the world was two thousand years old, notwithstanding the Scriptures make no allusion to it till that time. He knows, full well, that prayer was the duty of man, the very moment that he became conscious of his dependence and his wants. It was the duty of Adam, the first transgressor. It was the duty of Abel, a sinner saved by grace. It was the duty of Cain, who rejected that grace. To constitute it a duty, it was not necessary that it should be expressly commanded. And are not families as dependent as individuals? Are they not equally the subjects of want?

What shall be said of that form of prayer which our Lord taught his disciples? Matt. 6: 9—13. Is it not eminently a *social* prayer? It appears not to be designed for the closet, exclusively, for it is addressed to the Father by more persons than one. And that it was not designed exclusively for the church, is evident from the fact that it embraces a petition for daily supplies of food, and is designed to be daily offered; whereas, men cannot be assembled in the church every day. But how beautifully appropriate for the family! Struck with its appropriateness to the family circle, a certain writer has beautifully said, "What a live coal is applied to devotion, when the solitary *my* Father, and *my* God, is changed into the social *our* Father, and *our* God!" Do you not think so, too, Bro. Clark?

We have said, that we were "ashamed to place it upon record," that our people were so negligent of this great duty. We are still more ashamed, that any one can be found sufficiently daring to defend the sin, even to the extent of denouncing family prayer as having originated with the Mother of Harlots! Yet he "would not have us infer that he lives without prayer; no, not by any means." Verily, it is well that he has told us so. For, though it might be a breach of charity to think that every neglecter of family prayer neglects also his closet, we should certainly think, that any one who is very fervent in closet devotions would be kept from the sin of standing forth as a public *vindicator* of the evil we are laboring to correct. We will believe him, however; and we will add, that it is some little satisfaction to us, to discover that he feels it *necessary* to make such an announcement. It shows that he is not without his misgivings, whether the defense which he has put in will not, after all, be regarded, by the unsophisticated reader, as proceeding from a prayerless heart.

One or two plain questions to our correspondent, and we have done.

1. If you knew of a mother, who, in her anxiety for the eternal welfare of her little child, should retire with him to a suitable place, and there, placing her hands upon his little head, should implore the blessing of Heaven upon him, and should do this daily, morning and evening, would you not esteem her the more highly for it?

2. And as, where two are agreed as touching any thing that they shall ask, it shall be done for them, if the father should unite with the mother in this exercise, would you think there was any thing amiss in it?

3. And if, in due time, God should give them another child to train up for heaven, and they should then take that one also into the prayer room, and for them both supplicate the mercy of God, would it not be right? Would it not be just what they ought to do?

4. And should a third child be added to the family, and then a fourth, and so on, can you think of any good reason why they should not all be taken into the prayer room together, that father and mother might together beseech God to be merciful, and bless them, and keep them from evil?

5. And if you knew of the head of a family, who daily practiced this course, would you, could you, find it in your heart, to go to him, and say, 'Leave off this practice, it originated with the mother of harlots?' T. B. B.

OUR CHINA MISSION.—By way of San Francisco, we last week received letters from brethren Carpenter and Wardner, dated at Shanghae, April 9, 1852. They and their families were well at that time, and were prosecuting their missionary work with zeal and cheerfulness. The following paragraph, is from a letter of Mr. Carpenter:—

"A short time ago, Rev. Mr. Jenkins, of the Methodist Mission, started for Nankin. He went as far as Lu Chou, where he was recognized, and could not proceed. He was treated with rudeness, but befriended by a gentleman with whom he passed a night and formed an agreeable acquaintance, and with whom he has corresponded since his return. Soon after his return, his colleague, Rev. Mr. Taylor, had his head shaved, a tail braded into his hair, put on Chinese clothes thoroughout, and started off altogether as a Chinaman. He did not stop at Lu Chou, but proceeded directly to Nankin. Thirteen miles of the distance he rode on a wheel-barrow, with two men, one to pull, the other to push. At one place he saw a nine-stored cast-iron miniature pagoda, about eight feet in diameter at the base. At Nankin, while about to ascend the porcelain tower, which is a nine-storied pagoda, built by a former Emperor, in honor of his mother, and said to be 329 feet high, he was interrogated by the priest as to his name and residence. His guide told the priest that he (Taylor) had read books so much that he had become mad, and that, if he should proceed with his questions, he would be torn in pieces. After that he was quiet. But I have not time for farther particulars now."

THE CANADA MISSION.—Eld. W. M. Jones is now on a tour of exploration in Canada, with a view to decide on the feasibility of establishing a Seventh-day Baptist mission there.

BRITISH CORRESPONDENCE.

Dissolution of Parliament—Popery—The Riot—The Crystal Palace and Sunday.

GLASGOW, July 2, 1852.

Yesterday our Queen in person closed the proceedings of the present Parliament, the dissolution of which the *Gazette* had previously announced to be to day. Her Majesty, among other topics, intimates the entire suppression of the slave trade along the whole extent of the Bight of Benin, refers with satisfaction to our relation with other States, and concludes with prayer that those appointed by the constituencies as members for the ensuing Parliament (which will meet on the 20th August, the writs requiring a new act to be returned within 35 days after the dissolution,) may be such as will assist in upholding "the Protestant institutions of the country, and religious liberty, which is their natural result," and in promoting measures to educate the people, and to elevate their moral and social condition.

There is much need of a scriptural and decided opposition to the Papal system; for, probably there never was a period since the Reformation, in which greater, more persevering, or more determined efforts have been made for the overthrow of our religion and religious liberty. The provisions of the Ecclesiastical Titles Bill, which it cost the late Government so much labor to pass, have been repeatedly and openly violated, and very boldly in recent instances, by the so-called Cardinal Wiseman and the so-called Bishop of Beverly, in public documents issued by them. Their periodicals point to this as a matter of fact, justify it, and declare that the utter overthrow of Protestantism, under its every aspect, is their aim and their duty. The Pope having decreed the introduction of their cannon law amongst us, the effort is being made to assimilate their practices here with their arrangements in lands of greater darkness. They are multiplying their chapels, and introducing conventual buildings, and the long-unwonted sight is daily seen, even in the city of Glasgow, of habited nuns walking our streets, not shunning observation, but obtruding themselves in even an unseemly manner upon the public gaze, by a disregard of the established usages, found so convenient in threading the thronged thoroughfares of large towns.

The present week has produced a melancholy result from one of these violations of the law. The Catholic Emancipation Act, as it is termed, passed some twenty year ago, while it removed a number of restrictions under which Paptists had formerly been kept, still prohibited their processions in the streets, and their *habited* priests from appearing in public places. Both provisions have been repeatedly violated, and a proclamation was issued, recalling attention to them, with intimation that they should henceforth be enforced. On Sunday last, an annual procession of the children attending the Popish chapels of Stockport took place, headed by priests, which, although having few peculiar emblems, had excited attention as being thought contrary to this law. After some more private disputes between opposing parties, a party of Irish Papists, (of whom there are 14,000 in its population,) commenced breaking the windows of a Protestant school. This led to the assembling of a riotous mob, who, after demolishing a row of houses occupied by Irish, proceeded to destroy the pews and every thing within the Romish chapels, including pictures of their saints, and two organs, one of which is said to have cost £400. Two thousand persons being engaged, and the police incapable of quelling the riot, the military were called to their assistance, since which time the peace of the town has been maintained, although some of those whose houses were destroyed have been obliged to encamp in an adjoining wood. One hundred and twenty were taken prisoners, many of them more or less severely wounded. One Darby Searle, a stout young Irishman, who had wounded three or four with a pitchfork, having been with difficulty secured, was found to have had his skull fractured, and died in the care of the police the same evening. In reference to this melancholy affair, Mr. Walpole yesterday stated, in the House of Commons, that Government would, both in England and Ireland, discourage such processions as had a tendency to lead to such results. We are continually reminded of what must be the consequence, should Rome regain ascendancy in our land, by what is passing in countries under her sway. Tuscany again furnishes evidence on this point. At Florence, on the 8th of last month, a person named Madiai and his wife were tried for reading their Bible, and finding discrepancy between what it teaches and Popery inculcates. They have been sentenced to imprisonment, with the addition of hard labor in the case of the husband.

The fear that the re-erection of the Crystal Palace will prove an occasion for much Sunday desecration, as traditionists say, is being strongly manifested. At the meeting of the Brighton Railway, called to sanction proceedings in regard to it, when the motion to confirm an agreement with the Palace Company was put, a Mr. Cox proposed the insertion of a clause for keeping it shut on Sunday. The motion was, however, not even seconded, but was met with laughter and disapprobation. Having failed in this point, a deputation, (by whom sent I have not discovered,) consisting of the Archbishop of Canterbury, the Bishop of London, and the Bishop of Winchester, &c., waited upon the Earl of Derby, to urge upon Government the expediency of adopting measures, when application would be made by the Palace Company for a charter, to prevent the building or the grounds being opened on Sundays to the public. As in not a few cases of late, his Lordship promised that in the event of application being so made, the question should have his best consideration. Several of the London journals have, as might have been pected, commented strongly on the attempt to prevent what will probably be deemed one of the most desirable of the objects aimed at—a place for Sunday amusement for the inhabitants of the metropolis. It is a significant fact, that the Lord Mayor of London declined to be one of the deputation referred to.

J. A. BEGG.

ANNIVERSARY OF ALFRED ACADEMY.

Original Essays and Orations.

1.	Salutatory—Latin,	Mr. D. L. Freeborn.
2.	The Harmony of Nature,	Mr. W. A. Engle.
3.	Introductory Essay—You are Welcome,	Miss L. T. Pattengill.
4.	Intellectual Glory,	Miss H. A. Sears.
5.	Origin and Progress of Language,	Mr. W. H. Lewis.
6.	Freedom's only Hope,	Mr. L. J. Worden.
7.	The Token of Peace,	Miss Myra C. McAlmont.
8.	We are going Home,	Miss E. Allen.
9.	Agriculture the safest Source of Wealth,	Mr. A. T. Slaight.
10.	Power of Habit,	Mr. J. R. Sypher.
11.	Much Learning shows how little Mortals know,	Miss E. Potter.
12.	A Serious Mind the Native Soil of every Virtue,	Miss B. A. Williams.
13.	Popular Sympathy,	Mr. T. D. Thatcher.
14.	Youthful Aspirations,	Mr. J. C. Green.
15.	Pursuit of the Immediate,	Miss M. R. Conklin.
16.	They sleep in the Dust,	Miss A. J. Campbell.
17.	Educational Reform,	Mr. A. A. Lewis.
18.	The next Twenty Years in the Political World,	Mr. A. D. Burdick.
19.	The Deluge,	Miss K. M. Green.
20.	The Death of Beggars and Princes,	Mrs. H. A. Burdick,
21.	Decision of Character the Demand of our Age,	Mr. G. Miller.
22.	The Philosophers of Greece—Greek,	Mr. T. R. Williams.
23.	Literature the Criterion of National Character,	Miss L. A. Picket.
24.	La France une étoile brillante dans le Firmament Intellectuel de l'Europe,	Miss L. M. Picket.
25.	The Law of God,	Mr. L. M. Cottrell.
26.	Truth,	Miss J. L. Martin.
27.	Unuttered Prayers,	Miss J. E. Wormley.
28.	The Almighty Dollar,	Mr. E. Nicholson.
29.	Concluding Essay—It is Finished,	Miss M. E. Wells.
30.	Valedictory,	Mr. S. O. Thatcher.
	ADDRESS to the Graduating Class,	Prof. J. M. Allen.

The Graduating Class of the present year are indicated by the following numbers:—

Gentlemen—14, 17, 18, 21, 22, 25, 28, 30.
Ladies—4, 8, 11, 12, 15, 16, 20, 23, 24, 26, 29.

To the Editors of the Sabbath Recorder:

It was my happy lot to be present at the Fourteenth Anniversary of the Alfred Academy. I do not deem it necessary nor desirable to enter into a minute description of the very interesting exercises on that occasion. It is universally admitted, that the students of the Institution have never sustained their examination in the various departments with such perfect satisfaction. The past year has been one peculiarly successful to the Institution, and has very much contributed to elevate its finances to a position secure from every contingency. The Course of Instruction is now considered quite equal to the average of college courses.

In noticing the Anniversary Exercises, the first thing that claims attention is the circumstance that, instead of a contracted staging, more or less exposed to the scorching rays of the sun, and the numerous inconveniences incident to a crowded audience in the open air, we found ourselves conveniently seated in the spacious chapel of the new seminary building, which has just been erected to answer the increasing demands of the Institution. This temple of science is some one hundred feet deep by fifty-two feet front, three stories high, and is surmounted by a Spanish steeple, whose furbished spire and minarets reflect the first rays of Phœbus, climbing over the eastern hills. The whole is handsomely finished, in imitation of new red sand-stone.

Another improvement on the similar exercises of former years, was an arrangement by which all the performances were limited to a single session of from 10 o'clock A. M. to 2 o'clock P. M. I am fond of intellectual pleasures of this description, but I deem this Institution, in common with most others, to have been hitherto seriously in fault by crowding upon such occasions duties enough to wear out the patience of a large portion of the auditory.

I prefer to occupy the remainder of my space in making a few passing criticisms upon the exercises of the day.

And, 1st, I notice the "Salutatory," Latin, by Mr. Freeborn. It is seldom that we hear the Latin Language pronounced with sufficient distinctness to at all catch an idea of its meaning, even although it be from an author which we have carefully read; but we deem it due to Mr. Freeborn to say, that we never heard the Latin pronounced more distinctly.

2d. The "Introductory Essay," by Miss Pattengill, was appropriate, and well sustained.

3d. "The Token of Peace," by Miss McAlmont, was *good* poetry, but not of the highest order.

4th. "Popular Sympathy," by Mr. T. D. Thatcher, was *one* of the best speeches of the occasion, but fell somewhat below his effort of last year.

5th. "Youthful Aspirations," by Mr. Green, was excellently written, but we cannot say that Mr. Green did justice to himself or his production in its delivery. We regretted, at the time, that Mr. G. could not have spoken with an easier and more natural voice.

6th. "They sleep in the Dust," by Miss Campbell, we think, took the palm of the essays by the ladies. Miss C.'s reading had the rare quality of loudness sufficient to be heard, though her sentences were too similar in their construction, and were read with altogether too measured a cadence.

7th. We pass over "The next Twenty Years in the Political World," which, although quite well written, contained a spirit altogether too belligerent to be consonant with our peaceable ideas; and notice next in order "The Deluge," by Miss Green, which was decidedly excellent, and excellently read.

8th. "Truth," by Miss Martin, was one of the best finished and most judiciously ornamented essays of the occasion, and was read distinctly.

9th. "Unuttered Prayers," by Miss Wormley, was a sweet little poem, and did much credit to its author.

10th. The "Valedictory," by S. O. Thatcher, would have equaled any exercise of the occasion, had it not been for the introduction, which was hardly in keeping with the sentiment of the speech.

The Address to the Graduating Class, by Prof. J. M. Allen, was decidedly excellent, and will doubtless be long remembered by those to whom it was addressed.

We have a single word to say respecting the manner in which the young ladies read their essays. We cannot tell why it is that those who, on other occasions, and when it is quite unnecessary, can lift their voices like a trumpet, whenever it becomes indispensable that they *speak up loud and clear*, are subitement sans voix.

We had forgotten to mention the examination of the class in instrumental music, which occurred two days previous to the Anniversary, and was decidedly fine. They seemed to have attained to the idea, that music does not consist altogether in noise. SPECTATOR.

Unuttered Prayers.

BY MISS J. E. WORMLEY.

Read at the Fourteenth Annual Commencement of Alfred Academy, July 8, 1852.

The shallow brook goes babbling by—
 The threatening storm moves harmless o'er—
The light word, uttered carelessly,
 Falls, to be echoed never more;
For ah! so depthless is the tone
Of babbling brook and hollow moan—
So lightly breathed the soulless word
By which no music-chord is stirred.

Noiseless, the *deeper* waters glide,
 Still onward in their giant flow—
And breathless, gathering skies betide
 Earth's doom of mightier waste and wo;
The thought unuttered, save by look
Of deepest meaning, who may brook?
The prayer, unbreathed from heart-depths there,
Is still the *heart-breathed*, earnest prayer.

Unuttered prayer! The pent up fire
 That rankles 'neath some Etna's clod—
The soul of Heaven-born desire,
 Up struggling to its home and God—
Heart-longings for the pure and true—
Night-shower of unseen, gathering dew—
Than loudest speech, more earnest far
Is oft the heart's *unuttered* prayer.

We may not hear their pleadings rise,
 We may not know their incense given,
Unseen, that soareth to the skies,
 And lights the altar-fires of Heaven.
We may not catch their accents wild,
From captive doomed, or orphan child,
From servile bound in woe's abyss—
Yet, O! what wrestling prayer is his!

It did not wail thro' Eden's bower,
 When sin had blighted all her joys,
Yet burned it with intenser power
 Than could be breathed by human voice;
O'er ruined world, and wreck of soul,
To heaven lost, that prayer up stole,
From founts of anguish deeper stirred,
And plead as ne'er plead uttered word.

Think you such prayers unheard shall rise?—
 No angel, stayed in upward flight
On mercy's mission, flee the skies,
 Dispel the gloom, unfold the light?—
No blessing shaken from his wings
Of all he, Heaven-gifted, brings?—
No bright pearl caught, nor star-gleam given,
To guide the erring one to Heaven?

Ah, no! The orphan's speechless wo,
 The voiceless cry from prisoned cell,
Whose untold depths there's none may know,
 Nor angels—only God may tell—
Tho' breathed in silence, not in vain;
That prayer has snapped the clanking chain
By which ye strove to fetter him,
The high of soul, the free of limb.

Unuttered prayers! ye are not few,
 That linger round the throne of love;
Ye are food for angels, and the dew
 Distilled from Elysian fields above;
Ye turn the key that flingeth wide
The golden gates; ye ever guide
The spirit whither it should roam,
And lead its wayward wanderings home.

LIFE IN CALIFORNIA.—On the 16th inst. we received a letter from Randolph Drake (formerly of Plainfield, N. J.,) dated Sonora City, Tuolumne Co., California, June 11, 1852. The following paragraph from it gives a picture of life in California, which is probably as true as it is deplorable:—

"The state of society here is most deplorable. Gambling is carried on in this city to a greater extent, if possible, than in San Francisco. This is a mining district, and the gambling houses are filled with miners and others on all days of the week, but especially on Sundays, when they are crowded to excess. Sunday being the day on which miners flock to the city to do their business, two or three of the auction stores hold their sales on it, and the mechanics transact business as usual. Next Sunday there will be a bull and bear fight at Columbia, to amuse the citizens of that place and this. A horse race is also appointed for that day, to fill up the time and keep the people from attending meeting."

A WORLD'S FAIR IN NEW YORK.—The programme of the World's Industrial Exhibition in New York has at length been issued. It is to open in *May next* (Anniversary week) under the management of gentlemen of high respectability, is to proffer all desirable facilities to American exhibitors, and to contain (so far as seasonable notice and unremitted efforts on the part of the Managers can secure them) specimens of our various Ores, Minerals, Agricultural Products, Fabrics, Wares, &c., as well as of the more delicate creations of Art. It will contemplate Utility first, Beauty afterward; holding in higher esteem a practical Steam Plow, than the daintiest Piano.

UNION COLLEGE.—The Catalogue of Union College for the Third Term of the present year, shows an aggregate in that Institution of 235 students. Three courses of study are now established in the College—the Literary, the Scientific, and the University course. The Literary is the old Baccalaureate course of the College—in the Scientific course, the modern languages take the place of the ancient, and the amount of mathematics is increased—and in the University course, students select any branch of study at pleasure, receiving a diploma according to the studies pursued. Among the branches on the programme, Civil Engineering, in its various departments, holds a high place.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JULY 12.

In the **Senate**, among the numerous petitions presented was one from merchants and ship-owners of Boston, praying the recognition by the United States of the independence of Hayti. Several private bills were passed, and the last part of the session was occupied in a discussion of the bill amending the act to provide for the better security of the lives of passengers traveling on steamboats, which was ordered to be engrossed.

In the **House**, the bill for the reduction of postage on printed matter was agreed to in Committee. The Deficiency bill was also up in Committee, and the Senate's amendment granting additional compensation to Collins' steamers was agreed to, 84 to 73.

THIRD-DAY, JULY 13.

The **Senate** passed the bill for the better security of passengers on vessels propelled in whole or in party by steam. It also passed several private bills. The latter part of the day was spent in considering the bill authorizing the President to raise, arm and equip, three regiments of volunteers, to serve for three years. in guarding and protecting the emigrant route and telegraph lines, and conveying the mails between Missouri River and the settlements in Califarnia and Oregon. There are to be ten posts on the route, to be garrisoned by one hundred men each, with intervening stations twenty miles apart, garrisoned by 20 men each; the station houses to be erected by the volunteers, and from materials obtained in the country along the route. These volunteers are to keep the roads in order, with bridges and ferries, and to protect the telegraph lines, and all persons employed in establishing and working the same. They are to raise, gather and preserve, all necesary provisions and supplies, without cost to the Government. They are to be paid the same as other troops, and at the end of three years to be entitled to 640 acres of land each. The telegraph lines thus constructed may use these military posts and stations free of charge.

The **House** spent considerable time on the Deficiency Bill, and did not finally dispose of it. The Newspaper Postage Bill was taken up, amendments agreed to by the House, and the bill adopted. It differs from the bill we printed last week only in the first section, which we copy in the form finally agreed to:—

Be it enacted, &c., That from and after the 30th of September, 1852, the postage upon all printed matter passing through the mail of the United States, instead of the rates now charged, shall be as follows, to wit: each newspaper, pamphlet, periodical, magazine, book, bound or unbound, circular, catalogue, and every description of printed matter unconnected with any manuscript or writing, and of no greater weight than two ounces, shall be charged one cent postage, and one cent for each additional ounce or fraction of an ounce, for any distance under three thousand miles; and for any distance over three thousand miles double these rates. All newspapers and periodicals not weighing over one ounce, published regularly, as often as once in three months, and sent from the office of publication to actual subscribers, shall be chargeable with only one-half the foregoing rates, provided all newspapers and periodicals not weighing over two ounces, when sent to actual subscribers within said State where such newspapers or periodicals are published, shall be entitled to the reduction provided for in this section. The postage upon all printed mailable matter shall be prepaid at the office where it is mailed, or paid quarterly in advance at the office of delivery, otherwise double the foregoing rates shall be charged thereon.

FOURTH-DAY, JULY 14.

The **Senate** passed the bill directing the President to designate places for Ports of entry and delivery in Oregon, and fixing the compensation of the Collector at Astoria. The bill reducing newspaper postage was received from the House and referred. A bill providing for a survey of public lands in California was passed. The bill to remunerate the Spanish Consul for losses by the Flibustier mob, at New Orleans, was passed. The Deficiency bill was received and referred.

In the **House**, the Printing Committee made a report in favor of abolishing the contract system, and providing for a public printer. The House ordered 20,000 copies of the proceedings relating to the death of Henry Clay to be printed.

FIFTH-DAY, JULY 15.

In the **Senate**, Hon. David Merriwether appeared to fill the seat of Henry Clay. The Senate enjoyed a long debate upon a day of adjournment, and finally postponed further talk upon the matter for one week. A resolution was adopted requiring all appropriation bills to be sent to the Senate at least ten days before adjournment. The Deficiency bill came up, and nearly all the House amendments were agreed to. A bill was passed to a third reading authorizing the President to organize certain companies of Mounted Rangers for the protection of the Western territories and California from Indians.

In the **House**, the public printing was the principal theme of discussion. Near the close of the session, some time was given to the Indian Appropriation Bill.

SIXTH-DAY, JULY 16.

The **Senate** was all day engaged upon private bills, of which it ordered thirty to a third reading, including one to reimburse Elisha B. W. Moody, owner of the British bark Sarah, the expenses incurred by him in the rescue of the crew and passengers of the American ship Caleb Grimshaw. Adjourned to Second-day.

In the **House**, the Florida and Alabama Railroad Land bill was agitated, but not finished. The Indian Appropriation bill was taken up, and Mr. Giddings made a short speech upon the Florida War and negro stealing by the Government. The Deficiency Bill then came up, and the House managed to agree with the Senate in all the items except the constructive mileage item of $50,000.

SABBATH-DAY, JULY 17.

The **Senate** was not in session.

In the **House**, a bill was introduced, but laid on the table, to admit railroad iron free of duty. The Indian Appropriation bill was up, and an amendment giving fifty thousand dollars to destitute Indians in case of short crops, &c., was rejected. Some other amendments were acted upon, and the House adjourned.

European News.

The Cunard steamer Asia, with Liverpool dates to July 3, arrived at New York on the 15th inst.

From England, the one item of news by the Asia is the prorogation of the British Parliament.

The late proclamation against Roman Catholic processions has begun to yield fruit. On Tuesday night, June 29, a riot broke out at Stockport, between the Catholics and Protestants; at least, the disturbance began respecting a procession of Roman Catholic Sunday School children, but afterward merged into a general fight of Irish against English. At first the Irish had the best in the fray, but afterward the English proved victorious, and proceeded to pull down the houses of the Catholics. Several dwellings were unroofed to furnish missiles, and the furniture broken up to supply weapons. The mob then proceeded to the search Catholic Chapels, one of which they completely gutted, and made a bonfire of the pews, organ, and furniture of the altar, &c. They also pillaged the priest's house, and were proceeding to greater outrages, when a detachment of the 60th Regiment arrived on the ground, and by their presence kept the rioters in check. Sixty of the wounded rioters were taken to the hospital, and one man was picked up dead—killed with a pitchfork. One hundred and fourteen of the ringleaders are arrested. The magistrates appear to have acted sufficiently well under the circumstances, having sworn in 500 special constables, and distributed them in patrols to keep the mob from re-assembling.

A collision recently took place on the River Thames, between the Ramsgate steamer Duchess of Kent, and the Antwerp steamship Ravensbourne. The former was cut to the water's edge, and sunk in eight minutes, with some of the passengers on board, it is supposed.

The telegraphic cable between Dublin and Holyhead does not work, and a surveying party is engaged in searching for the injury. Only five miles more of cable was used than would cover the distance in a straight line.

On Wednesday, the ship Admiral arrived from Port Phillip, with 30,840 ounces of gold, valued at nearly £120,000. The captain states that the difficulty of obtaining crews is undiminished, and there are fifty sail in port deserted by their crews. The number of persons arriving at Port Phillip was about a thousand per week.

The Paris *Patrie* announces that a plot against the State has been discovered in Paris. Thirteen individuals have been arrested in a detached house in the Rue Reine Blanche. The conspirators, who are in correspondence with the London refugees, were busy making an infernal machine. Many arrests took place during the night. The machine was composed of fourteen barrels, capable (the dispatch says) of containing each about twenty bullets, and their firing in a wrong direction would have been impossible.

Accounts of an unfavorable nature are again received from Algeria. No decided check had been suffered by the French, but the Arabs had massacred the colonists in various districts, and the insurrection had spread more or less over Kabylia and part of the Province of Constantia.

California News.

The steamer Illinois, with twelve days later news from California, and $2,000,000 in gold dust, arrived at New York on the 15th inst.

The news has no feature of remarkable interest. Of crimes in the interior, this arrival gives us a larger record than usual.

A serious outrage recently occurred at the Court House in Sacramento City. The Court of Sessions had adjourned, and as Judge Wilson, one of the Justices of that Court, was leaving the Court House, he was met and assaulted with a cane by John H. McKune, Esq., a member of the bar of this city. Judge Wilson immediately drew his sword-cane, and stabbed the assailant under the left nipple, penetrating the left lobe of the lungs. Mr. Henry Caulfield, a friend of Mr. McKune, thereupon drew a pistol and fired at Judge Wilson, missing him, and hitting Mr. McDonald, the keeper of the prison-brig, who was at the time supporting Mr. McKune, who was falling. Mr. McDonald was shot through the side, and is dangerously, perhaps mortally, wounded.

New and very rich diggings are said to have been discovred at a point near Pleasant Bar, on the Middle Fork of the American River. On Sunday a man paid $500 for a claim in the new placer, and on Monday he took out a pan of pure gold weighing fourteen pounds! The gold found at this place is in large pieces, very smooth and heavy.

Near Nicolaus, on the west bank of the Sacramento river, a man was recently hung up by the people on suspicion of having murdered a woman.

Another case of Lynching, at Placerville, is reported.

Henry Clay's Family.

A correspondent of the N. Y. *Tribune*, writing from Lexington, Ky., gives the following sketch of the various members of Henry Clay's family:—

Mrs. Clay is now 71 years of age, and although her health is feeble, has the appearance of a lady of 50. Her name was Lucretia Hart, and her native place Lexington. Mr. Clay married her shortly after he came to Lexington from his native State, Virginia. By her he has had eleven children, three of whom died in childhood.

Eliza Clay died suddenly, in 1824, while on the way to Washington in company with her father. Her age was about sixteen. Another daughter, Mrs. Dubale of New Orleans, died about the same time. In 1835, another and the only remaining daughter, the wife of Jas. Erwin, of New Orleans, died also.

Of the eleven children, only four now live, Henry Clay, Jr., having fallen at the battle of Buena Vista. His body is interred in the family lot at Lexington.

Theo. Wythe Clay, who has been a lunatic since his boyhood, is near fifty years of age, being the eldest son. His recovery is hopeless. His lunacy is characterized by melancholy, with occasional fits of violence.

Thos. Hart Clay is the proprietor of Mansfield, a fine estate near Lexington, and devotes himself for the most part to the cultivation of hemp. His age is 42.

Jas. B. Clay, aged 30, is also a farmer, and owns a large estate near St. Louis, Mo., where he has a large dairy, and is engaged extensively in rearing stock.

John Clay, the youngest, is 28 years of age, and resides at home, managing the farm, and devoting a portion of his time to the profession of the law. In appearance he resembles his father more than any of the other sons. His features are similar, his hair has the same dry, sandy appearance, and hangs about his features in the same careless manner.

All the sons are highly intellectual in appearance, but none of them have yet given promise of future greatness.

Of the 35 slaves owned by Mr. Clay, Abraham, the groomsman, is the oldest, being near sixty; Adams, the gardener, is 55 years of age. Thornton, Mr. Clay's body servant, received from the hands of his master his free papers, but never left him, even after death, until the corpse was placed in the tomb.

Henry Clay's Will.

The Will of Mr. Clay was presented in Court on Monday, July 12, and admitted to record. It is drawn by his own hand, and bears date July 10, 1851. It relates almost entirely to the disposition of his estate among the members of his family, the only exception being that which relates to his slaves, providing that children of his slaves born after the 1st of January, 1850, be liberated and sent to Liberia, the males at the age of 28, and the females at 25, three years earnings prior to the emancipation to be reserved for their benefit, for the purpose of fitting them out; and prior to removal they are to be taught to read, write, and cypher. Slaves in being before 1850 are bequeathed to his family. Ashland is left to Mrs. Clay, for her sole use and benefit during her life, and after her death to be sold, and the proceeds to be divided among his children. The only specific devises outside of his family are, to Dr. D. W. Dudley, the gold snuff-box presented by Dr. Hunt, late of Washington; to Henry T. Duncan, a ring containing a piece of the coffin of Washington; to Dr. W. N. Mercer, a snuff-box said to have belonged to Peter the Great. Mrs. Clay is appointed executrix, and Hon. Thomas A. Marshall and James O. Harrison, executors of the will, with a provision that no securify shall be required of either.

Liberating Slaves.—On Thursday, the 8th inst., Mr. Jno. Holmes, of Adams Co., Miss., brought to Cincinnati three slaves—one girl and two boys—which were raised on his plantation, whom he manumitted on their arrival. Mr. John Ford, Jr., a gentleman from the same County, liberated three of his slaves also—two girls and a boy. It is the intention of these gentlemen to educate them at their own expense at some institution either in Ohio or in the East. The boys and girls are young, fine-looking children, and promise well.

SUMMARY.

A farmer named Warren Skinner, at work in his field, in Earlville, Oneida Co., was struck by lightning and killed, on Wednesday, July 7. His clothes were torn into fragments, and thrown in different directions more than thirty feet from where he stood, and both his boots were entirely torn off and thrown at least ten feet. There was scarcely a shred of any part of his clothing left on him. There were two holes in his head, which appeared to have been made by the electric fluid, and also a hole in the bottom of each foot, and a hole in the ground directly under his feet.

At the request of a distinguished citizen of Louisiana, the Secretary of the Navy, more than a year since, directed the commander of the East India squadron to procure and send home roots of the sugar cane from Salanga, and the Straits of Malacca, which is believed to be superior to the cane now grown in the Southern States of the Union; and several boxes of roots, in a growing state, have arrived, and have been turned over to the Department of the Interior for distribution among sugar planters at the South.

The closing exercises of the Sixteenth Term of the New York State Normal School, took place at the Institution in Albany, on Thursday, July 8. The Poem was read by Miss Jane A. Newman, of Little Falls, and the valedictory by L. H. Cheney, of Syracuse. Rev. Dr. Kip delivered an address to the pupils, in the absence of the Secretary of State, Mr. Randall; and the retiring Principal, Prof. Perkins, also addressed the school. There were 18 female and 19 male graduates.

John Pretlove, of Mobile, had lived for years on good terms with his family, but some difficulty occurred, when he procured nitric acid, and by some means induced his wife, Rosaline, their son William, a fine little boy of three years, and James Carroll, all to partake. Late on Sunday the husband, the suicide and murderer, died! On the next morning at 7, the wife too died! In the afternoon the poor boy followed; and before night closed, James Carroll also fell dead on the floor.

A dispatch dated Worcester, Mass., July 15, says: The Catholic College, situated about a mile south of this city, took fire yesterday afternoon, and was entirely consumed, with the exception of a portion of the east wing. The fire commenced in the upper story of the north-east corner, from a defect in a chimney. Most of the furniture was burned or destroyed. A large portion of the valuable library was saved. The loss is estimated at from $40,000 to $50,000, and no insurance. There were over 100 students in the building, and some of the Professors and tutors have lost their all.

The steamship Daniel Webster, from Chagres, arrived at New York on the 18th inst. She reports that the inhabitants of Aspinwall were nearly all sick with cholera and fever, and the same was raging to a great extent at Gorgona and several other places on the Isthmus. Along the railroad it was so bad that they were compelled to give up work, and most of the laborers left. It had been raining incessantly for two weeks, so that the roads were almost impassable, requiring several days for crossing, the mules going into the mud two and three feet.

The *Dunkirk Journal* says: Our fishermen are having a fine run these hot days. One boat in two days secured the valuable services of 152 salmon-trout, weighing in the aggregate 2,282 pounds! The boats proceed from 5 to 10 miles into the lake, where the supply, thus far, is found to be inexhaustible.

During a storm at Lexington, Miss., July 13, a tree on Mr. Cunningham's plantation, under which a party of seven negroes were eating their dinner, was struck with lightning, and four of the negroes were instantly killed.

At the recent fire in Niles, Mich., there were twenty-six buildings destroyed in all, and the total loss is estimated at between $35,000 and $40,000, on which there was very little insurance. It falls principally upon young men with very little capital, the most of whom have been ruined. The fire originated in a cabinet wareroom, and was caused by the explosion of fire crackers, which were thrown among the shavings.

New Orleans papers contain the particulars of the explosion on the Steamer St. James. The whole number of lives lost, as far as actually known, was sixteen, nineteen wounded. It was, however, supposed that many passengers were lost whose names were not registered. The steamboat California, in going to the assistance of the St. James, ran down a boat in which some passengers were escaping, and all, except one, were drowned.

A gentleman who accompanied the remains of Henry Clay to Louisville speaks of a neat little tribute of respect that took place at Rising Sun. As the Ben Franklin passed that place, the passengers saw quite a demonstration upon the banks. It consisted of *thirty-one* young ladies, dressed in white, with one exception, with black veils, each with a banner representing the different States; the one indicating Kentucky was dressed in deep mourning.

We have from Washington an account of a most disgraceful assault upon a clerk in the Pension Bureau by George W. Jones, a Congressman from Tennessee. It seems that the man assaulted (Mr. Van Wyck) had asserted that "no member of Congress earned his salary half as much as the clerks in the departments." For this, Jones tried to break a chair over Van Wyck's head, injuring him severely.

There was an explosion of a powder magazine in Lafayette, Ia., last week. One hundred kegs of powder were in it. The damage is estimated at $50,000. Scarce a house in the town but was more or less injured. Large buildings, three or four squares from the explosion, were moved from their foundations, doors burst open, windows broken, plaster knocked off, walls cracked, and other injuries sustained.

The *Farmville* (Va.) *Journal* mentions a rumor that a disease of a most malignant character, somewhat resembling cholera, is prevailing to an alarming extent, in Charlotte, Lunenburg, Macklenburg, and other counties south and east of that place, among the blacks particularly, and that a large number of them have died—one gentleman in Charlotte having lost ten, and another in Mecklengurg as many as forty.

During a storm at Baltimore, on the 13th inst., Hartford River overflowed its banks, flooding basements, cellars, and first-floors of over three hundred houses, sweeping off fences and outhouses, and carrying off furniture, &c. The bridges and two culverts were swept off, and six houses, nearly finished, were entirely demolished. About two hundred other houses had their cellars flooded. They were all small buildings, occupied by the poorer classes.

A dispatch dated Cleveland, O., July 13, says: The steamer America, which left here last night for Buffalo, when 17 miles out, came in collision with the propeller Oswego City, sinking the latter in 15 minutes. The crew and several passengers were precipitated into the water and from 15 to 20 were lost. The Ameirca immediately returned to port much damaged.

The *Toronto Colonist* has the following dispatch, dated Quebec, July 15—"Eight persons were killed and three houses destroyed, Tuesday, at Cape Diamond, by a slide of rocks, at 4 o'clock P. M. Yesterday another slide took place at 7 A. M., killing one man and crushing some houses. There was also another slide in the afternoon, but without loss of life; some houses were, however, crushed."

A small association of sixteen persons left New York recently for Wisconsin, with a view of carrying on agriculture and mechanic arts in some part of that State, probably in Washington Co., upon co-operative principles. The members of this little band were mainly of French and German origin; and they go out to make a beginning, with the idea that others will join them as they advance.

Hon. John M. Clayton is industriously cultivating his farm, three miles from Newcastle, Del. Instead of running a race with competitors in the political field, he is endeavoring to distance his overseer in agricultural pursuits. Each has selected his field, and a wager lies between them, which will produce the richest crop from his allotted portion.

The *Maysville* (Va.) *Eagle* says a few cases of cholera continued to occur in that city, and that there have been 95 deaths by it since it first broke out. The cholera has broken out at Wilmington, Ohio. There have been six or eight deaths, and considerable alarm is felt. It is also prevailing in several small towns throughout the West.

A crazy man in Almont, Mich., named Wesley Hulbert, being about to be arrested, took refuge in a vacant log-house, with a musket and pistols, and shot Jacob Mills dead as he was approaching for his arrest. Two hundred of the citizens resorted to the place with arms, fired the house to drive out Hulbert, and, on his appearance, shot him down. Both the dead men leave large families.

At Two Rivers, Wis., thirty or forty cartridges, prepared for a six pound gun, exploded in the midst of a crowd assembled on the Fourth to listen to an oration. Some sixteen boys, who were in the immediate vicinity, were badly burned, and but little hope is entertained for the recovery of six of them.

Two young men were drowned in Croton River, at Purdy's Station, while bathing, on Sunday, July 4. One, named William Hawkins, who couldn't swim, got beyond his depth, and was struggling to escape, when the other, Barney Foley, leaped in to help him out, but Hawkins caught him around the neck, and both perished.

The Postmaster of Charleston, S. C., has issued a notice cautioning the public against sending slaves to the office for their letters. Instances have occurred in which white rogues have taken valuable packages from the negroes, but they cannot be convicted on a black's testimony.

Advices from the Rio Grande state that a horde of desperadoes still infest the country above Brownsville. Two Americans were recently shot at Matamoras, by Gen. Avalos, for what crime is not stated. The American Consul interfered to save their lives, but without success.

Gov. Kossuth sailed for Liverpool, in the Africa, on Wednesday, July 14, instead of waiting till the departure of the Washington, on Saturday, as he had before intended. He left without any manifestation of excitement among the people, being accompanied to the ship only by a few personal friends.

Friday morning, July 16, a burglar was detected in breaking into stores in Fall River, from one of which he obtained $500 in money. Constable Gordon Manchester attempted to seize him, when he drew a pistol, and shot the officer in the breast, mortally wounding him. The burglar was finally arrested.

The steamship Philadelphia, from Key West, where she had been quarantined, arrived at New York on Sunday last. Eight deaths occurred on board of her since June 30. The town is perfectly healthy. No cases of cholera among the Philadelphia's passengers since her arrival in the harbor, and no sickness ashore.

Funeral Ceremonies in respect to the memory of Henry Clay, were held in New York on the 20th inst. There was a grand civic and military procession, after which, an oration was pronounced, accompanied with the usual religious exercises.

A correspondent of the Baptist Register states that Rev. T. S. Malcom, Corresponding Secretary of the Baptist Publication Society, is soon to embark for Europe, for the benefit of his health.

A serious riot occurred at Hamilton, Canada, on the 12th. It was a breaking out of the undying feud between Orangemen and Catholics. One man was killed and another wounded.

The price of gas in Boston is $3 per *thousand* cubic feet; in New York, $3 50; in Baltimore, $4; in Charleston, Savannah, Richmond, Providence, Worcester, Lowell, $3 50 each.

A serious railroad accident occurred June 14, near Camden, N. J., whereby one man was killed. Sand washed over the track by the rain was the cause.

R. S. Denny, of Clappville, Leicester, Mass., has lost four woolen mills by fire within the last six and one-half years. The last was burnt on the 1st inst., and was fully insured.

A meeting of the People's College Association will be held at Elmira, on Wednesday, August 4, 1852, when all friendly to the general objects propo ed are invited to attend.

At the earnest solicitation of many of his old companions in arms, Gen. Scott has consented to be present at the great Niagara gathering on the 27th inst.

We learn from Princeton, Ky., that fifty deaths from cholera have occurred at that place during the present season. Many families had left, and others were leaving.

Ten thousand dollars have been remitted from this city to Montreal, in anticipation of the subscriptions to be collected here.

Wm. James Stillman sailed on the 17th inst., in the steamer Washington, on a professional tour in Europe.

A man at Utica, who had been sun struck, and was delirious and near dying, was saved by putting his feet in warm water.

Abram and Charles D. Coon have recently removed from Portville, Cattaraugus Co., N. Y., to Walworth, Wisconsin.

New York Market—July 19, 1852.

Ashes—Pots $4 75 a 4 81; Pearls 5 37.

Flour and Meal—Flour, 4 12 a 4 18 for common to straight State, 4 12 a 4 31 for mixed to fancy Michigan and Indiana, 4 37 a 4 68 for fancy Genesee. Rye Flour. 3 18 a 3 25. Corn Meal, 3 06 for State, 3 12 a 3 18 for Jersey.

Grain—Wheat, 97 a 1 01 for Ohio, 1 08 a 1 12 for common to good Genesee. Rye 79c. Oats 44 a 45c. for Ohio and State. Corn, 61 a 62c. for Western mixed and round yellow.

Provisions—Pork, 17 10 for prime, 19 25 for mess. Beef. 8 50 a 9 00 for city prime. 15 00 a 18 00 for mess. Lard 11 a 12c. Butter, 12 a 17c. for Ohio and Western New York. Cheese 6½ a 7½c.

Hay—80 a 90c. for 100 lbs.

Hops—Steady at 45 a 50c.

Laths—1 62 per 1000.

Lime—85c. for common, 1 06 for lump.

Lumber—13 00 a 14 00 for Spruce and Pine.

Wool is in good demand, and the receipts are not more than sufficient to supply it. We notice sales of 50,000 lbs. domestic fleece at 31 a 43c., all qualities

MARRIED,

In Alfred, N. Y. July 7th, by Eld. N. V. Hull, Mr. Alphonzo Stillman, to Miss Matilda Whittacar, all of Almond.

In Alfred, July 13th, by Eld. N. V. Hull, Mr. Philip Hooker, of Angelica, to Miss Deborah Lyon, of Alfred.

In Alfred, N. Y. July 8th, 1852, by D. Potter, Esq., Mr. Charles H. Witter, of Wirt, to Miss Abby K Edwards, of Genesee.

By the same, July 11th, 1852, W. J. Fisher to Isabella Handlin, all of Wellsville.

At Unadilla Forks, N. Y. July 14th, by E. W. Peck, Esq. George O. Coon, of Henderson, Jefferson Co., to Miss Hannah L. Wilcox, of Plainfield, Otsego Co.

DIED,

In Andover, Allegany County, N. Y., July 7th, of dropsy of the heart, Deacon Philip Wardner, in the seventy-sixth year of his age. Bro. Wardner professed religion near forty years since, while living in Essex County. Some time after this he removed to Wheatland, Monroe County. From Wheatland, some twenty-four years since, he came to Andover, Allegany County. Here, upon the organization (or soon after) of the Baptist Church of that place, he was chosen to the office of Deacon, in which capacity he served until discharged by death. Bro. Wardner's life was a well-written commentary on the power of grace to renew and sanctify the human heart, he giving the most decided proofs, through the services of a long and useful life, that he was laying up "treasures in heaven." As in his life beloved and esteemed by his brethren, as well as respected by all who knew him, so in his death is he greatly lamented.

N. V. H.

LETTERS.

D Potter, H Sherman, E P Larkin, L P Babcock, E Clarke, Wm Vaughn, David Clawson, Albert B Crandall, Andrew Babcock, Wm B Maxson, J C West, E W. Peck, Martin Wilcox, Randolph Drake, Wm M Jones, N V Hull, Harris Haskell.

RECEIPTS.

FOR THE SABBATH RECORDER:

L P Babcock, Homer	$2 00 to vol.	9	No. 52
Jerome R Babcock, Scott	2 00	9	33
Hiram Babcock "	3 25	8	52
Isaac Smith "	2 50	8	52
Augustus Saunders, Brookfield	2 00	9	52
Jared B Crandall "	2 00	9	52
O P Truman, Newport	2 00	9	52
Benj F Chaplin, Verona	2 00	9	52
Henry Sperling, Butlerville, O	5 00	10	52
Ethan Clarke, Rockford, Ill	6 00	9	52
Jeremy Davis, Marlboro, N J	4 00		
R Drake, Sonora City, Cal	1 00	9	26
Harris Haskill, McGrawville	1 00	9	26

FOR THE SABBATH-SCHOOL VISITOR:

H H Baker, New London, Ct	$4 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joel Tappan, Hopkinton, R I	$1 00
Geo H Perry "	1 00
Wm R Wells "	1 00
O O Lewis "	75
Augustus Saunders, Brookfield	1 00

BENEDICT W. ROGERS, Treasurer.

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis. Composition, and Beginners in Algebra.	4 00
Higher Mathematics, Languages, Natural Sciences. &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching." the Laws of Health School Laws. Chemistry, Physiology, &c. Tuition $2 50. JAMES R. IRISH. President.
S. S. Clarke, Secretary. DeRuyter, June 22.

Clothing Establishment.

THE subscribers, under the firm of Wm Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Notice.

THE Executive Board of the American Sabbath Tract Society have employed Bro. E. P. Larkin to visit the churches in behalf of the Society. Bro. L. will act as agent for the Society's publications. It is hoped that every family will take this opportunity to procure for its library a bound volume of our Tracts on the Sabbath, and a copy of Carlow's Defense of the Sabbath.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Morning Boat for Albany.

Fare to Albany $1, Poughkeepsie 50c., Hudson 75c.

THE new and elegant steamer FRANCIS SKIDDY will leave her dock foot of Jay-st., New York, at 7 o'clock A. M, on Monday, Wednesday, and Friday, for Albany, landing at West Point, Newburgh, Poughkeepsie, Hyde Park, Kingston, Bristol, Catskill, and Hudson. Returning, leaves Albany Tuesday, Thursday, and Saturday, at the same hour, making the landings as above. N. B.—Under no circumstances will any of the above landings be passed.

JAMES McCULLOUGH, Agent, 159 Front-st.

Central Railroad of New Jersey.

THE cars will run as follows until further notice commencing Monday, July 5, 1852:—

Leave Easton at 6 A. M. and 3.30 P. M.
" Clinton at 7.05 " and 4 35 "
" White House at 7 20 " and 4.50 "

Returning, leave New York at 8 A. M. and 4 P. M.

Leave Somerville at 5.50 and 7 50 A. M. and 12.40 and 5.15 P. M.

Leave Plainfield at 6.25 and 8.25 A. M. and 1.20 and 5.50 P. M.

Leave Westfield at 6.40 and 8.40 A. M. and 1.40 and 6.10 P. M.

Elizabethtown at 7 and 9 A. M and 2 and 6 30 P. M.

Returning, leave New York at 8 and 10 A. M. and 4 and 6 P. M.

By Steamboat:

Leave Elizabethport at 7.15 and 9.10 A. M. and 2.15, 3, and 6 40 P. M.

Leave Pier No. 1 North River at 8 and 10 A. M. and 12, 4 and 6 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A. M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A. M. for all stations.

Way Train at 3½ P. M., via Piermont, for Delaware.

Way Train at 4½ P. M., via Jersey City, for Delaware.

Night Express Train at 6 P. M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P. M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A. M., 4.30, 10.32, 11.07 P. M.
Going West—8.20 A. M., 6.56, 7.25, 12.50 P. M.

Alfred:
Going East—4.03 and 10.18 P. M.
Going West—1.18 and 8.16 P. M.

Genesee:
Going East—10.09 A. M., 3.25 and 9.18 P. M.
Going West—9.18 A. M., 2.02, 7.54, 9.18 P. M.

Belvidere:
Going East—9.40 A. M., 2.53 and 8.16 P. M.
Going West—9.40 A. M. 2.30 and 8.16 P. M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P. M.

Olean:
Going East—8.45 A. M., 1.47, 6.23, 7.56 P. M.
Going West—10.29 A. M., 3.41, 9.10, 11.40 P. M.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country. Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2tf51

Miscellaneous.

Essentials to Productive Farming.

The following fifteen essentials to productive farming are from the pen of the *American Farmer*, which is, we believe, the oldest agricultural paper in the United States:—

1. Good implements of husbandry, and plenty of them, which should always be kept in perfect order.

2. *Deep plowing* and *thorough pulverization* of the soil, by the free use of the harrow, drag, or roller.

3. An application of *lime, marl*, or *ashes*, where calcareous matter or potash may not be present in the soil.

4. A systematic husbanding of every substance on a farm capable of being converted into manure, a systematic protection of such substances from loss by evaporation or waste of any kind, and a careful application of the same to the lands under culture.

5. The draining of all wet lands, so as to relieve the roots of the plants from the ill effects of a superabundance of water, a condition equally pernicious as drouth to their healthful growth and profitable fructification.

6. The free use of the plow, cultivator, and hoe, with all row culture crops, so as to keep down, at all times the growth of grass and weeds, those pests which prove so destructive to crops.

7. Seeding at the proper time, with good seed, and an equal attention as to time, with regard to the period of working crops.

8. Attention to the construction and repair of fences, so that what is made through the the toils and anxious cares of the husbandman, may not be lost through his neglect to protect his crops from the depredations of stock.

9. Daily personal superintendence, on the part of the master, over all the operations of the farm, no matter how good a manager he may have, or however faithful his hands may be, as the presence of the head of a farm, and the use of his eyes, are worth several pairs of hands.

10. Labor-saving machinery, so that one may render himself as independent as needful of neighborhood labor, as a sense of the comparative independence of the employer upon such labor begets a disposition of obedience and faithfulness on the part of the employed.

11. Comfortable stabling and sheds, for the horses and stock, all necessary outbuildings, for the accommodation of the hands, and protection of the tools and implements, as well as for the care of the poultry.

12. Clover and other grasses to form a part of the rotation of crops, and these to be at the proper periods plowed in, to form pabulum for succeeding crops.

13. The clover field to be either plastered or ashed, each succeeding spring—one bushel of the former, and six of the latter per acre.

14. To keep no more stock than can be well kept, but to be sure to keep as many as the farm can keep in good condition, as it is wise policy to feed as much as possible of the crops grown on the farm, and thus return to it that which has been abstracted from it.

15. To provide a good orchard and garden —the one to be filled with choice fruits of all kinds—the other with vegetables of different sorts, early and late, so that the table may, at all times, be well and seasonably supplied, and the supplies contribute to increase the wealth of the proprietor.

Science and the Useful Arts.

(Arranged by the N. Y. Tribune.)

Plowing by Steam.—A rotary steam plow has been invented by James Usher, Edinburgh. It is much like a locomotive, with a horizontal shaft in front, on which are fixed arms forming mold-boards and coulters. There are three arms in the circumference, and on the length of the shaft five, which enable it to cut five furrows at the same time. This plow weighs five tuns, is ten horse-power, and costs $1,455. It moves at the velocity of 2,550 yards per hour, and requires an engineer and two men to tend it. It plows six acres in a day. When the plowing apparatus is disconnected, the machine may be used for any other purpose, as a steam engine.

Lord Willoughby Scoresby has also made experiments in steam-plowing. He employs two steam engines at the same time, one at each extremity of the field. The plow plays between them, forward and backward, by means of ropes attached and rolled around capstans, with which the machines are provided. Two men are employed to drive the engines, four to shift the plow and engines, one to hold the plow, and three boys at trucks. To plow an acre requires 7½ cwt. of coke, making the cost to be 6 shillings, which is half the price of doing the work by horses, with the advantage that steam does it in half the time.

Fattening Cattle in Stalls and in Sheds.—An experiment has been made in Scotland, to try the comparative value of these two modes of fattening cattle. Ten animals having been chosen, were divided as equally as possible; five were put in a sheltered court with plenty of shed room, and the others into boxes. At the beginning of October it was soon found that those in the court eat 134 lbs. per day, while those in the boxes eat only 112 lbs., or 22 lbs. less, thus proving that a certain degree of warmth is equivalent to food. After seven months, toward the end of April, they were all slaughtered, and the following results were found: Cattle fed in boxes, Beef, 3,262 lbs.; Tallow, 6,678 lbs. Cattle fed in courts, Beef, 3,416 lbs.; Tallow, 6,054 lbs. These results show the superiority of feeding in boxes. It is thought that in a less mild winter they would have been more striking. In the course of the experiment, the thermometer rose to 50 degrees, and the cattle under cover seemed to suffer from being too warm. It was found a trifling expense to comb them regularly, which speedily produced a very marked improvement.

Growing Trees from Cuttings.—A French gentleman, named Delacroix, has discovered a new mode of propagating trees from cuttings, which has proved successful for apples, pears, plums, apricots, &c., as well as for roses and other plants that are tenacious of life. This method is to bend the cutting in the form of a bow and to put it in the ground at the two extremities, leaving only the middle part exposed and on a level with the surface of the ground. There must at that point be a good bud or shoot. All other parts being protected by the earth from drying, give vigor to the bud, which is soon transformed into leaves, by which in its turn it draws from the atmosphere the carbon necessary to the formation of the roots. The method of planting is to form two ridges, and placing the cuttings across the furrow between, cover the ends with earth, press it upon them, and water freely. The cuttings should be of last year's growth.

Submarine Telegraph between England and Ireland.—The laying of the wire across St. George's Channel was performed on the 1st of June. The rope was rather less than one inch in diameter, and was composed of a central copper wire inclosed in a double gutta-percha tube, and surrounded by twelve galvanized iron wires. The breadth of the Channel being only fifty-nine miles, eighty miles of line were put on board to prevent a repetition of the accident which happened between Dover and Calais. At the end of ten miles it was determined to compare the distance run over with the length of the line run out, and it was found that only twelve miles of it had been expended. The next comparison showed 20 miles of line to 16 miles' distance; the next, 31 to 25; the next 55 to 47; finally, for the 59 miles' distance, only 65 miles of line were expended. During the operation the vessels moved at the rate of four miles an hour. The greatest depth passed over was 84 fathoms.

Stereoseopic Daguerreotype.—This is an English invention, now a few months old, which, if not very practical, is at least very curious. Two photographs are taken simultaneously from the same abject, in two adjacent cameras, so placed as to correspond to the slight difference which exists in the images of an object seen with the left or right eye. These two images are placed in a stereoseope, that is, in a case so disposed as to admit the view of one picture to the right eye, and of the other to the left eye. The two become entirely blended together, and produce this optical illusion, that instead of a flat picture, you see solid objects, and faces with the appearance of life, in which motion alone is wauting.

Monoclave or Uni-Touch.—Such is the name of a very ingenious but complicated instrument invented by Mr. Acklin. Its object is to enable any person to play on the piano, organ or accordian by making a band of paper pass, with a velocity regulated by the time of the tune, across the instrument. This paper is pierced with holes corresponding to the notes, and is prepared by means of a peculiar machine, by simply playing the tune once on the piano. The inventor indicates many other useful applications of this instrument; that it may be worked with the foot, so that a good player may play on two pianos at the same time.

Editing a Paper.

From the National Intelligencer.

Many people estimate the ability of a newspaper, and the industry and talent of its editor, by the editorial matter it contains. It is comparatively an easy task for a frothy writer to pour out daily columns of words—*words* upon any and all subjects. His ideas may flow in one weak, washy, everlasting flood, and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meager and poor concern. But what is the toil of such a man, who displays his leaded matter largely, to that imposed on a judicious, well-informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient, without regard to show or display

Indeed, the mere writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is better known by his selections than any thing else, and that we all know is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper, its tone, its temper, its uniform, consistent course, its principles and aims, its manliness, its dignity and propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is, how they find time to write at all.

A Robin in Difficulties.

While Mr. Charles Newall, granite-hewer in Dalbeattie, was plying his vocation at Craglair Quarry, his attention was suddenly arrested by cries strongly indicative of distress, proceeding from one or other of the feathered denizens of the wood. On throwing from him his tools and hurrying to the spot whence the sounds proceeded, he discovered a robin apparently in a state of great agitation, whose movements immediately certified him of the true cause of alarm. An adder twenty inches long, and one inch in circumference, had managed to drag itself up the face of the quarry, and was at that moment in the very act of protruding its ugly head over the edge of a nest built among the stumps of the cut-down brushwood, and containing the poor mother robin's unfledged offspring—her maternal instinct prompting her to the only defense of which she was capable. She was engaged, when Mr. Newall first got his eye upon her, in alternately coming down the one moment upon the spoliator, darting her beak into his forehead, and anon rising on the other to the height of a yard or so above the scene of danger. It was the act of a moment for Mr. Newall to dislodge the aggressor. But in doing so, two of the little birds were thrown out of their nest, where, however, they were speedily and carefully replaced. While Mr. Newall was killing the adder, the joy of the parent bird was so excessive that she actually perched on the left arm of her benefactor, and watched with an unmistakable an intense delight every blow inflicted by his right arm on her merciless and disappointed enemy; and when that enemy lay dead, she alighted upon and pecked the lifeless trunk with all her vigor, and revenge thus taken, entered her nest, and having ascertained that all was safe, swiftly repaired to a neighboring branch, and piped, as she best could, what was no doubt meant for a hymn of gratitude and a song of triumph. When at work since, Mr. Newall has been evidently recognized by the tiny biped, and we do hope that nothing may occur to interrupt a friendship originating in circumstances so specially interesting. [Dumfries (Scotland) Courier.

An Example.

In the year 1836, says the Lockport (Ill.) *Telegraph*, a young man, a mechanic, came to this place, seeking employment as a journeyman. His trade was a tin-smith; he brought a letter of introduction to a citizen of this place, who interested himself in his behalf, and succeeded in getting him employment at his business. He was without means, but by the assistance extended to him he was enabled to start a small shop, where, industriously working at his trade, and adding a few articles of hardware to the stock of his shop, he did a small, but prosperous business in Milwaukie. By industry and economy he was enabled soon to very much extend his business, and finally became an importer of hardware. A few years of prosperous business made him independent. He then gave the superintendency of the business to others, and spent a couple of years in traveling; visited England and other portions of Europe. He afterwards returned and purchased a valuable property in Madison, the capitol of Wisconsin, which he has rendered still more valuable by erecting extensive mills, and in making other judicious improvements.

He has at different times been solicited to accept of positions of trust and honor, but has uniformly declined, giving strict attention to his own private affairs, until he accumulated a fortune.

His uniform integrity and well-established reputation for good business habits, have now brought him not only a first-rate fortuue, but political preferment, and a distinguished position among the magistrates of the country. We have sketched a portion of the history of Mr. Leonard J. Farwell, Governor of the State of Wisconsin.

His history is full of instruction to all who please to study it. It adds another instance to the many thousands of self-made men, and also a beautiful commentary upon the principles at the basis of the republican government, whose wealth and honor, position and preferment, are all open to the enjoyment of the humblest citizen of the country, and accessible to all who rightly seek, and really deserve them.

How to Render Assistance in Accidents.

In case of a fractured or a dislocated limb, let the sufferer lie on the ground until a couch, door, gate, or plank can be procured, for in raising him up he may die from faintness or loss of blood. When procured, place the door or gate alongside of him, cover it with something soft, and let men convey him steadily home, but do not put him into a vehicle of any kind.

In Fits.—If a person fall in one, let him remain on the ground, providing his face be pale; for should it be fainting, or temporary suspension of the heart's action, you may cause death by raising him upright, or by bleeding; but if the face be red, or dark-colored, raise him on his seat, throw cold water on his head immediately, and send for a surgeon and get a vein opened, or fatal pressure on the brain may ensue.

In hanging or drowning, expose the chest as quickly as possible, and throw ice-water over it, whilst the body is kept in a sitting posture.

Children in Convulsions.—Deluge the head with cold water, and put the feet into warm water, till medical aid can be procured.

Poison.—Give an emetic of a teaspoonful of mustard flour in a teaspoonful of warm water every ten minutes, till vomiting ensues or medical assistance is obtained.

Burns and Scalds.—Let the burnt part be bathed in a mixture of turpentine and olive oil, equal parts, till the pain abates; then dress it with common cerate, and defend it from the air. [Farmer and Mechanic.

The Wife of Henry Clay.

A short time since, we stated, on the authority of an exchange, that Mrs. Clay had never visited Washington. A correspondent of one of the city papers, however, asserts that the venerable lady, in years past, often accompanied her lamented partner to the scene of his forensic triumphs. He says, however, that Mrs. Clay was never fond of the exacting, changing, and fashionable life of the city, and was always happy to return home to Ashland. She used, however, to accompany Mr. Clay to Washington in the winter, when he was Speaker of the House, and her two daughters were, during those sessions, with her, and at school here. When Mr. Clay became Secretary of State, Mrs. Clay resided there, and was universally admired for her kindness and affability; and her evening parties were rendered as agreeable by her pleasing manners as by her brilliancy and her spirit. I remember an incident that occurred when he had the duel with John Randolph. As he was returning from the ground, he asked anxiously whether Mrs. Clay knew of what had happened. He had informed her that he was going out, and had kept it a secret. Just before his return, she had heard it from a servant, and, meeting him in the passage, threw her arms around him, exclaiming, 'Oh! Harry, how could you go without letting me know?' . . . . Mrs. Clay's last visit to Washington was in 1834, when Mr. Clay was in the Senate. They used formerly to travel between Washington and Lexington in their private coach, with four horses and an outrider."

Bathing.

Dr. Mayo furnishes some hints on "Bathing" that may be read with advantage at this season of the year. At night, warm water should be employed; in the morning, cold. The frame, after the exhaustion of the day, is in a condition to be better for the soothing influence of warm bathing. The whole person should, preparatory to retiring to rest, be laved with warm water, and afterwards a moderate glow should be produced by gentle drying with towels. It has been said that cold water, used at night, has the advantage of preventing the feet from becoming tender. The reverse is the fact. Tenderness of the feet is much sooner and more surely remedied by the use of warm water then cold. The direct purpose of bathing is better obtained by warm than cold water. Nevertheless, there are some who are compelled to use cold water for their feet at night; if they use warm water, there is no re-action; and their feet and ankles become painfully chilled, and deficient in circulation. But the morning is the proper season for the employment of cold water, the temperature of which, however, should bear a relation to the time of year, and to the temperature of the weather, as well as to the strength of the person using it. Sometimes, therefore, it is better to use water in the morning tepid, just as at night it may happen, for various reasons, to be desirable to avoid the relaxing effects of water too warm. A person in health and strength is the better for having the entire persons bathed with cold water in the morning, followed by sufficient friction to produce a general healthy glow. In these simple directions two effects are contemplated: one, niceness of the person; the other, a stimulating or soothing influence on the nerves, or on the system generally. Both of these effects are capable of being attained to a still greater extent by the use of baths.

Natural Water Purifiers.

Mr. Warrington has, for a year past, kept twelve gallons of water in a state of admirably-balanced purity by the action of two gold fish, six water-snails, and two or three specimens of that elegant aquatic plant known as *Valisperia sporalis*. Before the water-snails were introduced, the decayed leaves of the valisperia caused a growth of slimy mucus, which made the water turbid, and threatened to destroy both plants and fish. But under the improved arrangement, the slime, as fast as it is engendered, is consumed by the water-snails, which reproduce it in the shape of young snails, whose tender bodies again furnish a succulent food to the fish; while the valisperia plants absorb the carbonic acid exhaled by the respiration of their companions, fixing the carbon in their growing stems and luxuriant blossoms, and refurnishing the oxygen (during sunshine, in visible little streams,) for the respiration of the snails and the fish. The spectacle of perfect equilibrium thus simply maintained between animal, vegetable, and inorganic activity, is striking and beautiful; and such means may possibly hereafter be made available on a large scale for keeping tanked water clean and sweet. [Quarterly Review.

Horrible Death.—On the afternoon of Saturday, John Anderson, carrier, Whytemyre, was discovered lying in a field by the side of the road leading up from the turnpike, a few hundred yards east of the Harmuir toll. On examination it appeared that the wretched man had been burned to death. He had been in Nairn with a load, and was returning hôme. At Auldearn he went into a public house, whence he was seen coming out upon all-fours. He passed the Harmuir bar, with his pipe lighted, sitting on the top of his cart. Turning up the cross road, he was observed to jump off the cart; and shortly after was found with every particle of clothing burned off his body, except a small bit of his stockings, and the back of his coat and trowsers. What adds to the horror of the case, his eyes were literally burned out, and his nose and ears burned off! It is conjectured that a spark from his pipe had ignited the fumes of alcohol, and that spontaneous combustion immediately ensued—the subtle gas issuing from every orifice in the body, and even through the pores of the skin, being kindled on coming into contact with the air. [Forres Gazette.

Bushing Tomatoes.—Those who love good tomatoes, will take pains to cultivate them so as to insure them as near as may be in their full perfection. There is no other fruit that delights more in air and sunshine than the tomato. They should have, therefore, abundance of room, and the vines be sustained from falling to the earth. I have found stout brush firmly set around the plants, to answer the purpose better than any other method. The branches have room to extend themselves as they like, while the limbs of the brush keep them in their positions. By this method the fruit is more fully exposed to the genial influences of the air and sunshine, whereby it attains a more delicious flavor, larger size, and comes quicker to maturity. [New Yorker.

The Palode Vacca, or Cow-Tree of Brazil.—This is one of the most remarkable trees in the forests of Brazil. During several months in the year, when no rain falls, and its branches are dead and dried up, if the trunk be tapped, a sweet and nutritious milk exudes. The flow is most abundant at sunrise. Then the natives receive the milk into large vessels, which soon grows yellow and thickens on the surface. Some drink plentifully of it under the tree, others take it home to their children. One might imagine he saw a shepherd distributing the milk of his flocks. It is used in tea and coffee in place of common milk. The cow-tree is one of the largest in the Brazilian forests, and is used in ship-building.

DEFERRED SUMMARY.

A patent has been granted in England to T. Ashworth, of Bristol, for a compound whose object is to prevent incrustations in new boilers and to loosen them in old ones. It should be introduced in the boiler twice a week in the proportion of one gallon for each thirty horse power. The compound is prepared by mixing intimately 33 gallons of coal tar, 21 gallons of linseed water, 5 lbs. of pulverized black lead, and 8 lbs. of castile soap. Linseed water is prepared by boiling 14 lbs. of seed in 21 gallons of water and removing the seed. The mixture is of a creamy consistence.

Mr. O'Reilly has issued a circular, calling the attention of the public and of railway managers to the necessity of putting up lines of telegraph along railroads, with instruments at each station, so that before leaving a station the conductor of a train may ascertain whether the track is clear, and give information that he is upon it. By this means accidents involving the loss of life may be avoided, and the destruction of property saved to an extent far exceeding the cost of erecting and operating the wires.

A writer in the Bristol *Times* tells a rather remarkable anecdote of a lizard in the collection at the Clifton Zoological Gardens: One, about a foot long, had swallowed another nearly as long as itself, but not having taken the precaution to bite off its head, it commenced scratching when it got down, and actually scratched a hole in the side of the other, through which it emerged in safety, while the voracious one died from the injury, and was speedily gobbled up in turn by his relations.

Daniel Webster's friends gave him a very hearty reception in Boston on the 9th inst.—a large procession marching through the principal streets. It is estimated that 30,000 persons were on Boston Common when Mr. Webster delivered his speech.

Learn as much as possible the experience of the skillful; the man who depends on teaching himself, will be likely to receive very poor lessons—or, as Dr. Franklin has it, he will find "he has a fool for his master."

Lake Erie is only 60 to 70 feet deep; Lake Ontario, which is 452 feet deep, has its bottom 230 feet below the level of the sea; Lakes Huron, Michigan, and Superior, although their surfaces are much higher, have their bottoms on the same level as that of Ontario. Lake Erie is accordingly a sort of shallow canal between large reservoirs of water.

The New York State Agricultural Society trial of grain reapers and other implements will commence at Utica, on Tuesday, 20th July. A large number of implements have been entered for the trial. The citizens of Geneva will have an exhibition of the machinery and implements at the same time, and a plowing match on Wednesday, July 21.

Montreal was visited by another destructive fire on the 9th inst. Nearly 700 acres were burnt over, including nearly all of the Quebec and St. Lawrence suburbs. Thousands of people were left without shelter. The loss of property is rated at about half a million of pounds sterling.

A very destructive fire occurred in Boston on Saturday afternoon, July 10—the largest for many years. The Mariners' Church, Sailors' Home, Boylston School House, and other valuable buildings, are destroyed. The fire is supposed to have been purposely kindled. Estimated loss $250,000.

On the 19th ult., at Fond du Lac, Wis., two men were overcome by noxious vapor in the bottom of a well. A Mr. Chapman threw cold water down upon them until one so revived as to be able to assist in extricating the other. Both were finally saved by the simple application of water.

There was a fire on board the steamship City of Manchester, just as she was coming up the river to Philadelphia on Friday last, caused by the barkeeper dropping a candle in the spirit room. It was soon extinguished, but two men were so burnt that they died the next day.

The New England Worsted Company has sustained a loss on its last year's business of $219,000, owing entirely to the depreciation of their surplus stock—a plain case of over production. The Company have under consideration the manufacture of Tapestry and Brussels Carpeting.

Large quantities of eggs are purchased at different points in Ohio for exportation to New York. The yolks are separated from the whites, which latter alone are shipped, the yolks being sold in the localities where the purchases are made. The whites are sold to metropolitan book-binders for gilding purposes.

A man named Francis Schidel, at the last term of the St. Louis Criminal Court, was sentenced to 104 years' imprisonment: five years for an assault with intent to kill, and ninety-nine years for shooting and killing a deputy constable.

We learn from the *Madison Courier*, that by the Revised Statutes of Indiana, of 1852, it is provided that laborers on public works, constructed by companies, shall, for the amount of work done by them on such works, have a lien on the property of the company constructing the same.

The class which will graduate at Harvard College at the approaching Commencement is larger than any which has ever graduated at that institution. It numbers eighty-seven members. The class of 1818, which has hitherto been the largest, numbered eighty.

Reading, Pa., on Thursday last, was visited with one of the heaviest storms of rain ever known in that vicinity. It lasted about fifty minutes, during which the rain fell to the depth of 3¾ inches. A high wind accompanied the rain, and did considerable damage.

The Madison County *Journal* announces the death, on the 28th of June, of Rev. Daniel Hascall, at the age of 70 years. He was the founder of the Institution now known as Madison University, and for many years, during its early history, a member of its Faculty.

Coroner Ives, of New York, recently held an inquest on the body of an aged citizen named Patrick Brady, who died from old age. Deceased was aged 105 years and 3 months, and the Jury rendered a verdict of "Death by old age."

Smuggling has been detected at Toronto, Canada. There seems to have been a confederation of smugglers, amounting all together to perhaps a score; they deal exclusively in silks, especially Canton Crape Shawls. The goods are all from Manchester.

Mrs. Harriet Beecher Stowe has sent two mulatto girls to Oberlin to be educated. They are the girls who about four years ago were redeemed from Bruin Hill, through the agency of Rev. Henry Ward Beecher.

There is a report that a company is forming in Liverpool for the construction of a line of steamers to ply between that port, Australia, and Nicaragua. The capital to be £600,000 sterling.

Among the convicts lately taken from the jail of St. Louis, was Francis Schield, a German, who has been sentenced to *one hundred and four years* hard labor in the Penitentiary at Jefferson City.

Doct. Joseph Prescott, (until now) the last surviving member of the original *Society of the Cincinnati*, died at Halifax, Nova Scotia, on Friday, 25th ult., in the 91st year of his age.

We have later news from Texas. Immigrants were arriving in great numbers. There was some cholera among them, at Indianola. The corn crop is immense.

At Haverhill, Mass., Mr. Timothy George, a bachelor, of the mature age of 74, espoused Miss Anna Ordway, who had lived in a state of single blessedness for 81 years.

If you wish to give energetic movement to all your farm machinery, and keep its hundred wheels in rotation, be sure not to be without a good rotation of crops.

Trying to farm it without capital, is like trying to run a locomotive without fuel. Money and wood must both be consumed, if they are to move the machine of the farm or of the rail.

Although in draining land thoroughly, your purse may be drained, yet the full crops that follow will soon fill it again.

The people of West Jersey are agitatng the question of a Railroad from Salem to Camden.

The telegraph from New York to Albany carries sometimes 700 messages a day, exclusive of those for the press.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

Contenss of No. 2—April, 1852.

	Page.
Biographical Department:	
John Maxson, Senior	49
John Maxson, Second	54
Joseph Maxson	58
Thomas Hiscox	61
Historical Department:	
The Seventh-day Baptist Church in Newport, R. I.—Organization of the Church—Letters of Joseph Davis and others—Settlement of Westerly—The Rogerenes	70
Missionary Department:	
History of Missions	89
Statistical Department:	
Statistics of Seventh-day Baptist Churches—List of Seventh-day Baptist Ministers, with their Post-Office Address	94
Illustrations:	
Portrait of Thomas Hiscox.	
Engraving of the Seventh-day Baptist Meeting-House at Hopkinton, R. I.	

Postage.—The *Memorial* weighs less than three ounces The postage on it, for any distance under 500 miles, is three cents per number; for any distance over 500 miles and not over 1,500, six cents. *Regular subscribers*, who pay the postage quarterly *in advance*, are entitled to receive it for *one half* these rates; that is, for 1½ cents per number under 50 miles, and 3 cents over 500 and not over 1,500.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 7. NEW YORK, FIFTH-DAY, JULY 29, 1852. WHOLE NO. 423.

The Sabbath Recorder.

CONTINUING OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

Rev. 1: 10.—"In the Spirit on the Lord's Day."

Another text ordinarily adduced, and on which much is built of the supposed change, is that in the Book of the Revelation. It also names neither the Sabbath nor first day of the week, even according to our translation. We quote in connection:—

"Behold He cometh with clouds; and every eye shall see Him, and they also which pierced him; and all kindreds of the earth shall wail because of Him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." Rev. 1. 7—11.

Thus taken, as it stands in Scripture, it is difficult to see what reason there is for the idea that this text either proves or sanctions any change of the Sabbath. Yet from the fact of Christians in our own and other lands, more especially amongst Protestants, having long been accustomed to meet chiefly or solely on the first day of the week, and from their commonly applying to it the appellation "Lord's day," people are generally accustomed, on reading this text, to understand it as referring to the first day of the week. It does not, however, follow, that the Apostle John, who was favored with the vision, from the Book containing the account of which we have quoted, had the same notions which now prevail, or that he here intended in any degree to give countenance to our practices. He does not say on which day of the week it was that he enjoyed this revelation; and as Sunday is no where else in Scripture, either in the Old Testament or in the New, called "the Lord's day," we are not entitled, without better proof, to interpret the expression as having reference unto it.

Indeed, however prevalent the opinion is, and with it the intrepretation on which that opinion is founded, at no period of the Church's history has it, we believe, been without those who have questioned the accuracy of the general opinion. Amongst the learned, the meaning of this expression, "Lord's day," has been the subject of much debate, where the disputants were in no way influenced by the views we maintain regarding the Sabbath; and, from the evidence which there is of a corresponding expression having been introduced into other texts, in the Syriac version of the New Testament, the words "on the Lord's day" have by some been rejected as of later introduction, and as altogether apocryphal. On the other hand, Gill, and also the Theological Dictionary, state that, in the Ethiopic version, the text before us reads, "I was in the Spirit *on the first day*." Such a reading, however, can in no way be regarded as a translation of the Original of our copies. It may therefore be apprehended, that it owed its origin to the efforts made to reconcile Scripture with the practice of the church. But indeed such support it truly only could render by assuming *both* readings to be inspired; for if the right exclusive reading were that John was in the Spirit on the first day of the week, this would simply mark a date, without expressing sacredness, or in any way implying it, to the day so specified. It would even leave us without semblance of reference to our Lord's resurrection, or change of the Sabbath.

Daubuz, in his large Commentary upon the Apocalypse, although he takes it for granted that the words, "on the Lord's day," refer to the first day of the week, he yet adds, "I must not forget to observe here, that P. Colomesius hath conjectured, that this *Lord's day* might be the *anniversary day* of our Lord's resurrection, and not that which hath been observed weekly. And Dr. Hammond did so before him, as appears from two several places, (Hammond on Rev. i. 10 in the paraphase; and note on Rev. xviii. 2.) And indeed the Ethiopians still call Schambatah Crostos, the Sabbath of Christ, the *Easter* Holidays.* If I am not mistaken, Tertullian hath also used Dominicum Diem for *Easter*, in these words, 'Omelior fides nationum insuam: sectam; quæ nullam solemnitatem Christianorum sibi vindicat *non Dominicum diem*, non Pentecosten,' though we must not give this out for an absolute proof. It may have there the common signification. Yet he saith thus, in another place, 'Cur pascha celebramus animo circulo in meuse primo? cur quinquaginta exinde diebus in omni exultatione decurrimus?' Tertull. de Jejun. Cap. xiv." Daubuz therefore asks, 'Are not these alike?'"

"The very emphasis," says Morer, in his Dialogues on the Lord's Day, (p. 44,) "the very emphasis which some lay so great a stress on in the article *te* [*the*, in the original,] speaks louder for the *anniversary* of Christ's resurrection at Easter, which is always a *double* festival, than it doth for Sunday, when indeed we weekly commemorate that great act of our Redeemer, but do it at Easter in a more solemn manner, and *much more agreeable to the excellency of the particle*. There are those who apply it to the day of the Nativity, Ascension, and Pentecost, as days not inferior to the Resurrection in mystery, value, and benefit to man. But many assert the *hemera Kurion* [day of the Lord] and hemera Christon [day of Christ] to mean the same day, and that is the day of judgement, which Paul calls the Lord's day, ["that the spirit may be saved *in the day* of the Lord Jesus," 1 Cor. v. 5,] and which John in an ecstasy is supposed to see as already come."

In the Original it is not, "I was in *the* Spirit on the Lord's day;" for the definite article *the* is wanting before Spirit. It reads, therefore, "I was, in spirit, in [*en*] the Lord's day," or, more correctly, "in the lordly day," for it is the adjective that is connected with day. And when we consider the design of the book, as a revelation of the events connected with the great day of the Lord, we have thus a distinct and consistent view of the declaration concerning the state in which John, as a New Testament prophet, was put, when called to foretell, for the guidance of the Church, events of such magnitude. He was in spirit, though not in body, in the day of the Lord. It is thus in harmony also with other expressions of the Apostle, and with numerous similar statements in other of the inspired books. The words, according to this view, imply the Apostle's being in spirit where and when in body he was not. In body, John was in Patmos, as it was eighteen hundred years ago; but, in spirit, he was in the day of the Lord, under circumstances which are still future.

This is precisely analogous to what is stated concerning their state when receiving prophetic communications. While Ezekiel was among the captives in Babylon, he was so favored of the Lord. Thus he declares, "The hand of the Lord was upon me, and *carried* me out, *in the Spirit* of the Lord, and *set me down* in the midst of the valley which was full of bones." Ezek. xxxvii. 1. 2. This was a transportation, not in the body; but the hand of the Lord being upon him, he was carried out "in the Spirit of the Lord." On a previous occasion, also, as he sat in his house, and the elders of Judah sat before him, he informs us, "the Spirit lifted me up between the earth and the heaven, and brought me, *in the visions of God*, to Jerusalem, to the door of the inner gate that looketh toward the north," in order that he might be shown the abominations practiced by his people. (Ezek. viii. 1—17.) So again, "Afterwards the Spirit took me up and *brought me in a vision*, by the Spirit of God, *into Chaldea*, to them of the captivity; so the vision that I had seen went up from me." (Ezek xi. 24.) Thus is he wafted from place to place; at one time he is "among the captives by the river of Chebar;" at another, he "came to them of the captivity at Tell-Abib;" and yet again, at another, he is brought "to Jerusalem, to the door of the inner gate,"—but still he all the while is aware that this is but *in Spirit*; it is only "in the visions of God."

This is still more distinctly expressed in Ezekiel's magnificent closing vision of the day of the Lord. While yet in Babylon in reality, "the hand of the Lord," says he, "was upon me, and brought me thither. *In the vision of God* brought He me *into the land* of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And He brought me thither." Ezek. xl. 1, 2. The prophet proceeds fully to declare the wonders of the day of his people's conversion and final restoration—of their happiness and the Saviour's glory—but still he was amid the wonders and the glories of that blessed day only "in the visions of God." Thus, anticipating many generations, *in Spirit* brought "unto the land of Israel," while yet in body in the land of Babylon—beholding the glories of millennial bliss, and all unconscious for the time, it may be, to what was being transacted around him—a captive still in Babylon, yet wholly occupied with the visions of the glory of the Lord, and of better days for his people in their own beloved land, "the land of Israel." The natural senses and faculties of the prophet were thus put in abeyance. Still he knew and was able to inform us, that all this was *not in the body*, but only in the Spirit; while if, as is generally believed, the "man" of whom Paul speaks was himself, he was, in this respect, more peculiarly situated; for although he distinctly intimates that "he was *caught up* into Paradise," he is yet constrained to add, "whether in the body or out of the body, I cannot tell." 2 Cor. xii. 2—4.

But, as Ezekiel knew that *he* was still in Babylon, when entranced, and "saw visions of God," so John also knew that he "was in the isle that is called Patmos," when he was in Spirit in the Lordly day or day of the Lord, and heard behind him a great voice as of a trumpet, saying, I am Alpha and Omega, the First and the Last, and, *What thou seest* write in a book, and send it unto the seven churches which are in Asia. There seems to me a perfect parallel between this statement and those which I have quoted from the prophet Ezekiel—a parallelism which is not merely verbal, but equally also in the purposes for which the prophets, both earlier and later, respectively enjoyed their visions. It is not merely in their being in a sense taken out of themselves, in order that they might see visions beyond the reach of the natural eye, nor in their being instructed to declare what they saw, that we may perceive this correspondence in the visions of the Old and New Testament prophets. The description of the Saviour's person given by both is the same; and as, when Ezekiel was brought in vision into the land of his fathers, "behold the glory of the God of Israel came from the way of the east, and *His voice was like a noise of many waters*; and the earth shined with His glory," (Ezek. xi. 2;) so John also, in "*the Revelation* of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass," when he saw one "like unto the son of man," heard "his voice *as the sound of many waters*." Rev. i. 1, 13, 15. And as this Old Testament prophet was, in the Spirit, "set upon a very high mountain," and saw the city Jehovah Shammah, "the Lord is there," so the New Testament Apostle says, an angel "*carried me away*, in the Spirit, to *a great and high mountain*, and showed me *that great city*, the Holy Jerusalem, descending out of heaven from God," and both, under the inspiration of the same Spirit, describe its gates and give its measurements. (Ezek. xlviii. 30—35. Rev. xxi. 9—17.

And it seems a matter of no little importance, when seeking to understand the import of the Apostle's words, "I was *in the Spirit* in the Lord's day," at the opening of his sublime vision of our Lord's future glory, to find near the close the Apostle, in the words quoted, thus again intimating that he was "in the Spirit" carried away "to a great and high mountain." For, as we are thus distinctly taught, that like Ezekiel he was transported "in the Spirit to a great and high mountain," so may we the more readily inquire whether he meant not to intimate, by these words, that he was also carried forward *in the Spirit* to be placed amid future scenes "in the Lord's day" of His coming glory. [To be continued.

---

*Herbetor Tit Schambatah.

THE ELDER IN TROUBLE.

"Be not deceived," said one, when giving admonition under the direction of the Spirit. The necessity of this was finely illustrated in a recent conversation. An old Christian woman was visiting her friends. *They* were content with that antiquated creed known in the Apostles' day as "the faith which was once delivered to the saints." It seemed that the visitor's attainments far outreached the things there intended, for these she called "the rudiments," and her wonderful experience "perfection," which she explained to mean complete and entire freedom from sin. Now it so happened that the head of the household was an old man, and an elder in his church. But his guest's experience seemed not only far beyond his, but also entirely contradictory to his understanding of that rule of faith, the Word. As might be expected of a simple Dutchman, he became quite puzzled. He could not at a jump get over it. The ninth chapter of Daniel and the seventh of Romans—the one containing the prayer of a holy prophet, and the other the experience of a holy apostle, came to mind. The purity of the old woman, "enjoying the blessing of perfection," seemed to leave these holy men in such depths of impurity as to bewilder him. He was fast making up his mind to bring the matter before the dominie for explanation; for, thought he, if he be a teacher sent from God, he ought to know something about this matter. But "the meek will He guide in judgment;" and the old man was soon taught in a way the least expected.

"You don't mean that you are absolutely free from *all* sin?" suggested the elder, as though he might be mistaken in her meaning.

"O, yes," said the old woman; "I can truly say, that for the past two weeks I have not known what sin is."

The elder was afraid she *did not know* the nature of sin; but as her words were intended to mean that she "*had* no sin," he was sorely embarrassed; for, despite of himself, the words of John the apostle came plump to mind: "If we say that we have no sin, we deceive ourselves." Nor was he less so, even after a most vigorous scratching over his right ear—a habit of the old man, whenever perplexed.

"Did you hear," said the visitor, abruptly changing the subject, "did you hear about those two young Jews abroad, who have suddenly entered into a most enormous property? I saw it in the paper."

"No," said the elder, mechanically; for the new doctrine "kept troubling him."

"O, it is wonderful how some folks do get rich, and others don't!" exclaimed the good woman.

But still the new doctrine was perplexing the elder.

"Very wonderful!" continued the old lady. "And I've been thinking for the week past, if I had one tenth of what they got, I should be *satisfied*."

"What?" exclaimed the elder. "How is this? You have lived in sinless perfection for two weeks past, and yet for half that time have been committing covetousness, the most deadly sin mentioned in the holy book. Well, this too is contrary to my understanding. But this I *do* know, 'the heart is deceitful above all things.'" And the elder shook his head, like one relieved of his embarrassment, at the same time very mildly adding, "Take heed that ye be not deceived." [Ch. Intelligencer.

DYING WORDS OF WILBERFORCE.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward, putting his arms around that friend, he said: "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——, do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterward spoke of the regret of parting with his friend. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without regret; yet I do not love you less, but God more."

"BY THE RIVERS OF BABYLON."

PSALM CXXXVII.

From a new and well-printed edition of the Poetical Works of Fitz Greene Halleck, published in New York, by Redfield, we select the following poem:—

We sat us down and wept,
Where Babel's waters slept,
And we thought of home and Zion as a long-gone happy dream;
We hung our harps in air
On the willow boughs, which there,
Gloomy as round a sepulchre, were drooping o'er the stream

The foes, whose chain we wore,
Were with us on that shore,
Exulting in our tears that told the bitterness of wo.
"Sing us," they cried aloud,
"Ye, once so high and proud,
The songs ye sang in Zion ere we laid her glory low."

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue
Mute, powerless, and unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the listener's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, fallen city of my home!

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save:
He from the mother's breast,
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

"LEFT TO PROSPER."

"After that he was left to prosper. He accumulated property very fast, and died before he found time to enjoy it," said Mr. Somers.

"Did he die without hope?" said Mr. Hunt.

"He was sick only two days, and was delirious for the whole time. His incoherent thoughts had reference to a new business enterprise in which he had just engaged."

"Another sad illustration of the dangers of delay."

Mr. Somers and Mr. Hunt were on their way home from a prayer-meeting, and brought their conversation to a close while they stopped for a moment at a point where the ways separated. Mr. Ames overtook them just in time to hear the remarks above recorded. He was struck by an expression used by Mr. Somers—"he was left to prosper." As uttered by Mr. Somers, it implied something like a judicial visitation—a judgment instead of a blessing. Mr. Ames had been accustomed to regard prosperity as a blessing. A moment's reflection convinced him that there was something in the previous history of the man referred to, which led Mr. Somers to use the expression. His curiosity was excited.

"Mr. Somers, (said he,) can I, without impropriety, ask to whom your remark, 'he was left to prosper,' had reference?"

"I was speaking of a Mr. Johnson, a man who lived near me before I came to this place."

"Does not the blessing of God cause prosperity?"

"It does, but prosperity is not always a blessing—nay, it is often a great evil. One of the best and wisest men our country has ever produced, I refer to Chief Justice Jay, says, in a letter to one of his children, 'If there be any temporal state or condition, which more than others affords reason for alarm and apprehension, I think it is that of a long and uninterrupted course of wordly prosperity; for it is said, If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.' I suppose that God sometimes gives men the desires of their hearts, though it be their ruin.

"You think that was the case in regard to Mr. Johnson?"

"I do. He was early taught to know his duty. His father died when he was young, but he was brought up by an uncle, who was a very good man. His mind was wrought upon by the Spirit several times before he was of age, and at one time, almost all who knew him thought he was a Christian. His general conduct was always very blameless, so far as men were concerned, and for more than a year he was strict in his attendance upon all the meetings held in the congregation, and many expected him to make a profession of religion. He told me afterwards that he could not at that time make up his mind to forsake all for Christ. He had a course of life marked out, and the object of that course was wealth. He was afraid, if he became a Christian, it would be his duty to be a minister. Many years afterwards, after hearing a sermon, the object of which was to show that every man had his calling from the Lord, that some were called to be lawyers, some farmers, some merchants, and some ministers, he remarked, 'If I had heard that sermon a dozen years ago, I should have become a Christian. I thought if I became a Christian, I should be obliged to become a minister, and I could not make up my mind to that.'"

"Did no one urge him to become a Christian, when he had thus discovered his error?"

"Yes, the occasion was taken to press the matter home upon his attention, but his excuse was that he had so many things to think of, that he could not bestow upon religion the amount of thought that was necessary. He said he liked to do thoroughly what he did, and he could do but one thing at a time. If he were to undertake to attend to religion, then he should not half attend to it, for he had a world of business on his hands. He was asked when he would have less, and he said that he did not expect to be always as busy as he was then. A revival took place not long afterwards; he was awakened, but he could not spare time to attend the meetings, and his seriousness passed away, and while others pressed into the kingdom, he staid without. God then sent adversity to rouse him, and to loosen that hold upon earth that was dragging him down to hell. Some of his best laid plans were frustrated, and some of his most confident expectations disappointed. A friend then went to him, and told him God had given him time to take care of his soul. 'You were never more mistaken in your life,' was his reply, 'for I am harrassed night and day. If I were sure of being lost, I could not attend to religion while my affairs are in their present state.' It was in vain that his reason and conscience were appealed to. He gave his undivided attention to his business, and succeeded in meeting all his engagements, and entered again upon his former course. Another revival season came and another season of embarrassment in business. After that, it seemed to me that God left him to prosper. He avoided all conversation on the subject of religion, and attended church only half the day on the Sabbath. He was prospered in all his plans. He soon became the most wealthy man in the place. He entered upon several new kinds of business, and prospered in them all. When he had become far richer than he had ever expected to be, even in his youthful dreams, he was suddenly called to render an account of his stewardship."

"It seems that his history, like that of many others, can be written in a single line, 'he made money, and died without hope,'" said Mr. Ames.

"There are many who die without hope, who have never made money, though they have ruined their souls in the attempt."

"Their case is still more deplorable than that of those who do succeed in their efforts."

"It does not strike me so. To be sure, their end, 'their dreadful end,' is the same. But before the end cometh, I look upon those who have been left to prosper as in the more deplorable condition."

MATURITY OF GRACE.

Flavel, in his Meditations on the Harvest Season, gives the following three signs of the maturity of grace:—

1. When the corn is near ripe, it bows the head and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first profession. The longer a saint grows in the world, the better still he is acquainted with his own heart and his obligations to God; both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 1 Tim. 1: 15. Eph. 3: 8. A Christian, in the progress of his knowledge and grace, is like a vessel cast into the sea—the more it fills, the deeper it sinks.

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with Christians; the affections of a young Christian, perhaps, are more feverous and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more and more in all judgment. Phil. 1: 8. The limbs of a child are more active and pliable; but as he grows up to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe, it is apt to fall of its own account on the ground, and there shed; whereby it doth, as it were, anticipate the harvest-man, and calls upon him to put in the sickle. Not unlike to which are the lookings and longings, the groanings and hastenings of ready Christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten the coming of the Lord; that is, they are earnest and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take Death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near.

POOR ZEKE; OR, LET HIM PRAY.

In a wild, sequestered place, quite away from the bounds of my congregation, there lived a very wicked family, a father, mother, two brothers, and three sisters. None of them attended any meeting. One of the brothers was wanting in common sense. His name was Ezekiel. As he was not supposed to have mind enough to be put to any work, he used to stroll away, and be gone sometimes several days.

One day, as I was preaching on the pity Jesus has for poor sinners, I observed "poor Zeke" looking me in the face; and every time I said Jesus pitied poor sinners, the tears would start from his eyes. As there was more than usual attention to religion, we had meetings often; and whether it was a lecture, or a prayer-meeting, or an inquiry-meeting, "poor Zeke" was sure to be there.

At length I asked him if he loved Jesus, and he answered, "Yes." "Why do you love Jesus?" said I. "O, 'cause he love poor, wicked Zeke so." "Have you been wicked?" "Yes, I *full, full* of wicked." "Do you pray?" said I. "O, yes." "What do you say when you pray?" "I say, *O my Jesus, pity poor Zeke. O take all my wicked away.*"

After a while he went home. His appearance was changed. He had lost his seeming vacancy of look and thought. But he dare not pray in the house, for all were full of fun and noise. So he went to the barn, and there he fell on his knees and uttered his broken prayer to Him who "hath chosen the weak things of this world to confound the mighty." His brother, going into the barn, heard him crying to God so fervently that it alarmed him. He went in and told his father, with an oath, that Zeke was in the barn praying. At this, his father ran to the barn and listened, and found the boy indeed at prayer. He went in and spoke to him; but he "cried so much the more a great deal." "Stop your noise, Zeke!" said his angry father, but he kept on. So they took hold of him and got him into the house, in hopes of quieting him.

They asked him where he had been, and how he came to feel so. He told them a very rational story about it. But the more he talked, the more his father scolded. Poor Zeke found he could say no more, and then fell down on his knees again. His father tried to silence him; but his mother loved her poor boy, and begged them to let him pray.

When he had arisen from prayer, his mother said, "It is high time we all prayed, Ezekiel, will you pray for your mother?" "O yes," he said; and down again he went upon his knees, and his mother with him. Not many days after, she too was full of joy at the thought of Jesus' dying pity. By this time the brother who had first heard him pray was sobbing out, "What shall I do?" Poor Zeke said, "Go to Jesus." Then Zeke and his mother prayed for him, and he too found his distress giving way to unspeakable joy. There were three to pray for a hardened husband and an unfeeling father. He fought and ridiculed until their three daughters were added unto the Lord. This made five who had now joined Ezekiel and embraced his religion.

At last his father saw himself alone. His heart broke; he wept like a child. He went to his son and confessed his sin in opposing him, and got him to pray for him. His burden was removed; he rejoiced in God. He erected the family altar, and it was a solemn sight to see seven persons, who had a few weeks before been profane and careless, now all brought over from the service of Satan to the service of the Lord. And it was a joyful day when poor Zeke, with his father and mother, his brother and sisters, united with God's people, and came together to the communion.

Reflect, that if a poor, ignorant, and foolish child, under God, can do so much good, what a solemn account must they have to render at last, who, having talents, yet often shrink at the cross, and let sinners perish. [American Messenger.

SIR ISAAC NEWTON AND HALLEY.

Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences of Christianity, he found reason to change his opinions. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in this wise: "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because those are subjects which you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and I am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for the reason that no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume once owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

MISSIONARY LIFE IN INDIA.

This is no time for the churches to relax their efforts, or to take up the lamentation, that their efforts have been in vain. Never did India present such a scene of interest and excitement, and never was there such reason to cry to the churches of Britain and America, "Come over and help us." Nor should any be deterred from entering on this service, under the impression that, owing to the deadly climate of India, missionary life there must be short. The impression has extensively gone out, that its average duration in that country is only seven years. But the writer in the Calcutta *Review*, already quoted from, shows that this is a great mistake. From a careful induction of the lives or services of two hundred and fifty missionaries, it appears that the average duration of their missionary labor has been 16¾ years. At first it was much less; but owing to a better knowledge of the climate, and of the precautions to be used to secure health, the average has improved, and is still becoming greater year by year. In proof of this, take the following facts. Out of the one hundred and forty-seven missionaries laboring in India and Ceylon in 1830, not less than fifty are still laboring in health and usefulness; while of the ninety-seven others who have died or retired from labor, twenty labored more than twenty years each. Several missionaries now in India have been there more than thirty years each. Among the three hundred and eighty-one foreign missionaries in India, constituting about one-fourth of the whole number who have been sent into all the world, there were in 1850 only four deaths; and only about twenty of this number found it necessary to be absent from their stations on account of their health.

A PROTECTION AGAINST EVIL.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of those little creatures, when they have occasion to hive bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and oppression from perverse and malignant men, the best defense against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact will neutralize his hatred, and the good returned for evil overcome evil with good.

Thomas Jefferson was a shrewd, practical man, a trait never better illustrated than when he said, "Were I to commence my administration again, with the knowledge I have acquired from experience, the first question I should ask, with regard to candidates for public office, would be, Is he addicted to the use of ardent spirits?"

The Sabbath Recorder.

New York, July 29, 1852.

SECTARIAN ZEAL.

In this world of multifarious views, a certain measure of what is popularly called sectarianism seems unavoidable. It is evident, however, that it may be carried to an extreme. There may even be a disproportionate expenditure of zeal in behalf of some truth of God's word. We do not mean, that there may be more zeal than is necessary in behalf of God's truth, taken as a whole. For that is impossible, if it be our duty to serve God with all our strength. But we mean, that some particular item of that truth may so absorb our attention, that other items, not less important, will be neglected, and their saving benefit lost. It is in this sense, that we use the term *sectarianism*.

We do not suppose that any man will be justified on the ground of his obedience to God's truth, even though that obedience be as perfect as it is possible for gospel grace, working in the heart, to render it. Still less do we suppose, that obedience to any one item of truth will justify him. Justification rests solely upon the finished work of the Lord Jesus Christ. But we *do* suppose, that every particle of divine truth exercises a saving influence upon the heart of him who receives it; that is, it tends to his sanctification. In proof of this, see John 15: 3, and 17: 17, Eph. 5: 26, 1 Pet. 1: 22, also Rom. 6: 17, where Scripture doctrine is represented as the *mold* in which believers are cast, that they may, by hearty obedience to it, become holy.

Now, if a founder, proposing to cast an image, should find that the metal which he had poured into a matrice had settled to one side, so as to give a monstrously large development to an arm, or a leg, leaving every other part imperfectly formed, it would be but an illustration of what is often witnessed among those who are called Christians. The great desideratum is to have every believer modeled after the image of Jesus Christ, and the matrice of divine truth is perfect, and every way calculated for bringing about the object. Nevertheless, the object is but imperfectly realized. But the fault lies in the material used; in other words, in the heart, which is so perversely corrupt as to resist the modifying influence. Instead of coming from the mold, beautifully and proportionately developed in every part, he appears to be in many instances a one-sided and unsymmetrical formation. Great zeal is manifested in one particular branch of obedience, and culpable indifference about others. So it was with some of old. They tithed mint, and anise, and cummin, with punctilious care, but neglected judgment, mercy, and faith. Alas, the descendants of such zealots are too numerous!

It is evident that, upon such subjects, the saving influence of divine truth is in a great measure lost. The doctrine concerning those duties about which they are so indifferent, has no opportunity to exert its sanctifying power upon them. This being the case, the zeal which they evince for particular duties, instead of being sanctified zeal, is only party-spirit. A true zeal for God's glory embraces every thing which he has commanded. If, on the contrary, our zeal is confined to one particular, there is reason to suspect that it is more because *we* are particularly interested, than because God himself has enjoined it. For certainly, he has given no intimation that *he* feels more interested in one part of divine truth, than in another.

Now, as it should be our aim to secure for ourselves the saving benefit of every part of divine truth, in equal proportion, so we ought to guard against all those influences, however plausible they may seem, which tend to draw us into an excessive manifestation of zeal for any one branch of duty.

It is granted, however, that under certain circumstances, an unwonted zeal for a particular duty may be called for. If it is a duty which is treated with marked neglect by the community into whose circle we are thrown; if it is one which almost every body has resolved upon setting aside, or about which there is a general misapprehension as to its claims upon public regard, there can be no doubt, that extraordinary zeal in its behalf is demanded. Common zeal will not answer, under such circumstances. Any thing less than extraordinary earnestness will not suffice to put us under the saving influence of the duty; the general apathy in regard to it creating a moral atmosphere, whose hurtful effects cannot be otherwise resisted. In whatever degree the performance of the duty tends to our sanctification, this effect cannot be realized without that extraordinary zeal, which, in nine cases out of ten, will expose us to the charge of fanaticism.

Even under these circumstances, however, there is danger. The very effort we are called to make, being so much greater than what is demanded in respect to other duties, may be the means of beguiling us into an over-estimate of the importance of the one, the neglect of which, by the community at large, is a matter of so much pain to us. There is danger of making our religion to consist chiefly in it: and we are but too apt to consider those who do not see the subject in the same strong light that we do, as perversely bent on rebellion against God. We cannot be too careful in this matter. The heart is deceitful above all things; and we may think we are actuated by zeal for God's glory, when it is nothing more than the spirit of party.

T. B. B.

GLIMPSES OF DOMESTIC LIFE IN CHINA.

No. 12—The Dormitory.

I thought to have filled this sheet of "Glimpses" with details of the dormitory; but, on referring back, I find I have already, at different times, given you rather a full description of it. Whatever I may have said of one such room, applies about equally to all; for this department exhibits, perhaps, as much sameness, as any one whatever. Whether, through the open street door you catch a glimpse, in passing, of the couch of some poor tenant, too poor to possess an inner room; or whether you go beyond, where every room increases in consequence, and every step shows you that *onward* is only the synonym for *upward*, in the domestic vocabulary of the Chinese; still, the outline is every where the same. You first come to the servants' rooms, then to those of the different members of the family in the order of their importance, &c.

The bedstead is never without its curtain, and this is of coarse linen, generally blue, opening in front, and fastened back in the day time, with long brass hooks, suspended by cords from the distant corners. This curtain, which is a musquitoe net in summer, is also a screen in winter; so, for economy's sake, (to save them the extravagance of duplicates,) the prudent critic will excuse the closeness of the texture, blue and coarse as it is, although a mere glance at it, during the sultry heats of summer, is sufficient to send a feeling of suffocation through the sensitive frame of a fereigner. All this is amply atoned for by its perfect adaptedness to the bleak winds of winter, which find but a meager check in the best-built walls of a common Chinese house. Little care is taken to make tight either the walls or floors of the second story, (the general sleeping loft,) single boards being considered quite sufficient for either.

The form of the bedstead is ever the same; but it differs in elegance in every conceivable degree, from that of the rude, unpainted framework, to the costly carved couch, inlaid with ivory, and radiant with gold, differing proportionately in value, until an incredible degree of extravagance is sometimes attained. I know of no article of domestic furniture which can compare with this in costliness and elegance. Their choicest ornaments, too, as well as their most potent *charms*, are here displayed. Among these is often conspicuous a hideous-looking tiger (law-hoo) suspended at the opening in front, whose peculiar office it is to frighten away the wicked spirits that come to trouble children in the night time. Where children do not sleep, *these* are useless, and their place is supplied by others, having different offices to perform, or, as is sometimes the case, they are dispensed with altogether.

But the "bridal bed" seems to constitute a sort of compendium of the whole, and is of itself a little museum of amulets. The curtain seems alive with flying fish, birds, butterflies, and bats, or strange caricatures of each, which might puzzle a naturalist to decide to which division of the animal kingdom they were designed to belong. That, however, is of far less consequence to the new married pair, than is the prospective good fortune thereby secured—the blessings of long life, health, wealth, and a numerous posterity, all which are summed up in this mystical character, which we see everywhere inscribed, the character "Fo," (felicity.) The secret of the charm consists in the symbolical grains of rice, cash, beans, or sprigs of evergreen, which are folded in bits of paper, and carefully secured within. Nor are all arranged merely for show; even the pillow receives its share, and the fortunate incumbent is not forgotten; indeed, it were difficult to say whether there were any but *charmed* objects belonging to the happy household.

In front of the bedstead is sometimes a supplementary fixture, a sort of ante-chamber, sufficiently deep to receive a chair and candlestand, the whole reminding one of the state-rooms of a ship, and able to comprise quite as many of the comforts of a Chinese dormitory as does the state-room of our own. This requires its separate screen, and strikes the observer at once as a remarkable specimen of refined taste, just in those departments where every thing else displays such shocking want of it.

Near the bed's head is placed a dressing table, which, in its appearance, and the general outlines of its furniture, does not differ much from the same article with us. The looking glass may be either an elegant mirror, in its curiously-wrought frame, supported by elaborately-carved feet, or a simple reflector in the top of the dressing case. There are no ivory combs, but in their stead are huge wooden ones, which perform their office well, with the help of stiff long hair brushes. There are pomatums and perfumes, large red cords for fastening back the hair, and pins and braces with which to secure it, as well as the extra coil of borrowed hair—an indispensable accompaniment to the finished toilet. There are brushes for the eyebrows, and others for the teeth and the nails; rings and pendants for the ears, and bracelets and chains for the hands, arms and neck; bandages and shoes for the little feet, and flowers and bands for the head; embroidered girdles and handkerchiefs, as well as fans and amulets, for the completion of the full dress. Perhaps I should not omit the chalk for the brows, and the rouge for the cheeks and lips; for although not always used, I am inclined to think it a great mistake that they are the exclusive appropriation of those who maintain but a doubtful reputation before the world.

Next comes the wardrobe—a sort of press, very like our own, but, as far as I have seen, the receptacle of more incongruities than could well be crowded into the same space in any but Chinese economy. Elsewhere the walls are well lined with chests, trunks, or cabinets, as you please, (square boxes, with deep hollow lids,) placed one above another, sometimes to the very ceiling, and nearly all, as well as the wardrobe, brilliant in their coating of red paint and varnish. Stools, mostly, instead of chairs, are scattered about the room; a square table at the front side is covered with materials for embroidery, and adorned with a long tobacco pipe and well-filled box, apparatus for striking a fire, teapot and covered cups, abaccus and cash, with such other implements of housewifery as are incident to the domestic duties, not forgetting the dice board, the ever ready resource for the amusement and entertainment of visitors. Add to these the guitar, which is about as common as the piano at home, and you have the *inner apartment*, the female sanctorum, the nursery of the child, the cloister of the maiden, the parlor of the wife. It is here that she receives the privileged visitors of the family. It is here that she works, and sleeps, and eats, although, as I have said, the latter may be accomplished anywhere, where there is room for bowl, chop-sticks, and a stool. Carpets are seldom used, but grass mats and bamboo footstools are common; and much are they needed; for the damp tiles of the ground floor, and the large seams of the upper ones, are among our greatest discomforts in visiting our heathen neighbors, unless indeed they are equaled by the constant fear that we are not sure of leaving the house without carrying away one or more of its most dreaded of all living little nuisances. This state of things is the necessary result of their domestic habits. The floors, although the most proper subjects imaginable for that kind of treatment, have never dreamed of the "water cure," and are almost as much strangers to the healthful influences of *dry friction*. But here I would gladly veil the picture to my own imagination, or transfer the scene entirely to yours, with, as usual, one or two exceptions; for truth *allows* me to say, that I have seen some tidy-looking Chinese houses; not that American houses in the same state would be considered so; but I am giving you a glimpse of domestic life in China. Facts are what you ask, and these oblige me to say, what would otherwise be never written by me; and I should owe you a humble apology if your feelings are half as much distressed by the recital as my own.

L. M. C.

BRITISH CORRESPONDENCE.

The Elections—The Crystal Palace and Sunday—Dr. Achilli.

GLASGOW, July 9, 1852.

This has been a busy week among the politicians of our country. The comparatively short period within which the elections of members for the ensuing Parliament were required to be returned, has caused an unusually early appeal to the constituency. The details, even if we were disposed to enter upon them, would be of little interest to the readers of the *Sabbath Recorder*. One or two points, however, we may notice. Mr Salomons, one Jewish candidate, has been rejected at Greenwich, where formerly he was successful; another, (Baron Rothschild,) is again returned as one of the members for "the *City*" of London. George Thompson, the anti-slavery advocate, and of notoriety in relation to questions less desirable, has been rejected by his former constituents of the Tower Hamlets by a large majority. Mr. Mial, the editor and proprietor of the *Nonconformist*, and who devotes his whole energies (and they are great) for the overthrow of Religious Establishments—and who, by the way, had the courage to say of my pamphlet in opposition to a change of the Sabbath at the Resurrection of Christ, that it is "well written and carefully reasoned"—had this day at 12 o'clock polled 1188, while there were but 312 for Mr. Ramsey, the opposing candidate, for Rochdale. Glasgow is certain, almost, as I write now possibly after the close of the poll, to return her former representatives, Hastie and Macgregor—the former a religious man of "voluntary" principles, the latter with no pretension to a character for godliness, pluming himself on being a decided "free trader." But the most noticeable feature in the Glasgow election is in its relation to the Sunday Question. One of the candidates is Mr. Blackburn, Chairman of the Edinburgh and Glasgow Railway, and who took measures to shut the line on one of "the six working days," according to the Word, but which the Church has converted into *a day of rest*. Irrespective, therefore, of politics or other qualifications—irrespective even of all consideration of the motives which prompted to the act—there was in this single circumstance what commended him to a large number of voters among our Sunday-prize givers and Sunday-prize essay writers and approvers, so that his friends were somewhat confident of success. In this, however, they have been disappointed. We are somewhat confident that he will be found to have polled little more than half the number of votes obtained by either of the successful candidates. And, looking at the fact that the moral and religious character of our public men is often made of little account, this result is the more remarkable, as Mr. Blackburn is allowed to be the most able and effective speaker who has presented himself on this occasion, soliciting our suffrages. The only candidate in favor of the Grant to Maynooth Popish Seminary withdrew about noon in despair of success.

The *Times*, in an article in favor of the New Crystal Palace being opened on Sundays, says, "Many thousands go by rail *every Sunday* and Monday to the tea gardens at Auerley, Leydenham, and other places." The *Record*, commenting upon this, argues that it is justifying the adoption of one sinful practice by the existence of another. This would be intelligible, and logical also, if there were any divine law sanctifying Sunday to men; but when the *Record* complains loudly of "unskillful divines," who, it says, "have played fast and loose" with the fourth commandment, which they should take as their banner, we can only wonder at the influence which traditional prejudice exercises in blinding men against the plain and obvious truth. But such have *human* law still in favor of their views; and at the Thames Police Office, Edwin Twinn, a butcher, was lately fined five shillings for having his shop open for business on Sunday forenoon, *after* 11 *o'clock*, which he had for a long time been accustomed to have. He refused to pay the penalty, and said he should resist any attempt to enforce it. We know not if he did afterwards submit.

Dr. Achilli, who obtained a verdict for libel against Dr. Newman last week, has resumed preaching in Italian to his countrymen in London—which he had been obliged to discontinue for some weeks previous to the trial. The effect of the trial has been unfavorable to the Popish cause, as showing what even the Papists themselves must think may or might be the evil conduct of the priesthood, and how little check would be given to it. That it promotes immorality, there can be no doubt, while ignorance or rejection of God's Word by the bulk of its adherents is the avowed aim where there is any hope of being able to enforce compliance. Yet this system, Lord Monteagle stated in the House of Lords within these two weeks, is endowed in 24 out of our 38 colonies in Asia, Africa, America, and Australia, out of the Colonial or Treasury funds.

J. A. BEGG.

LETTER FROM A COLPORTEUR.

To the Editors of the Sabbath Recorder:

Dunkirk has been growing rapidly since it became the terminus of the New York and Erie Railroad. Much of the business of the place, however, is very transient. Passengers coming in by the Erie Railroad seek the boats bound for Buffalo, Detroit, Cleveland, and their various places of destination, scarcely leaving for the place as much as a "thank you."

Dunkirk is very unsettled in its religious character. Other things absorb the attention of the inhabitants, at the expense of their educational and religious interests. Hotels and travelers' homes are being multiplied, while there are no new houses for schools, and there is only one place that is worthy to be called a house of public worship, for these three thousand inhabitants. The people have not yet learned to "seek first the kingdom of God."

But Dunkirk affords great opportunities for the extensive circulation of Sabbath Tracts. The only local preacher in this place did not wish to discuss the Sabbath Question—had examined it in his theological course—was perfectly satisfied—did not want any tracts—was not under any obligation to investigate a subject because some renegade Presbyterian had gone over to the Baptists.

The general expression of the people in this village is, that the Lord don't care about them, and they don't care when Sunday comes. I had opportunity, on board the boats, to present tracts to persons from different States, and some intelligent men from the old countries. Some who, seeing me engaged in distributing Sabbath Tracts, mere ready to pronounce a "Lord bless you," when they learned that my tracts called attention to the long-neglected truth, that "the seventh day is the Sabbath," rejected the tracts as not from the "Repository." But it is encouraging to know, that the tracts are generally received and read with interest; and many candid concessions are made in relation to the thruth they contain. On one boat there was a company of ministers, returning from a Convention at Cleveland. Those best acquainted with the arguments, bade me a God speed, saying that I was "doing a good work," and encouraging me to "scatter the truth." Others thought it was "a great enterprise, to turn the world upon this subject." Some suggested, that I "should be in better business than sowing discord and unsettling the minds of community." There are those also who with candor turn to the Bible, then bound from the creation to the resurrection, and finally swing off into an unfathomable uncertainty or non-essentialism.

"Let us look at the practical consequences," said one man. "There is a very general unanimity in the observance of Sunday; and wherever it is observed, we are blessed with religious influences, and good order prevails; but when this question is agitated, communities are divided, and we shall have no Sabbath." Well, let us look at practical consequences. We all regard the right observance of the Sabbath as vital to the interests of religion. Whatever theory we adopt, the tendency of which is to make the Sabbath a non-essential matter, or to throw a shade of uncertainty over the requirement of God, is destructive. But listen to the conversation of twenty-five ministers upon this subject, and you will find as many methods of treating it. Some will tell you that there is no sacred time; others that "a seventh part of time is all that is required;" others, that it is impossible to keep the same time; others, that it is Jewish; others, that we keep the spirit of the commandment; and others, that the Sabbath was changed at the resurrection of Christ. Pile up arguments of this kind, and they will crumble by their own weight—they confute themselves. You say that you mourn over the desecration of the Sabbath around you; but is it not a practical consequence—an inevitable result—of your own theory? Can you urge men to obey God in this matter, when you say there is in it nothing difinite or esential? Do you hope to convince and reform men, except by bringing God's law to bear upon the heart? The practical consequence of your reasoning is, to arrange words for infidels, to strengthen Romanism, to throw the commandment into a position that it cannot reach the hearts of men, and then appeal to civil codes to urge that which truth and conscience alone should enforce. Ye ministers of the sanctuary, who teach this non-essentialism, we roll the responsibility upon you. This uncertainty that hangs over the minds of community—this disregard for the requirements of God—this Sabbath desecration which you so much deplore, is the practical consequence of your own teaching.

COLPORTEUR.

FOURTH OF JULY CELEBRATION AT GREENMANVILLE, CT.—The good people of Greenmanville, Ct., celebrated the National Anniversary on *Sunday*, the 4th of July. We do not learn that any *accident* happened to them because they presumed in that way to disturb "the sacred stillness" of Sunday. On the contrary, the occasion seems to have been a very safe, interesting, and pleasant one. W. E. Maxson served as Moderator, I. W. Utter as Secretary, and L. Crandall, A. B. Burdick, S. S. Griswold, C. Greenman, T. S. Greenman, and others, as speakers. The following resolutions were adopted:—

1. *Resolved*, That in the opinion of this meeting, the Constitution of the United States should be interpreted in strict conformity to the principles set forth in the Declaration of Independence.
2. *Resolved*, That in our opinion, to aid in the execution of the "Fugitive Slave Law," is a violation of the Declaration of Independence, the rights of humanity, and the principles of the Gospel.
3. *Resolved*, That in our opinion, the two great political parties of the nation have identified themselves with Slavery, by requiring of their candidates for the Presidency a pledge to support the Compromise, or Fugitive Slave Law, as a condition on which they are to receive their support.
4. *Resolved*, That we cannot, consistently with our views of duty as Christians, give our support to either of the present candidates of these parties for the Presidency.

TEMPERANCE IN NEW YORK.—The New York State Temperance Convention, recently held at Syracuse, resolved that civil government is an ordinance of God—that the lawmaker is bound to base his statutes on the principles of God's law—that the duty of government is to protect the citizen in his rights—that the traffic in intoxicating liquors as a beverage is destructive to all the interests that government is constituted to conserve—that laws which sanction this traffic are obviously immoral, and should at once be abandoned—and that the traffic should by law be absolutely and unconditionally prohibited. In accordance with the spirit of these resolves, the Convention recommended for circulation and signature among the electors of New York the following pledge:—

We, the undesigned, hereby pledge ourselves, that we will vote for no candidate for the Legislature who is not known to be a temperance man in principle—to be in favor of the Maine Liquor Law, and of its adoption by our Legislature, and who will not use both his vote and earnest exertions to secure its passage at the next session.

THE EVILS OF TOBACCO.—Leonard Woods, Justin Edwards, C. E. Stowe, Henry Wilson, Amasa Walker, Moses Grant, Lyman Beecher, R. B. Hubbard, and others, have published a Card recommending the Rev. Geo. Trask as a lecturer on the evils of tobacco. They introduce the recommendation as follows:—

"In the deliberate opinion of the subscribers, the use of tobacco is a great physical and moral evil. And the evil is greater and more dangerous, because its influence is gradual, and for a time not likely to be noticed. But its deplorable effects on individuals and on the community have become exceedingly obvious and alarming; and all who are real friends to the welfare of man, must wish success to every suitable effort to put a stop to so wide-spread and growing an evil, and to warn the rising generation against its insidious approach. In regard to this tremendous affair, it is high time that the community should awake out of sleep."

EMANCIPATION IN EARNEST.—A company of twelve colored persons lately passed through Rochester, who were seeking a home in the free states or in Canada. The *American* says:

"Ten of them were slaves of Benjamin Dicken, Esq., of Edgecombe county, N. C., deceased, and liberated by his will, which instrument sets apart property to the amount of $10,000 to $15,000 for their benefit. One of the twelve was a husband purchased by his wife, and one a wife purchased by her husband. These two had been slaves of persons other than Mr. D. They all speak in terms of grateful affection concerning their late master."

ORDINATION.—Bro. Hiram W. Bacock was ordained to the work of the Ministry at Hebron, Potter Co., Pa., on the 17th inst. An ordination discourse was preached by Eld. James Bailey, on the character and responsibilities of the Christian Ministry. After an intermission, another discourse was preached by Eld. N. V. Hull, on the duties of the church to the Ministry. The consecrating prayer was offered by Eld. N. V. Hull, charge by Eld. T. E. Babcock, hand of fellowship by Eld. H. P. Burdick. At the same time, brethren W. H. Hydorn and Geo. W. Stillman were ordained deacons of the church in Hebron.

J. B.

PIERCE CONNELLY.—This gentleman, once an Episcopal clergyman in this country, became a Papist, and entered the priesthood. His wife became a nun. The details of their separation, of their vows, &c., were published at the time in Catholic papers, with great satisfaction. The neophytes were great favorites at Rome, where they figured for a while, after which they appeared in England. Mr. Connelly became, we believe, chaplain to the (Catholic) Earl of Shrewsbury, and Mrs. Connelly was connected with some religious house in the neighborhood. At length, Mr. Connelly got his eyes open, and demanded the restoration of his wife, for which he instituted a suit at law. We hear of him lately through a letter in the *London Christian Times*, in which he says:—

From the moment that I accepted infallibility and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or, at least, in all matters of faith and discipline, solemnly proposed to renounce it. From that moment I never examined one single doctrine of the church of Rome with any other view than to be able to defend it against heretics and other "infidels." And I not only gave up myself, body and spirit, but, God forgive me! I gave up all that was entrusted to me, all that was dear to me, to my new obedience. When I compare the Church of Rome, as I now see it, with what I painted her to myself, with the imaginary realization of our blessed Saviour's scheme for fallen man's sanctification, no words can convey my horror at the contrast. I should often doubt the conclusion of my reason, mistrust my moral sense, and reject my certain knowledge as a dream, if God's written Word, and man's universal science, if the experience of both hemispheres and of ten centuries, did not confirm me.

THE METHODIST GENERAL CONFERENCE.—Rev. Alfred M. Lorraine, of Ohio, in giving through the *Western Christian Advocate* some account of his journeying to and incidents in and about Boston, makes the following allusion to the body of which he was a member:—

"This roused up more self-confidence in me than was ever realized before. I used to think that I was less than the least of all saints. But when I saw stiff-bearded veterans clamoring for the rostrum, when I saw distinguished writers on sanctification impatient of contradiction, when I saw beclouded doctors rising in their own fog, inflicting prosaic speeches on men of clearer conception, ready for the question—I almost said, 'Lord, I have seen an end of all perfection, but thy commandments are exceeding broad.' And I *did* say, 'Thank God, I am not like other men!' Yea, to come to a full confession, I felt that I was too religious for the crisis. Sometimes I felt like putting forth a 'blizzard;' but I measured the conflict, counted the cost, and saw clearly, that in my efforts to get the floor I would have all the breath knocked out of my sails. There were some, however, who sat calmly on tumult's wheels."

EPISCOPAL MISSIONS.—Receipts for Domestic Missions since June, 1851, $23,566, and for Foreign $41,048—in all, $64,614. Within the year just closed, the committee have very nearly doubled the number of their missionaries; and they have reason to hope that, through the blessing of God, their progress will continue to be still more prospered as time rolls on. The missions to China and the west coast of Africa, will both receive further enlargement this fall. The Foreign Committee have also made arrangements for occupying new openings for missionary work. Bishop Boone, of China, under the urgent advice of physicians, proposes to come home this fall on a visit, taking the overland route.

MENNONITES IN EUROPE.—German papers state that, in consequence of a law lately promulgated in Prussia, the Mennonites, a religious sect who resemble the Quakers, have been held to the performance of military duty, contrary to their creed, and that they are therefore emigrating in great numbers, partly to the United States, and some to Russia. They are mostly persons of comparative wealth, and one hundred families of them have lately crossed the Prussian frontier to settle in the last-named country.

CHURCHES OF THE CANDIDATES.—The *Presbyterian* publishes a letter, said to be from the pen of Dr. Junkin, from which we ascertain these facts:—

"General Scott is a Protestant Episcopalian, and worships at St. John's Church, Washington. Mr. Graham is by birth and education a Presbyterian, though not a communicant of any church; and as his lady is a member of the Baptist Church, he worships, part of the time at least, with that denomination. General Pierce is by education a Congregationalist, though not a member of the Church. Mr. King is a Protestant Episcopalian in his preferences."

RHODE ISLAND AND THE LIQUOR LAW.—The Maine Liquor Law went into operation in Rhode Island on the 19th inst. The temperance people of Pawcatuck celebrated the occasion by an excursion to Watch Hill, where they had a splendid dinner, followed by toasts and speeches. From Providence, on the 23d inst., the following significant dispatch was received: "The first liquor was seized under the new law, this morning, and was destroyed."

CHOLERA IN NEW YORK.—Several deaths have recently occurred in New York from a disease very much resembling Cholera. The steamer United States, from Chagres, which arrived at New York last week, had sixteen deaths on board from Cholera, and several persons who were sick on her arrival had to be taken to the Quarantine Hospital.

AMERICAN MENNONITES.—A Mr. Oberholzer, a preacher of the Mennonite denomination, commonly called *Mennists*, is about to commence a religious paper for his denomination, at Quakertown, Pa. It will be printed in the German language, and will be called "Der Religioese Bothschafter."

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JULY 19.

In the SENATE, Mr. Hamlin presented petitions in favor of the passage of the Land Distribution bill. Mr. Sumner presented a petition, signed by Messrs. Cooper, Bryant, Irving, and other American authors, in favor of an International Copyright law. Resolutions were adopted asking for copies (to be presented next session) of all diplomatic correspondence relating to commercial regulations in foreign countries; also, for copies of all matters in relation to the right of way over the Isthmus of Tehuantepec. The Deficiency bill was then taken up, and the Senate, after a speech from Mr. Hunter, adhered to its appropriation of $50,000 for constructive mileage. A Committee of Conference was appointed, and, after a short executive session, the Senate adjourned.

The HOUSE spent the morning hour in considering a bill granting to all chartered Railroad and Plank Road Companies the right of way through the public lands, such Companies to have 100 feet on each side of the road, and the use of wood, earth and stone in the vicinity. The Indian Appropriation Bill was finished up and passed; the Deficiency Bill came back from the Senate, and the House receded from its former vote on the mileage item, and passed the bill. This bill appropriates, alltogether, between five and six millions.

THIRD-DAY, JULY 20.

The SENATE received Mr. James's bill to amend the Tariff. It provides for a more equitable estimate of value on goods taxed ad valorem, so that the system of running goods through upon low and fictitious values may be in a measure broken up. The bill to purchase Catlin's Indian Gallery was discussed, but finally laid on the table. Several bills of minor importance were pushed forward a little, and the Senate adjourned.

In the HOUSE, the Plank Road Land bill was debated during the morning hour. Political speeches, of no general interest, occupied the remainder of the day.

FOURTH-DAY, JULY 21.

Mr. Wade introduced a bill into the SENATE for the establishment of a line of settlements to Oregon. A long debate upon a day of adjournment followed, and, after a deal of political maneuvering and sparring, the Senate finally resolved to adjourn on Tuesday, the 31st of August.

In the HOUSE, the River and Harbor bill was discussed all day, but no progress was made toward a vote upon it.

FIFTH-DAY, JULY 22.

The SENATE had up and ordered engrossed a bill granting additional school lands in the several States which contain public lands. The bill grants an additional section in each Township to the States for school purposes. The remainder of the day was spent in considering a bill granting to Michigan land for the construction of a Ship Canal around the Falls of the Saut Ste. Marie. Mr. Felch offered a substitute for the bill, omitting the grant of Public Land, and providing in place thereof that the Secretary of War contract with the lowest bidder for the construction of a Ship Canal 100 feet wide and 12 feet deep, with single locks 325 feet long and 75 wide; the cost of said Canal not to exceed $400,000.

The HOUSE passed the bill granting the right of way to all Rail, Plank and Macadamized Roads through the lands of the United States. Information was asked in relation to the difficulty about fishing grounds. Several other topics were discussed, but no action was taken upon them.

SIXTH-DAY, JULY 23.

The SENATE, after a long debate, passed a resolution calling upon the President for correspondence in relation to the Fishery Treaty. Afterward it passed the Military Academy Bill, to which was attached an item of $50,000 for mileage of members; and adjourned to Second-day.

In the HOUSE, the bill granting to Michigan alternate sections of Public Lands for a Railroad from Pontiac, Oakland Co., to Lake Michigan, in Ottawa Co., was voted down. The River and Harbor bill then came up, was slightly debated, and finally laid over at the hour of adjournment.

SABBATH-DAY, JULY 24.

The SENATE was not in session.

In the HOUSE, a short debate ensued upon a bill to arm frontier settlers against Indians, &c., the River and Harbor bill was looked at, and the session closed.

European News.

Three steamers from Europe—the Humboldt, the America, and the Baltic—have arrived since our last, bringing Liverpool dates to July 14. The following summary embraces all the news of importance.

The weather in England was fine, and the crops in all parts of Europe were remarkably prosperous.

The Parliamentary elections were occupying a large share of public attention in Great Britain. Most of the English Borough Members had been returned, but the Counties had still to elect. The result so far was not encouraging to the Government.

The Royal Agricultural Society of England offers a prize of £1,000, and the gold medal of the Society, for the discovery of a manure with equally fertilizing properties to the premium guano, of which an unlimited supply can be furnished in England at $5 per tun.

The Government Returns, just published, show that the emigration from Liverpool to the United States during the past month was 20,847, a falling off, as compared with the month of June, of upward of 6,000, the emigrants the past month being chiefly Irish of the poorest class. Emigration to Australia continues to flow without abatement.

One of the Liverpool police, an Irishman named Slaney, has been committed to jail on a charge of willful murder, for striking a woman down with his truncheon "in the discharge of duty," as the phrase goes.

Louis Bonaparte is now regularly settled for the summer at St. Cloud. Debauchery and excesses of all kinds have marvelously changed the man; he is said to be quite out of health; and his doctors tell him decidedly, that if he will not change his manner of living, they will not answer for his life. He is also said to be worn down with anxiety and work, dejected, and demoralized.

The Arab Chief, Abd El Kader, and Hamet Ben Cuta, State prisoners in the fort of St. Louis and Cette, had a quarrel, when the former stabbed the latter in the abdomen, of which he shortly afterward died.

Several lamentable cases of Hydrophobia are recorded in the Parisian papers throughout France.

From Spain the only news that arrives directly, this week, is respecting the movements of the Queen and Court. We notice that her Majesty *presided at a bullfight*, and was accompanied by her husband and infant daughter, the Princess of Austurias.

A letter from Breslau states that the Cholera had appeared at Kalisch, on the borders of Poland, but no authentic details are given.

A decree has been promulgated in Florence, subjecting to military discipline young men who, owing to idle and irregular habits, were a burden to their familes and dangerous to the public repose.

Many political arrests have taken place within a few days at Milan and Venice. It is said the arrests were from the trivial circumstance of one of Mazzini's bank notes having been found by the police while searching a house in Milan for smuggled goods.

A great Industrial Exhibition is to take place in Russia, to which foreigners are invited to send contributions.

California News.

Ten days later news from California has come to hand since our last.

Two million dollars in gold dust was brought from San Francisco by the steamer of June 28th. The shipment of gold dust for June is set down at $5,343,754.

The City of Aspinwall was quite healthy. The Cholera, which had been prevailing both there and on the Isthmus to some extent, had almost entirely disappeared.

The mining intelligence continues to be encouraging.

The most important item by this arrival is the destruction of the City of Sonora by fire, which was laid in ashes on the morning of June 18. The loss is estimated at nearly $2,000,000.

The influx of Chinese continues as great as ever, and will probably not slack off until the advices sent home by their countrymen resident there are received. Within ten days, five vessels arrived from China, bringing 1,636 passengers.

The ship Robert Bourne, Bryson, master, sailed for San Francisco from Amoy on the 21st March, having on board 450 Coolies. In lat. 22 N., lon. 128 E., a difficulty occurred between the Captain and officers and the Coolies, when the former were all murdered. Some of the crew escaped by taking to the boats. The vessel subsequently went ashore on one of the Manganese Islands in the China Sea, where the Coolies were received by the natives in a most friendly manner. The seamen who had been fortunate enough to escape then succeeded in getting the vessel off and putting to sea, and ultimately reached Amoy, when the E. I. Co.'s steamer Scimarias and revenue brig Silly were immediately dispatched to arrest the mutineers. At the latest dates, a number of the mutineers were committed for trial. A portion of the cargo taken by them was brought back by the above vessels to Amoy.

The Fishery Difficulties.

The daily papers for a week past have been freighted with statements, rumors and surmises, relative to difficulties with England about the New Foundland Fisheries. It appears that measures have been taken to exclude American fishing vessels from pursuing their business in the bays along the Coast of Nova Scotia, New Foundland or Prince Edward's Island. Even from the Bay of Fundy they are to be shut out, and the passage of the Gulf of Canso is henceforth to be denied them. Armed vessels belonging to the Colonies have already taken their stations for this purpose, and several fishing vessels have been seized.

This course of proceedings is based on the Convention of 1818, in which the United States expressly renounced the right "to take, dry or cure fish on or within three marine miles of any of the coasts, bays, creeks or harbors of his Britanic Majesty's dominions in America," except where there was no settlement on the coast.

The measure recently adopted is perhaps legally justifiable. It is one which the Colonies have before desired to execute, but until now the home Government has not given its assent. They have claimed that our fishermen were encroaching, and that the Convention ought to be enforced against them, and now at last they are authorized to enforce it.

A memorial addressed to President Fillmore in relation to the matter, has been numerously and influentially signed in Boston. It represents that 2,100 vessels and 30,000 seamen are now engaged in the fisheries, representing property valued at $12,000,000; that the people of New England and their fathers have enjoyed free right to fish in the now proscribed waters; and that the enforcement of the new construction put upon the treaty of 1818 will ruin many families in New-England. Therefore, the memorialists pray the President to send a naval force to the British North American waters, sufficient to protect the fishermen in their lawful occupation.

REVOLUTION IN THE SOCIETY ISLANDS.—Riatea, Society Islands, was recently the scene of a conflict between the Republicans and the Royalists. The half-breed native who was elected by the former as President *pro tem.*, was overpowered and forced to flee with his troops before the sudden assaults of the Royalists. The Republicans, however, rallied, received strong reinforcements and marched against Queen Pomare's troops, repulsing them, with considerable loss of life on both sides, and reinstating their President. Queen Pomare, hearing of the defeat of her troops, hastened in person to Riatea, to turn the tide of war. She was assailed with great fury, and barely escaped with her life, by taking refuge on board a French frigate. This vessel arrived at Lahaina, Maui, one of the group of Sandwich Islands, on the 15th May, having on board the Queen of the Society Islands, who has thus been forced to abdicate her throne.

HARVARD COLLEGE.—The Association of the Alumni of Harvard College held a festival at Cambridge on Thursday, July 22, in the Unitarian Church, when an address was delivered by Hon. R. C. Winthrop. The subject was the "Responsibilities of Educated Men." Mr. Winthrop spoke nearly two hours, and at the conclusion of the services the procession proceed to the college grounds on Harvard-st., where a dinner was prepared beneath a tent. Speeches were made by Hon. Edward Everett, ex-President Josiah Quincy, Chief Justice Shaw, Hon. R. C. Winthrop, Rev. Dr. Thornwell, President of Columbia College, South Carolina; Rev. Dr. Fuller, of Baltimore; Mr. Preston, (brother of Hon. W. C. Preston,) of South Carolina, and Hon. Jas. Savage, of Boston. Previous to the public exercises, a plan was adopted to found a class of scholarships for indigent and meritorious students, which will be well calculated to give the advantages of the large library and extensive collections of the University to many to whom they now are inaccessible.

THE LAND OF THE MORMONS.—S. T. Cary writes to the N. Y. *Tribune* from Kanesville, Iowa, that the Mormons are all leaving that region, and that their lands are for sale. He says:—

"The exodus of such a vast number from this country affords a rare opportunity of securing a good farm for a trifle. Many have sold their farms for one-fourth the cost of improvements; others have not been able to sell at all, and have left their farms in the hands of an agent to dispose of for what he can get. Others have abandoned them, and any one can come and occupy who may be disposed. The country is well watered and soil unsurpassed in fertility. The vast numbers annually passing through this place for California, Oregon and Utah, make a home market for all the produce the farmer has to dispose of, and at better rates than he could get farther east."

EDUCATIONAL CONVENTIONS.—The New York State Teachers' Association holds its annual meeting at Elmira this year. There will be a session of two days, commencing on Wednesday, the 4th of August.

The American Institute of Instruction will hold its twenty-third annual meeting at Troy, N. Y., on the 6th, 7th and 9th of August. Lectures will be delivered by Messrs. Henry Barnard, Geo. B. Emerson, R. S. Howard, G. D. Abbott, W. H. Wells, Jos. McKeon, John Pierpont, and others; and Dr. Stone will occupy an hour with his class in Phonetics. Ladies from abroad may expect the usual accommodations.

The American Association for the advancement of Education will meet at Newark, N. J., on Tuesday, the 10th of August, and will hold a session of three or four days. Addresses, lectures and discussions, of great interest, from distinguished men in the educational field, may be expected at the several gatherings.

On Monday morning, 19th inst., Mr. Joseph Winston, of the firm of Nace & Winston, commission merchants, of Richmond, Va., together with his wife and an only child about 8 months old, were found, the two latter dead in bed, and Mr. Winston probably beyond hope of recovery, though still alive. His head had a terrific wound upon it, immediately between the eyes, opening the forehead, and there were three other wounds on the back of his head. Mrs. W. also received three or four wounds—one about three quarters of an inch wide, and two inches long, on the forehead, immediately above the nose, apparently made with some blunt instrument; also two deep cuts on the side of her head. The child seemed to have been smothered, or choked to death, or dashed against the wall—the throat and breast exhibiting severe bruises. Six negroes, three men and three women, belonging to Mr. W., have been arrested. It is reported that two of them (man and wife) desired to be sold, but Mr. W. refused to sell them—hence their dissatisfaction, and hence, it is thought, their too fatal revenge.

SUMMARY.

On Sunday night, July 18th, a man named Johnson was discovered in a boat in the rapids, near the brink of the Falls of Niagara. The boat stuck fast on a rock, and was still there at day-break the next morning, when arrangements were at once commenced to rescue the man from his perilous situation. Joel Robinson, at the peril of his life, went to his relief in a small skiff, taking a rope from the island, and succeeded in rescuing him from the boat. About five minutes after Johnson was taken from the boat, it loosened from the rock and went over the Falls. A purse of $200 was made up by the visitors for Robinson.

A dispatch dated Rome, N. Y., Friday, July 23, says: A destructive fire has been sweeping through the woods six or eight miles west of this place, for the last few days. Hundreds of acres of land, commonly known as Pine Plains, have been burned over. The fire, at last accounts, was still on the increase, and nothing but a heavy rain could possibly quench the flames. In addition to the pine timber, several hundred cords of wood and bark prepared for market purposes have been burned.

A man named John G. Russell was last week brought to this City, in custody of Officer Patterson, who arrested him at his place of residence, Pine Creek, Potter County, Penn., on a requisition from Gov. Hunt upon Gov. Bigler, of Pennsylvania. The prisoner stands indicted for having, in May last, obtained by false pretenses, about $600 worth of goods from Messrs. Van Dusen, & Jagger, dealers in dry goods, boots and shoes, &c., at No. 39 Liberty-st. The accused was taken before Justice Bogart, and committed to prison for trial, in default of $1,000 bail.

The Halifax papers of the 20th report that heavy and destructive gales had prevailed in the Gulf of St. Lawrence. The bark Trusty, from Scarborough, England, went ashore off Gaspe, and 18 lives were lost. It is reported that the armed schooner Alliance, with all on board, had perished near St. Paul's Island. Fifteen schooners were lost near Magdalene Islands, and 22 pilots were drowned.

Learned, the Otsego bank robber, was recently tried and convicted before Judge Mason, of the Supreme Court, at Cooperstown. A bill of exceptions was made out, which was argued at the recent General Term at Delhi. The motion for a new trial was denied, and Learned was sentenced to the State Prison for five years. An appeal was taken, which is to be argued before the Court of Appeals.

On Sunday, the 18th instant, a disgraceful riot took place at Louisville, Ky. A false alarm of fire collected a crowd, from which the cry was heard, "Give it to the Irish; they have carried the day long enough." Upon that signal they went to work, knocking down every man they met in the street that looked like an Irishman. A good many were badly beaten, and the windows and doors of several houses demolished. A coffee house on Fifth, and several others on Water-st., were completely gutted, and their contents demolished.

The Montreal *Herald* says hundreds of persons, who never saw Montreal, or have seen it only at a distance, or have resided in a part far from the scene of our recent disaster, will probably perambulate Canada, and some parts of the United States, representing themselves to be distressed fire sufferers from our city. Now, each one of these is an arrant impostor, and should be treated as such, for here is abundant relief for all who ask, provided they are actual sufferers.

E. N. Paine, Esq., of Rochester, being called by mistake on Tuesday morning, at 5 o'clock, at the Delavan House, Albany, went to sleep again, leaving his door unlocked. On waking at 7 o'clock, he found that his wallet, containing $130 in bank bills, a receipt from J. Pierce for $7,600 of stock, a draft and receipt from the same person for $2,500, a note for $60 against J. W. Western, scrip representing $21,000 of stock, and sundry other receipts, notes, &c., had been stolen from his pantaloons pocket.

The Batavia *Advocate*, in noticing the Canandaigua and Falls Railroad, says: "This road is graded almost to Batavia, and gangs of hands are at work within a few rods of the village. The bridges, &c., are also progressing toward completion, with all possible dispatch. The right of way has all been obtained, and the few places which had been left to finish grading, will be put through at once. The expectation is, to have the cars running from Canandaigua to Batavia by the first of January.

A sad accident occurred near Cincinnati, O., last Saturday (Sabbath.) Three boilers in the sawmill of the Miami Railroad and Dry Dock Company, at Fulton, exploded. They were torn to fragments, and the whole building was shattered. Several pieces of the boilers were thrown a distance of 300 yards. The foreman, a German, was instantly killed, his body being torn to pieces; but out of about 40 other hands employed, a few only sustained injury. The loss is about $4,000.

Another sad accident occurred at Pittsburg, Pa., last Sabbath. J. Woodhouse, of the firm of A. & J. Woodhouse, tinners, of Alleghany, while measuring the roof of a new building at the foot of Seminary Hill, stepped on a slightly nailed board, and was precipitated to the ground, and died of his injuries in a few minutes.

Christian Hays, who was, perhaps, the most extensive cattle dealer in the West, died suddenly, of cholera, at St. Louis, on Sunday, 27th ult. His business operations were immensely large, and his purchases in the vicinity of St. Louis frequently amounted to $500,000 per annum. Mr. Hays was a native of the Grand Duchy of Baden, in Germany, and at the time of his demise was in the 48th year of his age.

Lieutenant John Rodgers, in command of the Coast Survey hydrographic party off the Florida reefs, states that in running soundings off the vicinity of Soldier Key, south of Cape Florida, to the depth of one hundred and sixteen fathoms, specimens of the bottom brought up retained a temperature of 58 deg., the surface water being 76 deg., and the air 81 deg.

Mr. C. G. Halpine, Boston, has now in his possession a manuscript Bible of the 12th century, very richly illustrated with gold and colors, and once in the possession of Pope Leo the Xth, whose handwriting occurs in marginal notes in various places throughout the volume. The work is clasped with silver, and is altogether a gem. So says the Boston *Bee*.

The Dayton *Item* says that a citizen of that County, now in his one hundred and ninth year, and who has, for the past two years, been deprived of the power of speech, was lately, by some accident, thrown upon his head, receiving a severe injury, but, strange to say, he has been able to converse as fluently since as at any period of his life.

A young fellow about 20 years old, imprisoned at Xenia, Ohio, for passing counterfeit money, broke jail, (for the eighth time in his life,) a few days since, leaving the following note: "C. Shepherd begs leave to inform the citizens of Xenia that he leaves—on this Wednesday evening—for his health—expects to spend the season at some noted summmer watering place. ADIEU."

The steamer Alice, running between Bridgeport, Ct., and New York, took fire at her dock and was burned to the water's edge. She was owned by Capt. White of Norwich, and was worth about $15,000. She was partly freighted for her trip to New York, and many valuable goods were lost. She burned so rapidly that nothing could be saved.

A jury, on Monday, 16th inst., at Kenosha, Wisconsin, gave a mulatto woman a verdict of one hundred dollars, against Capt. Lundy, of the steamboat Baltic, for turning her out of the common cabin on account of her color. A righteous verdict.

John Teller, of Schenectady, is without any question a *rara avis*. Although he is 52 years of age, and has always enjoyed good health, he has never been a mile out of Schenectady in his life! He has never seen a ship, schooner, or steamboat.

On the 30th ult. three boys were playing together on the beach at Canaisie, L. I., when one of them, named Wm. H. Goslin, was struck over the temple with a clam-shell, thrown by another, named James Lumn. The sharp edge of the missile penetrated his skull, and he died in a short time afterward.

A statement is published, signed by 22 of the principal physicians of Cincinnati, in which they say cholera does not exist except in isolated instances in that city, and that the general health of the population is fully as good as in any July during the past ten years.

A dispatch dated Baltimore, Friday, July 23, says: The Union Manufacturing Company of Maryland's extensive works for manufacturing cotton duck, at Canton, lower end of the city, was totally destroyed by fire this afternoon. Loss about $100,000.

Arrangements have been completed for a line of steam propellers between Portland and Liverpool, mainly for the accommodation of the people of Canada.

An old lady, named Mrs. McElroy, is now living in Philadelphia, who was 108 years old on the 26th inst. Twenty-one years ago she received what is termed second sight, and can now see as clearly and distinctly as ever. She does all her housework; waits upon her youngest daughter, fifty-one years of age, who has been blind for three years past; and attends a store or shop they keep in the front room. She was married in 1790, when 46 years of age, and is the mother of seven children, three of whom are dead.

During the recent passage of the ship John Henry, Capt. Oxnard, from Liverpool to this port, with 194 passengers, a passenger, Mrs. McLaughlin, gave birth to two fine boys. One was named "John Henry," in honor of the vessel, and the other "Oxnard McLaughlin, as a mark of respect to the attentive an obliging Captain. "John Henry" and "Oxnard" were decidedly the lions among the passengers during the rest of the voyage.

At the commencement of the Ohio Female College, at College Hill, near Cincinnati, on Thursday last, the degree of *Mistress of Arts* was conferred on the Senior Class, consisting of seven young ladies. The whole number of students during the last term was 102.

A tree on Cunningham's plantation, near Lexington, Miss., was struck by lightning on the 12th inst., and of seven negroes who were sitting beneath it, eating their dinners, four were killed—a loss to the owner of some $2,500, or $3,000.

At Albany, last Sixth-day, a fire originated in a drug store from bringing a lamp in contact with alcohol. William Bamber, Esq., a clerk in the Attorney General's office, was so badly burnt that he died in a short time.

Some of the most eminent physicians of Cincinnati deny that cholera exists in that city in an epidemic form. We very much doubt if the real Asiatic cholera exists in any part of the United States at present.

In *Thomson's Bank Note Reporter* the following Washington (D. C.) Banks are quoted *no sale:* Ocean Bank, Bank of the Republic, Bank of the Union, Metropolitan Bank, and Eastern Bank.

Mr. Jonathan Fuller, who died in North Chelsea, Mass., on the 21st inst., at the advanced age of 83, died in the same house in which he was born, and had never slept from under its roof a single night in his life.

Walter King, Esq., of Utica, died suddenly at Mt. Morris on Sunday last. He was taken with a fit after violently running to overtake the packet, and died in an hour.

Garret O'Neil was arraigned at Boston, on Wednesday, for perjury. He took the poor debtor's oath to escape the payment of $29, and the next day drew $500 from the Savings Bank.

The new steamer "City of Hartford" made the run from this city to Saybrook Bar in 5 hours and 21 minutes; distance 120 miles. This is said to be the greatest steamboat time on record.

The steamer Francis Skiddy has made the trip from this city to Albany in 7 hours 25 minutes, including 30 minutes stoppages—the greatest speed ever made on the river.

John J. Chanche, Catholic Bishop of Natchez, died at Frederick, Thursday, July 22, having remained there since the National Council.

The liquor dealers of Lowell, Mass., gave a "free blow," on the evening of the 21st, to all who would drink, in anticipation of the operations of the new law.

The wife and daughters of the late Professor Webster arrived at Boston, Friday, July 23d, from Fayal, in the bark Ino.

The Twenty-fifth Annual Fair of the American Institute is to be held at Castle Garden from the 5th to the 21st of October.

The New Haven and New London Railroad is, we understand, now running regular trains.

Land Warrants are in good demand, and firm at $139 a $142.

New York Market—July 26, 1852.

Ashes—Pots $4 75, Pearls 5 44.

Flour and Meal—Flour 4 00 a 4 06 for Canadian, 4 00 a 4 12 for common State, 4 06 a 4 31 for fancy Michigan and Indiana, 4 37 a 4 62 for fancy Ohio and Genesee, 5 00 a 5 87 for extra Genesee. Rye Flour 3 18 a 3 25. Corn Meal 3 18 a 3 56.

Grain—Wheat, 92 a 93c. for red Ohio, 1 00 for Canadian, 1 06 for white Southern. Rye 78c. Oats 44 a 46c. for Western and State. Corn, 61 a 63c. for Western mixed.

Provisions—Pork, 17 00 for prime, 19 50 for mess. Beef, 8 00 a 9 00 for old prime, 15 00 a 18 00 for mess. Lard 11 a 12c. Butter 12 a 16½c. for Ohio and Western New York.

Hay—75 a 90c. per 100 lbs.

Lumber—12 00 a 13 00 for Spruce and Pine.

Wool—Domestic Fleece sells at 32c. up to 43c., mostly about 40c.

MARRIED,

At Marlboro, N. J., on the 21st inst., by Eld. D. Clawson, Mr. ABRAHAM GILLMAN to Miss PRESCILIA BUCK, both of Roadstown.

At Carltown, on the 16th July, by Eld. D. Clawson, Mr. FREDERICK B. KOUFFMANN, of Wittemberg, Germany, to Mrs. SARAH ANNER BENNETT, of Sussex, Del.

DIED,

Near Marlboro, N. J., on the 19th July, of typhus fever, SUSAN BURDICK, daughter of Mark S. and Mary Noble, in the 14th year of her age. The deceased was one of a number who were hopefully converted and united with the church at Marlboro a little more than a year since. Her sickness was short and painful, depriving her of her senses from the first. Funeral at Shiloh, on the 20th; sermon by the writer, from the Song of Solomon, 6th chapter, 2d verse. D. C.

LETTERS.

Wm. M. Jones, N. V. Hull, E. P. Larkin, W. C. Whitford, D. Clawson, S. S. Griswold, D. Saunders, J. C. Montgomery, A. C. Spicer, H. W. Stillman, O. D. Langworthy, Jas. Bailey, L. M. Cottrell, J. B. Slocum.

RECEIPTS.

FOR THE SABBATH RECORDER:

Albert Witter, Westerly, R. I.	$2 00	to vol. 8	No. 52
V. S. Hall "	2 00	8	40
Wm. H. Stillman "	5 25	8	32
Gideon Hoxsey, Scituate, R. I.	1 00	8	52
A. C. Spicer, Milton, Wis.	3 00	9	33
D. Saunders, Farmington, Ill.	2 00	9	52
S. P. Griffin "	2 00	9	52
Eunice Whitford, Alfred	2 00	9	52
Silas Stillman "	2 00	9	52
Wm. Green "	2 00	9	26
Luke Green, Alfred Center	2 00	9	52
G. C. Stillman, N. London, Ct.	2 00	9	52
Chas. C. Stillman "	2 00	9	52
Oliver Maxson "	2 00	9	52
Thomas Avery "	2 00	9	52
Caleb P. Saunders "	4 00	9	52
E. G. Beebe "	1 00	9	52
Kendall Burdick, Dundaff, Pa.	2 00	8	30
Z. R. Maxson, Little Genesee	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

L. M. Cottrell, Gowanda	$2 00

BENEDICT W. ROGERS, Treasurer.

Seventh-day Baptist Anniversaries.

THE Forty-fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.

All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they belong. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Utter, New York.

The Seventh-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Of the exercises and speakers at the meetings of the Missionary, Tract, and Publishing Societies, a more complete account will be given in due time.

Anniversary of the American Bible Union.

THE Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth-sts., in the City of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion, are Pres. Lynd of Covington Seminary, Pres. Shannon of Missouri University, Prof. Adkins of Shurtliff College, Ill., Prof. Duncan of Louisiana University, Elder Wm. B. Maxson, New York, Rev. John L. Waller, Editor of the *Western Recorder*, Kentucky, Rev. James Pyper, Editor of the *Christian Observer*, Canada, Elder B. L. Coleman, Editor of the *Christian Intelligencer*, Virginia, and Rev. Messrs. J. G. Stearns, C. P. Sheldon, Wm. S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others.

Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pyper.

The morning hour of Thursday, from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. in the lecture-room, and the Anniversary Exercises in the body of the house at 10 A. M.

WM. H. WYCKOFF, Cor. Sec.

Union Academy.

THE Academic Year of this Institution, located at Shiloh, N. J., for 1852 and '53, is divided into three Terms of fourteen weeks each, with two vacations of one week each between terms.

The First commences the last Monday in August.
The Second commences the second Monday in Dec.
The Third commences the fourth Monday in March.
The year closes the first Monday in July.

Board of Instruction.

WILLIAM C. WHITFORD, Principal,
And Professor of the Classics, Natural Sciences, and Higher Mathematics.

GURDON EVANS, A. M.,
Professor of Agricultural Chemistry.

Mrs. RUTH H. WHITFORD, Preceptress,
And Teacher of the English Department, Painting, and Penciling.

Mrs. ELIZABETH P. JONES,
Teacher of the French Language and Literature.

At the opening of the Fall Term and middle of the Winter Term, TEACHERS' CLASSES will be formed, and continue seven weeks, for the purpose of reviewing those branches taught in District Schools, and giving each teacher an opportunity to test his own abilities in teaching and governing, by taking charge of a Model Class.

The AGRICULTURAL DEPARTMENT, during the Winter Term, is under the instruction of Prof. GURDON EVANS, A. M., and embraces the study of and daily recitation in Agricultural Science. Three hours each day are spent in the Laboratory, well furnished with good apparatus and chemicals, where students are instructed in the Elementary Analysis of Soils, Marls, Ashes of Plants, &c. Also, a course of Public Lectures is delivered on the application of scientific principles to practical farming.

Expenses:

Tuition, per term,	from $3 50 to $5 00
Incidental expenses, per term,	25

Extras, per term—Penciling, $1 00; Embroidery and Monochromatic Painting, each, $3 00; Oil Painting, $6 00; Agricultural Chemistry, including chemicals, $8 00; Piano Music, $10 00.

Tuition settled in advance or by satisfactory arrangement.

Board in the Boarding Hall or Private Families, from $1 25 to $1 75 per week. The entire expense of the year, including board, room, fire, lights, and tuition, need not exceed $82 00.

The aim of the Institution is to impart a thorough, practical, and complete academic education. In the Natural Sciences, all the facilities usually enjoyed in Academies, are presented to the student. In the Classical Department, those Latin and Greek authors read in a College Course are studied. A strict and wholesome discipline is enforced. Courses of Lectures, either moral, miscellaneous, or scientific, are given each term in the year.

For further information, address the Principal, the President, Rev. Wm. M. Jones of Shiloh, or Rev. Sheppard R. Hallock, D. D., of Greenwich, N. J.

HON. LEWIS HOWELL, Pres. Board of Trus.
ISAAC WEST, Esq., Secretary. 7t4
SHILOH, N. J., July 19, 1852.

Milton Academy.

THE Fall Term of 1852 will commence Aug. 24, and close Nov. 25.

The Second Term will commence Nov. 30, and will also continue 13 weeks and 2 days.

Tuition:

Tuition must be *paid* before entering classes, which will vary, according to studies, from $3 00 to $5 00 per Term.

Advantages:

The New Hall, in which the School is at present conducted, affording convenient recitation-rooms, presents increased advantages to those attending with us.

MILTON, July 15, 1852. [7t2] A. C. SPICER.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7.54 P.M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P.M.

Miscellaneous.

Consumption.—Effects of Climate.

For many years past, the favorite remedy of physicians, in all stages of consumption, has been to recommend a sea voyage, and a sojourn in a warmer climate. The medical professors in England and France have usually recommended the island of Madeira as the best place of resort for the consumptive invalid; while those of our own country have suggested to their patients either Florida or Cuba, as points of winter residence best adapted to alleviate the condition of the sufferers. Statistics, recently collected, appear to contradict the advantages which were at one time supposed to be derived from a migration to a warmer climate, and to indicate that an atmosphere cool and dry is, in every respect preferable.

It is now contended that tuberculous phthisis is a species of scrofula, and that the process of putrefaction which the diseased lung undergoes, is hastened in the moist atmosphere of a warm climate, and that the disease is, consequently, far more prevalent in the South than at the North.

All bronchal affections are increased by the damp air of the sea-shore, and the statistics of the United States' army show that the number of deaths from consumption are more than double in such situations to what they are farther inland. The statistics of the British army, also, show similar results. Not more than half as many soldiers are attacked with consumption in Canada as in the West Indies; and this is now becoming so well understood that men invalided with this disease are sent from the West Indies to Canada, as offering the best chance of their recovery.

In London, two hundred and thirty-six persons out of a thousand die of consumption annually; in Sweden, a northern climate, only sixty-six. In Russia, consumptive cases are equally rare, while in those southern climates which have been considered the most beneficial to this class of invalids, deaths by consumption from the most prominent feature in the bill of mortality. In Italy, the disease is as prevalent as in France; and in Madeira, where patients are so frequently sent for the benefit of their declining health, there is no disease more prevalent among the natives of the islands. It is now pretty generally conceded that the number of those who are benefitted by a southern sojourn, would have been equally benefited by remedial agents at home; and that the chances are much more in favor of those who travel north for health, than of those who seek recovery in the south.

The dry air of an inland, or mountain region, is also admitted to be preferable to the moist, cool air of the sea-coast, or of valleys rendered damp by flowing streams.

Origin of the Aztec Children.

The question as to where the Aztec children *did* come from, is definitely settled at last, as will be seen from the following testimony of Mr. Silva at the examination in Philadelphia, on the 6th July:—

Remendo Silva, sworn—I am acquainted with their parents; they live in the village of Jacota, in the State of San Salvador; in 1849, I was passing through the village of Jacota, and saw the children; I asked the mother if she would give them to me, to take them away for a specified time, to educate them; she told me I would have to see their father, who was away at the time; afterward I saw the father and mother together; they gave the children to me, without any written paper, to take them to Grenada to educate them; I determined to bring them to this country to educate them, and then exhibit them; in consequence of a quarrel I had with the British Minister at Grenada, I was arrested and put in confinement; it had nothing to do with the children; at that time Mr. Addison and another American formed a partnership with my brother-in-law, to take the children to America and exhibit them and share the proceeds; I saw the parents last in 1851; as soon as I arrived where they were, they demanded them of me before the authorities there, and said that they had been told that I had sold them; I made myself liable before the magistrates there, that I should come on here and get them, and return them; I had to give bail there to that effect, and am still held by it; I delivered the children to Salaza, my brother-in-law, in San Carlo, Nicaragua; it is about eighty leagues from San Carlo to where the parents of the children reside; I have been here fifteen days, and came to this country with no other object than to get the children, and return them; I have a certificate from the Judge of that place, passed in relation to the children before him; no paper whatever passed between the parents and myself; the last I saw of the children was when I delivered them to Salaza; I saw Salaza three months ago; he is now in Grenada; when Salaza came to the United States, he was in company with Addison; my brother Peter accompanied Salaza, and my brother-in-law and Addison, as interpreter, and was to have a certain portion of the proceeds; from San Carlo they came to Grenada, where I was.

A South African Storm.

Emerging after a few days from these freezing quarters, I found myself on the plains of the Graaf Reinet district. It was pleasant to feel warm again, but what I gained in caloric I decidedly lost in the picturesque. Never-ending plains of burnt grass, treeless, houseless—such were the attractions that greeted my eyes. How anything in the vegetable or animal kingdom could exist there, seemed a perfect mystery. Yet the mystery is soon explained. I was there when there had been a long-continued drought—one of those visitations to which these districts are especially subject. One day the clouds began to gather—the wind fell—the air became oppressively sultry—and all gave notice of an approaching storm. My horses became restive and uneasy, and for myself, I felt faint and weary to excess. My after-rider looked alarmed, for truly the heavens bore a fearful aspect. I can conceive nothing more dismal than the deep, thick, black, impenetrable masses of clouds that surrounded us. Suddenly we saw a stream of light, so vivid, so intensely bright, and of such immense height, apparently, that for a moment we were half blinded, while our horses snorted and turned sharp round away from the glare. Almost at the same instant burst forth a peal of thunder, like the artillery of all the universe discharged at once in our ears. There was no time to be lost; we struck spurs to our horses' flanks, and galloped to a mountain side, a little way behind us, where the quick eye of my Hottentot had observed a cave. In a few minutes—moments rather—we were within it, but not before the storm had bust forth in all its fury. One moment the country round was as black as ink; the next it was a sheet of living flame, whiter than the white heat of the furnace. One long-continued, never-ceasing roar of thunder (not separate claps, as we hear them in England) deafened our ears, and each moment we feared destruction; for, more than once, huge masses of rock, detached by the lightning blast from the mountain above us, rolled down past our cavern with the roar of an avalanche. The Hottentot lay on his face, shutting out the sight, though he could not escape the sound. At length the rain-spouts burst forth; and to describe how the water deluged the earth would be impossible; suffice it, that though we had entered the cave from the road without passing any stream, or apparently any bed of one, when we again ventured forth from our place of shelter, three hours later, a broad and impassable torrent flowed between ourselves and the road; and we had to crawl along the mountain sides on foot, with great difficulty and in a momentary danger of losing our footing on its slippery surface, and being dashed into the roaring torrent, for about two miles ere we could find a fordable spot. [Cape and the Caffres.

Sorrel.

The presence of sorrel indicates an acid soil. It is a sour plant, and thrives only on such lands as are destitute of calcareous matter; consequently, the application of the latter in sufficient quantities to correct the acidity, suggests itself as the most effectual method of getting rid of it, and rendering the soil fit for profitable cultivation in other and more desirable crops. Yet the quantity of soil on which this plant is naturally produced, precludes the hope that it will ever be entirely eradicated, and it hence becomes a part of farming to know in what manner it can be most successfully economized, and rendered valuable as an article of animal sustenance or food.

There are, indeed, but few vegetables, however mean and valueless they may be considered, which do not possess some quality capable of redeeming them from the hasty yet common charge of utter worthlessness; and of this order we regard sorrel. As a food for horses and sheep, it not only possesses considerable value, but if chaffed and mixed with meal, it will fatten them as rapidly, perhaps, as English hay prepared in the same manner. Fed to these animals in its natural state, and without any accompaniment, it is found to retain them in health and heart, and the seed, ground and made into "*mush*," is said by those who have had no inconsiderable experience in feeding it, to be equal to Indian corn. Yet no farmer will ever cultivate sorrel as a farm product. It is exhausting in the extreme, and it is only when it obtrudes itself upon him, spontaneously, that he should endeavor to render it of any account.

The only effectual method of extirpating it, is to sweeten the soil by liming, or to increase the staple to a degree which will promote the development of more valuable herbage, and cleanse the soil thoroughly by a succession of manured crops, such as corn, potatoes, or some other vegetable which is cultivated exclusively with the hoe. The seed of the sorrel is not only abundant, but it is so invested in an integument, or horny involucre, which possesses the power of preserving the vital power unimpaired for years, when placed by circumstances so deep in the soil as to be beyond the influence of those vitalizing principles upon which germination is found mainly to depend.

This peculiarity of the seed explains why sorrel so often appears after long pasturage, and the disappearance of the plant from the surface of the soil where it has previously grown. [N. Y. Farmer.

The Production of Fish.

A female carp will deposit something like a quarter of a million eggs; a sturgeon six or seven millions; a salmon several hundreds. Yet of these very few are really fecundated, or grow into fish, on account of the accidents which destroy them, not to mention the quantity devoured by other fish. Two humble fisherman of France have recently directed their attention to this matter, and have devised a plan by which all, or the greater part of these eggs may be fecundated, and rivers stocked with fish to an incalculable amount. A pamphlet before us describes that simple plan, and gives much more information on the subject. The discoverers have merely watched the operations of Nature, and guarded against the thousand accidents which interrupt those operations. The eggs grow within the ovaries of the female until they become burdensome to her, and she relieves herself of them by pressing her stomach against the pebbles, or any other substance, at the bottom of the water. The eggs flow from her into a hole which she prepares for them. By a similar process the male relieves himself of the *milt*, which, flowing on the eggs, fecundates them. The fish then cover up these eggs with sand or pebbles, and leave them to become fish in due course. All, therefore, that man need do is to isolate these eggs from the destructive accidents of rivers, and to furnish them with all the necessary conditions. This has been accomplished by the simple plan of Gehin and Remy, who, under the patronage of the Government, have stocked streams and rivers in various parts of France. In a report made by Dr. Haxo, to the *Academy of Sciences*, in 1849, we read that these men have formed a piece of water, belonging exclusively to them, in which they have now between five and six millions of trout, aged from one to three years. There is news to fly-fishers, and gentlemen whose trout streams are impoverished!

Great Cheese Factory.

George Hezlep's great cheese factory, in Ohio, converts the milk of about 2500 cows, belonging to farmers in the neighborhood, into the best cheese, by labor-saving machinery. The curd is made, sacked, and marked by the farmer, and sent to the factory by a wagon which daily goes the rounds. Eight teams are thus employed. The curd is then weighed, sliced in a machine; then passed through the double curd-cooking apparatus; then through a machine which cuts it fine to powder, and salts it while passing through. It is then pressed, sacked, and then again pressed. A machine sacks 240 cheeses per hour. The factory makes 300 cheeses daily, weighing about 5000 pounds. Nearly 400 tons are turned out yearly. [Cultivator.

The Great Industrial Exhibition—Circular.

Office of the Association for the Exhibition of the Industry of all Nations, NEW YORK, July 12, 1852.

The Association for the Exhibition of the Industry of all Nations give notice, that the Exhibition will be opened in the City of New York, on the 2d day of May, 1853.

The Municipal Authorities have granted to them the use of Reservoir-square, and they are proceeding to erect thereon a building worthy of the purpose to which it is to be devoted.

The Association desire to make the Exhibition, in fact as well as in name, a representation from other countries as well as their own, of Raw Materials and Produce, Manufactures, Machinery and Fine Arts.

To this end they have made arrangements with Charles Buschek, Esq., late Commissioner of the Austrian Empire at the Industrial Exhibition in London, whose skill, experience, and high character, offer the most satisfactory security to contributors from abroad.

Mr. Buschek is the authorized Agent of the Association, for all countries other than the Continent of America, and as such has received his instructions.

All communications from contributors abroad must be addressed to him at "The Office of the Exhibition of the Industry of all Nations in New York," No. 6 Charing Cross, London. He will state to them the nature of the powers given and authority conferred, and will also explain the great inducements offered by this enterprise to European exhibitors.

This Association will correspond with all persons in the United States, the Canadas and British Provinces, the West Indies, and this Continent generally, who may desire to contribute to this Exhibition.

All such communications must be addressed to "The Secretary of the Association for the Exhibition of the Industry of all Nations, New York."

The Association is now ready to receive applications, and it is desired that they be sent in immediately. Due notice will be given, hereafter, when the building will be ready for the reception of articles.

Applications for the admission of objects to the Exhibition must represent intelligibly their nature and purpose, and must also state distinctly the number of square feet, whether of wall, floor or counter, required.

Machinery will be exhibited in Motion—the Motive Power to be furnished by the Association—and applications for the admission of Machinery, to be so exhibited, in addition to the general description and the requisition for space, must set forth the amount of Motive Power required.

The Association deem it proper to announce that Paintings in frames will be exhibited.

As, nothwithstanding the magnitude of the proposed building, there must necessarily be a limitation of space, the Association reserves the right to modify or reject applications, but, in so doing, will be governed by strict impartiality, looking only to the general objects of the enterprise.

The Association also reserves the right of determining the length of time, not to exceed in any case one season, during which objects shall, severally, form part of the Exhibition.

Exhibitors are requested to designate an agent to whom their contributions shall be delivered when withdrawn from the Exhibition.

Prizes for excellence in the various departments of the Exhibition will be awarded under the direction of capable and eminent persons.

With this statement the Directors solicit the co-operation of the productive intellect and industry of their own and other countries.

THEODORE SEDGWICK, President.
WM. WHETTEN, Secretary.

Directors:

Mortimer Livingston,
Alfred Pell,
August Belmont,
Alex. Hamilton, Jr.
George L. Schuyler,
Elbert J. Anderson,
Theodore Sedgwick,
Philip Burrows,
Johnston Livingston,
Charles W. Foster,

The office of the Company is No. 53 Broadway, where copies of this circular can be obtained.

Mulching Potatoes.

Very few of our readers are acquainted with what is termed mulching. It has been practiced but little by our farmers, and will not be, unless there are strong reasons for its adoption. Noah Webster says, "Mulch is half rotton straw;" and mulching consists of putting straw more or less decayed around fruit trees, or on plats of ground which it is desired to keep moist through the season. During the great prevalence of the potato rot, a few years since, the Hon. D. W. Naill, of Sam's Creek, Maryland, reported an experiment made with potatoes, of which the following account was given at the time, in Skinner's *Journal of Agriculture*:

"He supplied a neighbor with potatoes for planting, who carefully planted the sets from three to four inches deep, in drills about eighteen inches apart, covering them carefully with straw from three to four inches deep, except a small portion, which was purposely left uncovered by way of experiment. The covering of straw prevented the growth of weeds, and superseded the necessity of cultivation. The result was an excellent crop of sound potatoes *so far as they were covered*. Those left uncovered *suffered with the rot*."

Another Will Case.

We gave recently, from the *Cincinnati Gazette*, the substance of a will case, in which the daughters—liberated *slaves*—of a planter recovered property left them by their father. We find another in the the same paper, in which the claimants are not so fortunate, and which shows the tender mercies of the code of Slavery.

In the summer of 1846, Edward Wells, a wealthy Mississippi Planter, brought to this city a beautiful mulatto girl of 16 years—his daughter by a favorite slave—and placed her in the Colored High School, an admirable institution, established and supported by the liberality of Hiram S. Gilmore. Mr. Wells left sufficient funds for the current expenses of his daughter, and returned to his plantation. We have seen several of his letters in which he speaks of "Nancy" in the most affectionate terms, desiring that her moral as well as her intellectual education should receive careful attention. Nancy had an own sister, somewhat younger than herself, but we believe she was not educated in Cincinnati.

In 1848 Mr. Wells died, leaving to each of his daughters, by a clause in his last will, the sum of three thousand dollars. He had previously emancipated both, but, as in the case mentioned a few days since, made no provision for the freedom of their mother. When the two Misses Wells—since married—claimed their property under the will, the payment was resisted by the other heirs, on the ground that it was illegal to emancipate slaves in Mississippi, unless the liberated chattels are taken to a Free State, and a legal record made of the act of liberation. Failing, thus far, to find such record in Ohio or any Free State, the young women mentioned have been unable to obtain a dollar of the money solemnly devised them by their father.

Robbing the Dead!

Yesterday and the night before, (says the N. O. *Crescent*, of July 8,) it having been noised abroad that the bodies killed by the explosion of the steamer St. James had been robbed and mutilated by a band of rovers on the Lake, considerable excitement was the consequence. A personal inspection of the male corpses showed, that such of them as had on outer garments, had their pockets turned inside out. Counsellor J. M. Wolf, one of the drowned, was said to have had upon him a gold lever watch and over seven hundred dollars in bank bills and other money. Several others, who were known to have been sitting up at the time of the catastrophe, engaged in a game of cards, and consequently with considerable sums about them, were afterward found floating, with their pockets completely rifled. One young lady, with a chaplet of sea-weed entwined in her auburn hair, had several of her fingers split from knuckle to nail. She had worn rings, and the red ruffians had split her fingers to reduce the swelling of the flesh in order the more readily to wring from them the garnish gauds—the rings! Another had her arm torn and gashed, in the same manner, that a bracelet might be pirated from her stiffened yet beautiful limb! Another—aye, another, showed the marks in her lacerated ears whence the ear-drops had been torn with avaricious haste by the cormorant fiends, two, peradventure, tugging for the prize. A fourth had been encountered by a monster more impatient of spoil, who, to secure from her hand two plain gold rings which she was known to have worn, had severed the fingers, flesh and bone!

Fruits and Flowers among the French.

The culture of roses in France affords a branch of trade by no means unimportant. As early as 1770 the number of rose stocks reported was large, and the trade has increased, until now the income of the Department of the Seine alone, from this source, is estimated at a million of francs. The exportation to England, Germany, Russia and North America is large and important. At least 100,000 stocks are annually sold in the Paris flower market, and ungrafted plants to the number of 150,000, and an annual average of grafted plants for exportation of 800,000. Beside the roses, flowers to the amount of 4,000,000 francs are annually sold in these markets, besides those which are used in public and private festivals. Paris consumes annually strawberries to the amount of 5,000,000f., to the raising of which fruit 1,250 acres of land are devoted in the Department of the Seine alone. Epinay, near St. Denis, sends daily, during the season, 500 fancs' worth of asparagus to England; and Meudon, plums to the like amount. Harfleur exported, last year, 100,000 francs' worth of muskmelons to London. Melons throughout France are very profitably cultivated. French muskmelons are sent even to the Senegal and to the United States.

Ashes.

Ashes are perhaps more valuable on light, sandy soils, than on those which have a considerable per centum of aluminous matter. They are valuable either in a leached or unleached state. Lands that have been found almost barren, when cultivated in corn, have, upon being liberally dressed with ashes, without any other manure, produced forty-five bushels per acre of sound grain. One of the principal benefits derived from the use of ashes on light arenaceous lands, is an increased capacity they confer upon it of retaining moisture. Ashes also give to the land silicate of potash, which is necessary in the formation of straw and stems.

On Long Island, and in many parts of New Jersey, ashes are extensively used, with the best results. It is thought by those who have had the most experience in their use, that on sand lands, where there is ordinarily a deficiency of moisture, the application of from forty to forty-five bushels per acre, will invariably produce a sufficient augmentation of crop to pay the expense. In compost, ashes, both leached and unleached, possess a decided value. Where muck, green vegetable matter, and animal excrement are composted together, their use will be found to add greatly to the efficiency of the manure when applied to most descriptions of soil, but more particularly will their influence be recognizable of sandy lands, which are frequently injured by the presence of free acids, salt of iron, &c. [Farmer and Artizan.

A Cheap Disinfecting Agent.

A correspondent of the Cleveland *Herald* gives the following piece of intelligence, well worth remembering:—

"Heat a shovel not quite to redness, and then place upon it a teaspoonful of freshly burned coffee, and let it burn in a room where the air is impure. At first you will not perceive the peculiar odor of the coffee at all; in a few minutes, however, you will find that the room is filled with the smell of the coffee, and that every impurity of the atmosphere has been totally destroyed, not smothered. Let some of your scientific readers try it where the air is peculiarly foul, and note the results, and explain the modus operandi of the disinfecting process.

"Remember, the shovel must be only so hot as to cause the coffee to burn with a copious white smoke. To the sick, the odor of the coffee is peculiarly grateful."

EASTERN METHOD OF MEASURING TIME.—The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil, says, "How long my shadow is in coming?" "Why did you not come sooner?" "Because I waited for my shadow." In the seventh chapter of Job we find, written, "As a servant earnestly desireth his shadow."

THE MANIA FOR LACE.—Mr. Weed, in one of his letters from Europe, gives the following notice of the mania for fine lace, which is conspicuous among the forms of modern extravagance:—

"The ladies visited the principal lace manufactory, where the Brussels article is made and sold for sums of money that would frighten prudent people. What do you think, for example, of trimming a dress with lace at $250 and $300 a yard? But just now the rage is for *old* lace. In Florence, Rome, Naples, Venice, &c., traffic in old lace is very active. Ladies look for it with more solicitude than for any other article of dress. Neither jewelry or precious stones are so much prized as lace known to have been worn by a Cardinal or monk, a century or two ago. No lady thinks of leaving Italy without securing some of their precious spoils. Of course the supply of *old* lace keeps pace with the rapidly increasing demand! How much of it is *genuine* I will not undertake to say. Every lady is quite sure she can detect the antique from the modern.

TOBACCO AS A PRESERVATIVE OF TREES.—The efficiency of a decoction of tobacco in preserving elm, linden and other shade trees from the ravages of the worm, has been satisfactorily established by repeated experiments. This specific, we learn, has been tried in Washington by the Commissioner of Public Buildings, on the elms in front of the Capitol steps, and by the keeper of the grounds at the War and Navy Departments, on both elm and linden trees, and in each case was attended with perfect success. The decoction is destructive both to the bug which feeds on these trees, and to the eggs which it deposits on the other side of the leaf. The proper time for the application is as soon as the leaves are well developed, at which time the presence of the bug may be easily perceived.

PREVENTION OF RAILWAY ACCIDENTS.—The practice of placing a looking-glass before the engineer on a locomotive, inclined in such a way as to enable him to see the whole train behind him without turning, is gradually becoming universal on the continent of Europe. Many roads in France have adopted this plan, the greater part of those in Austria have tried it successfully, and the locomotives on the line from Brussels to Antwerp have been just fitted with the necessary reflectors. Should a car or any portion of the train become detached, should an axle break, or in short any accident happen, the engineer sees it at once.

VARIETY.

The editor of the *Polynesian*, in noticing the arrival of the clipper R. B. Forbes at Hong Kong, Feb. 4, claims for her the honor of the quickest trip on these waters. He says: "Without counting the days of sailing and arriving, which are not usually included in such calculations, she was but seventeen days in running 6,000 miles, which is the distance to Hong Kong, as commonly estimated. This would give her 352 16-17 miles per day, or 14 15-34 miles per hour for the whole time, equal to crossing the Atlantic, from Liverpool to New York, in 8½ days, which has never yet been done by the fastest of the Collins steamers."

John Smith, an English laborer of New Albany, coming home from his labor on the evening of the 2d inst., found his wife intoxicated and partly undressed. He requested her to go to bed, which she refused to do. He took hold of her and endeavored to force her. A scuffle ensued, when S. struck the woman with the palm of his hand. She fell, and in a few moments was dead. Physicians who held a *post mortem* examination state that death was occasioned by the breaking of a blood-vessel in the head, done in falling, the blood suffusing the brain, and not from the blow of the hand.

The son of Justice Anthony, of Utica, for whom a call for information has been for several weeks advertised in the *Atlas*, has returned to his parents. He has been to New York, Philadelphia, &c. This erratic genius, says the Utica *Gazette*, is only nine years of age, and this is the third or fourth of his expeditions. He starts off without preparation, funds or baggage, as the humor prompts him, and commends himself to the good graces and kindness of conductors, hotel-keepers and others, by his handsome and intelligent appearance and good conduct.

The Chicago *Tribune* has the following: It is said that since the tracks of the Railroads around the Lake were laid down, but one single wolf has been seen or heard of south of them, and it is thought that he had never been north since their construction. The farmers of Twenty Mile Prairie, and adjacent country, are no longer troubled about herding their sheep in pens during each night, as they were formerly. The wolf is at all times exceedingly suspicious of traps, and is not disposed to venture near iron or steel, however tempting the bait may be that lies near it.

In San Francisco, there are fourteen Protestant congregations, eleven organized churches, with 483 church members, church accommodations for more than 4,000 hearers, and an average attendance of 2,605, and an average attendance of 339 scholars in the Sabbath schools and Bible classes. The whole population of the city is 40,000.

In the afternoon of July 7, five buildings in Greensboro' and the adjoining town of Hardwick, Vt., were struck by lightning and consumed. The buildings were not near together, and the fire was not communicated from one to the other—but there were five independent conflagrations.

General Gabriel Villere, of the parish of St. Bernard, La., departed this life at his plantation on Tuesday, 6th inst., at the age of 67. His services in the battle of New Orleans were only second to those of the illustrious Jackson.

Later accounts from Texas have been received at New Orleans. The cholera has made its appearance on the Guadaloupe River, and created considerable alarm. The crops in Texas are remarkably fine.

The editor of the New Orleans *Crescent* has been fighting a duel, with rifles, with a Mr. Barbagon. Two shots satisfied the honor of the two men, and they parted without hurt.

A beautiful specimen of quartz gold, valued at $50, has been stolen from the cabinet of the Mechanic's Association in Bangor, Me., the Hall having been broken open.

The President has appointed Wm. Carr Lane to be Governor of New Mexico, in place of James S. Calhoun, deceased.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra,	4 00
Higher Mathematics, Languages, Natural Sciences, &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.

S. S. CLARKE, Secretary. DERUYTER, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miraclo.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis.
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman.
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke.
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, [illegible]
" each subsequent insertion, [illegible]
" six months, [illegible]
" one year, [illegible]

For each additional square, two-thirds the above rates.

McGilen

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 8. NEW YORK, FIFTH-DAY, AUGUST 5, 1852. WHOLE NO. 424.

The Sabbath Recorder.

CONTINUING OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

Rev. 1: 10.—"In the Spirit on the Lord's Day."
(Continued.)

Allusions to "the day of the Lord" occur with so great frequency in Scripture, where obviously they refer to Christ's second appearing, that it may appear surprising how little consideration this has had in seeking to interpret the Apostle's words. The prophet Isaiah, in vision of the overwhelming judgments which shall usher in that "great and terrible day," exclaims, "Howl ye; for *the day of the Lord* is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, *the day of the Lord* cometh, cruel, both with wrath and fierce anger, to lay the land desolate." Is. xiii. 6—9. Zephaniah, in like manner, uses similar language: "Hold thy peace at the presence of the Lord God; for *the day of the Lord* is at hand; for the Lord hath prepared a sacrifice. He hath bid his guests." Zeph. i. 7. "Woe unto you that desire *the day of the Lord!* To what end is it for you? *The day of the Lord* is darkness, and not light." "Shall not *the day of the Lord* be darkness, and not light, even very dark, and no brightness in it?" Amos. v. 18, 20. "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible *day of the Lord* come." Joel. ii. 30, 31. This prophecy of Joel is referred to by Peter, in the Book of Acts, when declaring from Scripture, that the gifts of the Holy Spirit, promised in fullness to be enjoyed in the latter day of glory, the church already received in foretaste on the day of Pentecost. The Apostle, in quoting, retains the language of the prophet, of "that great and notable day of the Lord." Acts. ii. 20. The Apostle Paul, in like manner, alludes to the day of *Christ's return* as that of his own glorification, in these words: "That I may rejoice in *the day of Christ*." Again, to the church of Corinth: "Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in *the day of the Lord* Jesus." Phil. ii. 16; 2 Cor. i. 14. Again, "that the Spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5.

This language of Prophets and Apostles is in perfect harmony with our Lord's own declaration to His disciples, when He said, "The days will come when *ye shall desire to see* ONE *of the* DAYS *of the Son of Man*, and ye shall not see it. And they shall say to you, See here, or see there; go not after them, nor follow them. For, as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be *in his day*." Luke. xviii. 22—24. "The great day of His wrath is come." Rev. vi. 17. The same designation, applied to the day of our Lord's glorious appearing, occurs in other texts. (See Is. ii. 12; Jer. xlvi. 10; Ezek. xiii. 5; xxx. 3; Joel. i. 15; ii. 1; iii. 14; Obediah 15; Zech. xiv. 1.) It is indeed emphatically "The Day of His coming." Mal. iii. 2.

Viewed in this connection, and keeping in rememberance the fact that it is the very object of the Apocalypse to exhibit the day of the Saviour's triumph over all His enemies, and the events which usher in that day, "the Lords day" in which, in Spirit, John was, while yet it was distant, seems clear and distinct. In the day of his banishment to Patmos, for the love he bore to Him who personally also suffered at the hands of wicked men, he was cheered with visions of brighter glory as yet to come. Like Abraham, he in Spirit beheld "one of the days of the Son of Man," and rejoiced.

So much in harmony with the structure and object of the book is this interpretation, that it has been forced upon the acceptance of men who have studied carefully its meaning, even when they held not our view of an unchanged Sabbath. It is adopted in the present day, and strenuously maintained, by Dr. S. R. Maitland, late Librarian to the Archbishop of Canterbury, and defended by Dr. Todd, both eminent for Apocalyptic exposition. The former considers this interpretation important, as "not only amending the translation of one verse, but by affording us an intimation as to the subject of the whole book" of the Revelation. As to the common view of "the Lord's day" meaning the first day of the week, he says, "It is obvious that it rests upon *the assumption* that the day was known by this title in the time of the Apostle, and this assumption I believe to be *perfectly gratuitous*." "Unless, however," he again remarks, "we assume that this title was in use in the time of St. John, we may reasonably doubt whether he would have used it to signify the first day of the week; and if this was not his meaning, to inquire what day he did allude to."

Dr. Maitland again remarks, "I do not see the Apostle's motive for specifying that he received the revelation on the first day of the week; the idea is not pursued or resumed, nor can I observe that any thing in the whole book is grounded upon it. Mr. Scott, in his Commentary on the place, says, 'This was on the Lord's day,' which *can be meant* of no other than the day on which the Lord Jesus arose from the dead, even 'the first day of week;' and this is *a conclusive proof* that it was set apart and kept holy by the primitive Christians in commemoration of that great event; for on what other account could it have been thus mentioned?' Even taking the present version, I do not see in it a 'conclusive proof' that the first day of the week was set apart and kept holy by the primitive Christians." *Letters in the Jewish Expositor for* 1823, *and in the British Magazine* for 1839.

Dr. Todd also remarks, that "very reasonable doubts have been expressed whether, at that early period, the Christian weekly festival was known by the name which the common interpretation of the passage before us supposes to have been here given to it by St. John. In no other passage of of the New Testament is it spoken of as 'the Lord's day.'" It may be observed, also, that this view of the passage enables us to explain (what on the common interpretation is very insufficiently explained) the use of the emphatic article—en te kuriake hemera, '*the* day of the Lord.' If we suppose St. John to speak only of the first day of the week, no reason can be given for this use of the article, unless we should conceive him to have intended some particular Sunday, or Lord's day, that was known to his readers. Hence some have supposed that the Apostle meant the festival of Easter; an opinion for which there is no authority. If, however, it be admitted, that the day of the Lord here spoken of is the great day of our Saviour's second coming, the use of the emphatic article presents no difficulty, but is natural and proper." *Todd's Lectures on the Apocalypse*, p. 56.

It is true that the phrase used in the New Testament for 'the Lord's day,' or 'the day of the Lord,' is generally *hemera Kuriou* or *hemera tou kuriou*, (and in the old Vatican MS., 2 Thess. ii. 2, which in our version has "the day of Christ," is the same,) while in Rev. i. 10, and there only, the adjective *he kuriake hemera* is employed. But, as Dr. Todd remarks, "there seems no reason to suppose, in the absence of any proof, that this difference in the form of expression indicates so complete a difference of meaning as that we should be compelled to interpret the phrase of the weekly festival, and not of that great day of our Saviour's second coming, which the equivalent words undoubtedly signify, in every other passage where they are found in the writings of the Apostles."* p. 27.

"I do not wish to speak positively, and I doubt whether I can express myself clearly," says Dr. Maitland, again, "but I do not remember instances in which any person is said to have been *en pneumati* [in spirit] as a mode of existence merely, and not with direct reference to some place, or something heard, seen, or done. In such a case, it is generally understood parenthetically—as when our Lord inquires, 'How then doth David, in spirit, call him Lord?'"—this being the sense in which Dr. M. understands John to speak.

So likewise Dr. Todd remarks on this, "It is also assumed, in the common interpretation of this passage, that the words, 'I was in the Spirit,' are an assertion of the Apostle's inspiration; describing a state of supernatural illumination or ecstacy, into which he was cast by the influence of the Holy Spirit, and in which the visions he beheld were presented to his mind. But the phrase *en pneumati*, when used as it is here, without the article, does not necessarily signify the Holy Spirit of God; and in two other passages of the Apocalypse where it occurs, it cannot possibly have that signification. The first of these is the remarkable place where the Apostle tells us that the angel 'carried him away in the Spirit, *en pneumati*, into the wilderness,' to show him the woman sitting on the seven-headed beast, (Rev. xvii. 3;) the other is that in which the angel is described as having carried the Apostle away 'in Spirit, *en pneumati*, to a great and high mountain,' to show him the New Jerusalem, (Rev. xxi. 10.) Now, in these passages, the meaning obviously is, that the Apostle was carried into the wilderness, and afterwards to the great and high mountain, not really, or bodily, but *in spirit*; that he seemed to himself to be carried thither, where the visions he beheld were represented as present to his soul."

"There seems no valid reason, therefore, why the same phrase, in the passage under consideration, should not have the same signification which it is admitted to bear in every other passage of the Apocalypse where it occurs; and if so, then we must understand the Apostle, when he says, 'I was in the spirit on the Lord's day,' as asserting that he was carried forward, in spirit, to the day of Christ's second coming; to that great and terrible day which was foretold under the name of the day of the Lord, and the day of Christ, in so many passages of the prophets; the day for which the Christian Church was taught to look and long, and whose coming was continually in the thoughts and prayers of all Christ's faithful followers; and, therefore, that the great subject of the Apocalypse, as well as the period to which we are to look for the fulfillment of its predictions, is the coming of the Lord, in glory and majesty, the day in which He will appear, according to His promise, the second time, without sin unto salvation." p. 59.

"Whether the Apostle did or did not intend to express it, must he not," again inquires Dr. Maitland, "have been carried forward, in spirit, into the day of the Lord, when, in the verses preceding that under discussion, he exclaimed, 'Behold, He cometh with clouds, and every eye shall see Him?' Is it not the language of one who, though he was bodily in the Isle of Patmos, was yet, 'in spirit, in the day of the Lord,' and (if I may so speak of what passed in vision only,) an actual spectator of its great and terrible mysteries?"

---

*"Wetstein seems to have understood *kuriake hemera*, in Rev. i. 10, of the Day of Judgment. His note on the words is as follows: 'Hunc *diem* judicii vidit *in spiritu*, i. e. prævidit repræsentatum, Matt. xxiii. 30: Esai. lviii. 1.'"

(To be continued.)

For the Sabbath Recorder.

THE PASSOVER SABBATH AND THE PENTECOST.

Having said all I thought necessary on this subject in a former communication, I had no thought of bringing it forward again; and I do so now only for the purpose of answering the request of Mr. Begg for my reasons for rejecting his views.

I find two principal reasons for the views which I hold. The first is, the time that elapses from the Passover Sabbath to the day of Pentecost. Bro. B. admits that seven weeks must be numbered, as recorded in Lev. 23: 15, 16—"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete even unto the morrow after the seventh Sabbath shall ye number fifty days." Now, I cannot number *fifty days*, and make them end on the morrow after the seventh Sabbath, unless I commence numbering on the morrow after the first Sabbath. If Bro. B. can do so, he will remove one objection to his view. For instance: Suppose the Passover occurs on the first day of the week; the second day of the week would be the day of holy convocation, (15th of the month,) and the third day of the week would, according to Bro. Begg's view, be the day for offering the wave-sheaf; and from that day he would number fifty days, and have them end on the morrow after the seventh Sabbath. Now try it, and if you can make it right, I will very willingly yield the point.

My second objection may not appear of so much consequence, yet to me it appears of some consequence, because in my view every truth is important. I believe that God has specifically designated these feast-days, so that we may understand them. Bro. B. views these days of "holy convocation" of the Passover, Pentecost, and seventh month, as Sabbaths alike; but I find that God has given more particular instructions concerning the feasts of the seventh month than concerning the other feasts. "And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy among his people." Lev. 23: 30. God calls these four feast days, in this seventh month, Sabbaths—a title he has withheld from those previous; and in verse 30, says, "besides the Sabbaths of the Lord." Here, then, is a difference. These four, God calls Sabbaths, and to the breach of one of them at least, if not of all, the same penalty is attached as to the weekly Sabbath. Not so with the Passover or Pentecost; and though their character may be the same, so far as relates to manual labor, yet there is the difference of the name Sabbath, and the penalty for disobedience.

I might add some other reasons for my views, but as they are altogether inferential, I think these are sufficient; and if I am mistaken in not "distinguishing between the weekly and festival Sabbaths," as Bro. Begg is pleased to call them, his article has failed to show me my mistake, especially as to numbering the fifty days, which is not an *inference*, but a fact, whatever may be said of an "unwarranted inference" of the festival Sabbaths.

J. C.

For the Sabbath Recorder.

CHRISTIANITY—ITS DESIGN.

By Christianity, I mean that system of ethics and religion which was taught exclusively by Jesus Christ, including his precepts and examples. Jesus being *that* prophet who was to be heard, and to whom was to be "the gathering of the people," it was solemnly announced from heaven, by God himself, that he was his Son, and man was commanded to "hear him." Whatever, therefore, in the teachings of Christ's predecessors or successors conflicts with the teachings of Jesus, is nugatory. And I deem this consideration of importance; for many things which are contrary to the spirit and genius of Christianity, have urged their claims as being, at least, permitted by it. Christianity was to supersede all the systems of morals and religion which had preceded it. Even Moses, inspired as he was, was to have no glory when compared with Jesus. Sublime as his teachings were, yet they were, in some cases, to be superseded by those of the Messiah. To know what Christianity is, we are to learn it, not from Moses, nor from Paul or Peter, but from Jesus himself. The gracious words that proceeded out of his mouth, are to be the exponents of Christianity.

These remarks seemed necessary, lest any should form their opinions of Christianity from what is seen in the present day, or has been seen in the past. That Christianity has permitted Judaism, Popery, and Paganism, to interweave themselves in its texture, is quite apparent. To know Christianity aright, the stand-point of observation must be Bethlehem, Calvary, and Olivet. From Calvary, Christianity started on its mission, clothed in its proper dress, and armed with its proper weapons. Its mission was one of love, and its object or design was the regeneration of the world by that principle. To rescue, redeem, and save man from his sins, was announced by its harbingers as its object; and the name of Jesus was enunciated by an angel to the mother of its Author. The great object and design of Christianity, then, was the salvation of men—salvation from sin, as well as from its consequences. Salvation from sin, I repeat, is the Alpha and the Omega of Christianity. "His name shall be called Jesus, for he shall save his people from their sins." Had not this truth been lost sight of, long ere this "the knowledge of the Lord would have covered the earth." But it is to be feared, that the full meaning of salvation, as comprehended by Christianity, has not been understood or regarded. I think a very general impression prevails, that salvation from sin, or being saved, pertains mostly to a future state, rather than to the present. And much of modern preaching tends to leave an impression, that about the whole object of religion is to prepare men to die. Now, while man must have religion in order to be saved after death, it is no less true, that he must have religion in order to be saved before death. And Christianity is as well adapted to save men here as hereafter; and men need salvation in this world as well, and perhaps as much, as in the world to come. The gospel of Jesus Christ will prove the power of God to salvation, here in this world, to every one that believes it. It has done it, it can and will do it, in all who avail themselves of it.

That Christianity includes the salvation of men in this world, is evinced from the many prophetic declarations of its final triumph over this earth, and the subjugation of men to its saving power. It is proved, from its adaptedness to save all who believe in its principles. It is scarcely possible for one to have been so completely under the dominion of sin, that the power of Christianity would be inadequate to his salvation. The same is true of communities and nations. Christianity has all the elements of a nation's salvation, as well as of an individual's. Its principles, reduced to practice, would undo all the heavy burdens of oppression, hush every note of war, bestow freedom upon every fettered slave, elevate to office none but those who fear God and work righteousness, disband every army of soldiers, spike every cannon, demolish every fort, and pour the vast expenditure of war into the channels of trade and human improvement. All this, and much more, Christianity can, and (blessed be God) will one day do in this world. It was designed to accomplish this; and as certain as its Author possesses all power in heaven and in earth, it will accomplish it. The wilderness shall yet bud and blossom as the rose, the lame leap as an hart, and the tongue of the dumb yet sing for joy.

S. S. G.

GREENMANVILLE, Ct., June 9, 1852.

EVILS OF INTEMPERANCE.

When the Liquor Law was under discussion in the Legislature of Massachusetts, Mr. Stevenson, a member of the House, gave the following graphic picture of the evils of intemperance:—

"Portray the evils of intemperance, did I say? He does not live who can tell the whole story of its woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No human art can put into that picture shades darker than the truth. Put into such a picture every conceivable thing that is terrible or revolting—paint health in ruins, hope destroyed, affections crushed, prayer silenced—paint the chosen seats of parental care, of filial piety, of brotherly love, of maternal devotion, all, all vacant; paint all crime, of every stature and of every hue, from murder, standing aghast over a grave which it has no means to cover, down to the mean deception, still confident of success; paint home a desert, and shame a tyrant, and poverty, the legitimate child of vice in this community, and not its prolific mother; paint the dark valley of the shadow of death, peopled with living slaves; paint a landscape with trees whose fruit is poison, and whose shade is death, with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future; paint prisons with doors that only open inwards, people the scene with men whose shattered forms are tenanted by tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts—paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun, but illumine it with glares of the infernal fires, and still you will be bound to say that your horrible picture falls short of the truth."

THE AFRICAN AND HIS DOG.

When the devoted missionary, Robert Moffat, was in England, he told an amusing story of a poor African, who lived near one of the missionary settlements, and whose dog, by some accident, had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves. This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped to protect his property, by guarding it from wild beasts, and also in hunting and destroying them; but that he feared it would be useless for the time to come. The missionaries asked him how was this? and why should not his dog be as useful as formerly? As for the injury done, that was but an accident, and the Testament could be replaced by another copy. "That is true," said the poor man, "but still I am afraid the dog will be of no further use to me. The words of the New Testament are full of love and gentleness, and after the dog has eaten them, it is not likely that he will hunt or fight for me any more."

THE HONEY THAT JOHN THE BAPTIST ATE. A recent traveler, who visited the Jordan, near Jericho, states that the Hebrew word *Debash*, rendered honey by our translators in our Bibles, has probably much more frequent reference to honey of dates, or dates themselves, than to the honey of bees. After examining the subject, with the most reliable authorities, to my mind the conclusion is irrefragable that the wild honey spoken of, Matt. iii. 4, was nothing more than *new gathered dates*, a nutritious and wholesome article of food, requiring no culinary art. [Luth. Obs.

ROBIN REDBREAST.

BY G. W. DOANE.

I have somewhere met with an old legend, that a robin, hovering about the cross, bore off a thorn from our dear Saviour's crown, and dyed his bosom with the blood; and that from that time, robins have been the friends of man.

Sweet robin, I have heard them say
That thou wert there upon the day
The Christ was crowned, in cruel scorn,
And bore away one bleeding thorn;
That so, the blush upon thy breast
In shameful sorrow was impressed;
And thence thy genial sympathy
With our redeemed humanity.

Sweet robin, would that I might be
Bathed in my Saviour's blood, like thee;
Bear in my breast, whate'er the loss,
The bleeding blazon of the cross:
Live, ever, with thy loving mind,
In fellowship with human kind;
And take my pattern still from thee,
In gentleness and constancy.

TRUE REPENTANCE.

Dr. Samuel Hopkins once owned a slave, and sold him, probably with feelings similar to those with which John Newton, after his conversion, continued for a time in the slave trade, going to Africa for his victims. After his removal to Newport, R. I., the inhabitants of which place were deeply engaged in the slave traffic, and his own people equally with others, his eyes were opened to the evils of slavery and the wickedness of the traffic, and he resolved to lift up his voice against it. "Accordingly, several years before the commencement of the revolutionary war, he preached a sermon to his people, pointedly condemning the iniquitous traffic. The effect of this discourse was very different from what might have been apprehended; for, instead of arousing their opposition and resentment, as he feared, it produced a general conviction that the whole thing was wrong. The people were surprised that they had never viewed the practice in the same light before. And it was not long before his church passed a resolution, 'That the slave trade, and the slavery of Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the Gospel, and therefore we will not tolerate it in this church.'"

He also formed the plan of educating some of the colored people, and sending them back as missionaries to their fatherland, and began by appropriating the price of the slave, which he had sold previous to coming to Newport, to the object. Here is the working of genuine religious principles, and if all who acknowledge the slave trade and slavery, as *a system*, to be wrong, would act in a similar way, the days of slavery would be numbered. There is nothing so mighty to the destruction of systems of evil as Christian principles *properly acted out*. It is also pertinent to remark, that it is not being found in the practice of evil, when the nature of the evil has not been made manifest, that determines the character; but it is the persisting in wrong when the mind has been called to consider the wrong, that stamps the character as reprobate. [Chron.

HINDOO MECHANICS.

The Hindoo does his work in such a different manner from the American or Englishman, that he almost appears to be a person belonging to a different order of beings. Our blacksmith stands at work, the Hindoo squats, with his knees nearly on a level with his chin; it is the same with their carpenters and masons, their posture is suggestive of indolence and effeminacy. They appear to be defective in the muscular power of their limbs, and the blacksmith hammers away, squatted like a kangaroo, on his haunches. They go barefoot, and if they do not use their feet to stand upon while they work, they make more use of their toes than the Anglo-Saxons. The Hindoo blacksmith, when he has a piece of iron to file, places it between the jaws of a small pair of tongs, and, grasping them firmly between his toes, files away with great force. He also sometimes uses his toes to reach forth and grasp a tool, the same as we do with our fingers; and so accustomed are they to use their toes, that they sometimes adorn them with gold rings, they being as worthy of such honor as our fingers.

Time does not seem to be valued by the Oriental. His tools and method of working appear to be contrived for the very purpose of consuming as much time as possible. The mason works with a trowel about the size of a table-spoon, and a small hammer of about half a pound weight.

He squats before his work, and has two women attendants to bring him his brick and mortar. These attend, the one with a brick in each hand, the other with a truncheon of mortar, about the size of a breakfast plate. One American mason, with one hod-carrier, will lay as much brick as twelve Hindoos, with their twenty-four female *rundees*, or brick and mortar attendants.

An English engineer, sent out to finish some Government works, having occasion to run up embankments in a short time, made an attempt to introduce the wheel-barrow as a substitute for the basket, with which they carry the earth on the head; he got a number made, and to encourage them he filled his barrow full and wheeled the first one himself. He invited the stoutest of his gang to try the next; the poor fellow stepped along a few paces, then staggered, tumbled, and fell with his barrow. He then filled it half full, and it was wheeled along. He then left for half an hour, and when he returned he found four men at the barrow, two at the head and two at the feet, bearing it along as if it were a funeral bier. He thought that the failure was owing to the barrows being too large, and he had a number made about the same size as those with which our boys amuse themselves, as he thought, from their smallness, he would never catch four men carrying one again. These small barrows went well, the Hindoos trundled them along in great glee, and the work, to the joy of the engineer, appeared to go on rapidly; but after all, in a short time no more earth was excavated than by baskets. This puzzled him; but, having gone from the gang a short time, he returned abruptly, and discovered the reason, for he found the Hindoos marching up the plank with the greatest possible gravity, each carrying his wheel-barrow on his head—legs in front, and wheel behind.

The engineer, in giving an account of the first steam engine which was seen there, says that when he was consulting the drawings with dividers, and making calculations with a piece of charcoal, to put all the parts together, the Brahmins and grand-beared Mussulmen looked on with open mouths, as if he was going on with some conjuring process. After he had got the engine together and steam up, one evening about dusk, by the light of two flaming torches, he could see eyes looking curiously through the windows, and the engine house was crowded. In a moment the safety-valve suddenly opened, and what a screaming, and yelling, and running there was, and every one was filled with terror. At last the huge fly-wheel spun round, the walking beam moved up and down, the pumps clanked, the steam snorted, and many came back with their terror changed to wonder at seeing the huge iron shafts and arms endowed with life and motion.

After a while the engineer discovered that the natives had solved the whole difficulty of the nature and principles of the engine—the boiler contained an English spirit, and when a fire was made beneath, and he roasted, he would not go to work until he called *duhagci* (mercy) through the safety-valve. He would then go to work, but he had to be well supplied with water to quench his thirst. The engineer found that this belief was useful to him, for he impressed it upon the mind of the fireman that if he did not supply the spirit with plenty of water, he would surely break loose and kill everybody within his reach.

From the Ladies' Repository.

DR. OLIN'S POOR SERMONS.

Dr. Olin was the most powerful preacher I ever heard. The assertion is made without a reserved qualification. He did not affect the orator—his manner and peculiarities were against the laws of art; he gesticulated badly, defying all rules; his utterance was often exceedingly defective, especially when he was powerfully excited; but such was the massive magnitude of his ideas, the majesty of his language, the comprehensiveness of his logic, sweeping in mighty curves around the whole field of his subject, and concentrating at its very core—such the very earnestness of his spirit, rising often to sublimity, that you were overwhelmed, if not appalled, at the example of intellectual and moral mightiness which he presented.

His very "failures" were usually great sermons, being remarkable for their thorough thought and sound logic, even when they lacked his usual vivid feeling. His feeble health was sometimes attended with a languor which was insurmountable under whatever excitement the public occasion might afford. He seemed not disposed to disguise his sense of such "failures," and was grateful to find any good effect from them. I spent a Sunday evening with him in Boston, after he had failed, as he thought, in a sermon during the day. He referred to it with much good nature, and remarked that his history as a preacher had taught him to expect the blessing of God on even such efforts. He proceeded to relate an instance which occurred during his ministry in South Carolina. He preached at a camp-meeting where a Presbyterian clergyman, who was to address the next session of his synod in Charleston, heard him. The Presbyterian doctor repeated, not only the text, but substantially the sermon, before his clerical brethren, giving, however, full credit to its Methodist author.

He then occupied the Methodist pulpit of that city, and the next Sunday evening his chapel was crowded with the *elite* of the community, including several clergymen. He preached long, and, as he thought, loud and confusedly; in fine, he felt at the close of the discourse confounded with mortification. He sank, after the benediction, into the pulpit, to conceal himself from view until the assembly should be gone. By and by he discovered some *distingue* individuals apparently waiting in the aisle to salute him. His heart failed. Noticing the door adjacent to the pulpit, he determined to escape by it. He knew not whither it led, but supposed it communicated with the next house, which had once been a parsonage, as he recollected having heard. He hastened to the door, got it open, and stepping out descended abruptly into the grave-yard, which extended beyond and behind the former parsonage. The night was very dark, and he stumbled about among the tombs for some time. He reached at last the wall which closed the cemetery from the street, but found it insurmountable. Groping his way to the opposite side, he sought to reach a back street by penetrating through one of the gardens which belonged to a range of houses there. It was an awkward endeavor, in the darkness and among graves, but at last he found a wicket gate. He had no sooner passed through than he was assailed by a house dog. Having prevailed in his encounter, he pushed on, and reached the street, with some very reasonable apprehensions that the neighborhood would be alarmed by his adventures. He now threaded his way through an indirect route to his lodgings, passed unceremoniously to his chamber, and shut himself up for the night, but slept little or none, reflecting with deep chagrin on the strange conclusion of the day. On the morrow he hardly dared to venture out; but, while yet in his study, Mr. ——, one of the first citizens of Charleston, and a leading officer in a sister denomination, called at the house, and was admitted to the preacher's study with reluctance, but what was the astonishment of the latter to hear him say, that the sermon of the preceding evening had enabled him to step into the kingdom of God, after many years of disconsolate endeavors, during which he had been a member of the church! The same day a lady of influential family came to report the same good tidings. Other similar examples occurred, I think that morning; and this "failure" was one of the most useful sermons of his ministry.

The Sabbath Recorder.

New York, August 5, 1852.

INTERCOURSE OF NATIONS.

In the new earth, seen in vision by the seer of Patmos, "there was no more sea." A prominent idea suggested by this description is, that there shall be no bar to intercourse. For seas, though they constitute the great highway of nations, have always been such a hindrance to intercourse, as nothing but the splendid triumphs of science, in these modern days, have been able to overcome. Indeed, with all these advantages, the intercourse of distant nations is nothing compared with what it would be, if no seas interposed. It is readily conceivable, that if the three thousand miles of ocean lying between us and the continent of Europe, were occupied by dry land, and railroad communication established, the intercourse would be increased in a most astonishing degree. But whether such a change would be really advantageous, without a corresponding change in the moral condition of the world, is questionable.

There can be no reasonable doubt, that He who implanted the social principle in our nature, and commanded each one to love his neighbor as himself, intended that there should be extensive reciprocation of fellowship with one another. Yet the history of nations has presented almost a continual struggle between the spirit of commerce and that of isolation. Prompted by the natural cravings of the heart, and by a sense of mutual dependence upon one another, men come together. But meeting, not in the spirit of benevolence, but of selfishness—not to give, but to receive—not to recognize each other as having equal rights, but each to insist upon his own as paramount, the necessary result is strife, which ends only with the destruction of the weaker party, or in their fixed resolution to have no farther dealings with each other.

Considering how supremely selfish men are, it is perhaps well that there are temporary obstructions to extended intercourse. Perhaps it would not be well, that these obstructions should be suddenly removed. It is necessary that men should first be taught of God to love one another, before it will be safe to bring them together on any very extended scale. We may regret that mighty seas, and towering mountains, and immense forests and deserts, together with the confusion of tongues, rendering men unable to understand one another's speech, should oppose obstructions to that ready intercourse between distant parts which may appear to us desirable; but it is, no doubt, far better, on the whole, that it should be so. In proportion as men become imbued with the spirit of righteousness, facilities of intercourse will be multiplied.

The monuments of the heathen nations of antiquity show, that they had attained a surprising skill in the arts. In Greece, and Rome, and Egypt, science achieved some splendid triumphs. But none of their achievements appear to have contributed any thing to facilities of intercourse between distant countries. A wisely controlling Providence ordered, that those whose ruling passion was conquest, and whose selfishness was not modified by religion, should obtain access to one another with difficulty. Pyramids, towering columns and temples of vast extent, show that they were not destitute of inventive powers; but had their ingenuity taught them to build steamships, and to bind together distant provinces by railroads, it might, in the then existing state of things, have been a calamity rather than a blessing. Had the Roman government possessed the modern facilities for bringing together, and concentrating, the powers of its distant provinces, or been able, by a fleet of steamships, to pour down its legions of merciless troops, at short warning, upon a neighboring empire, it had been a still more terrible scourge to the world than it was.

When the kingdom of Christ shall have become extended over the earth, as we know from the sure word of prophecy that it will be, the obstructions to intercourse, which now exist, will doubtless be lessened to a most amazing extent. The elevation of the valleys, and the leveling of the mountains, the straightening of the crooked, and the smoothing of the rough places, as foretold, may receive a more literal accomplishment than people have generally dreamed of. But that will be a time, when people will come together, not to oppress and injure, but to seek each other's welfare. In the rapidly increasing means of intercourse, of the present day, do we not see tokens of the approach of the universal reign of Christ? T. B. B.

The Hudson River Railroad.—The *Independent* has rather taken the lead in anathematizing the Directors of the Hudson River Railroad for running Sunday trains. For several weeks it rung all imaginable changes upon the various texts of Scripture which relate to the Sabbath—now endeavoring to prove that running cars on Sunday is a breach of the Fourth Commandment, which forbids labor on the seventh day, or Saturday; then labboring to produce a conviction that it is *good policy* to rest on Sunday, by quoting all the passages of Scripture which contain promises to those who keep the Sabbath from polluting it; and finally threatening those who desecrate the Sunday with all the curses which the word of God pronounces upon those who neglect the Sabbath. Last week it contained an article setting forth the danger of cars on that road being thrown into the river by the breaking of a rail or the giving way of a wheel. The concluding sentences of the article not only furnish an illustration of the old maxim that 'drowning men catch at straws,' but show in what a state of uncertainty they are left who attempt to frighten men into the observance of the Sunday by quoting texts of Scripture which were written with exclusive reference to the Saturday:—

> "This Road is the last one in the country, too, that ought to run its trains on the Sabbath. Whether there be 'special providences' or not, the habit of directly disobeying one of God's commands is an immensely *bad* habit for a road that has fully enough risks about it, as most carefully managed."

BRITISH CORRESPONDENCE.

Illustrations of Sunday-keeping—The Elections—Affairs at Rome—Reformed Episcopacy—Tests in Scotland, &c.

Glasgow, July 16, 1852.

The most recent note we have read of *Royal* Sunday sanctification, is that of her Most Catholic Majesty, the Queen of Spain. "On *Sunday*, the 4th of July, her Majesty took the infant Princess to a bull-fight, when *fourteen* bulls were baited to death; but as fewer horses were killed than bulls, the *sport* was considered to be of an indifferent character."—A fortnight previously, *Sunday* having been the anniversary of our own Queen's accession to the throne, the Tower and Park guns fired a royal salute in the afternoon, in honor of the event.—And last *Sunday*, in the Presbyterian town of Belfast, in the keen contest of the election of Members of Parliament, the friends and supporters of one of the candidates, to the number of several hundreds, met at 6 o'clock in the evening, to make and to hear political speeches. The *Sunday* previous, the fineness of the weather in London, we are informed, "induced many thousands of persons to make trips by rail and water, and on the Blackwall Railway at night there was a complete congestion of passengers returning to London. The carriages and general arrangements were utterly unfitted to cope with the thousands of passengers clamoring for conveyance. There were crowding, fighting, tearing of clothes, and fainting, among the people at Blackwall station; and at Stepney junction, the confusion was terrible, *the station there being much too small for the Sunday traffic.*"

Our elections have, on the whole, passed over, so far as completed, with little disorder. Dublin, Cork, Belfast, Limerick, and Paisley, are exceptions; very serious riots having occurred in these towns. We abstain from comment on the political result; but the *Nonconformist* gives a list of 33 Members, already returned, "pledged by profession or position to the advocacy and maintenance of those principles, which, when embodied in law, will effect an entire separation of the Church from the State." [I note here, that the correct return return for Rochdale was 529 for Mr. E. Mial, the Editor of the *Nonconformist*, against 375 for Sir Alexander Ramsay, the opposing candidate.]

Yesterday the *Daily News* contained a letter from its correspondent in Rome, which states that the Rev Mr. Hastings, Chaplain to the American legation, is about to return home. He has not been officiating of late, the chapel in which he preached having been ordered to be closed. He has not even succeeded in recovering several cases of Bibles and Protestant books, which were confiscated by the Papal authorities, and have been in possession of the custom-house officers nearly three years. Mr. H. is to be succeeded by the Rev. Mr. Baird, son of Dr. Baird. The Pope is said to be threatened with dropsy, and that the state of his health gives his physicians great uneasiness. Every effort, however, has been made to conceal from the public the state of danger in which he is. But though he were removed, what hope of improvement for Italy, or for the British or American subjects of this Italian prince, of any change in the apostate system of superstition of which he is the head? The conclave can furnish a successor in no respect better than the present Pontiff, and could by its counsel prevent improvement, were it meditated or purposed. Connected with the wickedness of the system, we may mention that it has been asserted by the *Belfast Chronicle*, that Dr. Newman, who was lately convicted of libeling Achilli, spent the early portion of his life in the College de Propaganda Fide at Rome. It is difficult to believe that this can be true, without having been previously mentioned; but, if substantiated, it would suggest many reflections as to the motives which originated the Tracts for the Times, and other agencies by which reverence for the traditions of men have led back to Rome not a few of the descendants of those who had but imperfectly earned for themselves the title of *Reformed*. The influence of that Rome-ward movement is still being witnessed. Miss Fraser, who has been for some time head of Dr. Pusey's Protestant nuns at Oxford, has now joined the Church of Rome. She is cousin to the Scottish Episcopal Bishop of Brechin, and a relative of Lord Forbes, the founder of St. Ninians Cathedral at Perth.

Some months ago we chronicled an experiment towards reform, in a small way, of the English Episcopal services, by the Rev. Mr. Millar of St. Martin's Church; and when we say that the experiment has been conducted with the sanction of his Bishop, it will readily be conceived, that it can embrace a reform of nothing essential. He has contrived to shorten the morning service, and this is approved, especially by invalids, the aged, and children. He has afforded to servants and others opportunities of occasional attendance at all parts of service, by varying the order of the respective portions alternately; and he administers the Lord's Supper, once a month, in the evening, with the same design—and all this reformation he has accomplished; as he vaunted to his parishioners the other day, without coming into "direct collision with the rubrics," the difficulty of which he declares to have been very great. Had this feat been found impossible, then, of course, any advantages these arrangements might promise must have been sacrificed in order that the rubrics might remain inviolate. With such avowals, what hope can be cherished of any return to the word and ordinances of the living God, until the antagonistic idols are broken in pieces?

Mr. McDougal, lately appointed to the Chair of Logic in the University of Edinburgh, as successor to Professor Wilson, who has retired, is a Free Churchman. His appointment is therefore obnoxious to the Established Church. They had therefore determined to enforce the Tests, which it was known he could not take. In these circumstances, the Town Council, who assert that they have an absolute right to present, simply appointed a Committee of their number to introduce him, as the appointed Professor, to the Senatus Academicus. On this having been done, that body protested, and urged that the presentation should be received back until the legal question of right should be decided. This the Committee refused to do, declaring that it had been duly served, and they accordingly intimated to the new Professor, that the lecture room of his predecessor would be allocated to him for the delivery of his Lectures in the ensuing session. The majority of the Town Council are Dissenters, and some months ago they resolved, by a majority of 15 against 14, even to memorialize her Majesty to direct her Ministers to bring a Bill into Parliament to separate the connection between the Church and the State, and to apply the ecclesiastical revenues to civil purposes.

We have had a week of thunder storms, all over the country, from which, and from the excessive heat, a considerable number of deaths have resulted. The strokes of the sun have been chiefly, though not exclusively, in London. Death and damage through the floods from the thunder storms have been principally in Scotland. In the neighborhood of Edinburgh, two men in a field were struck dead by the electric fluid. At Kilmarnock immense destruction of property has been occasioned by the flooding of the river, swollen in the night, principally, it is supposed, by the bursting of a water spout. J. A. BEGG.

BOOKS—PERIODICALS.

As we look back through the disappearing twilight of other and fast-receding ages, we see here and there a steady light. All else is doubt and darkness. These lights are Books, illuminated by the torch of thought, and placed at that point in the world's history in which their Authors respectively lived; thence to send their rays down through the long vista of years, as they should successively loom up in the future. What would we know of the past, if it were not for these lights? Comparatively nothing. Thanks to those who have lived and thought before us, for their kindness in leaving us such aids. Thanks, also, that these lights were not left unguarded, to flicker out a brief existence, amid the gusts and tempests of all-destroying time, but that the fast expiring flame has been, from time to time, rekindled by other hands—not only rekindled, but also collected from scattered positions into central and more secure locations.

The first public collection, or library, is said to have been made at Athens, 550 B. C. This library consisted of the poems of Homer, which were then collected from detached fragments, and combined and arranged in their present form. The most important library of antiquity was that founded by the Ptolemies at Alexandria, which, in its most prosperous days, is said to have contained not less than 700,000 volumes. It is reported to have been destroyed by Calif Omar, who said, "If the books agree with the Koran, they are unnecessary; if they do not, they should be destroyed; therefore, let them be burned." The first public library at Rome, was one founded in the days of Augustus, on the Aventine Mount. In the first part of the fourteenth century, the library of Oxford consisted of a few tracts, and the royal library of France of only ten volumes. The largest library in the world at the present day is the National Library of Paris, numbering about 880,000 volumes, 80,000 of which are manuscripts. The largest one in the United States is that of Harvard University, containing about 80,000 volumes.

The books composing ancient libraries were very costly, being written on bark or parchment. The method of making a book was by joining the prepared bark or parchment in a continuous piece, and then rolling it on a staff, whence it was called a volume. An author had a separate staff, roll, or volume, for each grand division of his work. This should be borne in mind when reading of the great number of volumes in some of their libraries.

The Greeks and Romans at first wrote their books on the thin bark of the Egyptian papyrus. This plant was called by the Egyptians byblos, whence the Greeks derived biblion, a book, from which we obtain our word Bible. At length the Egyptians prohibited the exportation of the papyrus, and other nations commenced the use of prepared skins of animals, called parchment. This was the principal material used until about the eleventh century, when the invention of preparing paper from linen and cotton rags was made. This was followed, in the fifteenth century, by the art of printing. The effect of this invention was like the rising of the sun upon a moonlight scene. It gave new life to the arts and sciences. Inventions and discoveries were greatly multiplied. Religion found here an ever-increasing medium for the transmission of truth. Knowledge was no longer to be confined to the rich, and those privileged with an attendance at seats of learning; but henceforth, like light and air, it was to be comparatively free, and sufficient for all.

In the seventeenth century, Periodical Literature sprung up. By degrees, gazettes, newspapers, magazines, and reviews, have made their appearance—all designed to meet the demands of society. Books are adapted to the permanent and systematic forms of literature—periodicals meet the ever-recurring, ever-changing demands made by the passing events of a busy, moving world. They chronicle the new and varied facts and ideas that appear in quick succession. They pick up the bright and burning thoughts that are continually flashing forth from the every-day contact of mind, and scatter them throughout the various departments of society, to meet its intellectual wants. Thus the ideas that are moving one portion of society are diffused through other portions, to move and enlighten them. Periodicals are great awakeners and equalizers of thought. They seem to be adapted to the genius of business and progress. They fill up the spare moments of industry, and infuse the energizing and guiding influence of intelligence into all of the activities of life. That they are thus adapted to the wants of society, is manifest from the avidity with which the various classes of periodicals—good, bad, and indifferent—are received and read, and the influence such reading has upon the opinions, conversation, and actions of all classes of individuals. Doubtless the editor of a well-conducted and well-patronized periodical possesses an influence second to but few of any profession or calling. Allegan.

THE CASE OF W. L. CHAPLIN.

The following letter from Gerrit Smith shows in part where the money came from to meet the exorbitant bail required and forfeited in the case of Wm. L. Chaplin, Esq.

William R. Smith—*My Dear Sir:* The unhappy Chaplin affair is again upon us. In addition to several thousand dollars expended in agencies, lawyers' fees, &c., &c., we paid $19,000 to indemnify Mr. Chaplin's bail in Maryland. We are now called to pay $6,000 to indemnify his bail in Washington.

If the men in Washington who, with such rare kindness and generosity, became Mr. Chaplin's bail, are suffered to lose by that kindness and generosity, it will be very disgraceful to the Abolitionists.

Considering that Mr. Chaplin visited Washington contrary to my advice, and that I paid in the Maryland case about $10,000, I feel that I suffered much more than my full share of the loss in that case. The Washington case is now to be provided for. I am willing to lose $2,000 in it; and hence, I have, this evening, enclosed my draft for that sum to D. A. Hall, who is one of the bail. I trust that the friends of justice will promptly make up the remaining $4,000.

I am robbed of these $12,000. I have been robbed of a great deal from time to time, in the sums which I have felt myself morally compelled to pay in the purchase of the liberty of slaves. I greatly needed all this money to expend in other directions—for the cries of our wronged humanity come up from numerous directions. Nevertheless, I am consoled by the reflection, that I was better off without this money than they, who got it from me, were with it. The robbed may feel very sore under his losses; but still he is better off than the robber.

With great regard, your friend,

Peterboro, June 16, 1852. GERRIT SMITH.

More Jerusalem Missionaries.—P. D. Dickson, and another person, sailed from Boston, July 22, by the bark L. & A. Hobart, Capt. Hodgdon, to join the "Agricultural Mission in Palestine." (Agent of the vessel, N. F. Frothingham, 25 Long Wharf, Boston; price of passage to Smyrna, $75.) In a letter to J. L. Boyd, written the day before sailing, P. D. Dickson says:—

> "I feel under great obligations to you, dear brother, for your kindness and willingness to assist me by information, &c.; still more so to my Heavenly Father, who seems remarkably to have guided me in years past for this object, and now has apparently directed every small incident in my favor—more so than I ever saw before—and has opened my way; and I have now means to go with, blessed be his name! Can I doubt, brother, as to what is duty! Since I first thought of going, there has not been a doubt or misgiving thought, but that it was right, and my way would be fully opened. So it has proved. Remember us at our common Father's throne, when we are on our way; and that God may bring you and all his chosen people, together with the saved of the nations, to his holy mountain, and everlasting kingdom, shall be my daily prayer."

The Advent Review and Sabbath Herald.—Under this title a company of Adventists, who keep the seventh day of the week as the Sabbath, issue a semi-monthly sheet from Rochester, N. Y. Joseph Bates, J. N. Andrews, and Joseph Baker, are the Publishing Committee; James White is the Editor. "Terms, gratis; it is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them." A recent number says:—

> "Where there were but about a score of Advent brethren in the state of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that 'delight' in the whole 'law of God.'"

The Colored People of Maryland.—A Convention of Delegates from the Free Colored People of Maryland was held at Baltimore last week, to consult an Emigration. After considerable discussion, they adopted a series resolutions, in which they declare all men born free and equal, and entitled to the pursuit of happiness; acknowledge the efforts of their white friends for their elevation, but declare that those efforts have been unavaling, and that their condition, both socially and politically, is worse now than twenty years ago. In the face of constantly increasing emigration and growing prejudices against them, they declare there is no present prospect of their being placed on a footing of equality in this country. They take decided ground in favor of emigration, and, without recommending, are favorable to Liberia. They also propose measures for the education and elevation of colored people, and the obtaining of proper information in relation to Liberia, the West Indies, and other points of emigration.

The British Protestant Alliance.—It seems from English papers that this organization finds something to do worthy of attention. It interfered with effect for the liberation of Dr. Marriatt; it has taken part with the Free Church of Scotland in representing the case of the missionaries expelled from Hungary; it has respectfully memorialized the king of Prussia on the persecutions of German Baptists in his states. When a British commissioner, after the fall of Rosas, was to be sent to Buenos Ayres and Paraguay, the Alliance presented to the British Government a memorial, praying that stipulation might be required for religious liberty in the vast provinces of the Rio de la Plata. They also sent a communication to the Ministers of the United States, desiring that the same objects might be considered in any treaties that should be effected by the expedition of the United States to Japan.

Catholics in the United States.—The *Freeman's Journal*, a Roman Catholic paper in New York, speaking respecting the great numbers who turn away from Romanism in the rural districts among us, remote from Roman Catholic churches and priests, says:—

> "We know of a Catholic couple who settled in an adjoining county, some seventy or eighty years ago; their descendants are very numerous, but there is not a Catholic now among them! In another county, an old Irish couple are still living, and still preferring the Catholic Faith, whose children, grandchildren, and great grandchildren are something over one hundred souls; yet there are but two or three Catholics among them!"

Presbyterian Missions.—The 15th Annual Report of the Presbyterian Board of Foreign Missions has been issued, from which we learn that the Board has received $117,882, from 1286 contributing churches, and has 7 missions, employing 53 ordained ministers and 86 lay teachers and assistants, male and female—all Americans. The State of New York contributes about 23 per cent.; Pennsylvania, 21 per cent.; Ohio, 6 per cent.; New Jersey, Kentucky, and South Carolina, each about 5 per cent; Tennessee and Mississippi, each about 4 per cent.; Virginia, Maryland and Alabama, each about 3 per cent. of of the funds of the Board.

A Chinese River.—Yang-stze-kiang, the river on which Shanghae is situated, and one of the largest in Asia, is navigable for junks of large size more than three thousand miles; and upon this river is situated Suchan, with a population of more than two millions, Nankin, with its four millions, and other large cities, besides a great number of smaller ones, all ready to pour the wealth of the country around them, through Shanghae, into the bosom of "the wide world." Six thousand junks of all sizes arrive, even now, annually down this river. How glorious the opportunity of penetrating the heart of China with the blessed gospel!

Our Anniversaries—Reduced Fare.—To persons desirous of attending the Seventh-day Baptist Anniversaries at Plainfield, N. J., the New York and Erie Railroad Company will furnish excursion tickets, entitling the holder to come to New York and return for one fare any time between the 5th and 25th of September. Tickets for persons in Allegany County will be sent to the Alfred and Friendship Stations about the first of September. For those who wish to start from other stations on the line, tickets will be provided in case they notify Geo. B. Utter of their wish, previous to the 30th of August.

Pedobaptists turning Baptists.—Rev. J. L. Waller, editor of the *Western Recorder*, says that "within the past eighteen months, at least *one hundred and fifty* clergymen, connected with the different denominations holding to infant sprinkling and opposed to baptism by immersion, have renounced their error and united with Baptist churches."

The Mountain Cove Journal and Spiritual Harbinger, is the title of a "spirit-rapping" weekly paper just started at Mountain Cove, Fayette Co., Va., by James L. Scott and Thomas L. Harris. Its selections are very good, but its original matter seems adapted for the most part to persons of a different "sphere" from that in which we move. Witness the following, which is the beginning of the first article:—

> The Being of GOD is Life Infinite, triunely operative in Uncreated Good, whose emanat- principles are triune, in their circles, degrees and periods of disclosure.
>
> The infinite principle of Supreme Good is known, through the DIVINE PROCEDURE, to all holy spirits as Love; unfolding the moral-intellectual principle known to all pure intelligences as Truth, or Wisdom of Love; and thence unfolding the disclosive principle, known to all the obedient inhabitants of the creation as Energy of Love.
>
> These comprehensively dominate; and descend, in order of disclosive embodiment infinite in Glory thro' their Dome of triune Manifestation.

Death of a venerable Clergyean.—We are called to record the decease of Rev. James Spencer Cannon, D. D., Professor of Metaphysics in Rutger's College, New Brunswick, and of Pastoral Theology and Ecclesiastical History in the Seminary at that place, and also for many years a Trustee of the College. He was born in the year 1776, in the Island of Curacoa, W. I., came to this country at the age of ten years, and attended the celebrated school of Peter Wilson, LL. D., at Hackensack, Bergen County, N. J., where he married his wife, lately deceased, who was the daughter of Judge Brevoort, of that place. He was settled for twenty years in the Reformed Dutch Congregation at Six Mile Run, Somerset County, and since 1826 has been connected with the institutions at New Brunswick, in the capacities above mentioned.

Minutes.—The Minutes of the Central and Western Associations were printed and put up in parcels for the several churches two weeks ago. Those for the Western Association may be found at Alfred Center. Those for the Central Association will be sent to Adams Center, Verona, Leonardsville, and DeRuyter, at which places the churches in those several neighborhoods may find their respective parcels.

Baptists in Germany.—Rev. Mr. Brown, of Pennsylvania, is reported to have said, that one hundred years ago there were not so many Baptists in America as there are now in Germany, and 50 years hence will see a greater proportional advance in Germany than the same time has seen in America.

Mission at Port de Paix, Hayti.—Rev. Mr. Niel, a missionary of the American and Foreign Christian Union, proposes soon to establish a new mission at Port de Paix, Hayti, where Bro. Wm. M. Jones was stationed for a while.

Proceedings in Congress last Week.

SECOND-DAY, JULY 26.

The Senate was occupied a large part of the day with the Mexican Boundary affairs, particularly the charges filed against Mr. Bartlett, the Commissioner. The House bill, for the relief of James C. Watson, of Georgia, being compensation for certain slaves taken by the Creek warriors engaged in the service of the United States during the Seminole war, was taken up, and after an ineffectual attempt to get it laid over, so as to allow Mr. Chase of Ohio (who was absent) to speak upon it, the bill was considered, read three times, and passed without one word being said upon it.

The House passed a joint resolution, that from and after the present session the *Congressional Globe* and *Appendix*, containing the laws and debates in Congress, shall pass in the mails free of postage. It then passed a resolution, to distribute among the new members, such books as have been furnished to all the old members in the last thirty-four Congresses. The remainder of the day was spent upon the River and Harbor Bill.

THIRD-DAY, JULY 27.

In the Senate, after some resolutions of inquiry, Mr. Sumner offered a resolution directing the Judiciary Committee to inquire into the expediency of repealing the Fugitive Slave Law. The bill to appropriate money for a Ship Canal around the Falls of St. Mary was discussed and postponed. Discussion ensued upon the Boundary Commission business, and the Indian Appropriation bill; and then the Senate adjourned.

In the House, the Florida and Alabama Railroad bill was lost by the casting vote of the Speaker. The River and Harbor bill was then taken up, and occupied the remainder of the session.

FOURTH-DAY, JULY 28.

The Senate passed a right of way bill for all rail, plank, and other roads through the public lands. Mr. Sumner was choked off in his anticipated speech in favor of repealing the Fugitive Slave Law, by the refusal of the Senate to suspend the rules to allow him to offer a resolution.

The House spent the whole day in considering the River and Harbor Bill.

FIFTH-DAY, JULY 29.

In the Senate, the bill to authorize an exploration and reconnoissance of the courses of navigation used by whalers in the regions of of Behring's Straits; also of such parts of the China Seas, Straits of Gasper and Java Sea as lie directly in the route of vessels proceeding to and from China, was taken up, and Mr. Seward made a long speech in favor of it. Several resolutions of inquiry in regard to California matters were adopted.

In the House, there was a struggle on the River and Harbor Bill. The Committee disposed of a large number of amendments, by voting them down, and at 6 P. M. the bill was reported to the House. After trying to lay it on the table, to adjourn, &c., the bill was finally committed to the Committee on Commerce.

SIXTH-DAY, JULY 30.

In the Senate, the House resolution to allow *The Congressional Globe* to go through the mails free of postage was passed, after a brief debate. The River and Harbor bill (just passed by the House) was received, read by its title, and laid over. Adjourned to Second-day.

In the House, Mr. Sackett asked leave to introduce a resolution making it a capital offense for officers of steamboats to engage in racing; leave was not granted. The River and Harbor Bill was taken up, and several amendments were disposed of under the previous question. The bill was then finally passed by a vote of 103 Yeas to 75 Nays. After some work on private bills, the House adjourned.

SABBATH-DAY, JULY 31.

The Public Printing occupied the attention of the House all day, and was finally disposed of by adopting the bill reported by the Committee. Its provisions are: First, to repeal the present contract system. Secondly, the election of a Public Printer, who is to execute the printing, not only for Congress, but for the Executive Departments. Thirdly, the appointment of a Superintendent of Printing, to stand between the Public Printer and the Government, to see that work is neatly and expeditiously done, and to exercise a general supervision over the subject.

General Intelligence.

Steamboat Burnt—70 Lives Lost.

On Fourth-day, July 28, the Hudson River was the scene of one of those awful disasters—wholesale murders, they ought to be called—for which this country is noted. On the morning of that day, the steamer Henry Clay left Albany for New York at 7 o'clock, having on board some 300 passengers. The Armenia left the same place a few minutes afterward. On the passage down the river there was, as witnesses testify, a continuous strife or race between the two boats. At one time the Clay crowded the Armenia almost upon the western shore, and forced her to drop astern, &c. The passengers on board the Clay finally became greatly alarmed on account of the racing, and a number of ladies were crying and running about the cabin, as if sensible that some catastrophe was impending. However, no accident occurred until a few minutes after the Henry Clay passed Yonkers, when it was discovered that the wood-work near the boilers and flues was on fire. The pilot saw that no time was to be lost, and headed the boat for for the eastern shore. The river here is nearly two miles wide, and the boat in her regular course would have been a mile and a half from the east bank. Before reaching the shore, the flames had spread so as almost to prevent communication between the fore and aft parts of the boat. At about three or a quarter past three o'clock, the boat came ashore, lying at right angles with the river, and the bow driving up some twenty-five feet on dry land. The shock overthrew the smokepipe, displaced every thing moveable, and added not a little to the spreading of the flames. While the bow was high and dry, the greater portion of the boat, and unfortunately that which held nearly all the passengers, was in deep water. The passengers immediately began to jump overboard. Those on the bow got off safely, and began to help the others. A board fence, near by, was instantly stripped, and the boards thrown into the water. By great exertion, a large majority of the passengers got ashore, some scorched, nearly all with loss of clothes, trunks, &c. But the rapid spread of the fire, which forced the passengers at the stern overboard, was the cause of the loss of a large number of lives.

The scene was one of the most terrible character. Mothers, with their clothes in flames, trying to save some dear child; children struggling in the waves without a hand to help them; husbands and wives drowning together rather than separate, and the remorseless fire rapidly destroying the last standing-place of the helpless victims.

Up to Monday morning 70 bodies had been recovered, of which 63 were recognized by their friends. The following list comprises all the recognized:—

1. Mrs. Emily Bartlett, Poughkeepsie.
2. Eliza C. Barcroft, Philadelphia, aged 55.
3. Mrs. Maria Bailey, West Point, aged 40.
4. Miss M. W. Bailey, West Point, aged 16.
5. Mrs. H. M. Colby, Montpelier, Vt., 32.
6. Miss Mary Cooper, West Farms.
7. Mrs. Margaret Chatillon, New York.
8. Helena Chatillon, aged 1 year.
9. Catrina Chatillon, aged 3 years.
10. Martha Channell, child, New York.
11. A. J. Downing, Newburg, aged 37.
12. Mrs. Sarah Dennison, West Farms.
13. Mrs. A. Nennell, Wilmington, N. C.
14. Miss A. Holmes, No. 96 Allen-st. N. Y.
15. Miss Elizabeth Hillman, Troy, aged 68.
16. John Hosier, New York, aged 18.
17. Miss Julie Hoy, aged 18 years, Newburg.
18. J. B. M. Hanford, New York, 17 months.
19. Christopher B. Hill, colored, N. Y., 15.
20. C. Johnson, Poughkeepsie, colored.
21. George K. Marcher, New York, 38.
22. Mary Jane Murray, Chicago, 30.
23. John, (her son,) 12 months.
24. Elizabeth Pearsall, East Brooklyn, 15.
25. Phebe Jordon, of Jordanville, Ulster Co.
26. Wm. M. Ray, Cincinnati, Ohio.
27. Abby Ann Ray, his wife.
28. Caroline Ray, their child.
29. Mrs. Mary Ann Robinson, New York.
30. Miss Isabella Robinson, New York.
31. Mrs. Schatelas, New York, 25.
32. John J. Speed, Baltimore, 55.
33. J. J. Schoonmaker, Ulster Co.
34. John K. Simons, child, New York.
35. R. A. Sands, child, New York.
36. Elizabeth Shankey, New York.
37. George Thielman, Poughkeepsie.
38. M. Thompson, Lancaster, Pa., 10 years.
39. E. Thompson, Lancaster, Pa., 6 weeks.
40. Mary, their nurse.
41. Elmore Thompson's child, New York.
42. George F. Whitlock, New York.
43. Miss Cornelia Witlock, New York.
44. Miss Wadsworth, North Carolina.
45. Stephen Allen, New York.
46. Abraham Crist, Brooklyn.
47. Miss C. Dewint, Fishkill.
48. Mrs. Joanna Hanford, New-York.
49. and 50. Two Misses Kingsley, W. Point.
51. The mother of G. K. Marcher, aged 57.
52. Mrs. McDaniel, Rutland, Vt.
53. Mrs. Ostrander, New York.
54. Mrs. Schatelans, 2 children, 1 and 3 yrs.
55. Mason Seal, New York, 16.
56. Isaac D. Sands, New York.
57. Isaac Sherman, New York.
58. Mrs. Simons, New York.
59. Mrs. Thompson, Lancaster, Pa.
60. Mrs. Truax and child.
61. Catharine Wetmore, New York.
62. Betty Williams, Poughkeepsie, colored.
63. E. McAnally, of Ireland, living in N. Y.

From the above list it will be seen that several distinguished persons perished by this calamity. Stephen Allen had long been connected with the public institutions of New York, and was much esteemed. A. J. Downing, of Newburg, was the Horticulturist, who has probably done more than any other man to introduce ideas of taste and beauty into suburban and rustic gardening. J. J. Speed, of Baltimore, and Abraham Crist, of Brooklyn, were distinguished members of the legal profession.

The daily papers furnish many incidents connected with this calamity which are exceedingly touching.

Many passengers jumped from the steamer long before she beached, and bodies were found strewed along the shore for a mile above the wreck.

A touching scene was witnessed between a mother and her son, a young lad of 12 years. The youth was a good swimmer, and succeeded in saving his mother from death; taking her with him, he jumped from the stern of the burning boat, and made his way courageously to the shore. Unhappily, however, two young sisters of the lad were lost.

A noble Newfoundland dog, named "Neptune," belonging to the neighborhood, rushed into the water, and seized a young child that was drowning, by the dress, near the shoulders, and bore it safely to the shore. He returned and approached a woman, to assist in the same way, but she was so frightened that the dog had to be called off, and he was thus deprived of the opportunity of extending that relief to the sufferers, to which his instincts and his noble nature prompted him.

European News.

The steamship Europa, with Liverpool dates to July 17, arrived at New York July 29.

There is little of interest besides election news. In Ireland, religious jealousies have been dragged prominently into the election contest, and riots of a serious character have occurred at Cork, Belfast, Limerick, and elsewhere. The war cry on either side was "Protestant" and "Catholic," and to this tune heads were cracked, windows broken, and people shot down in the streets. At Belfast three persons were shot, one mortally.

A railway accident had occurred to an excursion train at Burnley; one or two lives were lost.

At Newport, Wales, while a Convocation of Mormons was in session, the roof of the building fell in. Singularly enough, no lives were lost. The Mormons attribute their escape to a miracle.

During the week preceding the sailing of the steamer, various parts of France were visited by severe thunder-storms. A singular story obtained credence in Paris, to the effect that Arago, the Astronomer, had prophesied that the most terrific storm that had occurred was about to break over the city. To such an extent did the wonder grow, that the Day of Judgment was definitely set down for Thursday.

A wooden bridge at the Baths at the Quat d'Orleans, Ile St. Louis, broke down on Monday, and precipitated a hundred persons into the Seine. Six were drowned.

Letters from Kossuth have been lately seized in different parts of Italy, and forwarded to the Governor of Lombardy. Upon receipt of them, twelve persons were arrested at Pavia, fifteen at Milan, and a number of others at Brescia, Mahtua, and Verona.

Calcutta, with the South and East of Bengal, was visited on the 14th and 15th of May by a violent hurricane, which did immense damage to property. In Calcutta alone 2,657 thatched houses, 526 tiled buildings, and 40 large houses were destroyed. Eight inches of rain fell in a few hours at Dumdum.

More hard fighting in the East is reported. The town of Bessein had been carried by the British by assault, with the loss of only thirty-four men. On the 19th, four steamers arrived before the town, and proceeded to land troops, which were immediately fired on by the Burmese from behind their stockades. The principal defense of the place was mud fort, which was stormed without the aid of a large scaling-ladders, in fifty minutes from the first attack. A white man was plainly seen on the works during the engagement, exciting the artillery, but whether he was an European or an American could not be discerned. The Burmese stood both the fire from the ships and the hand-to-hand combat with great bravery, as is evidenced by the large number who were bayoneted at their guns. Their loss is estimated in the English bulletins at 800; but this is probably an exaggeration. No spoil of any value was found at Bessein. A garrison was left in the town, and the rest of the force returned to Rangoon.

In the north-west of India, Sir Colin Campbell, with a force of 4,000 men and ten guns, was engaged in some hard fighting with hill tribes. The locality of his operations is in the valley of the Swat River, the principal northern affluent of that of Cabul.

In Cabul Proper, there has been raging for some time a dispute between the son of a native chief, Yar Mahomed, backed by the Persians, and the Sirdars of Kandahar, backed by the celebrated Dost Mahomed. Reinforcements had been sent to the support of their respective allies, by Persia and by the Dost, but in the meantime the disputants had come into collision with forces numbering from 10,000 to 12,000 on either side. After a pitched battle of eight hours, the Kandahar force was defeated, with the loss of 2,000 men, and obliged to retreat by Kandahar.

* * *

A Sad Case.—On the 18th ult., Mr. Madden, of Olean, N. Y., started out on a hunting excursion. While hurryiug along in a cross-road, about two and a half miles from the village, he heard a rustling in the bushes near him, and on looking in the direction from which the noise came, perceived a slight motion of something, but what it was, he was unable to ascertain, on account of the bushes between it and himself. Thinking it might be a deer, and not waiting to ascertain to a certainty, for fear of losing him, he fired at the unknown object. His feelings can be better imagined than described, when, immediately after the report of his gun died away, a low groan was borne to his ears, and on hastening to the spot found that he had sent a human being from time to eternity. The person shot was a boy of about 14 years, the son of a widow Payne, of Olean.

* * *

Jane, the slave and murderess of Mrs. Winston and her child, at Richmond, declares that the act was committed by herself only, and that her husband had nothing to do with it. She further states that she thought Mr. and Mrs. W. had ill-treated her, and that she had been brooding over her bloody revenge for some time. The devil had such possession of her last Monday morning, that she believed she could have gone further than she did, if necessary. Mr. Winston is getting better from the wounds inflicted upon him, and will, no doubt, recover.

* * *

The experiment recently made at Stanhope, New Jersey, of making Iron from the Franklinite ore of that region, has terminated in a perfectly successful manner, Iron having been made of very superior quality, at the cost of ordinary Iron, and the per centage of Zinc contained in the ore saved, and by the same process converted into Paint. The New Jersey Zinc Company will no doubt take advantage of this invention, as by it they will be enabled, with comparatively small expense, to manufacture ten times the quantity of Zinc Paint at present made. The demand at present is in advance of the production.

SUMMARY.

Died, in West Brookfield, Mass., June 15, Mary Smith, wife of Capt. Israel Smith, aged 96. The remarkable and almost unprecedented fact of the history of this aged couple, he being 98, is, that they have lived together in holy wedlock for the space of 79 years, they having been married respectively, he at 18 and she at 16 years of age. They have had fourteen children, of whom only four now survive. Three years before the Declaration of Independence, in 1773, Israel and Mary stood up to be married in what is now Burrillsville, R. I.

The London *News* states that the French brig Pauline, homeward bound, with cargo of sugar from Porto Rico, on the 17th of June, was struck by a whale upon the bows, and so much damaged that she almost immediately filled and sunk. The captain and crew, consisting of ten men, and a passenger, succeeded in saving themselves in a boat, with a scanty supply of provisions, and on the fourth day were very fortunately rescued by the British brig Crusader, and landed safely at Cowes.

The farm of Captain Suydam, of Jamaica, L. I., is this season infested by millions of grasshopers, which, says the N. Y. *Evening Post*, have destroyed about three thousand heads of cabbages, together with a large amount of grass, corn and wheat. They attack the potatoes, if not housed as soon as dug up. The manner in which they destroyed the wheat, was by biting the straw about two inches below the head, which causes it to fall to the ground.

A merchant of Pittsburgh sued the Exchange Bank of that city, a few days since, for refusing to redeem a $5 note on that Bank, of which one-fifth part had been cut out. It was contended on the part of the Bank that by cutting from several in the same manner, a new note may be formed, and the Bank defrauded of the value of it. The Alderman, before whom the case was tried, decided that the prosecutor was entitled to only four dollars as the value of the note, and consequently rendered judgment in his favor to that amount.

The Cleveland *Plain Dealer* learns that a gentleman, residing in that city, was robbed of $200 a day or two since at (as he supposed) the Railroad Depot at Detroit. The money was in his coat pocket on the right breast. He did not miss it until on board the steamboat on his way to Cleveland, when, feeling for his "pile," he found that the pocket had been cut open on the outside, the roll of bills taken out, and a paper of tobacco put in its place.

Pardon Miller, an eminent jeweler of Providence, R. I., committed suicide on Tuesday afternoon by hanging himself. Mr. Miller was Deacon of the First Baptist Church, and universally known and respected in Providence as a most sincere and pious Christian. He was a man of property, and engaged largely in the manufacture of silver ware. The circumstances of his death leave no possible doubt that his mind was deranged at the time of his death.

William Bremer, who kept a store at Feyler's Corner, about two miles from Waldoboro' village, Maine, blew up his building about 5 o'clock on the morning of the 18th, by touching off a keg of gunpowder. The house was entirely demolished, and Bremer was found in a dying condition, but able to explain what he had done. He had paid about $150 in fines for selling ardent spirits, which preyed on his mind, and made him deranged.

One firm in Boston sold 1,700 barrels of rum within a week preceding Thursday, (the day the liquor law was to go into operation,) and another firm sold $3,000 of liquors on Wednesday, more than the same concern had sold in one day for forty years that it had been in the trade. The Yarmouth *Register* says there has not been so large a quantity of liquors in that town during the last ten years as there is at this time.

Mrs Margaret Freeland, of Syracuse, recently broke open the whisky shop of Emanuel Rosendale, and destroyed its contents, because he persevered, in defiance of her entreaties, to sell her husband whisky, which made said husband abuse his family most brutally. She was arrested and brought up for trial, but counter suits were brought against rummy for selling liquor *unlawfully*, the citizens employing counsel for Mrs. F. He withdrew his suit, paid the cost.

On the 26th, at Richmond, Va., a short time before Mr. Macfarland commenced his oration at the funeral ceremonies for Henry Clay, a serious accident occurred. Two artillerymen, named Eddins and Bohannan, ramming a cannon a little distance above the stand, near the Capitol, it discharged its load prematurely, and tore off the left hand of one of the men and a part of the other's right.

The steamer Alabama, Capt. Wells, from New Orleans, for New York, to which port she was coming for repairs, was totally wrecked on the night of the 12th ult., near the Riding Rocks, (Bahama Banks.) All exertions to get her off were unavailing. Mr. Fish, the owner, and family, together with 70 passengers, had arrived at Nassau, 19th July, all well.

Three blocks of California marble, ordered by the Legislature of that State for the Washington Testimonial Monument, were nearly ready for shipment at last accounts. One block is of grey marble, with fine black veins running through it; another is nearly black, and the third most beautifully variegated. They are each four feet in length, by twenty-two inches square.

P. B. Cahoon, of Renasha, Wis., has raised a specimen of pie-plant, the *leaf* of one of the stalks of which measures three feet and one inch across by three feet long, exclusive of the stem, which is thirteen inches long by seven inches in circumference. Another stem was about one and a half feet long by six inches in circumference.

The Committee of the New York Legislature, consisting of Senator Bartlett and the State Engineer, Mr. McAlpine, appointed to examine into the causes of Railroad accidents, have been attending to that duty for the last week or two, and have passed over the Hudson River, Harlem, New Haven, Erie, and other roads.

Mr. Fenner Buck, of Boonville, Oneida Co., N. Y., while engaged in lathing the upper room of a dwelling on the 29th, was struck by lightning and instantly killed. His son, who was at work near him, was stunned by the shock, but by the prompt application of water, was restored. The lightning followed down the chimney.

Rufus Porter, who is building a flying ship at Washington, in his semi-monthly report to the stockholders, says: "The fibrous material for tha float and saloon has beenall varnished, and the sewing and making up the float are now in progress, and we may have it ready for inflation in two weeks. The frame work of the saloon, and the longitudinal rods for the float, are ready to be set up. The engine and boilers are only waiting for the furnace."

Mr. Stephen Watkins, a respected citizen of Montgomery County, Md., committed suicide on Tuesday last, by cutting his throat with a razor. It is supposed he was laboring under an aberration of mind at the time, brought on by a fear of pecuniary embarrassment. He was in good circumstances, and had been married only nine months.

A controversy is going on between the Catholic journals as to whether tallow candles may be allowed instead of wax in the Church ritual. A writer in the *Freeman's Journal* holds that the poverty of a Church may justify it in using tallow candles, provided a few wax ones be used with them, though he doubts whether the tallow ones receive any part of the blessing bestowed on them altogether.

There was a great gathering of Whigs at at Niagara Falls, last week, to celebrate the anniversary of the battle of Lundy's Lane. Some estimates of the numbers present place them as high as 100,000; others as low as 20,000. The editor of the *Tribune* places it at 50,000, collected from every Free State, with delegations from Kentucky, Maryland, Virginia, and the District of Columbia.

The *Courier and Enquirer* of Friday, July 30, learns that dispatches were received on Wednesday night from Mr. Webster, containing assurances that the fishery difficulties would be promptly and satisfactorily settled. The British pretensions, as generally understood, are disclaimed, and extend no further than to that portion of the fishing grounds where the British jurisdiction is undisputed.

The Grant Co. (Wis.) *Herald* says that a gentleman has recently commenced the culture of tobacco in the interior of Richland County, Wis. He manufactured, during the year past, and has now in process of manufacture, about 14,000 lbs.

The shipments of lead from Potosi, Wisconsin, since March, 1852, amount to 2,083,550 lbs. The total amount of lead shipped from Dubuque, in 1841, was about 5,000.000 lbs. almost the entire product of the Iowa mines. More than three-fourths of the lead produced from the Wisconsin mines is shipped at Galena.

The Government is about to try the experiment of illuminating Light-houses with gas. The experiment is to be tried at the Staten Island Light-house. A contract has been made with Mr. Grant by the Department for that purpose, the last Congress having appropriated $85,000 for the experiments.

A hurricane passed over a portion of Minnesota on the 5th ult., the heaviest ever experienced by the oldest inhabitants. Several buildings were blown down, others unroofed, trees blown down, &c. Up the Minnesota River, trees two or three feet in diameter were twisted off and carried some distance.

The temperance men in Boston have organized Committees and appointed watchmen to endeavor to enforce the new Liqour Law. It is proposed, first, to prosecute the licensed hotel-keepers, with a view of testing the validity of licenses granted, under the old law, by the city authorities.

Mr. Isaac Underhill, of Peoria, has farm at Henry, Ill., consisting of 2,200 acres in a body, all under cultivation. Six hundred acres of it is set out to fruit trees, and he proposes soon to set out forty acres more, so as to have his orchard a mile square. Mr. Lombard has a farm of 1,000 acres in the same neighborhood, all of it improved.

The peach crop in New Jersey, this year, it is said, will be light. The Wilmington Republican says, in that quarter of Delaware there will be a crop. It is expected that from 50 cents to $1 per basket will be realized by the sale of peaches this season.

The Postmaster-General has directed that documents and speeches may be franked separately; and when tied in bundles, that the direction on the outer document alone shall be required. This will save Members of Congress, during the ensuing political campaign, an immense deal of writing or clerk hire.

There was an alarm of fire in Baltimore on Sunday morning, July 25, in proceeding to which a terrible riot took place between the members of the United and the New Market Companies. The Companies fought in Baltimore-st. for the space of three hours, and during the fight not less than 100 pistols were discharged.

The more civilized a country, the greater the average duration of life. In the 17th century, the annual deaths in London arose to 20,000; a hundred years later, with a larger population, they were only 17,000. In the Mexican State of Guanaxuato the deaths are one in 19, in England one in 58.

Dates from Fort Smith, Arkansas, state that 2,000 Camanche Indians had attacked and killed Capt. Marcy and his whole command of eighty. The battle continued for two days. The Indians are reported to be gathering in large numbers.

The town of New London, Ct., having failed to elect assessors of taxes in 1851, has been prosecuted by the State Treasurer of Connecticut, and the Supreme Court of that State has mulcted the town in a fine of $1,500. The tax law of 1850 taxed the shipping interest, walers included.

There are now five Female Colleges in Indiana under the direction of the Methodist Episcopal Church, all in a flourishing condition, having an aggregate attendance of about nine hundred pupils. Many of these young ladies will become teachers of youth.

The St. Andrews, N. B., people were delighted, at noon of the 23d inst., by the sight of the first locomotive ever put in motion in the Province of New Brunswick. This was on the first section of the St. Andrews and Quebec Railroad.

Mexican dates of the 10th ult., state that the Governor of Sinaloa had imprisoned the French and Spanish Consuls, who are charged with participating in the recent outbreak.

A Convention of Free Colored People at Baltimore conclude that emigration to Liberia is the only resource of the colored race in this country.

H. B. M. steamer Niger touched at St. Helena on her way home from the Coast of Africa. Her officers report that no slavers have lately been captured on the Coast, and that the Slave trade appeared at last to be effectually checked.

The New London and New Haven Railroad has made an arrangement to run a day train, by which passengers leaving New York in the morning, by the New Haven Railroad, reach Providence at 4¼ P. M.

Mr. John Allen, 139 Nassau-st., New York, has issued the first number of "*The Age*," a weekly newspaper, devoted to the discussion and dissemination of the doctrines of Emanuel Swedenborg.

Two persons were executed in Poughkeepsie, on Friday, July 30; Ann Hoag, for the murder of her husband by poison, and a negro named Jonas Williams, for the murder of his step-daughter.

A private letter states that the cholera has suddenly broken out in Buffalo. A gentleman, his wife, two or three children, and his clerk, died within a few hours of each other.

We have reports that another fishing schooner—the Helen Maria, of Gloucester—has been seized by a British cutter, and others have been ordered off.

The Blue Ridge Tunnel has advanced 500 feet on this side and 900 hundred on the other side, and 90 men are employed day and night in urging it forward.

There is to be a meeting of the Webster family in this country, to be held at New Haven, to take measures for an improved genealogical history of the tribe.

The Norfolk *Argus*, of Saturday, says that a sailor, attempting to desert from the U. S. ship of the line Pennsylvania, was devoured by a shark while swimming ashore.

Several government vessels have been ordered to the Fishing Grounds, to explain to American fishermen their rights, and protect them in their exercise.

The steamer Prometheus, with five days later dates from California, arrived at New York July 29th, but there is no news worth copying.

Later advices from Mexico state that several battles had been fought with the Indians, in which the Mexicans had suffered defeat and considerable loss.

At New Bedford, demijohns wreathed with crape were hung to lamp-posts on the 1st day of the new law.

The Arkansas and Louisiana papers mostly concur in predicting great crops of Corn and Cotton.

New York Market—August 2, 1852.

Ashes—Pots $4 75; Pearls 5 50.

Flour and Meal—Flour, 3 87 a 3 94 for common to fair brands of Canadian, 3 94 a 4 00 for common to straight State, 4 00 a 4 25 for mixed Western to fancy Michigan, 4.31 a 4 56 for fancy Ohio and Genesee. Rye Flour 3 18 a 3 25. Corn Meal 3 12 a 3 25 for Jersey, 3 56 for Brandywine.

Grain—Wheat, 75c. for mixed Ohio, 1 00 for prime white. Rye nominal at 77 a 78c. Oats 44 a 46c. for Western to prime Canal. Corn 62½ a 65c.

Provisions—Pork, 17 75 for prime, 20 00 for mess. Beef, 3 00 a 9 00 for old prime, 15 50 a 18 50 for mess. Lard 11½c. Butter 12 a 14½c. for Ohio, 12 a 16½c. for Western New York. Cheese 6 a 6¾c.

Hay—90c. a 1 05 for city use, 75 a 95c. for old and new for shipping.

Hops—Quiet at 45 a 50c.

Lime—90c. per bbl.

Lumber—12 50 a 13 50 for Spruce and Pine.

MARRIED,

At Marlboro, N. J., July 24th, by Eld. D. Clawson, Mr. Benjamin R. Hinchman, of Philadelphia, to Miss Sarah E. Ayars, of Shiloh.

In Independence, N. Y., July 7th, 1852, by Eld. T. E. Babcock, Mr. William B. Green, 2d, to Miss Mary Reading, all of Independence.

In Andover, N. Y., July 24, 1852, by Eld. T. E. Babcock, Mr. William S. Livermore, 2d, of Independence, to Miss Maria Lyon, of Edinburgh, N. Y.

In Greenmanville, Ct., by Eld. S. S. Griswold, Mr. James Skinner to Miss Martha Chase, both of Groton, Ct.

In Alfred, N, Y., July 30, by Eld. N. V. Hull, Mr. Lyman H. Lewis to Miss Frances Boyaken, both of Almond.

DIED,

In Scott, N. Y., July 24th, Mrs. Tacy Burdick, consort of the late Perry Burdick, in the 84th year of her age. She was born in Newport, R. I., was a daughter of James Hubbard, and grand-daughter of Eld. John Maxson, and formerly wife of Edward S. Wells of Westerly, R. I. She embraced religion in early life, and united with the 1st Seventh-day Baptist Church in Hopkinton, and continned her membership there until her removal to Scott in 1829, when she transferred her membership to the Scott church, of which she was a worthy member until her death. She enjoyed an extensive acquaintance, and was justly esteemed for her kind and Christian deportment. The cause of Christ found in her a ready and efficient friend. "The memory of the just is blessed."

In Scott, N. Y., June 1st, 1852, Prudence Norton, wife of Horace Norton, aged 27 years. She moved with her husband to Racine, Wis., some two years since, and was taken with a lingering disease, so that there was no hope of her recovery. She had a desire to return to Scott, which she did but lived only about a week to see her friends, when she died at the residence of her father, James Frink. She said that her greatest anxiety to live was that she might do her duty in following the example of her Saviour in the ordinance of baptism.

At West Edmeston, N.Y., July 26th, Laura Maxson, daughter of Joshua Maxson, Esq., aged 30 years and 19 days. Miss Maxson professed religion in early life, and united with the 3d Seventh-day Baptist Church of Brookfield, with which she remained a worthy member until removed to join, as we trust, the church in heaven. "The righteous hath hope in his death."

In Plainfield, N.J., July 29, Catharine Van Denyne, aged 23 years. About four years since she obtained a hope in Christ, and gave evidence of pardoned sin, living at that time at New Market. After mature deliberation, she united with the Seventh-day Baptist Church in that place, and continued a worthy member until removed by death.

In Hounsfield, N. Y., on the 7th of April, 1852, Zebren Deloss, son of Russell and Aurilla Spicer, aged one year and seven days. Also, on the 13th, Edwin Fayette, son of the same parents, aged 3 years, 4 months, and 6 days.

In New York, July 27th, of small pox, Horace T., only son of Wm. S. and Mary E. Rogers, aged 7 months and 14 days.

LETTERS.

David Clawson, W. C. Kenyon, A. Campbell, J. S. Martin, S. P. Kerkbride, D. E. Lewis, Daniel Coon, T. E. Babcock, James Bailey, J. H. Titsworth, N. V. Hull, E. G. Potter.

RECEIPTS.

FOR THE SABBATH RECORDER:

G. F. Randolph, Millington, N.J.	$2 00	to vol. 7	No. 52
Asa Pound, Plainfield, N. J.	2 00	8	52
Isaac S. Dunn "	2 00	9	52
Nancy Clarke, Hopkinton, R. I.	2 00	9	52
Julius M. Todd, Berlin, Wis.	2 00	8	52
H. Hull, Namahkun, Wis.	2 00	9	42
Asa C. Burdick, Independence	2 00	9	52
Josiah Taylor, Unadilla Forks	2 00	9	52
Amelia Green, Berlin	1 00	9	52
David Rogers, 2d, Waterford, Ct.	2 00	9	52
John Smalley, N. Market, N. J.	2 00	9	52
Joel A. Dunn "	2 00	9	52
H. F. Randolph, Millington, N.J.	2 00	9	52

BENEDICT W. ROGERS, Treasurer.

Seventh-day Baptist Anniversaries.

THE Forty-fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.

All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they belong. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Utter, New York.

The Seventh-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Of the exercises and speakers at the meetings of the Missionary, Tract, and Publishing Societies, a more complete account will be given in due time.

Anniversary of the American Bible Union.

THE Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth-sts., in the City of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion, are Pres. Lynd of Covington Seminary, Pres. Shannon of Missouri University, Prof. Adkins of Shurtliff College, Ill., Prof. Duncan of Louisiana University, Elder Wm. B. Maxson, New York, Rev. John L. Waller, Editor of the *Western Recorder*, Kentucky, Rev. James Pyper, Editor of the *Christian Observer*, Canada, Elder R. L. Coleman, Editor of the *Christian Intelligencer*, Virginia, and Rev. Messrs. J. G. Stearns, C. P. Sheldon, Wm. S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others.

Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pyper.

The morning hour of Thursday, from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. in the lecture-room, and the Anniversary Exercises in the body of the house at 10 A. M.

Wm. H. Wyckoff, Cor. Sec.

Union Academy.

THE Academic Year of this Institution, located at Shiloh, N. J., for 1852 and '53, is divided into three Terms of fourteen weeks each, with two vacations of one week each, between terms.

The First commences the last Monday in August.
The Second commences the second Monday in Dec.
The Third commences the fourth Monday in March.
The year closes the first Monday in July.

Board of Instruction.

WILLIAM C. WHITFORD, Principal,
And Professor of the Classics, Natural Sciences, and Higher Mathematics.

GURDON EVANS, A. M.,
Professor of Agricultural Chemistry.

Mrs. RUTH H. WHITFORD, Preceptress,
And Teacher of the English Department, Painting, and Penciling.

Mrs. ELIZABETH P. JONES,
Teacher of the French Language and Literature.

At the opening of the Fall Term and middle of the Winter Term, Teachers' Classes will be formed, and continue seven weeks, for the purpose of reviewing those branches taught in District Schools, and giving each teacher an opportunity to test his own abilities in teaching and governing, by taking charge of a Model Class.

The Agricultural Department, during the Winter Term, is under the instruction of Prof. Gurdon Evans, A. M., and embraces the study of and daily recitation in Agricultural Science. Three hours each day are spent in the Laboratory, well furnished with good apparatus and chemicals, where students are instructed in the Elementary Analysis of Soils, Marls, Ashes of Plants, &c. Also, a course of Public Lectures is delivered on the application of scientific principles to practical farming.

Expenses:

Tuition, per term,	from $3 50 to $5 00
Incidental expenses, per term,	25

Extras, per term—Penciling, $1 00; Embroidery and Monochromatic Painting, each, $3 00; Oil Painting, $6 00; Agricultural Chemistry, including chemicals, $3 00; Piano Music, $10 00.

Tuition settled in advance or by satisfactory arrangement.

Board in the Boarding Hall or Private Families, from $1 25 to $1 75 per week. The entire expense of the year, including board, room, fire, lights, and tuition, need not exceed $82 00.

The aim of the Institution is to impart a thorough, practical, and complete academic education. In the Natural Sciences, all the facilities usually enjoyed in Academies, are presented to the student. In the Classical Department, those Latin and Greek authors read in a College Course are studied. A strict and wholesome discipline is enforced. Courses of Lectures, either moral, miscellaneous, or scientific, are given each term in the year.

For further information, address the Principal, the President, Rev. Wm. M. Jones of Shiloh, or Rev. Sheppard R. Kollock, D. D., of Greenwich, N. J.

Hon. LEWIS HOWELL, Pres. Board of Trus.
Isaac West, Esq., Secretary. 7t4
Shiloh, N. J., July 19, 1852.

Milton Academy.

THE Fall Term of 1852 will commence Aug. 24, and close Nov. 25.

The Second Term will commence Nov. 30, and will also continue 13 weeks and 2 days.

Tuition:

Tuition must be *paid* before entering classes, which will vary, according to studies, from $3 00 to $5 00 per Term.

Advantages:

The New Hall, in which the School is at present conducted, affording convenient recitation-rooms, presents increased advantages to those attending with us.

Milton, July 15, 1852. [7t2] A. C. SPICER.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P M., via Piermont, for Delaware.

Way Train at 4½ P M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P, M.

Miscellaneous.

Ocean, the Plunderer and the Restorer.

The ocean eats into the shore,
Yet never gains one fathom more,
But, giving up whate'er it takes,
Enlarges coasts, and islands makes.
It plunders, yet it nought retains—
Earth has no loss, and sea no gains.
So 't is with wealth, if men would set
Against it all their toil and fret.
How what is won to-day, to-morrow
Pays back—and with its interest, sorrow.
Ocean and wealth both shift their grounds,
But cannot pass th' appointed bounds.
[Vincent Bourne.

The United States Mint.

Since the enormous influx of gold from California, the United States Mint has become an object of more than common interest and attention, and the place is usually filled with visitors, watching the various processes which the metal goes through before it comes out a finished coin. The machinery and apparatus by which these are accomplished, are of the most complete and perfect character. The rooms in which the smelting, refining and alloying are done, are spacious apartments, in which a large number of workmen are employed. Heaps of the rich ores are to be seen lying around, as they were extracted from the mines, or gathered in dust from the sands of the mountain streams of California. Bars of pure metal, representing many thousands of dollars in value, are passing through the hands, which, like those of Midas, seem to turn what they touch into gold. The heat of this place is insufferable, fires glow with the intensity of those in a foundry, the men are as smutched and dust-begrimed as those in a smithery; there is a suffocating sensation of hot air, steam and perspiration penetrating the atmosphere, which is anything but pleasant to experience, when the thermometer is palpitating under a summer temperature. Crucibles are handled with iron tongs and cotton mittens, the metal is shaped into bars, and then reduced to the requisite fineness. All this takes place in one apartment. In another, there is a most beautiful steam engine, which drives the rolling and stamping machinery. This engine is of the most elegant workmanship, polished like a piece of cutlery, and works without the least perceptible jar. From this room the visitor walks into that where the rolling machines are at work, turning out the metal to the proper degree of thickness which each particular denomination of coin requires. In another apartment the coins are cut with a punch the desired size, and then stamped. The coins are placed, by a person seated at the machine, in a perpendicular tube, down which they descend, one at a time, being seized as they drop by a part of the machinery, which pushes the coin under the stamp, whence it falls under the machine into a glass-covered box. This part of the process used, in former years, to be performed by a press, which still remains in the building, worked by a lever and screw, requiring eight men to laboriously labor at it; now the process requires scarcely any manual labor but handling the pieces of coin. The rapidity with which the pieces are coined is surprising. Cents, Dollars, Eagles, Double Eagles, are turned out with equal facility, the process being the same in all. Some idea of the extensiveness of these operations, and of the metalliferous fecundity of the gold possessions of the United States, may be had, when it is stated that last month nearly three millions of pieces, gold, silver, and copper, were coined, and that nearly four millions in value are coined every month. In addition to the other attractions of the Mint, there is a most extensive cabinet of coins, ancient and modern, (Roman, Greek, Chinese, European,) which is one of the greatest of curiosities, and probably to be met with no where else in the country. [Philadelphia Ledger.

French Improvements in Growing Wheat.

France occasionally furnishes us with some curious offshoots of her inventive genius. Amongst her recent schemes is one for "increasing the produce of autumn wheat," patented by Mr. D'Urcle, a farmer of Paris. The inventor grounds his discovery upon the fact—positively acertained "by study and repeated experiments"—that autumn wheat is not an annual, but biennial, like the beet root and carrot class, and he therefore proceeds to develop the alledged biennial properties by a novel plan of planting and treatment, for the increase of the produce. The ground is to be well manured, either before winter or at the beginning of spring, to receive the seed between the 20th of April and 10th of May, this time being chosen to prevent the chance of blossoming during the year. But the time of sowing may be advanced from year to year; for, if it were not for the present degeneracy of the plant, it might occur now in March. Each grain is sown separately, allowing it a large area of ground if the soil is rich, but diminishing according to its sterility. It is deposited in rows, in holes at regular distances, from nine and a half to twenty-three and a half inches asunder, in each direction; the holes in one row are opposite the spaces in the next. Each hole is to contain four or five grains, two and a half inches asunder. When the plants have attained a height of four inches, all but the finest one in each group are pulled up, and this single one is then left for the harvest of the succeeding year. This curious process is stated to increase the produce very greatly.

Great Land Case.

The great land question concerning the Alagon grants in Florida, has been decided in the United States District Court, held at St. Augustine, in favor of the United States, and against the claimants under the Duke of Alagon. The case involves the construction of the treaty with Spain, in 1819, and the powers of the Spanish King under the quasi Constitutional Government which then existed. In the treaty it was stipulated that the United States would recognize and treat as valid all grants of land made by the Spanish King previous to the treaty. During the pendancy of the negotiation, however, the King had made a grant of nearly all the lands not previously granted in Florida, to the Duke of Alagon, and when the treaty came to be ratified, our Minister, or we rather think Mr. Adams, the Secretary of State, protested against the validity of the Alagon grants, and obtained from the Spanish King, in the act of ratification, a disavowal of the grant. But a citizen of the United States had obtained an assignment of the grant, and he and his heirs have insisted upon its validity, and contested the question before Congress and in the Courts ever since. They deny the authority of the Spanish King to set aside a grant duly made, and insist that these rights are so vested that the United States are bound in law to confirm them.

The recent suit was brought in the nature of an ejectment, against a person holding under a title derived from the United States. The Court charged against the plaintiff, both as to the form of the suit and the merits of the claim. It ruled that a suit in ejectment would not lie, and charged further that by the Spanish law this was a grant upon conditions, and, the Duke of Alagon having failed to comply with these conditions, the grant had become void; that the sale of Hackley (the first American purchaser) was in violation of the Spanish law, and the lands became forfeited to the King; that the annulment of this grant by the King was a good annulment in Spain, and that the grant would not have been recognized by the Spanish tribunals, and by the treaty, no grants were good against the United States, except in so far as they would have been good against Spain. The Jury accordingly returned a verdict for defendant; and the plaintiffs excepted to the charge of the Court, carrying up the case, by writ of error, to the Supreme Court of the United States.

The lands in question cover more than half of the State of Florida, and the uncertainty of the titles has materially obstructed the settlement of that State. [New Orleans Picayune.

Battle of Waterloo.

In this great battle the French had 246 guns on the field; the English, 156; and the Prussians, 104. Total 506. The noise of these pieces exceeded everything of the kind that the oldest soldiers had ever heard, and made the very earth to shake for miles around the field. After the action, the gunners could hear nothing that was said to them. The guide pointed out a spot where, during the heat of the firing, one of the powder tumbrils exploded, threw the artillerymen into the air, and shook the horses to pieces. The echoes of the cannonade of this awful battle are said to have been heard on the southern borders of the British coast. Upward of 50,000 men fell in the strife; 20,000 on the side of the allies, and 30,000 on the side of the French. The losses of this day put Europe in mourning. England and France wept like mothers together. A visitor, who passed over the field on the following day, states that, as he approached it, the first thing that struck him at a distance was the quantity of caps and hats strewn over the ground. It appeared as if it had been covered with crows. The field itself seemed flooded with blood. The number of dead horses and men baffled computation. The peasantry employed in burying the dead generally stripped the bodies first, and thereby gained vast booty. The track over which the guard moved, and over which they fled, was still covered with their spoil, and marked by the traces of horses, the wheels of cannon, and the deeper furrows of bombs and shells. A thousand French lay dead on this spot; and the quantity of holsters, standard-holders, bridles, straps, and girths, denoted a fearful conflict of cavalry. The ground seemed quite cut to pieces with the struggling of the horses' feet. The well-known caps of the grenadiers of the French guard lay yet, in considerable numbers, with the rags of their uniforms, and pieces of tartan and black ostrich feathers—the plaids and plumes of Scotland.

Ragged Schools.

Ragged Schools, into which the vicious and beggar children, found in the streets of England and Scotland, are gathered and fed, and taught, have been, after several years experiment, found very effectual means of preventing pauperism and crime, and elevating the most degraded specimens of humanity. At a recent annual meeting of the friends of this enterprise in Edinburgh, statements were made of the most encouraging character. After an experience of five years, the result had exceeded the first expectations. In that time two hundred and sixteen children had graduated from the ragged schools in that city, into thriving occupations. These had been mere offscourings of the streets; but they had been taken out of vicious connections, had learned to read and write, and were growing up intelligent and industrious members of society. It has been estimated that every convicted thief costs the country fifteen hundred dollars; and that in saving these children from becoming thieves, the country has saved an expense of $324,000.

The children are employed four hours of the day in religious and secular education, four hours in labor, and four in taking amusement, food, etc. The industrial department yields a little profit after paying all its own expenses. The fact that the institution feeds and clothes the children, gives them all needed control over them. One speaker said, "that under the combined power of patience and porridge, a most remarkable effect is produced." They are taught thoroughly from the Scriptures, and though probably most of them are children of papists, they are in a way to throw off their papacy, with their badges of degradation. [Puritan Recorder.

A Bear Story.

In Andover North Surplus, Oxford County, Maine, on Thursday, July 22, as Erastus Bean, aged twenty years, was haying in his field, accompanied by a boy of twelve, named Dunn, he looked up and saw near him a large black bear, of the white-faced breed, the most savage of the black variety. Having taken his gun with him to shoot patridges, he caught it up and fired at the brute, but with little effect, as the bear immediately began to close upon him. Bean fell back slowly, loading his gun the meantime, when, just as he had got his charge in, his heel caught against a twig, and he fell backwards, and Bruin leaped upon him. His situation was now a frightful one, but his coolness did not forsake him, and he immediately fired again, but with no visible effect. The bear at once went to work—seizing his left arm, biting through it, and lacerating it severely. While thus amusing himself, he was tearing with his fore-paws the clothes and scratching the flesh on the young man's breast. Having dropped his arm, he opened his huge mouth to make a pounce at his face. Then it was that the young man made the dash that saved his life. As the bear opened his jaws, Bean thrust his lacerated arm down the brute's throat as far as desperation would enabled him. There he had him! The bear could neither retreat nor advance—though the position of the besieged was any thing but agreeable.

Bean now called upon the lad to come and take from his pocket a jack-knife and open it. The boy marched up to the work boldly, but had to crowd the bear's head over a little to get at the pocket, the beast meantime not being at all easy with such a huge mouthful in his throat. Having got the knife, Bean, with his untrammeled hand, cut the bear's throat from ear to ear, killing him stone dead while he lay on his body! He then notified his friends, had his wounds dressed, and is now comfortable. The bear weighed nearly four hundred pounds. [Portland Argus, 26th.

Value of Green-Houses to Invalids.

Dr. A. H. Stephens, of Astoria, N. Y., long so eminent in his profession, furnishes the following interesting fact to the Horticulturist:

"Having for many years suffered from a pulmonary complaint, I am led to avail myself of your *Journal*, to offer some observations on a subject lying midway between our respective callings. Some ten or twelve years since, in visiting the green-house of Mr. Niblo, then my neighbor in Broadway, during the winter, I found the atmosphere exceedingly congenial. It abated my cough, rendering the expectoration loose and easy, softened the skin, and induced a comfortable state of feeling, approaching to exhilaration. Wishing to have such an atmosphere at command, I constructed a cold grapery, in which, whenever it has been convenient, I have passed the hours of reading and study. The climate of a cold green-house, in a sunny day of the winter or spring, is a Florida climate, and is entirely different from that of an artificially-heated atmosphere. I venture to recommend it under most circumstances to pulmonary invalids, in preference to the more expensive plan of removal to the South, involving, as it does, much discomfiture, interruption of business, hazardous exposure, and entire separation from friends."

High and Low Pressure.

The *New York Mirror* says:—When we speak of the high and low pressure steamers on the Western rivers, do not some of our readers ask, What is the meaning of *high pressure?* We imagine they do, and that they will thank us for answering the question. Those who know already, occupy themselves with other articles.

Attend, then, reader pupil. The steam engine is set in motion by the driving backward and forward of the piston in the cylinder, just as a cork might be driven in a tube, from one end to the other, and this is effected by the steam. The steam is let in below the piston, and drives it up, and is then let in above, and drives it down. Of course, when the piston has descended to the bottom of the cylinder, the steam which drives it down is in the way of its ascent. The cylinder, near the top, and the steam let in below, must force out the steam above.

But this cylinderful of steam, is to be driven out against the atmosphere. The whole inner surface of the cylinder is pressed by the atmosphere about fifteen pounds on every square inch. Now, if steam be let in below which does not exceed fifteen pounds to the square inch, the piston will not rise. We must have a pressure of steam greater than this, to produce motion at all. But if the steam above the piston can be suddenly cooled back into water, it will be put out of the way, and a vacuum will be formed in its place. There will be nothing to prevent the upward motion—every ounce of pressure below will be effective. The atmosphere itself, if allowed to enter below, would drive up the piston.

In the low-pressure engines, the steam which has driven the piston in one direction, is condensed into water, and taken entirely out of the way, before the piston returns. In these engines, if the steam let in gives a pressure of fifteen pounds to the inch within the cylinder, this will just balance the pressure of the atmosphere without, and the engine will move *without any pressure on the boiler outward.* It is only above this pressure that the strain on the boiler begins.

But in the high-pressure engines, there is no apparatus for condensing the steam. It is driven out, in the way described, against the atmosphere, and the first fifteen pounds of pressure on the boiler does nothing to move the engine. It is only above this that any thing is accomplished.

The engines of our locomotives, and our mills, shops, and factories generally, are high pressure. The condensing apparatus adds much to the expense, and requires much space. On all our eastern steamers, condensing or low pressure engines are used.

Perhaps this explanation will suffice. The manner of effecting the condensation of the steam, we will not now describe. The reader is satisfied, we trust, in regard to the peculiarity which gives the names *high pressure and low pressure.* The former are known by their puffing off a portion of steam, at every stroke, into the atmosphere.

Ladies' Waists.

Mrs. Swisshelm, in a savage article against the magazine fashion-plates, says: "We know women now, who are dying, dying by their own hands, and piously saying their prayers every day; and for their death the magazine publishers are accountable at the bar of the Eternal. They are murdering them as true as ever David slew Uriah by the sword of the Amalekites. No human agency can teach these victims of fashion-plate-mongers, that the long whalebones sticking down into their sides, the tight string tied round the small of the back, and weight of skirts dragging on them, are crushing their lives out, and driving them to their graves. They will not believe they are entailing misery and disease upon their children. But yet many of them do know it, and, with all their vaunted love to their offspring, would rather see their little ones suffer ten thousand deaths than that they themselves should fail to look like Prometheus in my picture here—'a long-sided funnel set on a jug.'"

PRACTICAL JOKES.—A costly joke came off in one of the Berlin coffee-houses recently. A young man was playing billiards. One of his companions, with an understanding with some of the bystanders, stealthily drew a pocket-book, which contained 400 thalers in paper money, from his pocket. When the game was finished, and the player wished to pay his share of the expense, the pocket-book was gone. For some time, the company amused themselves with the perplexity of the young man; at length his friend concluded to return the book, and relieve the poor fellow's feelings. But now it was his turn to be frightened, and endure the same pain which he had just inflicted upon his companion, for a real thief had relieved him of the pocket-book, and that, too, without joke; and had taken himself off. The joker was, therefore, forced to replace the 400 thalers.

The Fate of a Learned Man.

There is in Boston an old man of sixty, who graduated at the University of Dublin, Ireland; at the age of twenty-two was admitted as a surgeon in the British Army, and in that capacity visited this country with the English; was present at the destruction of the public buildings at Washington city—has been in India with the British army—has been present during his services as a surgeon at over 4,000 amputations, and fifteen severe battles—was shot twice, performed surgical operations on three hundred wounded generals, seven colonels, twenty captains, and over eleven thousand officers of lower grades. He has dined with two kings, one empress, one emperor, the sultan, a pope, innumerable great generals, &c. Has held the largest diamond in his hand known in the world, except one. Has held the British crown in his hand. Has been married three times, father to eleven children, all of whom he has survived. Broken down by disease, he could no longer practice his profession—too poor to live without employment, and too proud to become a pauper, he sailed in an emigrant ship to this country three years ago; and this man, of remarkable adventures, classic education, master of four languages, sixty years of age, poor, old, and decaying, is now peddling oranges and apples in the streets of Boston! We know what we *are*, but verily we know not what we *may* be.

An Indian Breakfast.

On the 17th, we were paddling along at daylight. On putting ashore for breakfast, four Indians, on horseback joined us. The moment they alighted, one set about hobbling their horses, another to gather small sticks, a third to make a fire, and a fourth to catch fish. For this purpose the fisherman cut off a bit of his leather skirt, about the size of a bean; then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in the place of a hook or fly. Thus prepared, he entered the river a little way, sat down on a stone, and began throwing the small fish, three or four inches long, on shore, just as fast as he pleased; and while thus employed, another picked them up and threw them towards the fire, while the third stuck them up around in a circle, on small sticks, and they were no sooner up than roasted. The fellows then, sitting down, swallowed them—heads, tails, bones, fins and all—in no time, just as one would swallow the yolk of an egg. Now all was but the work of a few minutes; and before our man had his kettle ready for the fire, the Indians were already eating their breakfast. When the fish had hold of the bit of leather or bait, their teeth got entangled in it, so as to give him time to jerk them on shore, which was to us a new mode of angling; fire produced by two bits of wood, was also a novelty; but what surprised us most of all was the regularity with which they proceeded, and the quickness of the whole process, which actually took less time than it has taken me to note it down.
[Ross' Adventures in Oregon.

Galls on Horses.

More than twenty years ago, when our large ferry-boats were propelled by horse-power, and the horses, by constant moving around in a circle, were exceedingly liable to be galled by the collar, I learned from the ferry-man the use of alum and whiskey. They bathed the neck and back, and wherever the harness rubbed, with whiskey, into which powdered alum had been put until no more could be dissolved. When the gall occurred, constant bathing would secure the continued use of the horse, and actually heal the wound while in service. I resorted to this remedy, carrying it with me when I journeyed, and have continued its use with undiminished approval, for more than twenty years. When a horse has been put out for the winter, and has not been used, his breast and back will be tender. A single hour's use of saddle or collar, in a hot day, will then scald his breast so as to produce serious injury. My uniform practice, therefore, has been, for a week before beginning to use the harness, to harden the breast and back by bathing them regularly two or three times a day. No injury has then resulted from the application of the collar. And when the bad gall has actually occurred, a frequent and persevering use of this remedy has secured the constant use of the animal, and healed the wound while in service.

CORRUPTION IN ARISTOCRATIC CIRCLES.—Respectable German papers contain obscure allusions to a gigantic criminal trial lately concluded at Berlin in the greatest secresy. The nature of the crime seems to be such as to forbid precise details, but it appears that a large number of persons, of high birth and station, in civil and military life, were organized in a sort of fraternity, with signs and passwords. The police had long been aware of the existence of this organization, but had refrained from acting on account of the protection or participation of an aged man in the most eminent official position. His death and the accidental discovery of the diary of another member rendered it impossible longer to permit the society to exist, and all the members were arrested and tried. The person whose diary had been found expressed the greatest surprise that the law should interfere with men of such rank, but this was by no means the general opinion in those circles; the more intelligent portion of the aristocracy admitted that vice must be treated with impartial severity, whatever the position of the guilty parties. How many persons have suffered the sentence of the Court is not known, but it is understood that many highly distinguished men are condemned to rigorous imprisonment for from one to ten years. All military officers implicated have also had their names stricken from the rolls of the army by the express order of the King.

SUBSTITUTE FOR MULBERRY LEAVES.—An Italian woman, named Theresa Ramos, has discovered and proved by practice, that the plant called the *centinode* is as good a nourishment for silk worms as the leaf of the mulberry. She has raised a large quantity of worms, in sixteen days only, upon this plant alive. Those, however, who have once tasted the mulberry, will not consent to be weaned from it, and it is necessary to bring them up exclusively on the centinode, if it is intended that they shall feed upon it. If this discovery is confirmed, speculation in the moris multicaulis is decidedly at an end.

It is calculated that every seven minutes a child is born in London, and that one dies every nine minutes! So close does sorrow tread on the heels of joy. This difference of time is equal to a daily increase of about 50 births over the deaths.

MUSICAL LIBRARY.—The London *Leader* learns that our distinguished countryman, Lowell Mason, has purchased the entire library of the late celebrated composer, Ruick, of Darmstadt, and it is now on its way to Boston. It adds:—

"The library contains, in addition to a very extensive collection of musical works, a large gallery of portraits, many of which are now exceedingly rare."

"Only lately the theological library of the celebrated Neander was purchased at Rochester, N. Y., and we now congratulate our American friends on this new addition to their treasures, through the liberality and public spirit of the purchaser, who has done so much to create a knowledge and love of the science of music in his native city."

TREATMENT OF PERSONS STRUCK BY LIGHTNING.—In a communication to the Portland *Advertiser*, Dr. Davis, of that city, says, "The popular impression in relation to the application of cold water to persons struck by lightning is a decided error." The Doctor observes: "The whole treatment necessary to counteract the injurious effects of lightning may be comprised in a few words. Expose the body to a moderate warmth, so as to prevent the loss of animal heat, and inflate the lungs so as to imitate natural respiration as nearly as possible, when the person breathes with difficulty, or when he has ceased altogether by his own efforts. The sprinkling of cold water over the face, in order to excite respiration by reflex action, may also be tried. Further than this it has no legitimate use."

VARIETY.

The Westchester (Pa.) Village *Recorder* has a statement to the effect that Elizabeth Parker, a colored girl, who, it was alledged, was abducted from Chester County some months ago, and sold under another name in New Orleans, has been returned to Baltimore. The citizens of Chester County, believing the girl to be free, interested themselves in her behalf, entered into a bond of $1,500 for her return, and conditioned for the payment of that sum if she did not prove to be Elizabeth Parker. The Legislature of Pennsylvania, having had the subject brought to their notice, authorized counsel in her behalf to be employed, and the payment of all expenses to regain her freedom. Rachel Parker is now in Baltimore County jail, awaiting a trial involving her freedom.

A new method of manufacturing sugar has been discovered and patented by Don Juan Ramos, of the island of Porto Rico, by the agency of which Muscovado sugars may be manufactured in increased quantities, of superior quality, and at much less expense than heretofore. The improvement consists entirely in the use of an ingredient for the cleansing of the liquor, and so wonderful are said to be its effects, that at a trial made in the presence of a number of planters, and subjected to the most rigorous tests, the new mode of manufacture showed a saving of forty-one per cent., or the production from the same quantity of cane of sugar and molasses to the value of $1,520 44, against $1,077 91 produced by the old mode of manufacture.

The Utica *Gazette* states that the Washington Mills, in that vicinity, were sold at auction a few days since for $40,000, cash. They were bought for Mr. Bushnell, of Utica. The property consisted of the real estate, factory building, water-power and machinery, which is said to have cost over $200,000, and was recently appraised at about $115,000. These mills were under the management and control of the Messrs. Hollister, and the sale grows out of the settlement of the estate of these gentlemen in connection with the Lewis County Bank and others.

A good joke is told of an individual, who, to raise the wind, advertised that on a certain day he would crawl into a bottle. A large audience collected to witness the wonderful feat, when, after getting all the cash in his pocket, and seeing a clear chance to make good his retreat, the performer came forward and apologized to the audience for disappointing them, but said it was impossible to perform the feat, *as he could not find a bottle large enough!* Immediately after this apology he left.

No man is a gentleman, who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishments of dress or address can ever atone. Show me the man, who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offense to any one, and I will show you a gentleman by nature and by practice, though he may never have worn a suit of broadcloth, nor ever heard of a lexicon.

The New York and New Haven Railroad offers the most liberal terms of yearly commutation of any road in this neighborhood; and the whole region through which it passes is feeling the benefit. The terms are, to Harlem, $30; beyond and not to New Rochelle, $40; to New Rochelle and beyond, $50; to Greenwich and beyond, $60; to Bridgeport and New Haven, $70.

Messrs. Munroe & Francis, of Boston, have lately published a volume of 300 pp., the types for which were all set up by themselves. The firm was formed in 1800; one of the members is now seventy-seven and the other seventy-two years old. They are gentlemen of property, but keep at work for amusement in their green old age. They are the oldest printers and publishers in Boston.

The rich have the most meat; the poor have the best appetite. The rich lie the softest; the poor sleep the soundest. The poor have health; the rich have delicacies. The rich hang themselves through fear of poverty; the poor (such as have always been poor) laugh and sing, and love their wives too well to put their necks into the noose.

The *Tribune* reports, from a compilation of official statistics, that out of 16,000 criminals committed to the Tombs of New York city the past year, over 4,000 were under 21 years of age!—and of these about 800 were between the ages of 9 and 15! A more frightful picture has never been presented to any community.

Seventeen persons have recently been received, on profession of their faith, into the 3d Congregational Church in Guilford, Conn., under the pastoral care of Rev. R. Manning Chipman, late of Athol, Mass.

Among the students of the University of Edinburg, are three Egyptians, one Russian, one Greek, one Chinaman, two Persians, three Germans, one Arabian, and two Frenchmen.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.
Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra,	4 00
Higher Mathematics, Languages, Natural Sciences, &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.
S. S. CLARKE, Secretary. DERUYTER, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
EW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" " " each subsequent insertion, 50
" " " six months, 6 00
" " " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 9. NEW YORK, FIFTH-DAY, AUGUST 12, 1852. WHOLE NO. 425.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

Rev. 1 : 10.—"In the Spirit on the Lord's Day."

(Concluded.)

But even if it were distinctly proved, that the Apostle John's allusion, in the words referred to, is not to that which forms the great substance of his vision, and in which it all issues, the day of his Lord's glory, and the blessedness of His saints, still this would not render it necessary that we should adopt, without proof, and as the only alternative, the view so commonly taken, that he alludes to the first day of the week. "If a weekly day," says Cornthwaite, in his Essay on the Sabbath, "be intended by 'the Lord's day' here, and not the day of judgment, or the *yearly* day of our Lord's birth, death, or resurrection, as many have imagined, (see Dr. Hammond upon this place, and on Rev. xviii. 2,) and the Scripture is to be its own interpreter, then the *seventh* will be the day—that alone being called the 'Lord's holy day,' the 'Lord's Sabbath,' &c; so that, if Protestants would but in fact lay aside all practices which are not warranted by Scripture, and have nothing but tradition to plead, pursuant to their avowed principle, the notion of a First-day Sabbath would, I imagine, entirely vanish, there being neither precept, precedent, nor promise, that I know of, to encourage the practice, or threatening to those who neglect it, on which to graft this doctrine, in the whole Bible. Besides, it is generally allowed, that they who first called the first day of the week by the name Lord's day, never inferred a change of the Sabbath on that or any other account; because they who urge this text in favor of a change of the Sabbath, at the same time also suppose that the first Christians observed, for a considerable time, both the seventh and first day of the week; nor does the first day of the week appear ever to have been observed as a Sabbath, but only as a festival in memory of Christ's resurrection, till the fourth century, when Constantine made the first law forbidding labor on this day, (though in that very law he permitted all sorts of husbandry work to be done on it,*) being unwilling, as the historian informs us, 'that the Christians should have any thing common with the Jews†, and ready, it seems most probable, to please the people of Rome, who, with those inhabiting Alexandria, did not celebrate the holy mysteries every Sabbath day, though in a manner all the other churches throughout the whole world did."‡ p. 69.

Assuredly, there is nothing in the context of John's statement about "the Lord's day," from which we should be entitled to conclude that he used the term to designate the first day of the week. And as in no other part of either the [Old Testament or the New had this title been previously so applied, if now for the first time such an appropriation of it was being made, we surely have reason to believe that intimation would be given more or less distinctly of the fact.

The force of this remark is much increased when we remember that the Apostle John is the author, not of the Apocalypse alone, but also of the Gospel which bears his name, which, as we have already seen, contains the history of our Lord's death, resurrection, and ascension, without the least allusion, either to a new Sabbath, or to the first day of the week by the title of Lord's day, as he is so commonly supposed here to have given it. And the importance of keeping this in view is the greater, if those be correct who believe that John's Gospel and Epistles were written, not only at as late a period as the Apocalypse itself, but even many years after. Besides Epiphanius among the ancients, not a few eminent critics in modern times, assign a very early date to the Apocalypse—earlier even than many other of the books of the New Testament. Epiphanius states that it was written in the reign of Claudius, possibly, it is supposed, meaning Nero, who took the name of Nero Claudius Cæsar, in whose reign the Syriac version places expressly the Apostle's banishment to Patmos. Danbuz quotes Lind as saying expressly, "John, the Divine and Evangelist, *returning from* his banishment in Patmos, writes the Gospel." "Grotius, Sir Isaac Newton, Michaelis, Bishop Newton, and Dr. Tilloch, ascribe it to the reign of Claudius or Nero." (*Carpenter's Biblical Companion*, p. 239.) And the value of this consideration, while seeking to understand his meaning of "the Lord's day" is farther enhanced by the fact that such critics point to numerous allusions, as they believe, if not even direct quotations from the Apocalypse in the different Apostolic Epistles. For if, indeed, John at an earlier period used this title in reference to the first day of the week, we should be the more surprised at finding no mention of this in books of later date.

If, then, we repeat, this title were to be understood as referring to any day of weekly recurrence, and also applicable only to a day of sacred character, with far more propriety it would apply to the seventh day, the acknowledged Sabbath. Christ was indeed even the Creator of all things; but there is no evidence in John's context from which we can legitimately infer that the title "Lord" is here used as even exclusively applicable to our Saviour, except that which carries us forward to the day of His triumph. In other parts of Scripture God speaks, however, of the Sabbath, as *His* "holy day," "a delight, the holy of *the Lord*, honorable." Is. lviii. 13. "The seventh day is the Sabbath of *the Lord* thy God," points therefore to a day which might more appropriately than any other individual day be called "the Lord's day," as a day already so known to those for whom the Apostle wrote. Had a different day been really designed by John, all the associations of sacredness linked in the minds of men with the weekly Sabbath, at the period in which he wrote, would surely have more naturally suggested the day sanctified and blessed from the first, rather than another, concerning which he gives even no intimation of its being now divinely substituted in its room, assuming its privileges, and to be enforced by its sanctions.

But even if it could be distinctly proved that it was upon the first day of the week that John received this vision of the Revelation of of the Lord, and that from this circumstance he gave to it the honorable appellation of the Lord's day, still we should say that this would be no evidence that it was henceforth to be sanctified, or that it had already been so, as a day set apart from the ordinary occupations of life; still less could we admit this as evidence that the day hallowed and blessed of God from earliest time, and that period also known as such, was thus to lose its place, and change its character, and yield up the speciality of its blessing, all without one word of intimation to that effect. We can less easily suppose the Lord of heaven and earth to require this from His people, without the expression of such requirement, than we could imagine that, in addition to His own holy day, already sanctified and blessed, He should farther allow, in honor of His Son, if higher honor to that beloved Son could thereby have accrued, another day to be called by his name, and to be also sanctified from the ordinary avocations of life. This is indeed the very place which the first day of the week received from those by whom it *first* began to be observed—not that the Sabbath of the Lord was, or was meant to be, thereby supplanted, but that *as sisters*, to use the phrase which they adopted, both Sabbath and Sunday were sanctified together.

Had this, however, been the will of the Lord, we have no reason to believe, nor can we for a moment admit, that it would have been left as a matter of inference, and that, too, on such unsatisfactory grounds. We therefore repeat, that very undue use has been made of the Apostle's expression, when, detaching it from its context, such important results have been made to depend upon the use of the phrase "the Lord's day." There is no evidence of its being spoken in reference to the first day of the week, no probability that it was so; but supposing even this to have been manifest, nothing is said by the Apostle, nor elsewhere in Scripture, as to any special use to which that day is to be applied; nor whether, supposing some divine purpose designed in regard to it, the whole or only a part of the day should be consecrated by the church. Not only do the circumstances of the case, however, require that such explanation should have been given, were there any foundation for the current notions on the subject, but, as has been remarked, they "might have been reasonably expected from an inspiried writer, like John, who so often [in his Gospel] guards us against misconception by translating Hebrew words into Greek, as in the instance of Cephas and Siloam, which he tells us are, by interpretation, 'Peter' and 'sent.'" *Burnside on the Sabbath*, p. 200.

From this review of the several texts generally urged as the most direct evidence of a Change of the Sabbath at the Resurrection of Christ, we trust it has been made sufficiently apparent, that there is no reason from any or all of the texts to believe that the Spirit of God meant any change whatever in the day which He originally chose to be observed in commemoration of His own glorious handiwork, and which he at the same time gave to man as a channel of blessing for his soul and his body. Destitute of direct evidence as all admit it to be, we have thus farther seen, that the change of the Sabbath is an opinion for which even sound inference can give no sanction, when applied to the texts usually adduced as the highest authority for a custom which makes void, by its observance, the commandment of the Lord.

---

* "Cod. Lib. iii. Tit. 12. Lex. 3.

† "See Constantine's Letter to the Churches, Socrat. Eccles. Hist. Lib. i. Chap 9.

‡ "Ibid. Lib. 5. Chap. 22."

THE TRUE MARK OF GENIUS.

Ralph Waldo Emerson, in one of his recent lectures, describes with the clear sweep of a painter the vital necessity of energy and labor to even the most gifted. In the present day of steam and punctuality, the lazy man, no matter how extraordinary his acquirements, must always fall behind in the race of human life. He says :—

Genius unexerted is no more genius than a bushel of acorns is a forest of oaks. There may be epics in men's brains, just as there are oaks in acorns, but the tree and the book must come out before we can measure them. We very naturally recall here, that class of grumblers and wishers who spend their time in longing to be higher than they are, while they should have been employed in advancing themselves. These bitterly moralize upon the injustice of society. Do they want a change? Let them change—who prevents them? If you are as high as your faculties will permit you to rise in the scale of society, why should you complain of men? It is God that arranged the law of precedence. Implead Him, or be silent! If you have capacity for a higher station, take it—what hinders you? How many men would love to go to sleep and wake up Rothschilds or Astors! How many men would fain go to bed dunces to be waked up Solomons! You reap what you have sown. Those who sow dunce seed, vice seed, laziness seed, usually get a crop. They that sow the wind, reap a whirlwind. A man of mere "capacity undeveloped" is only an organized day-dream with a skin on it. A flint and a genius that will not strike fire are no better than wet junk wood. We have Scripture for it, that a "living dog is better than a dead lion." If you would go up, go—if you would be seen, shine.

At the present day, eminent position in any profession is the result of hard, unwearied labor. Men can no longer fly at one dash into eminent position. They have got to hammer it out by steady and rugged blows. The world is no longer clay, but rather iron, in the hands of its workers.

For the Sabbath Recorder.

SABBATH-SCHOOL FESTIVAL.

The parents, teachers, and children, connected with the Sabbath Schools of the churches of New Market and Plainfield, N. J., held a Festival on First-day, August 1. The schools and congregations met at the Seventh-day Baptist meeting-house in New Market, at 10 o'clock A. M., formed in procession, and took a circuitous route to a grove on the premises of Mr. Levi Clawson, where conveniences for the occasion had been prepared. The meeting was called to order by H. B. Lewis, Superintendent of the New Market School; and, on motion of David Dunn, Randolph Dunham was appointed President for the day, and A. D. Titsworth and Isaac Clawson, Vice Presidents. D. Dunn and H. B. Lewis were chosen Secretaries. After the reading of the programme for the day, the audience were invited to partake of a sumptuous dinner, prepared by the ladies of the congregations.

The repast being over, the meeting was again called to order by the President, and the exercises proceeded according to the following programme :—

1. Music by the Choirs.
2. Prayer by Wm. C. Whitford, of Union Academy, Shiloh, N. J.
3. Music by the Choirs.
4. Address by Eld. J. H. Cochran.
5. Music by the Children.
6. Address by Eld. W. B. Gillett.
7. Music by the Children.
8. Address by Wm. C. Whitford.
9. Music by the Choirs.
10. The following resolutions were presented, and unanimously adopted, viz :—

1. Whereas, the cultivation of the social elements of our nature is every way consistent with the moral growth of the soul, and has a most controlling influence upon our actions.—

Resolved, That we feel gratified—yea, we feel it our duty—to improve all suitable means which Providence has entrusted to us, to develop and mature the finer feelings of the heart, and thus, by throwing open the doors to the lively influences of a generous sympathy, make ourselves eminently useful in promoting the enjoyment and welfare of our friends, and more directly achieve that victory of present and future happiness.

2. *Resolved*, That we acknowledge with devout gratitude the kindness of our Heavenly Father in protecting the lives and health of the young and rising generation, and His great mercy in preserving our civil and religious liberty.

3. *Resolved*, That we view with delight the increased attention given to the instruction and benefit of the scholars of the Sabbath School.

4. *Resolved*, That it is the duty of parents to give special attention to the religious instruction and training of their children, and to see that they "remember the Sabbath day, to keep it holy."

5. *Resolved*, That to use any part of the Sabbath for amusement, or unnecessary visiting, or roving about the fields, or traveling on the highway, is a violation of the law of Jehovah; and, if persisted in, will subject us to the frowns and displeasure and judgments of God.

6. *Resolved*, That it is of vital importance to our religious character, that efforts be uniformly made to elevate the standard of individual and family piety.

7. Whereas, God in his infinite wisdom and goodness has revealed to us his will, as contained in the Sacred Scriptures, a knowledge of which is essential to our present and eternal well-being; and whereas instruction imparted to the youth is more lasting and salutary in its effects than if left to more advanced age; therefore—

Resolved, That we hail with joy the organization of Sabbath Schools, as being peculiarly suited to the wants of the youth of our country, and particularly to those of the congregations here represented.

8. *Resolved*, That while we prosecute this enterprise, believing that all human efforts are unavailing, unless seconded by the Spirit of Divine Grace, we will most earnestly and incessantly beseech God to regard us graciously, and crown our efforts with abundant success, by the early conversion and ultimate salvation of the members of these schools.

The foregoing resolutions were made the subject of remark by Wm. Dunn, Superintendent of the Plainfield Sabbath School, by Thomas B. Stillman, Superintendent of the Sabbath School in New York, and by others.

The exercises were concluded with prayer and singing; after which the assembly were served with ice cream, lemonade, &c.

The day being exceedingly fine, all hearts seemed joyous; and while the gentle breeze was wafting upward those songs of praise, the cheerful countenances of some four hundred of our friends and children were sufficient evidence of the interest of the occasion. The addresses were in every way calculated to benefit and instruct the audience; and parents, teachers, and children, were made to feel more deeply their privileges and responsibilities. We trust that the exercises have done much for the benefit and interest of Sabbath Schools among us.

RANDOLPH DUNHAM, Pres.

D. DUNN, } Secretaries.
H. B. LEWIS, }

WEEP NOT FOR HER.

Weep not for her: she was too pure
For such a world as this;
No breath of guilt had dared to mar
Her spirit's holiness;
But sinless, as the golden flowers
That yield their breath in tropic bowers,
Or the bright gems that span the sky,
Her few but joyous years went by.

Weep not for her: her life was like
Long months of polar light,
That glide in fadeless beauty on,
Undarkened by the night.
She lived not to behold the dearth
Of friendship at the social hearth;
Or, with a crushed and baffled heart,
To bid hope's darling dreams depart.

Weep not for her: she passed away
Like music on the sea,
When wave to answering wave imparts
The dying melody;
Like rainbow hues, that leave the earth
To seek the Fount that gave them birth;
Or the sweet cherub-forms which bare
Their bright wings to the lower air.

Weep not for her: the glorious bands
Of heaven surround her now;
The wealth of immortality
Sits smiling on her brow.
Oh! rather give your tears to those
O'er whom long life its shadow throws,
Whose cares, and griefs, and follies, must
Weigh down the spirit to the dust. [Evan. Mag.

SQUIRE D—— AND THE TEACHER.

Traveling in a mountainous region at nightfall of a tempestuous day, and having lost my road, I was directed for a lodging to "Squire D——'s, who keeps the ferry." After supper I had a pleasant talk with the father of squire D——, on whose head the snow of eighty winters had fallen, and soon the family were gathered around us, engaged in delightful converse. I had heard of the high-handed wickedness of a neighborhood not far off, with which my host was well acquainted, where, when a young man, who had wandered to a city, was to be hung for murder, his father and other relatives celebrated the day with a fine supper and a dance; no school could be kept, for the boys had whipped off every teacher who came among them; and meetings were frequently held in mockery of religious worship.

"Yes, yes," said the squire, with just enough of the Welsh accent to betray his origin, "and our neighborhood here was just as bad ten years ago; we were all alike; no church, no preacher, no Sunday school, no day school. One evening a minister and a young lady stopped at my house for the night; I thought them very inquisitive people. They asked if we had any preaching. No. Any schools? No; we have had several teachers, but no one will stay more than a quarter with us. The young lady said she would come and take a school among us, if we would employ her. After some further conversation, I told her I would see what could be done and write her the result. Next morning they left for the minister's home at M——, some fifty miles distant.

"In a short time I had a school made up and board engaged for the new teacher, and wrote her to that effect. She came and commenced her school at the time appointed. But soon there was complaint that the new teacher *read the Bible and prayed in her school.* And her troubles did not stop here. The man at whose house she boarded, insisted that she should leave, because she prayed, sung hymns, and would keep talking about religion all the time. Miss. H. then set out to look up another home for herself; she applied to most of her employers, but met with the same reply from all: 'We cannot receive you, unless you leave off praying and singing.'

"When she applied to me, I objected on the same grounds. Finally, I told her that if she would come on my own terms, I would take her into the family. She inquired what those terms were. Why, said I, you shall have such a room to yourself; there you are to stay from the time you return from school until you start to go back, only when you come to your meals; you must not sing hymns; you may pray as much as you please, but mind you don't let us hear you at it; and, remember, the first time you infringe this contract, you leave the premises. To all this she agreed, with as much meekness as if my terms had been reasonable and right. That evening she took up her abode under my roof; and little did I think what a blessing God was sending me in that frail, delicate girl.

"The children all loved the new teacher very much. So one day she told them to ask their parents' permission, and if they were agreed, she would teach them on Sunday too. This proposal pleased us all. If she taught on Sunday, that was so much clear gain to us. And to school the children went every Sunday, with clean clothes and clean faces.

"I soon observed that my children took to staying in the teacher's room much of their time. At length, one Sunday morning, they came down with some tracts; I looked over them, and found they were on the subject of religion. Ah, said I, my lady, I've caught you now. I called her down, told her she had violated her contract, and must be off. The poor girl began to weep; I felt ashamed. Dear sir, said she, will you read those tracts? If you do, and still continue in your present mind, I will leave your house immediately.

"Here was a pretty fix; the children were all crying, and begging me not to send Miss H—— away; and the books, Oh, they could not part with the books. I was mightily perplexed; at last I gave in. Said I, Miss H——, you may go back to you room; I will consider the matter. I shall never forget the smile that passed over hear face as she thanked me and went back to her room. Thanked me, indeed! I deserved a sound basting instead of thanks. Well, I set to work, read one of the tracts, felt self-condemned; read it again, felt dreadfully troubled. Then I read them all, felt that I was a great sinner. I said nothing more to Miss H—— about leaving my house. Each day my convictions became deeper. At last I could bear it no longer. Thought I, this wont do; I must talk with Miss H——. So I invited her to come and sit with us in the family room. She cheerfully complied. I asked her a great many questions about the doctrines of the Bible, not meaning to let her know any thing about my concern. But all would not do; my distress continued, or rather my agony, for I thought I was the greatest sinner on earth.

"At last, I sent one evening for Miss H—— to come down, and I told her my troubles; for my proud heart was well nigh broken. Said I, Miss H——, I feel so and so ever since I read those tracts of yours; and I related all that was passing in my mind; and, said I, do you think there is any mercy or hope for such a poor miserable sinner? The tears began to run down her cheeks; then she laughed; then she caught me by both hands, and looking up into my face, she said, Oh, my dear friend, I am *so* glad. Why, said I, are you glad because I am in trouble? Oh, my dear sir, says she, this is the Spirit of God operating on your heart. All at once a great light seemed to shine into my mind. All that I had been learning for so many weeks, seemed now just as plain as A B C. Said I, Come, Miss H——, kneel down, then, and pray for me; and she did pray for me; and I do bless God for his wonderful mercy to such a poor hardened sinner. I believe that God *did* change my heart just while that *very prayer* was going up. All at once it just came; I loved my Bible, and I loved to pray, and could not bear the company that I used to take so much delight in.

"On the next Sunday, Miss H—— asked me to go along with her and the children to the school—which was, and had been, a Sunday school, though we never suspected it—and here came a trial. If I go, they will say I am getting religious; if I stay, it will be a sin, for I know I ought to go; and then it will grieve Miss H——. These last considerations were the strongest; so I went. The room was crowded with children, all waiting for their teacher; I thought they all looked happy. After a little while, Miss H—— took the Bible, and coming to me, she said, Mr. D——, will you read and pray with us this morning? I was startled; my very heart trembled. Said I, Oh, no; not now. Then she read a chapter and prayed herself. Oh, how I felt, to think that I was ashamed to pray before those children! Ah, thought I, this will never do; I will come here and pray next Sunday. That night I read and prayed with my family; and the next Sunday I opened the school with prayer.

"The news spread soon, all through the settlement. D—— has got religion, and is praying in the Sunday school! D—— going to school on Sunday and praying! very strange news this. Very soon the people began to drop into our Sunday school; every Sunday a regular increase. Then Miss H—— said to me, You had better read us a sermon at the Sunday school, after the other exercises are over. She selected the sermons, and I read them. Our meetings grew very solemn. Presently we sent word to a good man at B—— to send us a minister; he did so. The minister came and preached for us. The little school-house could not contain one-half the people who crowded to hear him. We held our meeting in the open air, under the trees.

"Ah, that was a wonderful time; the cry of the anxious sinner went up from every hearth-stone and roof-tree. The Spirit of God was moving mightily upon the hearts of the people, and many were born into the kingdom every day. All this brought a great change in our settlement. Instead of the dance, and the gaming-table, and the foolish song, we had meetings for prayer and praise; and the tavern and still-house were exchanged for the temple of God." [Am. Mess.

A PLEASANT INCIDENT.

We take the following from the Personal Recollections of Charlotte Elizabeth, and commend it to our readers as showing how Roman Catholic prejudice and bigotry may be overcome by bringing them into contact with Revealed Truth :—

The affair of the little deaf mute, at the convent, led me to turn my attention to some poor children similarly circumstanced in the streets of Kilkenny; and while prosecuting this work, the Lord brought to me that dear dumb boy whom you well remember as the brightest, most lovely of Christian characters. He was then very little, and had a brother of sixteen, one of the most genuine paddies I ever beheld. This lad was living very idly; a fine, sensible, shrewd fellow, who could read and write, and very soon made a great proficiency in the finger language by helping me to instruct Jack. No one above Pat's own rank had ever taken an interest in him; I did, a strong one; and as he was much with me, and of a character most intensely Irish, he became attached to me with a warmth of devotion rarely met with among any other people.

One day Pat made his appearance with an important look, brogans stamping the carpet with unwonted energy, his fine bare throat stiffened into a sort of dignified hauteur, and his very keen hazel eyes sparkling under the busy luxuriance of chestnut curls that clustered about his face and fell on his neck. The very beau-ideal of a wild Irish youth was my friend Pat. Seating himself as usual, he began:

"I wouldn't like," said he, "that you should go to hell."

"Nor I either, Pat," said I.

"But you are out of the thrue church, and you wont be saved, and I must convart ye."

"That is very kind of you, my good lad; if I am wrong, you cannot do better than set me right."

"Sure, and I will."

"But how?" inquired I.

"With this," said he, pulling out a small pamphlet, nothing the cleaner for wear. "You must learn my catechism, and it's you that will be the good Catholic."

Delighted with the boy's honest zeal, I asked him where I should begin; and he, no less pleased at my docility, desired me to read it all, and then get it all by heart. I promised to do the first at any rate; and oh, what a tissue of falsehood and blasphemy that 'Butler's Catechism' was! Next morning my teacher came early. "Well, Pat, I have found out what makes you anxious about me; here it is said that none can be saved out of the true church."

"That's it, sure enough."

"But I do belong to the true church, and I'll show what it is;"—so I pointed out to him two passages, and added, "Now, I do love our Lord Jesus Christ in sincerity, and therefore I am one of those to whom St. Paul wishes grace and peace; and do you think an apostle would send his blessing to anybody who was not of the true church?"

Pat shook his head; "That's your catechism, not mine."

"Very true; Dr. Butler wrote yours, and God wrote mine," holding up the Bible, "which is best?"

"That's not the real Bible," persisted Pat; "my priest has the true Bible."

"Then ask him to lend you his."

"I wouldn't get my ears pulled, would I?" said he, smiling. "But if he lent me his Bible he must lend me a cart to bring it home in, for it's as big as this table. Yours is too little, and doesn't hold half the truth. That is why you are so ignorant."

I soon proved, by showing him Matthew Henry's Commentary, that the Word of God would lie in a very small compass, the great bulk of the book being man's work. I also urged on him the absolute necessity of reading what God had given for our learning, and the danger of resting on man's assertion. Pat stood his ground most manfully, astonishing me by the adroitness with which he parried my attacks, while pursuing, as he hoped, the good work of my conversion. For many a day was the controversy carried on—Butler *versus* the Bible—without any other effect than that of bringing Pat to read the Sacred Book for himself; but it opened to me the awful wiles of darkness by which the poor and ignorant are blinded, while for the more educated class such polished sophistry as Milner's is carefully prepared. I reaped the fruit, however, six years afterwards, when, in a little English church, Pat kneeled beside me and his brother, a thankful communicant at the Lord's table.

DEATH AND SLEEP.

BY KRUMMACHER.

In brotherly embrace walked the Angel of Sleep and the Angel of Death upon the earth. It was evening. They laid themselves down upon a hill not far from the dwelling of men. A melancholy silence prevailed around, and the chimes of the evening bell in the distant hamlet ceased. Still and silent, as was their custom, sat these two beneficent genii of the human race, their arms entwined with cordial familiarity, and soon the shades of night gathered around them. Then arose the angel of Sleep from his moss grown couch, and strewed with a gentle hand the invisible grains of slumber. The evening breeze wafted them to the quiet dwelling of the tired husbandman, enfolding in sweet sleep the inmates of the rural cottage, from the old man upon the staff, down to the infant upon the cradle. The sick forgot their pain; the mourners their grief; the poor their care. All eyes closed. His task accomplished, the benevolent angel of sleep laid himself again by the side of his grave brother. "When Aurora wakes," exclaimed he, with innocent joy, "men praise me as their friend and benefactor. Oh, what happiness, unseen and secretly, to confer such benefits! How blessed are we to be the invisible messengers of the Good Spirit! How beautiful is our silent calling!" So spake the friendly angel of slumber. The angel of death sat still with deeper melancholy on his brow, and a tear, such as mortals shed, appeared in his large dark eyes. "Alas!" said he, "I may not, like thee, rejoice in the cheerful thanks of mankind; they call me, upon the earth, their enemy and joy killer." "Oh, my brother," replied the gentle angel of slumber, "and will not the good man, at his awakening, recognize in thee his friend and benefactor, and gratefully bless thee in his joy? Are we not brothers and ministers of one Father?" As he spoke, the eyes of the Death Angel beamed with pleasure, and again did the two friendly genii cordially embrace each other.

DEATH OF JOHN STERLING.

On his last day of life, after "scribbling some little verses of thanks" to valued friends, who had comforted him by letters just received, he writes a few lines in pencil, and giving them to his sister, says, "This is for you: you will care more for this." Read the *last words* written by him of whom Thomas Carlyle would have us think that he died a 'victorious' Pantheist:

"Could we but hear all Nature's voice,
From glow-worm up to sun,
'Twould speak in one concordant sound,
'Thy will, O God, be done!'

"But hark, a sadder, mightier prayer,
From all men's hearts that live—
Thy will be done in earth and heaven,
And Thou my sins forgive!"

He murmured over the last two lines to himself. As it grew dark, he appeared to be seeking for something, and on his sister's asking what he wanted, said, "Only the old Bible which I used so often at Herstmonceux in the cottages." A brief, cheerful conversation with his brother followed; he soon grew worse, and before eleven o'clock his spirit had gone to Him whose forgiveness he besought in his last hours, and whose forgiving love he had rejoiced in years before.

THE TRUE CHRISTIAN.—No man ought to think he hath found peace, when nothing troubles him; nor that all is well, because every thing is according to his mind; nor that he is a holy person, because he prays with great sweetness and comfort. But he is at peace who is reconciled to God; and God loves him when he hath overcome himself; and all is well when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy, who, when he hath lost his comfort, loses nothing of his duty, but is still the same when God changes his face towards him. [Jeremy Taylor.

The Sabbath Recorder.

New York, August 12, 1852.

FORGIVENESS.

We are expressly commanded to forgive our enemies. He who should say it is not a duty, might as well proclaim himself an infidel at once.

Christianity illustrates the nature of forgiveness, and greatly strengthens our obligation to practice it, but does not originate it. It has its origin in the great natural law of love. He who loves his neighbor as himself, will not avenge, nor bear any grudge against the children of his people. Lev. 19 : 18.

If it is a duty as old as man's relation to his fellow man, it is idle for any one to argue that he is not bound by it, because he makes no pretensions to Christianity. It is his damning guilt, that he is not willing to exercise towards his neighbor the same leniency which he naturally wishes to be exercised towards himself.

In the Christian Religion, the forgiveness of injuries is made an express condition of our acceptance with God. "*And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*" Mark. 11 : 25, 26. The importance of understanding the nature of the duty, and of being always found in the prctice of it, cannot, therefore, be too highly estimated.

What, then, is the nature of this duty? For it is notorious, that some criminally deceive themselves on this point, and profess to have forgiven their enemies, notwithstanding they find it difficult to show them common civility.

It certainly includes the exercise of kind feeling; that feeling which leads us to speak pleasantly to those who have injured us, and to salute them, when thrown into their company, as if no offense had been offered. So, at least, we understand our Saviour; for, says he, "*If ye salute your brethren only, what do ye more than others?*" Yet it is very common, when two neighbors have had a misunderstanding with one another, for them to withhold the salutations which they have been accustomed mutually to interchange; or, if not to withhold them altogether, to be, at best, so dry in their greetings, that each cannot help feeling that a great change has taken place. Ask either one of them, however, if he cherishes any unwillingness to forgive the other, and he will at once say, that he does not, only he wishes to have as little to do with him as possible.

Now we ask, what does this unwillingness to hold the usual intercourse mean? What is the design of it? The design is, evidently, to punish the offender; and it is useless for any one to imagine that he is not seeking revenge, because he does not resort to personal violence, or pour out a torrent of abuse upon the one who has trespassed. As far as it goes, it is laying the offender under a penalty for what he has done. The offender suffers the loss of that cordiality of greeting which he has been wont to receive from you; and the penalty is more or less severe, according to circumstances. Does the Saviour allow us to revenge ourselves *a little?* Or does he command us to remit the offense *wholly?* "*O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee.*" Matt. 18 : 32, 33.

But perhaps you reply, that you only resort to what is necessary for self-protection. Take care that you do not deceive yourself here. He who resorts to personal violence for the redress of injuries received, might plead the same excuse. There is, at least, plausibility in the pretence, that a sound thrashing will more effectually teach an enemy to behave himself for the future, than the simple withholding of customary greetings. But what right have you to protect yourself by punishing your neighbor? God tells you to forgive him, and so far as your protection is necessary, He will see to that. "*Avenge not yourselves; vengeance is mine, I will repay.*" Rom. 12 : 19. It is not true, however, that retaliation is the means of self-protection. The surest way to disarm an enemy of all power against us, is to forgive him, and treat him kindly. This all experience shows.

There is no great difficulty in understand-what forgiveness implies, if we consider it as it is exercised by God towards his offending creatures. With him, it is a remission of the punishment due to the transgressor. He rightfully claims from us the performance of that righteousness which is prescribed in his law. If we fail to perform it, then he claims that we undergo the penalty, or that we suffer punishment. Hence, when we ask him to pardon us, we ask him to relinquish his right to punish us. We ask to be as completely discharged from punishment, as if we had not sinned at all.

But does he who refuses to hold intercourse with his offending neighbor, or who gives him only dry salutations, discharge him as completely from punishment as though he had not offended at all? And when he reads the inspired command to be "*kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you,*" can he then kneel down in his closet, and say, "Father, forgive me my sins; for I also forgive every one that is indebted to me?"

Let him not say, that he wishes his neighbor no evil. For his withholding his accustomed kind greeting is the actual infliction, of evil upon him. What though it be not an evil like the infliction of violence upon his person, it is nevertheless an evil. It is depriving him of a portion of that love, which, according to the law "thou shalt love thy neighbor as thyself," he has a right to receive from you.

Perhaps, however, you say that he has forfeited his claim to your love. But that cannot be. If he is your neighbor; that is, if he is your fellow creature—for such is the meaning of the term in the Scripture vocabulary—he has, on this very account, a claim upon your love, even to the extent of receiving your forgiveness of all his offenses. Be it, however, as you say; be it, that his ill conduct shuts him out of all claim to your love. It is equally true, that the ill conduct of sinners has shut them out from all claim to God's love. Nevertheless, in the exercise of forgiving mercy, he extends his love to them still. And if we pretend to forgive our fellow creatures at all, we ought to cease talking about their having forfeited all right to our love. For when we place our intercourse with them upon the ground of *right* or *justice*, we lose sight of *mercy*, plainly confessing that the tender-heartedness which *forgives* faults, is not the principle which governs us in our treatment of them. But "*he shall have judgment without mercy, that hath shewed no mercy.*" James. 2 : 13.

We have penned these few remarks, in compliance with a request from one of our correspondents, who thinks that the discussion of the subject is needed. Perhaps we may recur to the subject again. A readiness to forgive his enemies is one of the distinguishing marks of a regenerate man; and the duty cannot be too strongly insisted on. T. B.B.

BRITISH CORRESPONDENCE.

Sunday Doings—The Queen—Elections—The Newman Case—Papal and Prelatical Matters.

GLASGOW, July 23, 1852.

Although there is no indication of a spirit to return to the Sabbath, nor yet a willingness to devote even Sunday fully in its place, there is yet a desire to maintain certain appearances, as if there was also the reality. In Glasgow, our Exchange News Room is always open on Sunday, but the entrance is not by the front, but by a side door, on that day. The inconvenience thereby suffered is not great, as even the Sunday entrance is sufficiently capacious for the admission of our greatest merchants. In Liverpool, they seem to take a different way of it; without intimating any difference in regard to the mode of admittance, their Exchange News Room Committee have resolved to close the room at half past two o'clock on Sundays. In London, also, there seems to be manifesting itself a greater care; for the *Brittania* newspaper of last week informs us, that "on Sunday determined measures were adopted to prevent *the overcrowding* of steamboats on the Thames, by the city and metropolitan authorities."

Our Queen, liberated for a time from the cares of State, has commenced her summer excursions, having reached Plymouth, two days ago, by sea. Her immediate movements are not announced, but she is expected in Scotland within a week, on her way to Balmoral—"her Highland Home."

Our elections are nearly over, and it has been remarked that, as regards Scotland and England and Wales, the only Roman Catholic returned to Parliament is Lord E. Howard, whose marriage with Miss Talbot excited so much attention—and his Lordship is probably indebted for his election wholly to the influence of his father, whose "nominee" he has been called. What effect on political parties the elections may have produced, is not yet obvious; but undoubtedly the success at the poll or the contrary of not a few, has been much influenced by their views in regard to the measures to be adopted for re straining the power of the Pope in our land. In Ireland, the whole power of the priesthood, in relation to time and eternity, has been brought to bear to force the electors of their faith to vote for the men of their nomination. Besides the opportunities in the confessional, and otherwise privately, their placards have, in some instances, been the strongest expressions of bigotry and blasphemy; and outrages committed on electors unfavorable to their cause have been perpetrated with their connivance, if not also of their devising. All considerations of the nation's welfare seem to have been wholly merged in the determination to provide the Pope agents in the British Legislature. They have, however, in some cases, signally failed; in no case more decidedly than in that of Mr. Reynolds, formerly one of the members for Dublin, and who in the House of Commons seemed never to forget by whom he had been sent or for what purpose.

It is sad enough to observe with what indifference men eminent for talent and attainment look upon the encroachments of Rome, and even what opportunities are afforded them for promoting their purposes. The *Standard* newspaper, a week ago, gave the statement of a correspondent, who furnished them with his name, that a brother-in-law of Dr. Newman, the pervert, is a frequent writer in the *Times*, and the author of a most vituperative leading article on the judge who tried the case of Achilli against Newman. That he should abuse the plaintiff was, in the circumstances, little to be wondered at; but surely there was more spite than prudence in attacking the judge before even the award was given—which, it is understood, will not be done till the November term. Even independently of what that award may be, the Roman correspondent of the *Daily News* writes that "the Cardinal Vicar had spent $60,000 on the Newman trial." A sad amount this to expend in hunting for dishonored women, in reality or pretence, which, even if true, shows the more effectually what the tendency is of the celibacy of her priesthood, and what the opportunities are for the secret gratification of its fostered licentiousness.

The accounts from the Continent more and more indicate an extension of Papal power, and, as might be expected, a more open use of that power, in interfering with the religious rights and civil liberties of Protestants. Increasing difficulties are being thrown in the way of their even meeting for public worship in France. And the official journal of the Two Sicilies, in the beginning of this month, contains a royal decree entrusting the Lyceum of Salerno to the Jesuits.

The favor with which a large proportion of the clergy in the Church of England seem to look upon what constitutes the real essence of Popery, is one of the sad signs of the times. Those in that church are in danger if they even openly testify against the prevailing spirit. Mr. Gladstone, who ventured to point to the responsibility of the Bishop of London in fostering Puseyism, having been dragged into the Arches Court, and having had heavy expenses to pay, and seeing no purpose to be served in contending farther, addressed a letter of secession to the Bishop a month ago, intimating respectfully, that he had determined to accept an offer made to him on the part of Sir Culling E. Eardley, and some friends, to become the minister of the new Furrow-Cross Free Episcopal Church, (St. Mary's,) Forquay, Devonshire. Woolmer's *Gazette*, the organ of the Bishop of Exeter, a week ago intimated the intention of this Bishop to take legal steps to prevent his ministrations. The new charge is in the diocese of Exeter, and those who know its Bishop, and the nature of the causes in which with most ardor he engages, were not surprised that he should so purpose to labor in his vocation, while he would also confer a favor upon his brother of the diocese of London. On Sunday last, Mr. G. was to have preached in the New Chapel, which, however, he did not, having been meanwhile required by the Dean of the Arches Court to obey their decision, forbidding him to preach within the bounds of the Archbishop of Canterbury. Even Bishops, however, do not always repose on beds of roses—although their revenues in some cases might enable them to secure a large supply. He of Exeter was thrown into great wrath, last month, by the Earl of Shaftesbury's having publicly made very strong remarks on the Bishop's alledged negligence as to an Episcopal clergyman of Plymouth, who, having adopted the Romish practice of confession, had questioned a child as to her thoughts of uncleanness. Even the Episcopal revenues are in danger, in some cases, of curtailment. A paper has just been printed, obedient to an order of the House of Commons, which it is understood Mr. B. Hall, in moving for the return, had some object different from their augmentation. The new Parliament will want the presence of Mr. Horsman, the greatest scourge the Prelates had, as by a determined effort the High Church party have succeeded in preventing his re-election for Cockermouth.

Nearly another week of thunder storms has much increased the loss of life and property throughout the country. A large number of cattle have been struck dead by the electric fluid. The storm seems now over. It has been very judgment-like. J. A. BEGG.

"DENOMINATIONAL SINS."

To the Editors of the Sabbath Recorder:

From several articles on this subject, pro and con, which have appeared in the *Recorder*, the thought has been suggested to my mind, that our discordant habits may in some cases rather require an apology than severe censure, where, under other circumstances, censure would be justly laid. The Seventh-day Baptists have formerly been an isolated people, to a great extent. Their intercourse with other denominations, especially the popular ones, was not as cordial as at the present time it may be. Strong prejudices were engendered, often, against the practices of each, which those who are unacquainted with the state of things in New England half a century ago, cannot understand or apologize for.

The writer of this article was by birth and education a New Englander; and all who were acquainted in Connecticut and Massachusetts fifty years ago, know that that people, generally, were a praying people, because *religion was there established* by law; and although what has been denominated the "blue laws" had in a measure passed away, still for the land was claimed the appellation of the "land of steady habits." One of these habits was to make the children half-covenant members of the church, and teach them the duties and practices of the church, among which family prayer was prominent; and a man was scarcely eligible to office in the train-band, who was not a member of the church, and prayed in his family, while a large portion of such were known to be profane and rude in their lives.

The State of Rhode Island, it is well known, was settled by Baptists and Quakers, who were not permitted to dwell in the before-mentioned colonies, without a strict conformity to the established usages, and these they repudiated, considering them mere formalities in religion at best, and in many cases as *hypocrisy* and *Phariseeism*. The Baptists and Quakers used the same language, and sympathized much with each other in dispensing with the formalities of religious worship, professing to be governed by the "movings of the Spirit." The Quakers seldom used vocal prayer, and confined themselves more generally to the practice of mental prayer, by their "silent sittings." Notwithstanding the sympathies of the Baptists were with the Quakers, rather than with the established order, they nevertheless used public and audible prayer, and in the family circle always, when the state or condition of their minds would in their estimation justify them in the duty, and secure them from the charge of being "*formalists*," "*Pharisees*," or *hypocrites*. Notwithstanding there was a great want of uniformity in practice, as such sentiments would naturally imply, they claimed to be pious when they professed religion, and wished not to bring religion into contempt by empty formality or canting hypocrisy, as they regarded the practices of the "*established order*." This engendered prejudices in the minds of children, and those under their influence, against perhaps many of the most unexceptionable practices of that order.

The churchmen of the adjoining States looked upon these irregularities as an evidence of barbarism and semi-heathenism; and it was not unusual for them, in their strictures on the state of society in the eastern part of the State of Rhode Island, to represent it as a field of missionary operations for the purpose of christianizing them. In this part of the State dwelt the progenitors of the Seventh-day Baptists. They regarded such allusions as arising from ignorance of their true condition, and had drank deeply in the prejudices against the practices of their neighbors. They had confidence in their own practices and habits, for in the churches there were general and glorious revivals, and there was evidence of spirituality in the converts rarely discovered among the established order. Their dead formality was charged very much to their established practice of prayer, without any apparent interest, or feeling sense of its solemnity. This irregularity, though perhaps to be lamented at the present time, was however honestly and conscientiously imbibed in early times, and the present and future generations, it is feared, will be more or less influenced by it. Those of our denomination who are from other localities, and from other orders, cannot make so much allowance for what they deem irregularities and deficiencies in their brethren, as those can who know the origin of their habits, or as perhaps charity would dictate. Still, we should be careful not to make the mantle so large as to cover up practices and habits inconsistent with the profession of piety and religion. No consistent Christian can object to family prayer or worship, provided it is offered from a heart-felt sense of the duty, with the spirit and understanding; but when I find my brother spiritual-minded, tender, and loving, ready to discharge the duties of charity and benevolence, I will not inquire whether he prays audibly or not, before I give him my heart and hand; for I know he must be a man of prayer; and I know, also, that education or early habit is hard to change. It is like the Ethiopian's skin, or the leopard's spots. If, however, we live in the life and power of religion, we may, under all circumstances, and at all times, do the duties openly which religion requires, without incurring the charge of formality or hypocrisy. J. M.

RELIGION AT THE WEST.

The progress of religion at the West (says the Rev. J. F. Tuttle) has been of itself a prodigy. The first sermon preached to the white people in the North-western Territory was by a Mr. Breck, on the 20th of July, 1788, in the Block House, at Marietta. But now, in 1852, not less than six hundred Presbyterian and Congregational ministers hold forth the word of life in Ohio alone, to some seven hundred congregations. In 1820, two years before the State was admitted into the Union, there were probably not half a dozen ministers in Indiana; now there are more than 200 ministers and 300 churches of these denominations, the most of which are the nurslings of Home Missions. In 1814, as far as I can ascertain, there was not a Presbyterian or Congregational church or minister in Illinois. In 1829, the first Presbytery was formed of seven members; and on the Mississippi, above St. Louis, there was not a single minister or church, nor one within 200 miles in any direction of Galena, where Kent, the veteran pioneer of the A. H. M. S. had just been stationed. But now there are more than 350 churches on the same field, and the gospel is preached to listening thousands. In 1829, Mr. Kent visited Wisconsin, and tells us that, losing his way, he was led to the cabin of a backsliding Englishman, who had been converted in Calcutta. There was not to his knowledge a man within twenty miles who could pray with him, nor an evangelical Christian church within 200 miles. In 1835, the work of Home Missions began in earnest in Wisconsin, and now it has some 200 churches, and 150 ministers.

RESULTS OF HOME MISSIONS.

The Baptist Home Mission Society has been in existence twenty years. A review of its operations during that period shows much progress, and furnishes great encouragement for future effort. Such a review was embodied in the Annual Report presented to the meeting recently held in Cleveland, O. We copy a portion of the report. The first two paragraphs glance at the work accomplished within the ten years immediately preceding the last anniversary. The last two paragraphs refer to the entire work which the Society has achieved:—

During the decennial period just closed, the Board have employed 877 ministers of the gospel, the aggregate of whose labors are equal to those of one man for 828 years. As a part of the results of their labors, they have baptized 9,468 persons, organized 354 churches, ordained 246 ministers, and obtained 15,263 signatures to the temperance pledge. The people under their pastoral care have built 105 houses of worship, the most of which are unincumbered with debt; and while struggling with difficulties and bearing heavy burdens to maintain the gospel amoug themselves, they have paid for various objects of Christian benevolence not less than $18,845 57.

Sixty-five of the churches, once aided, have become sufficiently able to dispense with that aid, and to sustain the gospel themselves. These, with others, once under our care, and many more influenced by their example, are now cheerful contributors to the fund of benevolence annually raised to spread the gospel to the ends of the earth.

By adding the above statistics to those reported at the termination of the first ten years of our operations, it appears that the total number of missionaries who have acted under our commission, is 1633; that they have jointly performed 1428 years of labor, baptized 20,467 persons, organized 785 churches, ordained 406 men to the work of the gospel ministry; and the people among whom they have labored have built, and in most cases paid for, at least 144 houses of worship.

In these representations very satisfactory evidence will be found of the importance and utility of the Society's operations; of its beneficial influence in the conversion of sinners, the upbuilding and establishment of gospel churches, and the reformation of public morals. And yet these are but a part of the known and acknowledged result of its operations. Many, very many of its benefits to a fallen world are yet to be learned, amidst the glorious developments of eternity, around the throne of the Most High.

Religious Instruction of Slaves.—The following extract from the Narrative of the Chickasaw Presbytery, Georgia, shows that Southern ideas of giving religious instruction to slaves do not rise above "negro pews" and separate congregations:—

"The religious instruction of the colored people engages the frequent and serious attention of Presbytery. Most of our churches have sufficient accommodation for the black people, in seats appropriated to them, where they can hear the gospel whenever it is preached to the whites. In addition to this, it is the general and almost universal practice of our ministers, wherever there is a sufficient number of blacks to afford a congregation, to preach statedly to them by themselves, adapting the discourses to their peculiar necessities. Sabbath Schools for our whole colored population, children and adults, meet increasing favor among our people; and the practice is growing in private families of regularly instructing the servants, with the invaluable aid of Dr. Jones' Catechism."

Sabbath-keeping Emigrants.—A correspondent of the Louisville *Herald*, states that the Sabbath-keeping Oregon emigrants were encamped on the 23d of May, (it being the Sabbath,) 15 miles west of New Fort Kearney, 220 miles west of the Missouri river. The writer says: "I am in excellent health, and so is all our company, and we are getting on finely. We have now traveled by land 300 miles (or more,) but one hundred of these were in the State of Missouri, by the Old Fort Kearney. Our teams stand it well—they have improved since we crossed the river."

We clip the above paragraph from one of our religious exchanges. If "our teams" should "stand it well" throughout the journey, what a proof it would furnish of the duty and policy of keeping the Christian Sabbath! And if another company of emigrants should conclude to lie by on Fridays, and their teams should "stand it well," what a proof that would furnish of the duty and policy of keeping the Mahommedan Sabbath! And so on through the seven days of the week.

Missionary Operations in New Mexico.—Rev. Mr. Smith, Baptist missionary in New Mexico, writes to the *Christian Chronicle*, that he has commenced preaching in the Spanish language in that territory. "For three Sundays past," he says, "I have had the privilege of telling the Mexican population of this city the wonderful works of God in their own language. I believe that I am the first Protestant missionary who has spoken God's truth to this people in the shape of a sermon in the Spanish tongue. Excepting yesterday, we had a crowded house, and I had the satisfaction of knowing that I was very well understood. The thing has created quite a sensation, but I am told by an intelligent Mexican, that if such preaching had been commenced two years ago, the influence would have been much more extensive and decided than it will now. Yesterday some rope dancers had a great performance about the time of service, and drew away nearly all my congregation. Sunday in New Mexico is the greatest day of all the seven for amusements."

Not Means, but Men, Wanted.—Speaking of the call for home missionary effort, and the probability of its being met, the *Christian Watchman and Reflector* makes the following remark, which will doubtless apply to other churches as well as to the Baptist churches:—

"We think the Home Mission Society will have no difficulty in raising any amount of money that can be judiciously expended. Our great missionary want is MEN. We have talked about liberality till we have forgotten to pray that God would raise up laborers for the harvest. Our ministry is inadequate to the wants of our churches as they are, and church extension must multiply destitute churches, till God gives us more ministers."

The National Magazine.—Under this title the Methodist Book Concern in this city has just started a monthly, which is intended to surpass any thing of the kind now in existence. Each number is to contain ninety-six pages of carefully-arranged and handsomely-printed matter, for $2 per annum in advance. Rev. Abel Stevens, D. D., editor; Carlton & Phillips, publishers.

The Cholera.—At Buffalo, there have been a few cases of cholera, but not enough to cause much alarm or panic. At Rochester, more cases have occurred, principally in unfavorable neighborhoods. On Second-day, Aug. 2, there were 25 cases; on Sabbath, Aug. 7, there were 13 cases. In New York no recent cases are reported.

The Southern Baptists have fifteen missionaries and assistants employed in China, and three more are soon to sail for that country. They have also seventeen missionaries and assistants in Western Africa, and one in Central Asia.

A CARD.

To all who have contributed towards the erection of the Chapel at Shanghae:

Dear Brethren,—Although your contribuitons for a Chapel in Shanghae have been made as a duty you owed to God and the heathen, yet, since we have had the handling of those funds, and with them have builded not only a good, substantial, commodious Chapel, but have also nearly completed two Dwellings, one directly over the Chapel, and the other outside of the City, we therefore beg you to pardon the diversion of a part of your contributions from the specific object of building the Chapel, and to accept our sincere and hearty thanks for the means to erect both the Chapel and dwelling-houses, for our personal comfort, and for the comfort of those who shall come after us. We do thank you, on our own behalf, and on behalf of those whose minds, at present, are too dark to appreciate the value of your liberality, but who, we hope, may hereafter rise up from among the heathen and call you blessed.

Yours in the labor of love and patience of hope,

S. Carpenter,
N. Wardner.

The Memorial.—The third number of the Seventh-day Baptist Memorial is published this week. It contains a portrait of Eld. John Davis, of Shiloh, N. J.; biographies of Edmund Dunham and Jonathan Dunham, pastors of the Church in Piscataway, N. J.; a continuation of the history of the Church at Newport, R. I., including its records from 1692 to 1700; another chapter of the History of Missions, with the Missionary Address adopted by the Seventh-day Baptist General Conference in 1818; Statistics of Seventh-day Baptist Churches, prepared since the meetings of the Eastern, Central, and Western Associations; a list of Seventh-day Baptist Ministers, with their post-office address. Persons intending to possess themselves a copy of the work, should make early application. Terms, $1 per year, 25 cents per number. Address Geo. B. Utter, New York.

Tract Contributions.—Most of the Seventh-day Baptist churches have been in the habit of contributing annually to the funds of the American Sabbath Tract Society. It is hoped that the matter will not be overlooked this year, because there is no collecting agent in the field. The Society continues its operations, and will gladly use all the means placed at its disposal for the dissemination of right views relative to the sabbatic institution. T. B. Stillman, of New York, is the Treasurer.

The Pardoning Prerogative.—Governor Hunt, of N. York, having been beset with petitions to exercise the pardoning power on behalf of two infamous criminals, condemned to death for murder, has written a letter, full of good sense and sound truth, justifying his refusal of these petitions. Among other things, he says:—

"It would seem that many of our citizens regard the pardoning power vested in the Executive as a personal prerogative, to be exercised at pleasure, from the promptings of compassion, without reference to the provisions of law or the guilt of the offender. This partial and erroneous view of the subject, and the appeals which it naturally suggests, add much to the embarrassment necessarily incidental to the discharge of my duty in capital cases. On recurring to the real design of the constitution, every candid mind must perceive, that the power to pardon, lodged with the Executive Department, was not intended to defeat the objects of the law, by arresting its execution or changing its penalties, in cases of well-established and deliberate guilt. It is a remedial power, to be resorted to for the correction of errors and prevention of injustice. Its exercise is legitimate, whenever the conviction is found upon inadequate proofs, or when the verdict is inconsistent with newly-discovered facts; and in cases of frequent occurrence, when the crime is accompanied with mitigating circumstances which diminish the moral guilt of the offender."

Dedication of a Jewish Synagogue.—A Jewish Synagogue just completed in Williamsburgh, was dedicated on Sunday, August 1st, on which occasion addresses were delivered by several distinguished Jewish rabbis, and a collection of $400 towards the building was taken. The opening services are thus described in the *Tribune*:—

The audience having assembled, Rev. Messrs. Raphal, S. M. Isaacs, and Dr. Lilienthal, approached the Synagogue from a neighboring house, bearing the sacred manuscripts or scrolls of the Old Testament, which were rolled up like maps, and covered with silk cases. One of them was decorated with silver plates, chains, and bells. Within, near the partly-opened door of the Synagogue, stood the reader, who chanted the following Hebrew sentence:

> "Raise the hymn with the sound of gladness and joy; a voice proclaiming, Give thanks to the Lord, for his kindness endureth forever."

Those bearing the scrolls stood outside of the door, and the reader exclaimed—

> "Open for us the gate of righteousness, that we may enter, and give thanks unto God."

From within the minister responded,—

> "This is the gate to the Lord; the righteous enter therein. Enter ye his gates with thanksgiving, his courts with praise. Give thanks to him; bless his name."

The door being thrown open, the audience arose, and those bearing the scrolls chanted a sentence; after which the sacred manuscripts were borne to the ark or closet at the eastern end of the Synagogue, while the officiating minister chanted.

The lamp was lighted, the ark was opened, and the services continued for a short time, when the scrolls were borne around the Synagogue seven times, during which psalms were chanted in the Hebrew tongue.

Rev. A. D. Gillette, of Philadelphia, has accepted a call to the pastoral care of the Broadway Baptist Church, New York.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, AUG. 2.

In the SENATE, the River and Harbor Bill was referred to the Committee on Commerce. The Bill making provisions for the Public Printing was referred to the Printing Committee. The Indian Appropriation Bill was taken up and postponed. Nothing else done.

In the HOUSE, Mr. Hascall, by leave, introduced a bill to amend the Postage Law, proposing, among other things, to reduce the postage on letters, when prepaid, to two cents, and on newspapers to one-fourth cent on distances not exceeding 500 miles, and one-half cent for any distance over 500 and not exceeding 1,000 miles, and one cent for any distance exceeding 1,000 miles; newspapers to circulate free within fifty miles of the place of publication. It also abolishes the franking privilege. Referred to P. O. Committee. The amendment of the Senate, fixing Tuesday, August 31, for adjournment, was concurred in.

THIRD-DAY, AUG. 3.

A Message was received from the President in answer to Mr. Mason's resolution calling for information respecting the fisheries, transmitting a report of the Acting Secretary of State, and stating that Com. Perry, with the steam frigate Mississippi, had been dispatched there to protect American rights. The discussion of this subject occupied most of the day, but nothing particularly new or interesting was elicited.

The HOUSE agreed to close the debate on the General Appropriation bill in one hour after it shall be taken up again. The bill was then discussed in Committee of the Whole, but the House adjourned without coming to a vote upon it.

FOURTH-DAY, AUG. 4.

The SENATE spent most of the session discussing the salary of the Superintendent of the Census.

In the HOUSE, the Appropriation bill was under discussion, and an interesting topic was started in relation to the collection of light-house fees from foreign vessels equal to those levied by their respective Governments upon American vessels.

FIFTH-DAY, AUG. 5.

The SENATE spent the morning hour in discussing the fishery question. The Indian Appropriation Bill was then taken up, and discussed during the remainder of the session.

The HOUSE spent the early part of the day in talking about the costs and fees of the officers of the United States Circuit and District Courts. The General Appropriation Bill was then taken up, and an amendment was adopted appropriating $18,000 instead of $6,000 for the salary and outfit of the Commissioner to China.

SIXTH-DAY, AUG 6.

In the SENATE, the Public Land Committee reported against the Homestead Bill, Bennett's Land Distribution Bill, and Walker's Bill to cede Public Lands to the States in which they lie, to be sold to actual settlers, at the cost of transfer only. Mr. Seward called upon the President to state whether any proposition has been made by the King of the Sandwich Islands to us to place the sovereignty of those Islands under the protection of the United States, and all information in the possession of the Departments on the subject. The Indian Appropriation bill was debated, two or three amendments rejected, and the Senate adjourned to Second-day.

In the HOUSE, the General Appropriation bill was taken up, debated, nothing important done, and the House adjourned.

SABBATH-DAY, AUG. 7.

The SENATE was not in session.

The HOUSE occupied most of its session with the Appropriation bill, on which various amendments were offered and agreed to. Among them $10,000 for the support of insane paupers in the District of Columbia; $5,000 for a pedestal for the equestrian statue of Gen. Jackson; $90,000 for six revenue cutters, $115,000 for books to new members, $21,000 for reporting during the present session, and over $50,000 for the publication of debates in *The Globe*, and to furnish *The Congressional Globe* to each member of and delegate to the House, and for binding that work. The bill was not disposed of when the House adjourned.

Burning of the Henry Clay.

The following is a summary of the fatal results of this sad catastrophe:—

Bodies recognized by names at Yonkers	51
Unrecognized bodies at Yonkers	7
Bodies found in the waters of New York	9
Bodies found on the Jersey shore	3
Dead bodies recovered	70
Missing	11
Total	81

The Coroner's Jury rendered their verdict on the 4th inst., which was as follows:—

The Jury find, that on the 28th day of July, 1852, the persons described as having been found dead at Yonkers were passengers on board the Henry Clay, that she took fire and was consumed, and that J. K. Simons, one of the persons, was burned to death, and that all the other persons, either by reason of the shock occasioned by the collision of the boat on the land were thrown overboard, or that in order to save themselves from being burned, cast themselves overboard and were drowned in the Hudson River. That on the above-named day the Henry Clay left Albany, with passengers, about 7 o'clock in the morning; that Capt. John F. Tallman was Captain, and part owner; that Thomas Collyer was also one of the owners, James L. Jessup was clerk, Edward Hubbard was pilot, James Hubbard assistant pilot, John Germain was engineer, Charles Merritt assistant engineer; that a certain young man (whose name is unknown to the Jury,) was employed to tend the bar of the steamboat, and that these persons were on board at the time, and had each of them part of the charge of the said boat; and that for the purpose of excelling in speed a certain other steamboat called the Armenia, or for the purpose of increasing the speed of the Henry Clay, created an unusual and unsafe quantity of steam, and in so doing made excessive fires, and did not use ordinary prudence in the management of said fires; and, although often being remonstrated with by different passengers, did for a long time continue the seexcessive fires, and in consequence thereof, through their culpable negligence and criminal recklessness, the Henry Clay did, at 15 minutes after 3 o'clock P. M., take fire, and all the deaths of the passengers afore described ensued;—so the Jurors say, that the deaths of the said persons, and of each of them, were the result of anact perpetrated by the said John F. Tallman, Thos. Collyer, James L. Jessup, James Ellmendorf, Edward Hubbard, John Germaine, and said bar-keeper. The act was imminently dangerous to others, and evinced a depraved mind, regardless of human life, although it was perpetrated without any premeditated design to effect the death of any particular individual.

After the above verdict was rendered, the parties named in it as culpable were arrested on a charge of man-slaughter, and held to bail in the sum of $10,000 each.

European News.

One week later news from Europe has been received since our last.

The English elections are nearly over, and the House is divided, for the Ministry 325, Opposition 272; majority for the Ministry 53, so far as heard from.

At a yacht race at Cowes, recently, the America was distanced two minutes and three seconds, by a yatcht named the Arrow.

The President of France has been on a grand tour, and the French papers are filled with accounts of his reception at Strasbourg, where he appears to have been received with every demonstration of respect. The most striking thing in the reception ceremonies was a cavalcade of 1,200 peasants, acting as an escort to 120 car-loads of young girls, the prettiest in their respective villages, and dressed in their holiday costumes. Each car was decorated with flowers and inscriptions, testifying devotion to the President. All the other ceremonies were on the same extensive scale. It is estimated that 20,000 strangers were attracted to Strasbourg by the fete.

On Wednesday evening, Field Marshal Exceimons was thrown off his horse on the road from Sevres, and killed.

Petitions for the establishment of the Empire are being got up in several places under the patronage of the local authorities.

Four days Later.

After the foregoing was in type, the U. S. Mail steamer Pacific, with Liverpool dates to July 28, four days later, arrived at New York

In Ireland, deplorable scenes have taken place. At the election in County Clare the military were called out, and several lives sacrificed. On Thursday, while polling for Sir J. F. Fitzgerald, Cornelius O'Brien and Col. Vandeleur, at Six-mile Bridge, about seven miles from Limerick, a riot rose between the voters on the respective sides. No clear statement of the affray can be had, but the most probable version of the story is, that the country people threw stones at a party of Lord Conyngham's tenants, who were proceeding to the poll under an escort of military, and that some of the missiles striking the soldiers, they fired a volley among the crowd and killed five men on the spot, besides wounding five or six others—three mortally. Twelve shots were fired by soldiers, and all took effect. Most of the Irish provincial papers teem with accounts of election outrages. At Ballina, the police had to charge the crowd with the bayonet. At Roscommon, and elsewhere, the same disturbances took place, fomented, in most instances, it is said, by the priests.

Accounts received from Scotland and the North of England, of the prospects of harvest, are extremely favorable.

The American-built yacht Truant, belonging to Mr. Grinnell, came in first at the Liverpool yacht race, and gained her owner a piece of plate.

Another attempt was recently made at the Hippedrome, Paris, to solve the problem of steering balloons. A balloon, in shape like a whale, was filled with gas, and attempted to be guided by means of a shaft of wood suspended horizontally, with a sail at the end, to act as rudder. To this shaft was affixed a platform, with a steam engine of four horse power, working a screw with three terminal paddles, like three sails of a windmill. The experiment was made in the presence of several scientific men, but was unsuccessful.

Accounts from the Cape Verde Islands mention that an eruption of the volcano on Ilha de Fogo had occurred, but the date is not given.

From Madeira, we learn that the vine-growers are much alarmed by the appearance of blight among the vines.

Cholera is severe at Astrowo, Prussia. On the 19th ult. a fire took place at Kaisch, which destroyed 60 houses. The cholera had previously committed great ravages in the town.

From several parts of Switzerland there are unfavorable accounts of the crops, particularly in the Cantons of Argovia and Thurgovia, which have been visited by terrific storms. Considerable damage has also been done in Lucerne, Basle and Vaud.

SINGULAR CHASE.—On Sunday evening, July 18, the Otilla sailed from Liverpool for Australia, leaving behind no fewer than 23 passengers, who had come ashore under the impression that the vessel would not take her departure before Monday. On Monday morning they were thunderstruck at finding she had sailed, taking with her their outfit, necessaries, extra stores, and money. In a state of the most frantic excitement they repaired to the office of the agent, who instantly telegraphed to his agent at Holyhead, directing him to put a steamer in readiness to go in search of the runaway ship, and the whole of the passengers went by the first train. Arrived at Holyhead, little time was lost in transferring them to the steamer and putting to sea. After a cruise of some hours, the Otilla was discovered at a considerable distance to the westward; but being on what is called in nautical phrase "a wind," and being, moreover, a vessel of first-rate sailing qualities, she gallantly pursued her course. Every possible means of attracting the notice of the vanishing vessel was put into requisition, but without avail. The chase was finally given up in despair, after an exciting trial of five hours.

Two lads, Paul Bienvenu and Adolphe Nichols, 14 or 15 years of age, got into a fight at New Orleans, the other day, in which Nichols, who is the son of a tinsmith, doing business near where the fight occurred, drew a large knife, and inflicted two severe and probably fatal wounds in the breast of Bienvenu.

CURIOUS AND FATAL CASUALTY.—A casualty, resulting in the death of five persons, happened to the U. S. Revenue Cutter Taney, on the 3d inst., as she was proceeding down New York Bay. At about 1 P. M., after having proceeded a mile below Governor's Island, with a very light air, the vessel was struck by a white squall, which seemed to fall aboard almost vertically, causing her to capsize and fill in an instant. So limited were the extent and duration of the squall, that the pilot boats and other vessels in various directions, within 150 yards of the spot, were becalmed at the time, and immediately afterward scarcely more than a breath of air could be perceived. The Captain also states, that it was so sudden, that not a ripple was observed to indicate its approach. From this circumstance he is convinced that it did not strike in a horizontal direction; and as a proof of its great force, the vessel, when knocked down, was simultaneously submerged. Five men were drowned. Their names were, Thomas Jackson, James F. Stiff, Thomas Doran, Henry McGregor, and James McGlue.

CLAIMING HIS OWN.—A colored man, calling himself William Holmes, recently went into the County Clerk's Office, Lockport, N. Y., and stated that he formerly lived in that place, and was enticed away, gagged, and placed in a wagon, in which he traveled three days. After arriving in some part of the South, he was sold as a slave, and has remained in bondage ever since, until a few days ago, when he contrived to make his escape. His capture, as reported, occurred some twelve years ago. At the time of his being kidnapped, he owned a house and two lots in the lower village of Lockport, and on searching the record at the time he stated they were recorded, it was found that the lots were entered in that name; and other circumstances stated by him lent the appearance of correctness to his statement.

CALIFORNIA-BOUND CHINAMEN.—Under date of Hong Kong, April 22, Mr. Dean, the Baptist missionary, writes as follows:—

"The topic which more than all others engrossess the Chinese in the neighborhood, at present, is the emigration to the gold hills of California. A dozen ships are now taken up, and *twenty* more are advertised here and at Whampoa for this purpose, and each is to take from two hundred to five hundred Chinese emigrants to San Francisco; and, as if it were not enough to send wooden houses, they are now building *stone houses*, cutting the granite into blocks and pillars, that the buildings may there be put together, like Solomon's temple, without the sound of the hammer."

ACCIDENT LAST SABBATH.—On Sabbath, (Saturday,) Aug. 7, an express train on the railroad from Buffalo to Albany, met with a casualty at Waterloo. In consequence of a misplaced switch, the engine ran off the track, smashing it, together with the tender and baggage car. One of the passenger cars was literally demolished. A number of passengers were injured—three so dangerously that they were left at Waterloo. Mr. Erastus Corning, of Albany, had one of his legs injured, but was able to reach home in the train.

SUMMARY.

A Buffalo paper says that the Knox County (Ohio) Delegation, together with several others, about three hundred in all, arrived in town *en route* for the Falls, to attend the Lundy's Lane celebration. Supposing the steamer Ohio was to run to Schlosser with a load, they boarded her at once, leaving their baggage at the hotels in this city. The Ohio not knowing but all was right, started on her regular trip to Sandusky, taking with her the three hundred individuals, none of whom discovered their mistake until they were in the neighborhood of Erie.

The powder magazine on Vine-st. Hill, Cincinnati, was attacked a few evenings since, by a mob of not less than one hundred men, who broke open the door, then entered, and carried to a large pond near by and threw in upward of 700 kegs of powder. The mob then returned to the building, did considerable damage to the inside, and left. The powder was valued at near $4,000. Cause—the failure of the authorities to remove the depot, which was believed to be dangerous to the lives of the citizens.

The Springfield (Ill.) *Register* relates the following: In March last, three men in this city agreed to drink themselves to death. The first died in April, the second in May. The survivor, on the happening of the last event, showed signs of breaking the compact, and he kept sober for two or three days afterward; but *honor revived, and he died* in the month of June. This is literally true.

A woman had been begging in Williamsburgh, on the pretence that her child had died, and she had obtained a coffin, but had not means to procure a shroud. One lady, to whom she applied, declined giving her money, but made a shroud, and went to her pretended residence, thus discovering that the beggar was an impostor.

Some fifteen hundred citizens of Milwaukee have signed a letter to the Mayor, asking him to put a stop to the Sunday evening Balls now regularly held at several halls in that city. Seventeen clergymen (nine of them Germans) are among the signers.

At Mr. Pethrick's mine, near Valley Forge, in Pennsylvania, a vein of copper has been struck, of unsurpassed richness. At the Chester County Mining Company's works, they are working a vein of pure galena of 16 inches. The company is mining 800 tuns weekly.

A young man by the name of Lopez, book-keeper and confidential clerk in the house of North & Scott, shoedealers at St. Louis, was arrested on the 28th ult., for embezzling $10,300 from his employers. He had been in the habit of frequenting the gambling hells of that city, and this was the result.

The British brig Adah, Port-au-Prince, 16th ultimo, lost her captain (named Wright) and two of her seamen of yellow fever while lying in the harbor of Port-au-Prince. The yellow fever had been quite fatal at several ports on the island.

The wreck of the Henry Clay has been taken completely out of the water. Nothing has been found among the cinders which resembles human remains. Stair rods, metal sheathing and copper cents were melted by the intense heat of the burning boat.

The ship Sovereign of the Seas, Capt. L. McKay, sailed from New York for San Francisco, August 4th, with the largest cargo ever dispatched from this port, amounting to about 2,950 tuns of assorted merchandzie, exclusive of stores for a year's voyage; and also, probably, with a larger freight list than ever before cleared from the country by one vessel. She carries a crew, including officers, of 103 men and boys, exclusive of the master, consisting of four mates, two boatswains, three carpenters, three stewards, two cooks, eighty able-bodied seamen before the mast, and ten boys.

The Wilmington *Republican* says that Capt. Enoch Williams died at his home in Cape May recently from hydrophobia. He was bitten about five weeks ago, by a dog belonging to a negro in Brandywine village, on the hand, from which at the time he suffered no serious inconvenience. Some time afterward he was in Philadelphia, and, feeling unwell, determined to go home. He reached his home, and shortly afterward was attacked with the dreadful disease, and continued to rave till death ended his sufferings. He was a young man about thirty years of age, and leaves a widow to mourn his loss.

The Twenty-Third Annual Meeting of the American Institute of Instruction will be held at Troy on the 6th, 7th and 9th of August. Among the distinguished friends of education announced to take part in the exercises of the Institute, we notice the names of Rev. John Pierpont, Mr. Geo. B. Emerson, and Hon. Henry Barnard.

We hear from Albany, that the Banking Department has never been so busy as at present. A large amount of Securities has recently been deposited as a basis for circulating notes, and the officers of the Department are fully employed in preparing the notes. A larger portion than usual of the Securities are Bonds and Mortgages, in consequence of the high price of Stocks.

Mr. Towers, one of the first settlers of Cattaraugus Co., was found dead in his room, on the morning of the 22d ult., at the residence of his son, J. Towers, in Conewango. He was discovered by the family seated in a chair, with folded hands, leaning forward, his neck resting upon a rope attached to a rafter above, and his throat cut. He was about 75 years of age, and has been for some time in feeble health.

At Baltimore, Wednesday, Aug. 4, 1852, a camphene lamp exploded in a store on Fayette-st., in consequence of carelessness in filling, seriously burning three persons—Mrs. Eckhardt, the keeper of the store, Miss Agnes Ficke, and a young girl named Augusta Steiner. Miss Ficke died, and the others are in a dangerous condition.

An enormous rattlesnake, *five feet two inches* in length, and as thick as a snake of the tropics, was killed by H. A. Richmond, on the 24th ult. He weighed eight or ten pounds, was eighteen years of age, and was coiled for a spring when Mr. R. discovered him, in the town of Hebron, Ct.

The receipts of the Hudson River R. R. for July exceed $86,000, which is in excess of the estimate made late in the month. The number of passengers transported was 135,000. The lamentable burning of the Henry Clay undoubtedly increased materially the business of the Road, during the last few days of the month.

There are now forty-three newspapers published in Texas, and prospectuses of some four or five more have been issued. The *Austin State Gazette* remarks, that this is a greater number of papers, according to the population, than are published in any other State of the Union, and speaks volumes for the intelligence and public spirit of the people of Texas.

A man by the name of C. Godfrey, a resident of St. Paul, and a carpenter by trade, came on board the steamboat Nominge, at that place, with his child, and registered his name. He then left the child, and went to the Tremont House and murdered his wife by shooting her. Two balls entered her body. Godfrey then escaped across the river. Jealousy was said to have been the cause.

The Governor and Council of New Hampshire have granted a pardon to Kate Virginia Poole, to take effect the 12th of August. She was sentenced to the State Prison for life, for killing her infant child by throwing it from the window of a railroad car, probably in a fit of insanity brought on by excessive grief and ill-usage.

A late number of the *London Illustrated News* says that the Democrats refused to nominate Rufus King for the Vice-Presidency at the late Baltimore Convention, and that the Whigs balloted lustily for Douglas for the Presidency. It says also, that Albany contributed $300 to the Kossuth Fund, while "the State of New England" forked over $1000!

We learn from the *Beach Bird*, published at Newport, that Mr. Greenough, the sculptor, who is spending the summer in Newport, has offered, in case the town or any company of persons will buy the Mill lot, and fitly inclose it for the purpose, to present and place there the statue of Cooper, which he is about commencing.

The *Cincinnati Times* says that two funeral trains met at the Two-Mile House, near that city, the one going to the cemetery and the other returning from it. Both stopped, and the men alighted to drink. A general fight ensued, in which several persons were severely bruised, and the coffin considerably damaged.

The next meeting of the American Association for the Advancement of Science will be held at Cleveland, Ohio, commencing on the third Wednesday in August, (Aug. 18.) Professor Pierce, of Harvard, is President for the session, and for the ensuing year.

On Sunday, August 1, a young lady deliberately walked out into the rapids on the Canada side at the Falls, and gave herself up to the waters. Of course she was carried down the frightful depths. Her body was recovered on Monday. No cause is assigned for this strange deed.

On the 29th ult. the lightning struck the barn of John Wilcox, in Augusta, Oneida County, killing two valuable horses, and much injuring a boy who was engaged in cleaning one of them.

Major J. W. Fairfax, lately of Alexandria, has purchased Oak Hill, the farm formerly belonging to President Monroe, containing about 800 acres, near Aldie, Loudon County, Va.

By the schooner Mary B. Knapp, Capt. Wilson, from Cape Haytien, July 22, we learn that a most malignant epidemic was raging at the time, somewhat resembling the plague in its effects, carrying off large numbers of the inhabitants daily, principally of the younger class. The Mary B. Knapp lost two of her crew in port.

Robert Rantoul, Jr., Member of the House of Representatives from Massachusetts, died at Washington on Sunday morning last about 11 o'clock, of acute erysipelas. Mr. R. was born at Beverly Mass., was educated at Harvard College, at which institution he graduated in 1826. He must have been at the time of his death not far from forty-five years of age.

On Thursday evening, 29th ult., about 6½ o'clock, a violent tornado suddenly passed over Sunbury, Pa., and in its course swept from its foundation that portion of the Northumberland Bridge spanning the river from the island to the Sunbury shore. The bridge now lies crushed in a mass of ruins, above the piers.

The Louisiana Constitutional Convention now in session, has, by a decided majority, refused to strike out the clause in the Constitution prohibiting and punishing dueling. The vote on the motion to strike out stood 26 for and 73 against.

The meeting of the American Scientific Association, to be held on August 18, at Cincinnati, has been postponed in consequence of the cholera along the principal routes and at the West.

Rev. Abel C. Thomas, well known as a Universalist preacher and debater, is now in England as a Missionary, writing letters to the *Christian Ambassador*.

In the month of June, Rachel, the French actress, gave 24 performances in different cities of France and Belgium, by which she made $16,800.

Judge De Veaux, of Niagara Co., and the richest man in that section, died at the Falls, of cholera morbus, August 3. He was 63 years of age.

The schooner Moro, which sailed from Bangor July 20, for Bridgeport, Conn., was found water-logged, and towed into Portsmouth. Crew supposed lost.

Major John Allebaugh, of Rockingham County, Va., threshed one hundred bushels of wheat from ninety-five dozen of sheaves.

The Sea Serpent, Capt. Howland, hence to San Francisco, made the passage in 112 days, calms included.

Humphrey Marshall has been confirmed as Minister to China, and will resign his seat in Congress soon.

Many of our exchanges head their paragraphs in relation to the Henry Clay catastrophe, with "The Steamboat Murders."

Col. Thos. H. Benton has been elected a Representative in Congress from the St. Louis District.

It is said that since the burning of the Henry Clay the daily receipts of the Hudson River Railroad Company have been increased $1,500.

New York Market—August 9, 1852.

Ashes—Pots $4 75 a 4 81; Pearls 5 50 a 5 56.

Flour and Meal—Flour, 3 87 a 3 94 for common to straight State, 3 94 a 4 12 for common to good Ohio, favorite State, and mixed to fancy Michigan and Indiana. Rye Flour 3 25 a 3 37. Corn Meal 3 37 for Jersey.

Grain—Wheat, 95c. for prime white Michigan, 96c. for prime Ohio. Rye 76 a 77c. Oats 44 a 46c. Corn 63 a 64c. for Western mixed.

Provisions—Pork, 17 75 for prime, 20 00 for mess. Beef, 9 00 for old and 11 00 for new prime, 15 50 a 18 50 for mess. Lard 11½c. Butter, 12 a 14c. for Ohio, 12 a 17c. for Western New York. Cheese 6 a 6¾c.

Feathers—37c. for good Ohio.

Hay—85c. a 1 12 per 100 lbs.

Lumber—Market dull and prices irregular.

Seeds—Clover 8c. Flaxseed 1 37. Timothy 16 00 a 21 00.

MARRIED,

At Hope Valley, R. I., on the 20th of June, 1852, by Rev. S. B. Bailey, Mr. JESSE B. CRANDALL to Miss LYDIA A. GODFREY, all of Hopkinton.

At Rockville, R. I., on the 1st inst., by Eld. C. M. Lewis, Mr. ANDREW R. BRAY, of Hopkinton, to Mrs. SARAH A. RATHBONE, of Richmondtown.

DIED,

At Shiloh, N. J., on the 1st inst., of consumption, EDMOND D. RANDOLPH, in the 39th year of his age. He was a native of Shiloh, but for a number of years had been living in Rhode Island. Some months before his death, though emaciated, he came to this place to visit his friends and the scenes of his youth, hoping to improve his health, but, as it has been ordered in the providence of God, to be buried with his fathers. He was possessed of much firmness, and was pleasing and affable in his manners. His sickness, which was attended with much suffering, was borne with Christian fortitude and resignation, and he died in hope of a blessed immortality. Funeral on the 2d inst; sermon by the writer, from 2d Tim 1: 10—"Who hath abolished death, and brought life and immortality to light through the gospel?" D. C.

At Bridgeton, N. J., on the 30th ult., of consumption, CHARLES, son of Joseph and Ann Burt, aged 11 months and 25 days.

At Burr Oak, Mich., July 25th, LUCY MARIA, youngest daughter of Clark and Mary P. Needham, aged five years and five months.

LETTERS.

Rowland Saunders, P. L. Berry, S. S. Griswold (yes,) C. M. Lewis, C. Chester, Bethuel Church, Clark Needham, J. C. Green, H. W. Stillman, H. B. Lewis, D. Clawson, W. M. Jones, J. C. Montgomery.

RECEIPTS.

FOR THE SABBATH RECORDER:

David P. Rogers, N. London, Ct.	$2 00	to vol. 9	No. 52
Thomas Rogers "	2 00	9	52
Lester T. Rogers, 2d "	2 00	9	52
Lester C. Rogers "	2 00	9	52
E. R. Brooks "	2 00	9	52
E. B. Champlin "	2 00	9	52
T. L. Beebe "	3 25	9	52
C. T. Rogers "	1 25	9	52
Anderson Lester "	1 25	9	52
J. K. Rogers "	2 00	9	52
Matthew Saunders "	2 00	9	52
Elisha Crandall "	1 00	9	52
G. Greenman, Mystic Bridge, Ct.	2 00	9	52
Clark Greenman "	2 00	9	52
Thos. S. Greenman "	2 00	9	52
W. B. Lewis "	2 00	9	52
W. B. Haynes "	2 00	9	52
W. E. Maxson "	2 00	9	52
Wm. C. Tanner "	2 00	9	52
Horace Champlin "	2 00	9	52
Hazard R. Gates "	1 50	9	52
B. F. Langworthy, Stonington, Ct.	2 00	9	52
T. M. Clarke, Pequonuc Bridge, Ct.	2 00	9	52
Mrs. S. Maxson, Westerly, R. I.	2 00	9	52
A. M. Babcock "	2 00	9	52
B. F. Burdick "	2 00	9	52
D. M. Crandall, Rockville, R. I.	2 00	9	52
Clark Needham, Burr Oak, Mich.	2 00	9	52
Mrs. J. Tyler, Oporto, Mich.	1 00	9	52
J. A. Potter, Albion, Wis.	2 00	8	52
Rowland Saunders, Sweden	2 00	10	26
M. Langworthy, Verona Mills	2 00	9	52
Luther Greer, Independence	2 00	9	26
Edward D. Spicer, DeRuyter,	2 00	9	52

BENEDICT W. ROGERS, Treasurer.

Seventh-day Baptist Anniversaries.

THE Forty-fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.

All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they belong. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Utter, New York.

The Seventh-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Of the exercises and speakers at the meetings of the Missionary, Tract, and Publishing Societies, a more complete account will be given in due time.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the Church at Pawcatuck, commencing on Sixth-day, August 27, at 2 o'clock P. M. Opening sermon by Eld. C. M. Lewis.

In view of the great need of a revival of God's work in this portion of our Zion, it is earnestly hoped, that fervent supplication will be offered by the churches, that the divine favor may be manifested in an abundant outpouring of the Spirit of God on that occasion.

J. P. STILLMAN, Com.

Eastern Association—Executive Board.

AN adjourned meeting of the Executive Board of the Seventh-day Baptist Eastern Association, will be held in the Lecture Room of the Seventh-day Baptist meeting house at Pawcatuck, R. I., on the first day of the week following the last Sabbath in August.

S. S. GRISWOLD, Sec.

Union Academy.

THE Academic Year of this Institution, located at Shiloh, N. J., for 1852 and '53, is divided into three Terms of fourteen weeks each, with two vacations of one week each between terms.

The First commences the last Monday in August.
The Second commences the second Monday in Dec.
The Third commences the fourth Monday in March.
The year closes the first Monday in July.

Board of Instruction.

WILLIAM C. WHITFORD, Principal,
And Professor of the Classics, Natural Sciences, and Higher Mathematics.
GURDON EVANS, A. M.,
Professor of Agricultural Chemistry.
Mrs. RUTH H. WHITFORD, Preceptress,
And Teacher of the English Department, Painting, and Penciling.
Mrs. ELIZABETH P. JONES,
Teacher of the French Language and Literature.

At the opening of the Fall Term and middle of the Winter Term, TEACHERS' CLASSES will be formed, and continue seven weeks, for the purpose of reviewing those branches taught in District Schools, and giving each teacher an opportunity to test his own abilities in teaching and governing, by taking charge of a Model Class.

The AGRICULTURAL DEPARTMENT, during the Winter Term, is under the instruction of Prof. GURDON EVANS, A. M., and embraces the study of and daily recitation in Agricultural Science. Three hours each day are spent in the Laboratory, well furnished with good apparatus and chemicals, where students are instructed in the Elementary Analysis of Soils, Marls, Ashes of Plants, &c. Also, a course of Public Lectures is delivered on the application of scientific principles to practical farming.

Expenses:

Tuition, per term,	from $3 50 to $5 00
Incidental expenses, per term,	25

Extras, per term—Penciling, $1 00; Embroidery and Monochromatic Painting, each, $3 00; Oil Painting, $6 00; Agricultural Chemistry, including chemicals, $8 00; Piano Music, $10 00.

Tuition settled in advance, or by satisfactory arrangement.

Board in the Boarding Hall or Private Families, from $1 25 to $1 75 per week. The entire expense of the year, including board, room, fire, lights, and tuition, need not exceed $82 00.

The aim of the Institution is to impart a thorough, practical, and complete academic education. In the Natural Sciences, all the facilities usually enjoyed in Academies, are presented to the student. In the Classical Department, those Latin and Greek authors read in a College Course are studied. A strict and wholesome discipline is enforced. Courses of Lectures, either moral, miscellaneous, or scientific, are given each term in the year.

For further information, address the Principal, the President, Rev. Wm. M. Jones of Shiloh, or Rev. Sheppard R. Kollock, D. D., of Greenwich, N. J.

HON. LEWIS HOWELL, Pres. Board of Trus.
ISAAC WEST, Esq., Secretary. 7t4
SHILOH, N. J., July 19, 1852.

Milton Academy.

THE Fall Term of 1852 will commence Aug. 24, and close Nov. 25.

The Second Term will commence Nov. 30, and will also continue 13 weeks and 2 days.

Tuition:

Tuition must be *paid* before entering classes, which will vary, according to studies, from $3 00 to $5 00 per Term.

Advantages:

The New Hall, in which the School is at present conducted, affording convenient recitation-rooms, presents increased advantages to those attending with us.

MILTON, July 15, 1852. [7t2] A. C. SPICER.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P M., via Piermont, for Delaware.

Way Train at 4½ P M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12 50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.10 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—[illegible] A.M., 1.47, 6.25, 7.56 P.M.
Going West—10.[illegible] A.M., 3.41, 9.10, 11.40 P. M.

Miscellaneous.

The New Crystal Palace.

This wondrous production of the century is not to be destroyed in a day, as seemed at one time to be its destiny. Enlarged and beautified in its outward appearance, and filled with the most elegant productions of nature and art, it will present one of the chief objects of attraction to the traveler, and a lasting source of interest to the residents of London. The *London Inquirer* gives the following description of the intended arrangement of the building:

"In a twelvemonth, we are assured, the late Crystal Palace will have been transferred from Hyde Park to the hill between Sydenham and Norwood. As the site is said to be only a few feet below the crest of a hill which cannot be less than three hundred feet above high-water mark, and as the whole nave of the new building is to be arched like the existing transept, and a new center transept substituted, twice as high as the present, the Crystal Palace will not lose by the change. The whole of the vast building, from its arched roof to the platform on which it stands, will be seen from every eminence near London; at some points, forty miles off, it will be a conspicuous object in the distant horizon; it will be visible from its present site, and will be the first sign of this metropolis that meets the eyes of most foreigners arriving from Germany or France. The total length of the building will be one thousand eight hundred and fifty-three feet, the extreme width three hundred and eighty-four feet. The sloping form of the ground on which the building is to stand will be made available for the various works below the floor line, necessary for the heating of the interior, for machinery, and for the stores required in a building of a permanent character. The interior will be arranged on the following "general principles." At one end the climate and vegetation will be those of the tropics, gradually changing, until, at the center transept, a temperate climate and temperate vegetation are reached, which will prevail throughout the remainder of the building. Portions of the Palace will be converted into quadrangles similar to the fine art or mediæval courts of the Exhibition. These courts will be made to represent the manners, customs, &c., of different countries. For instance, one court will form an Indian bazar, with adjoining durbars and reception-rooms. Here all the illustrations of Indian life will be collected in as vivid and characteristic a manner as possible. Another quadrangle will be devoted to the illustration of China. A third will contain a reproduction of one of the courts of the Alhambra by Mr. Jones; and a fourth will exhibit a Pompeian house fully restored. In one of the smaller transepts there will be Egyptian antiquities, casts from the celebrated reliefs, illustrative of the trades of Egypt, and from the most noted statues; all colored exactly like the originals, and so disposed as not to be a mere dead collection of individual objects, but a living reproduction of Egyptian manners and things. In another part there will be presented a Nineveh palace. Steps have been already taken to procure collections of sculpture, of architecture, and of ornaments illustrating the progress of those arts from their commencement to the present time. The sculptures will include the finest works of the great European galleries, and of the modern schools. A large space will be set apart for geological specimens, arranged in the order of the strata, accompanied by maps, views and sections of the country, specimens of vegetation, &c. Modern machinery and manufactures will be largely represented in exhibitions of materials from their raw states, in every progressive condition up to manufactured articles. Up the center of the nave, fountains of various descriptions will play. The principal, or Victoria Fountain, in the park, will play one hundred and fifty feet high; that is to say, twenty feet higher than the Nelson column in Trafalgar Square.

From the Memoirs of Margaret F. Ossoli.

A Night on Ben-Lomond.

On reaching the peak, the sight was one of beauty and grandeur, such as imagination never painted. You see around you no plain ground, but, on every side, constellations or groups of hills, exquisitely dressed in the soft purple of the heather, amid which gleam the lakes, like eyes that tell the secrets of the earth, and drink in those of the heavens. Peak beyond peak caught from the shifting light all the colors of the prism, and on the farthest, angel-companies seemed hovering in white robes.

About four o'clock we began our descent. Near the summit the traces of the path are not distinct, and I said to Mr. S., after a while, that we had lost it. He said he thought it was of no consequence; we could find our way down. I said I thought it was, as the ground was full of springs, that were bridged over in the pathway. He accordingly went to look for it and I stood still, because I was so tired that I did not like to waste any labor. Soon he called to me that he had found it, and I followed in the direction where he seemed to be. But I mistook, overshot it, and saw him no more.

* * * I soon sank down utterly exhausted. When able to get up again, and look about me, it was completely dark. I saw, far below me, a light that looked about as big as a pin's head, that I knew to be from the inn at Rowardennan, but heard no sound, except the rush of the waterfall, and the sighing of the night wind.

For the first few minutes after I perceived I had got to my night's lodging, such as it was, the circumstances looked appalling. I was very lightly clad, my feet and dress were very wet. I had only a little shawl to throw around me, and the cold autumn wind had already come, and the night mist was to fall on me, all fevered and exhausted as I was. I thought I should not live through the night, or, if I did, I must be an invalid henceforward. I could not even keep myself warm by walking; for now it was dark, it would be dangerous to stir. My only chance, however, lay in motion; and so convinced was I of this, that I did keep in motion the whole of that long night, imprisoned as I was on such a little perch of that great mountain.

For about two hours I saw the stars, and very cheery and companionable they looked; but then the mist fell, and I saw nothing more, except such apparitions as visited Ossian on the hill side, when he went out by night. To me, too, came those visionary shapes. Floating slowly and gracefully, their white robes would unfurl from the great body of mist in which they had been engaged, and come upon me with a kiss pervasively cold as that of death. Then the moon arose. I could not see her; but her silver light filled the mist. Then I knew it was two o'clock, and that, having weathered out so much of the night, I might the rest; and the hours hardly seemed long to me any more.

It may give an idea of the extent of the mountain, that, though I called every now and then, with all my force, in case, by chance, some aid might be near—and though no less than twenty men, with their dogs, were looking for me—I never heard a sound except the rush of the waterfall, and the sighing of the night wind, and once or twice the starting of the grouse in the heather. It was sublime, indeed—a never-to-be-forgotten presentation of stern, serene realities. At last came the signs of day, the gradual clearing and breaking up, some faint sounds from I know not what; the little flies, too, arose from their bed amid the purple heather, and bit me. Truly, they were very welcome to do so. But what was my disappointment to find the mist so thick that I could see neither lake nor inn, nor any thing to guide me. I ascended the hill, crossed the torrent in the waterfall, first drinking some of the water, which was as good at that time as ambrosia. I crossed in that place because the waterfall made steps, as it were, to the next hill. To be sure, they were covered with water; but I was already entirely wet with the mist, so that it did not matter. I kept on scrambling, as it happened, in the right direction till about seven, when some of the shepherds found me. The moment they came, all my feverish strength departed; and they carried me home, where my arrival relieved my friends of distress far greater than I had undergone; for I had had my grand solitude, my Ossianic visions, while they had only doubt, amounting to anguish, and a fruitless search through the night.

A Visit to Abbottsford.

BY HENRY P. TAPPAN.

We came upon Abbottsford suddenly, for it was hidden from our view by a thick mass of foliage. Visitors were not allowed to drive round to the grand entrance, but stopping in the road above the mansion, passed into the grounds by a rustic gate, and descending from the garden side entered the court-yard by a postern. In the walls of the court-yard are inserted at random, stones collected from various old buildings, some with figures carved upon them, some with armorial bearings, and some with inscriptions.

The strange medley of a building which now presented itself to us, has been often described. It is a sort of fancy work, and conforms to no style of architecture. It is orginal in the very confusion which prevails, and the effect to my eye was very pleasing. In conformity with his taste, his studies, and his occupation, Scott designed to erect a building which in its very structure should be a collection of antiquities. Hence the projecting porch which forms the main entrance is copied from Linlithgow Palace; the door of the old Tolbooth of Edinburgh, with its inscription and date, is placed half way up the wall, without being used as an entrance; a doorway at the west end is built of the stones which formed the portal of the Tolbooth; a stone with a rude carving of a sword and an inscription is placed in the east side; a stone fountain which formerly stood upon the cross of Edinburgh is placed in front of the western part of the mansion; the paneling of the hall is in the main composed of the carved wainscot from the Palace of Dumfermline; and many rich carvings in the hall, as well as in other parts of the house, are copied from Melrose Abbey and Roslyn Castle. The house is about one hundred and fifty feet long, and has really a stately without an ambitious effect.

The hall is filled with curiosities, chiefly warlike. The ceiling is painted with the armorial bearings of Scott's ancestors, and the escutcheons of other families. At the east end of the hall a door opens into the study. Here are the shelves with books for immediate use, arranged above and below a gallery running along the wall and leading to the door of his dressing-room. Here is the writing-table and the armed chair, where he sat and wrote. In a case just by, are preserved the country dress which he last wore. I felt oppressed with sadness as I stood gazing at these memorials. All must die—all must die. It comes to this at last. The man of genius no less than the most insignificant creature. There is no escape—we must go and leave the nest empty behind us.

"He that hath found some fledg'd bird's nest may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown."

From the study a door leads into the library. This, as it should be, is the largest and most elegant room in the house, and contains from fifteen to twenty thousand volumes of general literature. The collection of books on Scottish history, antiquities, and legends, is very complete and curious. There is a likeness over the mantel-piece of Sir Walter's eldest son. A bust of himself, by Chantrey, placed there since his death, a bust of Shakspere copied from one at Stratford, and a silver urn presented by Lord Byron, arrest the eye of every one.

The windows look out upon the Tweed. Between the house and the river is a fine sloping lawn. Beyond the river the country rises into undulating and cultivated hills.

At the west end of the library you enter the drawing-room, which is furnished with ebony chairs, presented by George IV. The next room in succession is the armory, filled with a very curious collection of arms of different ages and nations. A pistol of Claverhouse, and a musket of Rob Roy, bearing his initials, were the most appropriate. Then follows the dining room, filled with family and other pictures. A small parlor, containing a fine collection of drawings, terminates the suite of apartments. We again entered the hall and were ushered out. The individual who waits on visitors is a jaunty housekeeper, with all a housekeeper's importance, and who, if you do not make a firm resistance, will hurry you through the apartments. Perhaps she ought to be excused, for her duty is to her like a perpetual repetition of the alphabet.

The estate of Abbottsford contains two thousand acres. Sir Walter found it bare and unsightly, but it was to him a charmed region. Although generally of a light soil, he has made it valuable as well as beautiful by a judicious planting of trees, which are now well grown, and if properly managed must in time yield a considerable income.

At the death of the second Sir Walter the title became extinct, and the property passed into the hands of Lockhart, the grandson of the poet. The mortgages had been paid off by the sale of his works, when the grandson, as I am informed, who belongs to the Queen's Life Guards, again incumbered it; and it has now passed into the hands of Mr. Hope, a broker of London, who married a sister of young Lockhart.

Abbottsford impressed me as a very proper, and not an ambitious residence of the great novelist. It was entirely adapted to his own tastes, and must be a most incongruous residence for a London banker, or any one but a poet or a man of letters.

The Crops in New York.

Having run over a good part of our State within the past ten days, (says the editor of the N. Y. *Tribune*,) we have made notes on the growing or harvested crops of 1852 throughout this State, which sum up as follows:—

Wheat.—The general yield has been good, and the grain is bright and sound. We hear of partial failure in certain localities, but believe the average yield is a large one. It is now all secured. Very little is now grown in the eastern half of the State, while throughout the valley of the Genesee and its neighborhood it is a chief staple.

Rye.—Little grown, but that little has come in well. Rye is a sure crop, and this has been a good year for it.

Oats.—A great breadth sown, especially through the eastern half of the State. So much as was got in early is turning out pretty well, though rather short in the straw, by reason of the general drouth; the late sown is not yet ripe throughout the northern and hill country, but will probably come in light.

Indian Corn.—A large area planted, but the yield will not be more than two-thirds of a full one. The Spring was cold and backward; the Summer has been dry and not particularly warm; and, though there are some good fields on the warm plains of Long Island and in the rich bottoms of the rivers, the general aspect in discouraging. On the uplands of Delaware, Chenango, Madison, Herkimer, &c., we think there will not be half a crop.

Potatoes.—A great breadth was planted last Spring, and, in spite of the severe drouth, they generally promise well. We never saw the Potato look more healthy and thrifty when in blossom than it does now through most of our State. Since the rot attacked the Potato, its yield has been greatly diminished, but we shall be disappointed if the crop of 1852 is not a good one, and the price more moderate than it has been for five or six years.

Hay and Grass.—Hay has come in light almost universally; there certainly cannot be two-thirds of a crop throughout the State; we think not half a one through the southern half of it. Oat straw must be largely relied on for fodder the coming winter. We have not observed that the farmers have provided for the inevitable deficiency by sowing Roots as they should have done through the last month. Pasturage is very short; many of the hill pastures of Chenango, Delaware, &c., are utterly bare of grass, and cattle are suffering in consequence. The drouth is most severe throughout the Delaware and Susquehanna region; we crossed streams whereon saw-mills are run for several months in each year now destitute of a drop of running water. Butter and Cheese must inevitably be deficient, and lean Beef superabundant this fall, unless other grazing sections have fared better for rain than ours have.

Fruit.—Fall Fruit will be scarce this year. Peaches are scarce and late; a great many trees were killed by the severe cold of last winter. Apples were in good part cut off by late frosts in May; those which were not are small and late, but rather numerous than otherwise. There never before was such a scarcity of Dried Fruit in our City as this summer, and we advise all who have either Apples of Peaches fit to dry, to save them carefully.

A Brick worth putting in one's Hat.

The *Courrier des Etats Unis* contains the following curious French anecdote: A working mason, named Jaques Brefond, having a job to repair a chimney for M. Lucien T——, a literary man of Rue des Francs Bourgeois, Paris, picked up a brick and broke it to use the pieces. He noticed with surprise that it was hollow, and had in the cavity a folded paper, which he at once recognized as a bank note for five hundred francs. The workman was alone, and might have appropriated this singular treasure-trove, but he hastened to inform M. Lucien T., who was the unconscious owner of the sum. The truth was, he had two months before sent a request for some money to his uncle, recently established in Amsterdam. In return he received a small package carefully done up, on which he paid the freight. After having removed the envelop, he saw the brick in question. He angrily threw it away, and, supposing he had been insulted by his uncle, sent him an acrimonious letter, to which he received no answer. M. Lucien T. was ignorant that it is the custom in Holland to send gold and bank bills in brick prepared for the purpose, in order to make a saving by substituting the trifling freight of a small parcel for the heavy postage on the money. He applied himself to remove the misunderstanding with his uncle, after having offered the mason a reward, which the latter refused to accept.

Slave Decision in Texas.

A case has been decided in the District Court for the country of Bexar, in Texas, which, if confirmed in the Supreme Court, will operate, it is said, to declare several thousands of blacks free, who have been held heretofore as slaves. A slave woman was carried from the United States to Austin's Colony, in Texas, in 1826. Slavery was not recognized by the laws of Mexico at the time. The Constitution of Coahuila and Texas was proclaimed early in 1827, and the woman, the subject of suit, daughter of the original slave, was born on the Brazos about the middle of 1827. When the Constitution of 1830 was adopted by the Republic of Texas, Slavery was established, and the mother slave was of the class enumerated in that Constitution as slaves. The daughter, having been born in the country, was not included by the provisions of the Constitution.

In a suit, involving the question of the freedom of this girl, it has been decided that the condition of blacks in the country during the existence of the Mexican law was that of freedom, and that the act of sovereign power in remanding them to the original condition of slaves, which they held when imported from the United States, did not affect their offspring born in the country, before the adoption of the Constitution of the Republic, who are consequently free.

The World is Bright before Thee.

BY FITZ GREENE HALLECK.

The world is bright before thee,
Its summer flowers are thine;
Its calm blue sky is o'er thee—
Thy bosom virtue's shine;
And thine the sunbeam given
To nature's morning hour,
Pure, warm, as when from heaven
It bursts from Eden's bower.

There is a song of sorrow—
The death-dirge of the gay—
That tells, ere dawn of morrow,
These charms may fade away,
The sun's bright beams be shaded,
That sky be blue no more;
The summer flower be faded,
And youth's warm promise o'er.

Believe it not, though lonely
The evening home may be,
Though beauty's bark can only
Float on a summer sea;
Though time thy bloom is stealing,
There's still beyond his art
The wild flower wreath of feeling—
The sunbeam of the heart.

Society in the Australian Gold Fields.

The following letter appeared in the *Geelong Advertiser*, and is stated to be furnished by a very respectable correspondent:—

"A month's sojourn on Fryar's Creek has given me a deep insight into the *morale* of the diggings, and opened up scenes that I could not have anticipated during the rosy days when the wonders of Ballarat first flushed our imaginations with the prospect of vast fields of illimitable wealth. At Ballarat, there was peace, unity and security, but at Fryar's Creek these desirable qualities are reversed, and quarrels, dissensions, bloodshed, and danger of the direst description reign supreme. The Government is palsied, while the ill-door runs on a career of unchecked crime and rapine, or at the most is checked by an occasional pistol shot, or similar act of summary justice, responded to by a groan, and the effect manifested next morning by blood stains, when a few observations are bandied about from tent to tent, that a man was shot, and no more is heard of the matter. A surgeon is called in to attend a wounded man, no questions are asked, the fee is paid, and if the man die, he is disposed of. I speak from experience, and fearlessly say, that in retiring to rest the same precautions are necessary and are had recourse to, as though one were in the heart of an enemy's country, and feared a midnight onslaught—guns and pistols are loaded, sentinels appointed for the nightly watch, and intruders at their peril are warned to stand off; and if wild justice be occasionally executed, the evil cannot be imputed to those who stand in defense of themselves and their hard-earned treasures, but to the necessity of the time, and the laxity of the ruling powers."

Life and Death of an Oyster.

The life of shell-fish is not one of unvarying rest. Observe the phases of an individual oyster from the moment of its earliest embryo life, independent of material ties, to the consummation of its destiny, when the knife of fate shall sever its muscular cords, and doom it to entombment in a living sepulchre. How starts it forth into the world of waters? Not, as unenlightened people believe, in the shape of a minute, bivalved, protected, grave, fixed and steady oysterling. No; it enters upon its career as lightly as a butterfly or a swallow skims through the air.

Its first appearance is a microscope oyster-cherub, with wing-like lobes, flanking a mouth and shoulders unencumbered with inferior crural prolongations. It passes through a joyous and vivacious juvenility, skipping up and down, as if in mockery of its heavy and immoveable parents. It voyages from oyster-bed to oyster-bed, and, if in luck, so as to escape the watchful enemies that lie in wait or prowl about to prey upon youth and inexperience, at length, having sown its wild oats, settles down into a steady, solid, domestic oyster. It becomes the parent of fresh broods of oyster-cherubs. As such it would live and die, leaving its shell, thickening through old age, to serve as its monument throughout all times—a contribution towards the construction of a fresh geological epoch, and a new layer of the earth's crust—were it not for the gluttony of man, who, rending this sober citizen of the sea from his native bed, carries him, unresisting, to the busy cities and hum of crowds. If a handsome, well-shaped and well-flavored oyster, he is introduced to the palaces of the rich and noble, like a wit, or a philosopher, or a poet, to give additional relish to their sumptuous feast. If a sturdy, thick-backed, strong-tasted individual, fate consigns him to the capacious mouth of a street fish-monger, from whence, dosed with coarse black pepper and pungent vinegar, embalmed partly after the fashion of an Egyptian king, he is transferred to the hungry stomach of a costermonger. [London Quarterly Review.

Bloody Tragedy.

The usually quiet village of Northville, near Milford, Conn., was thrown into a state of excitement on Friday afternoon, July 30, in consequence of a most diabolical attempt having been made upon the life of Miss Marilla Buck, a highly respectable young lady, and teacher of the district school at that place, by Major Howes, a young man 21 years of age, residing in Bethlehem, who heretofore has sustained a good character. From such facts as could be elicited from various citizens of Northville, it appears that Howes became enamored of the charms of Miss Buck some months ago, cultivated her acquaintance, and it is said even went so far as to solicit her hand in marriage. What success he met with we know not, but according to the rumor which was in circulation in the neighborhood, he was somewhat encouraged by Miss B., who gave him to understand that he was looked upon with some favor; but as their acquaintance continued, the high estimate she had formed of Howes' character, in various important particulars, changed, and fell to such a degree, that it was deemed prudent and necessary on her part that the intimacy between them should forever cease. Howes being informed by Miss Buck that his company was no longer desirable, became very angry, and instead of abandoning his suit, made himself very obnoxious by calling on and annoying her at the school-house, during business hours, &c., &c. She, finding it extremely difficult, and next to impossible, to rid herself of his company, as is reported, offered him $100 to leave, and never trouble her again. He left as desired, but at 2 o'clock, on Friday afternoon, returned to the school-house, and demanded of her the money, which she had previously offered, in case her wishes in regard to him should be complied with. Miss B. requested him to withdraw from the school, until its close for the day, (as that was neither an appropriate time nor place for the settlement of their business,) when she would talk with him, but he refused to do so, and without further provocation drew a large jack-knife from his pocket, the blade of which was very long and sharp, seized her by the neck, and inflicted five distinct and terrible stabs across her throat, some of which, it is feared, will prove fatal. From the wounds the blood flew in different directions about the school-house, creating the greatest horror and consternation among the scholars, who fled from the premises, and screamed murder, &c., at the top of their voices. The unfortunate female, in endeavoring with her hands to keep the weapon from her throat, had several of her fingers nearly severed. After a most herculean effort, she managed to disengage herself from the grasp of the murderous villain, and ran into the street literally covered with blood, and presenting the most horrible spectacle. She was there met by some citizens and conveyed to the nearest dwelling. A physician was soon in attendance and dressed her wounds, which are of a very serious character, and may prove fatal. There are hopes, however, of her recovery. The assassin, after inflicting the violence, precipitated himself, face downward, into a shallow stream of water near by, from which he was not rescued till nearly drowned. He was resuscitated and taken into custody by Constable Knapp, of Northville, who took him to Litchfield County Prison. [Tribune.

A Remarkable Case of Longevity.

Mr. Edwin Gray, the missionary of the Evangelical Home Missionary Society of Kensington, says the Philadelphia *Ledger*, reports that he visited a Mrs. McElroy, residing at No. 622 North Third street, who will be one hundred and eight years old the 26th inst. Her maiden name was Catharine Snip. She was born in Allentown, Northampton county, Pennsylvania, on the 25th of July, 1744. She inherits the constitution of her father, who was from Germany, and lived to be one hundred and seven years of age. She remembers the occurrence of the principal events of the revolution, and frequently provided food for the American soldiers. She has a distinct recollection of General Washington. In 1790, when forty-six years of age, she was married to John McElroy, a revolutionary soldier, by whom she had seven children, four of whom are now living, two of them being twins. She had a remarkably vigorous constitution, and often assisted her husband in the mill before they came to Philadelphia. She would take up a bag containing 112 pounds of flour, with all ease, and place it on the back of a horse. She still retains much strength and activity, and would be taken for a woman of sixty or seventy, instead of 108 years of age. Twenty-one years ago, she received what is termed second sight. She can now see as clearly and distinctly as ever, and does all her housework, waits upon her youngest daughter, fifty-one years of age, who has been blind for three years past, and attends a store or shop, which they keep in the front room. Her strength, however, is beginning to fail, and the labor and attention required of her is more than she can long endure.

Singular Animals in South America.

In many of the habitations in the Indian villages, as we pass up the great rivers of South America, is found a very singular animal. It is of a soft spongy nature, and smooth skin, not unlike the large slug of England. It is brought into the hut with fire-wood; or it may creep up the side, and get on the edge of the rafters of the ceiling, to which it adheres, looking like a small ball, or, more properly, like the slug coiled up. It is frequently known to drop from its hold without being molested, and wherever it falls, it throws out from its body five or six fangs, which are barbed like a fish-hook, and into whatever softer material than brick or stone it chances to fall, these fangs enter; nor can it be removed except by cutting the animal off, and picking the prongs out of the substance into which they are so firmly fastened. When they fall on the persons who sit or stand underneath, the consequence is dreadful.

I saw one man, who an hour or two before had one of these creatures alight on his hand, and he was obliged to have it cut off, and the claws and fangs removed by picking them out with the point of a large needle. His hand was immoderately swelled, and very painful; but an immersion in warm oil or fat removed the pain, and restored the hand to its usual appearance.

One of the drollest occurrences in the annals of gallantry is related of Gibbon the historian, who was short in stature and very fat. One day, being alone with the beautiful Madame de Crouzas, he dropped on his knees before her, and made a declaration of his love in the most passionate terms. The astonished lady rejected his suit and requested him to rise. "Rise, Mr. Gibbon, I beseech you rise." Mr. Gibbon still kept his posture "Mr. Gibbon, will you have the goodness to get up?" "Alas! Madame," faltered the unlucky lover, "I cannot." He was too fat to regain his feet without assistance. Madame de Crouzas rang the bell, and said to her servant, "Lift up Mr. Gibbon."

The jug is a most singular utensil. A pail, tumbler or decanter can be rinsed, and you may satisfy yourself by optical proof that it is clean; but the jug has a little hole in the top, and the interior is all darkness. No eye penetrates it, no hand moves over the surface. You can clean it only by putting in water, shaking it up and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and *vice versa*. Hence the jug is like the human heart. No mortal eye can look into its recesses, and you can judge only of its purity by what comes out of it.

A gentleman called some time since to consult a physician with regard to a rheumatic attack, which caused him much pain. The doctor immediately sat down, and wrote a prescription. As the patient was going away, the doctor called him back: "By the way, sir, should my prescription happen to afford you any relief, please let me know, as I am myself suffering from an affection similar to yours, and for the last twenty years have tried in vain to cure it."

We met a gentleman in a bookstore the other evening, searching for the origin of the multiplication table. It was invented by Pythagoras, the Grecian philospher, 528 years before Christ, and is thus 2391 years old. It has done great service in the world in the study of mathematics.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals or Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels. Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra,	4 00
Higher Mathematics, Languages, Natural Sciences, &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.
S. S. CLARKE, Secretary. DERUYTER, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L..P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinten—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
EW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" " " each subsequent insertion, 50
" " " six months, 6 00
" " " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 10. NEW YORK, FIFTH-DAY, AUGUST 19, 1852. WHOLE NO. 426.

The Sabbath Recorder.

SUNDAY IN PARIS IN 1852.

BY PERCY B. ST. JOHN.

Paris is a remarkable town, as all the world knows—remarkable as a city, and remarkable as the capital of the most restless nation in the world. For fighting and frolicking, no population is more renowned; and strangers can take the latter characteristic at a glance, by an examination of one day—and that day Sunday. Your true Parisian is always amusing himself; business with him is quite a secondary consideration, and one half of it is transacted over breakfasts and dinners, or while indulging in coffee and cigars, in the evening. The multitude of wine-shops, dining-rooms, coffee-houses, and *estaminets*, or smoking-coffee-houses, is of itself an illustration of the character of a people who know not the pleasures of home. They take their meals in public establishments, they spend their evenings in the same, and are, in fact, an out-door population. Theaters, concert-rooms, balls, billiard-rooms, are found in every hole and corner, and are always full; but it is on Sunday that the Parisian comes forth in all his glory.

A foreigner, who shall have been a few days in Paris, will, at the first glance, scarcely notice the difference between Saturday and Sunday. The number of shops which are shut in the morning is so small that they escape observation. The banking houses, and a few establishments kept by Protestants, are all that are closed. Butchers, bakers, shoemakers, mercers, money-changers, &c., are all actively at work. You may look around, and you see everything going on as usual; workmen are at work, people are buying and selling, and at first you imagine that you must have made some mistake.

But a more minute examination will soon convince you of the difference. In the first place, all the railways conducting to short distances from Paris, all the coaches which take you outside the walls, have increased their fares, for they are determined to make a rich harvest. Then all the great establishments—Louvre, Versailles, Luxemburg, &c.—are open to the public. Glance your eye over the parti-colored walls, and you will perceive, if it be summer, announcements of *fetes* and fairs, of horse-races and balls, of balloon ascents and tight-rope dancing, of fire-works and regattas, and many other regalements designed to extract money from the pockets of the pleasure-seeking public.

As the day advances, too, you will notice that the streets begin to fill with well-dressed people, hurrying to the railway stations that are to conduct them to Versailles, St. Cloud, St. Germains, or Amiens, or to the barriers which lead to the Bois de Boulogne, Vincennes, and the other attractive promenades round Paris. Workmen, too, are going towards the same barriers, to drink wine which has not paid the city dues, to eat *matoletes* and fried fish, and dance at two-penny hops, called *guinguettes*, in the evening. Groups of students, with broad-brimmed hats and long pipes, each with a *grisette* under his arm, are also on the move, throwing law, physic, and painting to the winds, to think only of pleasure. Staring about them, and sailing along with a puzzled air, almost ashamed of themselves, perhaps you remark a lot of English, who are also bent on seeing life in Paris.

The magnificent avenue of the Champs Elysees, the gardens of the Tuilleries, the galleries of the Louvre, begin to fill; and yet the shops are open still, and one wonders where all the people come from. But, if the day be fine—and it is far oftener than not—about two o'clock the shops begin to close, and their proprietors also issue forth to join the busy throng. Every place which caters for the public now fills. The Palaces of Versailles, the Park, the Palace of St. Cloud, &c., are crammed, while perhaps a dozen or twenty fairs are so thronged as to make walking unpleasant. Shows, conjours, booths for eating and drinking, lotteries where nobody gains anything, rouge-et-noir tables, are all at work. The noise is terrible; trumpets, drums, and fiddles, make an unceasing din, and the chattering of the people crowns all. If the grand play is at Versailles, there is the great crowd; if the waters of St. Cloud, that is the attraction. But there is something every Sunday. If not either of these celebrated shows, there are *fetes*, where there are booths and dancing, with lots of cheap wine and brandy. A regatta always draws well, and these are always fixed on Sunday; while a balloon generally takes advantage of the crowd to ascend into the air. The late unfortunate Lieutenant Gale described to a friend the sight of Paris one Sunday evening, from a balloon, as really wonderful. He could clearly distinguish at least fifty illuminated gardens, in and around the metropolis, where the people were enjoying the luxury of dancing.

A great many return to Paris to dine, but the majority generally remain to indulge in the evening amusements; so that the last two or three trains are monster trains. But everything is admirably managed; and return tickets are sold about all day in booths, good for any train, so that much pushing and driving is avoided. The French, too, are accustomed to be orderly on these occasions. The Chateau d'Asnieres, recently opened for dancing, fire-works, tight-rope, ascents, &c., usually, through the summer of 1850, had from ten to fifteen thousand visitors; but I never heard of the slightest disturbance. The people are merry and noisy; but the great feature of all Parisian amusements is the absence of drunkenness. A genuine pleasure-seeking Briton will drink more brandy than a dozen Frenchmen on such occasions. A vast majority of the frequenters of these and other gardens are the respectable shop-keepers, middle-class people, students, clerks, and young men in all stations of life. Men take their families, and their wives and daughters dance without scruple with their own friends, and even when invited with respectable strangers. They refresh themselves with coffee, small beer, syrup, and water, and other harmless drinks; the men with grog, about a third of the strength of an Englishman's allowance.

The park and lake of Enghein, the woods of Romainville, Mont-Morency, and St. Germain, and the Park of St. Cloud, are filled on the same occasion with pic-nic parties, or persons who have come out to walk, to dine in the evening, and return to Paris without joining in more noisy amusements. A party of students and shop-girls do this. But these gentlemen have a way of their own. They will go down to St. Germain for the day, very moderately provided with cash, but with an inexhaustible supply of fun and frolic. After roaming about the wood all day, smoking, laughing, running races, &c., the juvenile hopes of France find out that both they and their friends—girls who work hard at trades all the week—are hungry. There are plenty of dining-rooms in St. Germain, but the gentlemen want a good dinner at a moderate rate. So down they go to Bongival, or some other village near the river, and enter a *marchand de vin traiteur*, or wine shop, where dinners are also provided. They secure a room, or a part of one, and then down goes the keenest wit of the lot to order the meal and dispute the prices. The gentleman enters the kitchen, examines the larder, smells at the pots and pans, and then tells them what he wants. He readily finds all that he requires, but not at his own price. But your wide-awake student never pays much above half what he is asked.

"How much for this fowl?" seizing the two-legged creature by one leg, and holding it up.

"Four francs and a half—see how fine and fat it is."

"Two francs—not a centime more; why, it's only a mouthful, and has been cooked for a week!"

A tremendous tussle ensues; the cook lauds her merchandize, the student runs it down. They yield mutually, five sous at a time, and at the end of a quarter of an hour, perhaps, it is knocked down at three francs. The same with every dish, until at last a dinner for a dozen is obtained for fifteen or sixteen francs, which quiet people not used to these ways would pay thirty for. But then the students pay freely for wine, and brandy, and coffee—things which admit of no abatement.

As evening draws in, they hunt round the village for a fiddler, and generally succeed in finding one. Tables and chairs are cleared away, and our merry fellows start off into quadrilles, waltzes, and polkas, which consume the rest of the evening. Towards midnight, a very common discovery is, that all the cash of the company is spent, to say nothing of the last train being gone, which necessitates a ten-mile walk home to Paris. But all are ready. Each man lights his pipe, takes the arm of his partner, and away they start, occasionally enlivening the road by a song.

Close to Paris itself things are not very different. The Belois de Boulogne, within an easy walking distance, is densely crowded, especially by people with large families, who cannot afford railway fare for so many. Hosts of children are scattered over the wood, which is also the favorite resort of lovers—a race always partial to the country, green fields, and trees. Of an evening, the stream of people coming home from the wood is really wonderful.

During the afternoon, the Boulevards, Champs Elysees, &c., are the chief haunts of those who remain in Paris. The Hippodrame is always crowded. This place, which is at the top of the Champs Elysees, is an open circus, where ten thousand people can at a time witness feats of horsemanship. But during the past summer there have generally been forty or fifty thousand people stationed around about on Sunday to witness the strange balloon ascents of M. Poitevin. This person has certainly contrived to astonish the Parisians. In the first place, he went up on a horse, then upon an ass, and then upon an ostrich. The spectacle attracted, but was so undoubtedly dangerous, as to be painful and humiliating to every well-regulated mind. But it answered the purpose of the projectors, for it paid—and paid handsomely.

From about 5 o'clock to 8 on Sunday is the harvest for restaurants, traiteurs, cafes, &c. Paris is marvelous in this way. You can dine at any price you think proper. At the more celebrated houses, such as the Cafe de Paris, Maison Doree, Trois Fieres, Provenceaex, Vefours', a dinner comes very expensive, though a *habitue* will even here not much injure his pocket. But there is a mass of others where a book is placed before you, with prices marked to every dish, and where you dine for exactly what you please. The fixed-price dinners are, however, the favorite ones of a very large body. You enter a splendid suite of rooms, lit up by chandeliers, adorned by rows of mirrors; you sit down to a table; silver forks and spoons and a snow-white napkin are brought you; and you dine for one-and-eight or sixteen pence, according as you take half or a bottle of wine. You have soup, three dishes selected from a great variety, dessert, bread at discretion, and the wine, as before mentioned. On Sunday, these establishments are thronged, as are the nine-penny dinner-houses, where you get a quarter of a bottle of wine, soup, two dishes, and dessert.

A little later in the evening, other places begin to fill. Most Frenchmen indulge after dinner in a cup of black coffee, a cigar, and a small glass of brandy; while many spend every evening in a cafe, or a club, reading the papers, playing billiards, cards, or dominoes; or, if he frequents the Cafe de la Regence, chess. Few women are seen in these places. They frequent those which have chairs placed outside, in the Boulevards, and where smoking is not allowed. A warm summer evening, on the Boulevards, is an extraordinary sight to a stranger. Imagine a broad street, with wide pavement, and trees planted along at short intervals, with, at every step, brilliantly illumined cafes, with chairs and tables out upon the pavement, all crowded with well-dressed men and women, taking ices, sherbets, coffee, and other varied refreshments. Streams of people, too, move along in all directions; while even at this hour on Sunday, many shops are still open, in the vain hope of gain.

From six to eight, crowds throng at the doors of the numerous theaters, which are always well attended on Sunday, but which are crammed if it turns out a wet night. So used are the managers to a good receipt on the evening of the first day, that they do not take the trouble to provide any attractive piece, reserving that for other occasions. Regular theater-goers avoid this evening. It is shop-keepers, servants, *grisettes*, and those who are employed all the week, who form the larger portion of the audience. The opera, moreover, does not open, the class who frequent that house going nowhere on Sunday, except to quiet evening parties.

But during the summer Sunday evenings, it is the public gardens which form the great attraction. Paris is full of such places. The most ancient and the most celebrated is Ranelagh, in the Bois de Boulogne, which is chiefly visited by those who can afford the luxury of a carriage. But its fashionable day is not Sunday, but Thursday. Still, on Sunday, it is filled by a different class, who are attracted by a splendid ball-room, a fine band, and a pretty garden. But the genuine Paris character is better developed at Mabille and Chateau Rouge. These public gardens are unrivaled in beauty. Mabille is situated in the Champs Elysees, and is really a charming sight. Its principal dancing place is in the open air. A large circular space is surrounded by a blaze of lights, issuing from gas jets, and from lamps suspended from imitation palm-trees. The orchestra is in the center. The avenues and walks of the garden are illumined by thousands of lamps. The company is varied, but always well dressed. All ranks mingle. You see the merchant prince, the banker of European celebrity, the fashionable gentleman, the English nobleman, the cheap excursionist, the journalist, and the shop-boy and clerk, all together; some strolling about, amazed by the gay scene; some of the female dancers are celebrities of the hour; but many respectable persons indulge in the pleasing intoxication. The style of dancing is often peculiar, to say nothing more; and the police are often needed to check the exuberance of animal spirits manifested by some of the performers. But there is no drunkenne s, no bad language, nothing to blazen forth to the eye anything which may be vicious, in all this. A polite master of the ceremonies generally checks, by a hint, any departure from the rules of propriety. These places of amusement open at 7, and close at 11, except on rare occasions, when they last all night.

Paris is, on the whole, a very early town. About eleven all public establishments begin to close. From that hour the streets, after a brief interval of liveliness, begin to thin—people hurry home. Gardens, theaters, ball-rooms, coffee-houses, discharge their thousands, and about a quarter of an hour after midnight, Paris is like the city of the dead. But for the lamps, a stray sentry, a silent patrol walking along at a slow pace, and an early cart or two making towards the market-place, a stranger would fancy himself in a deserted town. Round about the *halle*, or market, there is a bustle, and a few night-houses, but everywhere else all is still. Not even a policemen can be met, to remind you of the bustle and activity, life and animation, which an hour before has characterized the vast capital, which never, however, so thoroughly exhibits itself in its true light as it does on Sunday.

"DON'T PUT IT OFF."

In a recent revival in Canada West, the minister gave to a young man, who said that he had determined not to think any more of the subject of religion, at least for the present, the tract "Don't put it off." It arrested his attention, and, by God's grace, he was led to determine from that hour to attend to the great subject of his soul's salvation. A neighbor coming in the next morning, was asked to attend the meeting. He replied, "As for me, I can get religion any time I please, and I do not intend to trouble myself about it for two years yet." The young man then gave him the same tract, and urged him to read it, telling him that it had done him good. He took it, went home, and read it. Conviction was riveted on his mind; he saw his lost condition, and felt his guilt for having sinned so long against God. "Oh," said he, "what a sinner, what a fool I am, to think of putting off this subject for two years, when I have not the guaranty that I shall live two hours. I fear I am such a wretch that God will not save me." After a few weeks of pungent conviction and deep spiritual exercises, both these young men were led to experience hope of pardon and acceptance with God, and the minister had the pleasure of receiving them both into the fellowship of the church.

TRADITION AND SCRIPTURE.

The talented author of "Cautions for the Times" illustrates the uncertainty of tradition, compared with Scripture, by putting this familiar case: "A footman brings you a letter from a friend upon whose word you can perfectly rely, giving an account of something that has happened to himself, and the exact account of which you are greatly concerned to know. While you are reading and answering the letter, the footman goes into the kitchen, and there gives your cook an account of the same thing, which, he says, he heard the upper servants at home talking over, as related to them by the valet, who said he had it from your friend's son's own lips. The cook retails the story to your groom, and he, in turn, tells you. Would you judge of that story by the letter?" The Bible shows how rapidly tradition becomes untruthful from that passage in St. John, where Jesus Christ says to Peter, in answer to his question, what John should do, (xxi. 22,) "If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren," (oral tradition,) "that that disciple should not die." Christ also says, "Thus have ye made the commandment of God of none effect by your traditions." [Prot. Epis.

"THE ROCK THAT IS HIGHER THAN I."

In seasons of grief, to my God I'll repair;
When my heart is o'erwhelmed with sorrow and care,
From the ends of the earth, unto Thee will I cry,
"Lead me to the Rock that is higher than I."

When Satan, the tempter, comes in like a flood,
And would draw my poor soul from the fountain of good,
I will gird on my armor, in faith loud I'll cry,
"Lead me to the Rock that is higher than I."

When sickness o'erwhelms me, and pain is severe,
And none be about me to comfort and cheer,
I will pray to my Saviour, who for me did die,
"Lead me to the Rock that is higher than I."

And when I have ended my pilgrimage here,
In Jesus' pure righteousness may I appear!
In the swellings of Jordan, assured, I'll rely
Upon Jesus, the Rock that is higher than I.

And when the last trumpet shall sound through the skies,
And the dead from the dust of the earth shall arise,
With the millions I'll join, far above yonder sky,
To praise the dear Rock that is higher than I.

THE CAPTAIN TURNED PREACHER.

A lady, who was actively engaged in the distribution of the Holy Scriptures and religious tracts, went on one occasion to the quay at Plymouth, and requested permission of a captain to go on board a man-of-war, in which there were about eight hundred men, and many dissipated females. The captain said—

"Madam, it will be of no avail; you will only meet with abuse."

She answered, "With your leave I'll go."

"Certainly, madam," he replied; and she went. Something occurred during the time which irritated the captain, who swore a most dreadful oath. The lady said—

"Sir, as you have granted me one favor, I hope you will confer another."

"Certainly, madam," was the reply.

"It is then, sir, that you will please to keep from swearing while I am on your ship?" This he complied with. After the lady had gone round the ship, and given away some tracts, (and, to the honor of British sailors, be it spoken, they treated her with the greatest respect,) she returned to the captain, who was standing at the entrance of the vessel. She thanked him kindly, and said—

"I have yet one more favor to ask of you, sir; I hope you will comply with it."

"Yes, certainly, madam," was the reply.

"It is this," she said, presenting him with the New Testament; "I desire you will read it through twice." He replied, "I will, madam, for my word's sake."

Some years afterward, when on a vist to a place about five miles from Plymouth, on a Sunday, she went to church, where she heard an excellent sermon. As she was returning through the church-yard, a gentleman accosted her and said,

"Do you remember, madam, giving to a captain a New Testament, after distributing some tracts on board a man-of-war, and desiring him to read it through twice?"

"Yes, sir," she replied. He added,

"I am the man to whom you gave it, and I have been preaching to you to-day. Through your instrumentality God has brought me to love that book which I once despised."

THE RESURRECTION—A PARABLE.

A gentleman of the country, upon the occasion of some signal service his man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aqua fortis; he, taking it to be no other than common water, thought it safe enough; and, therefore, neglected it until he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aqua fortis, asked David who had thrown anything into that vessel. David said that his cup accidentally fell into the water. Upon this, his fellow-servant informed him that it was not common water, but aqua fortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this, he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that their master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of?" said he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and that not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with aqua fortis, and become parts of the same mass? How, then, can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost; I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup; and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about. When they had informed him, he says to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour into the vessel of aqua fortis. Now look," says he, "the silver will presently fall to the bottom of the vessel in a white powder." When David saw this, he began to have good hopes of seeing his cup restored. Next, his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored, with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible which yet persons of greater skill and wisdom than themselves easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernable no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis.

Is it not, then, easy to be conceived, that a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before? So God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again. What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though *men* cannot raise the dead, yet *God*, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this, yet we are sure that he who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be resolved, and form it into a human body again. Nay, if even a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead. [Hallet.

I AM NOT A MEMBER.

Why do pastors allow members of their churches to move away, in the vicinity of other churches, and not urge them to take letters of dismission with them? I have been greatly astonished in witnessing the indifference of pastors in this respect. Some pastors seem scarcely to look beyond their own church. The anxiety to swell their own numbers, or increase their pecuniary resources, and fame, have led them, in some cases, even to advise their members not to take letters. They give them letters of commendation, and tell them this is just as well.

How injudicious to the cause of Christ is such a course. One half of the members who leave thus cease to be useful. Their own piety dwindles, and they often become a curse to the church where they locate.

When a man comes among us, and settles down, still holding his membership in some other church, we often find that he feels little or no responsibility. "I am not a member," he says. He feels as though there was no responsibility, unless there is membership. Because his name is not written down upon the same page with his brethren, he can look on with all the indifference of a stranger.

He feels quite at liberty to attend, or not to attend, the appointments of the church. When in the house of God, he puts on his indifferent air. If he takes any part, the pastor must give him a polite invitation. Sometimes he posts himself up in one corner of the room, and looks on as one who has only to criticise his brethren. It is impossible for a man to stand off at arm's length thus, and not find fault with his brethren and the pastor.

He will see things in the pastor that he will not like. He cannot help doing so, for he has nothing to do but watch the pastor and his brethren, and having no responsibility, he has no sympathy, and is wholly unable to enter into and appreciate their circumstances. He is full of good counsel himself, but when he gives it, he must add, "It is nothing to me, I am not a member."

The only way to keep such men from finding fault, and close their mouths, is to roll the responsibility upon them, which they connect with membership. Now I appeal to you, pastors, do not those persons who settle down in your community, and hold their standing in other sister churches, do they not often hinder the growth of your people, and occasion great disturbance, especially if your church is a weak one? Let pastors think of these things when their members are about changing their location. [Journal and Messenger.

INFLUENCE OF A BOOK.

One hundred years ago, amidst opposition and persecution, the distinguished Samuel Davies preached the gospel at a country church in Virginia, and the fruits of his ministry were long found even in distant parts of the State, in multitudes of pious whites and blacks. The house which he occupied is still in use as a dwelling, and the church in which he preached is the same in which the congregation yet worship, though it has been fitted up in more modern and convenient style.

But Davies has been preaching ever since his death. His eloquence is heard at many a fireside, and his printed sermons will ever form a part of the religious literature of the English language.

A generation ago, a young lady in the South was waiting for some young friends, who were going with her on an excursion. The party lingering, the young lady took down a book from her father's library, to spend the time. It was Davies' Sermons. Turning to one of the discourses, she read till her companions arrived. She went with them, but the words of that book had fastened upon her mind. Upon her return from the excursion, she sought the book again, and finished the discourse. It was the means of her conversion. She became the wife of a minister, and the mother of a son. That son became a minister, and he is now the pastor of the very congregation over which Davies once presided, and preaches in the church where that sermon was probably first delivered, which brought about the conversion of his mother.

These facts show, along with many of like character, of which we hear, the value of the printed page as a means of perpetuating religious truth, and making a man a preacher not to his own generation only, but to the generations that are to live after him.

They show also the importance of a good religious library, as a part of the furniture of every house. Suppose there had been no books like Davies' Sermons, in the house of that young lady's father? Suppose she had found a yellow-backed, twenty-five cent "novel," to pass that half hour upon?

[Christian Observer.

ANECDOTE OF DR. HARRIS.

The late Dr. Harris, of Dunbarton, walking out one day in one of the large villages of a neighboring State, met one of the champions of Universalism. It was General P., the leader and supporter of the large Universalist society which had for many years existed in that place. He was a high-minded man, quite wealthy, and very influential; having a good deal of general information, and considerable skill in argument, which last he did not hesitate to use whenever opportunities presented.

He and Dr. Harris were personally strangers; but knowing something of each other by reputation, they readily introduced themselves. The General very soon lifted up his standard, and commenced the war of words, not doubting that though he might fail to convince his opponent, he should at least show him that he was no ordinary combatant, but knew well on what ground he stood, and how to wield the sword of sectarian warfare to good advantage.

The Doctor heard him quietly through, then calmly turned to him and said, "Gen. P., it is of no use for us to contend. We shall not probably convince each other by arguments ever so protracted. But there is one thing in relation to this matter which deserves consideration. It is this: I can treat your religion as I please; I can turn from it as an utter abomination; I can despise it, I can spit on it and trample it under my feet—and yet, after all, I shall be saved, shan't I, General P."

The General, of course, was obliged to assent, or give up the doctrine. There was no room for evasion. "But," added the Doctor, while the General was writhing under the contempt thus thrown upon his gods, "it will not do for you to treat my religion so. If you do, you are a lost man." This was enough—nothing more was said.

DISCIPLINE IN CHILDHOOD.

"Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and, consequently, will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of Princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And *therefore* I am firmly persuaded, that indulgence *infallibly* produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character." [Lord Jeffrey.

WORK HARD.

The Rev. Dr. Stowell, now President of Cheshunt College, in England, was in early life a Sunday School teacher, in Great George Street Chapel, Liverpool, the scene for the last forty years of the labors of the late Dr. Raffles. One Sunday morning, while Mr. Stowell was engaged with his class, the venerable Rowland Hill, who was going to preach, walked into the room, and going up to Mr. Stowell, then a very young man, with his usual benignant smile, asked, "Pray, youngster, would you like to live long?" "Yes, sir." The old gentleman seemed to like the promptitude of the answer. "Do you know how?" "No, sir." "Would you wish me to tell you?" "Please, sir." His answer was given in two words, "*Work hard.*" This was what he himself did, and he lived and preached till his eighty-ninth year.

We know that it is possible to work *too hard*, and in a few—a very few instances—we have known this done; but far more have died from *rust*, than from undue *wear*.

WHEN IT RAINS, LET IT RAIN.

When did we ever better our condition or improve ourselves by fretting and fuming over what is inevitable? It is related of Oliver Cromwell, that on the eve of an important undertaking he evinced rather more anxiety than was becoming in one who professes to believe in Divine Providence. A friend of the Protector wishing to relieve his mind, inquired, "Do you not believe that God managed the world very well before you came into it?" "Certainly I do," said the hero of the commonwealth. "And do you not believe that he will manage it equally well after you have gone out of it?" "Yes!" "Well, then, can't you trust him to govern the world while you are in it?" This lesson had its desired effect with the stout Puritan. May it be equally salutary to us; for if sound philosophy, confirmed by extensive experience, was ever couched in a few words, these words of the apostle contain it: "*Godliness with contentment is great gain.*"

Poverty is not always an evil. It is often the stayer of enmity between man and man. It deprives malice of its venom.

The Sabbath Recorder.

New York, August 19, 1852.

THE CONVOCATIONS AT PLAINFIELD.

The approach of our Anniversaries is suggestive of a word to our readers.

We do not see why there should not be a large gathering on the occasion. At all events, we trust that the interest felt in our Missionary, Tract, and Publishing Societies, will awaken an effort with many to overcome small obstacles, for the sake of being present, and witnessing the deliberations. It is true, that the operations of these Societies are conducted upon a small scale, and it would be folly to pretend that they embrace as much excitement as the similar institutions of larger denominations. Nevertheless, they are our own; and the very fact that we are so feeble a people in point of numbers, should create the deepest interest in their behalf with every one of us. The failure of any one of them to accomplish the purpose for which it was instituted, would be a reproach which could not be shared by a great many thousands, and so made to sit the more lightly upon each individual, but would stir the blush to the very face of every man and woman amongst us.

Plainfield is a place easy of access. The cars of the Central Railroad arrive there, from New York, four times a day, Sundays excepted; and we believe that we risk nothing in saying, that there are not more comfortable cars, or more obliging conductors, upon any railroad in the country. And what the facilities for getting to New York are from almost all points of our denomination, we need not inform our readers; only we will say, that as there will be an opportunity for those who choose to avail themselves of the New York and Erie Railroad, to come and return for one fare, we trust that our people of the West will not leave us with a meager assembly for want of *their* presence. Of the courtesy and hospitality of the Plainfield people to strangers, we need not speak; they are proverbial.

We trust that our approaching convocations will be made the subject of prayer by our people generally. Heretofore, they have been very pleasant seasons. The acerbities of controversy have never yet embittered our deliberations, and we trust in God that they will not be suffered to do so now. We are not aware of any thing which will be at all likely to disturb the usual harmony; but who does not know, that when the Christian is off his guard, Satan is ready to throw in the elements of strife? "A little matter kindleth a great fire;" and as we are but imperfect creatures, with all our attainments, we hope that every one who has the interests of these several Societies at heart, will pray that God will keep us from every impropriety, and bless us largely with "that wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Thus blessed, we may expect to return to our homes edified and comforted.

Our friends on the ground—we mean those connected with the Plainfield and New Market churches—we trust, will have made their arrangements to attend throughout. The ambition of our good sisters to do up their hospitalities with eclat, is sometimes a detriment to our meetings, since it keeps them at home, and deprives us of their pleasant countenance where and when we most need it. A mere hint on this point is sufficient. Were we writing to the *duller* sex, we might have to speak more pointedly.

Let it be borne in mind, that collections will be called for, in aid of the funds of the several Societies. To get God's truth into circulation, we need money. To place our missionary operations upon a footing of respectability, and to insure their effectiveness, we need money. And when our brethren are about starting from their homes, or rather *before* they start, we hope they will calculate the amount of interest due to their Lord upon property lent to them. How much owest *thou?*

One other suggestion we will offer—the expediency of fixing the time of holding our Anniversaries from a month to six weeks later in the season. If it were modest to put in a few personal considerations in favor of such a change, we would hint the drudgery of preparing an Annual Report during the prostrating heat of midsummer, and the consequent difficulty of finding time to escape from the pestilential fumes, and other nuisances, of a great city, for the purpose of recruiting an enfeebled constitution. But as we shall not ask the gift of office another year, we will not enlarge on this head; only, we would remind our brethren, that whoever may have the labor to perform, he is likely to need a season of recreation as well as ourselves. T. B. B.

BLESSEDNESS OF THE PERSECUTED.

"Blessed are they which are persecuted for righteousness' sake," is the language of our Saviour; and seldom has a more forcible illustration of it been given, than in the case of Mr. and Mrs. Madiai, of Florence, who were on the 8th of June last sentenced to some four years imprisonment, for reading the Bible in their own house, and admitting others to study it with them. The following letter, written by the wife to her husband, on the day before the sentence was passed, is in point.

"My dear, dear Madiai,—Thou knowest that I have always loved thee, and how much more now, when we have been together in the battle of the Great King!

"We have been cast down, but not conquered! I hope that through the august merits of Christ, the Father will accept our testimony, and that he will grant us to drink, with thanksgiving, the last drop of the portion of this bitter cup, which he has prepared for us.

"My loving Madiai, life is but a day, and a day of sufferings; yesterday, young; to-day, old! But we know that we can say with old Simeon, 'Now, Lord, let thy servants depart in peace, for our eyes have seen thy salvation!' Courage, my dearest; the Holy Spirit has, through grace, shown us that Christ, loaded with reproaches, down-trodden and insulted, is our King, our Saviour! And we, through his hallowed light and power, have defended the holy cross bearing the expiring Christ, and we bear his reproach, that afterward we may partake in his glory.

"Fear not, even although the sentence should be heavy. God, who caused Peter's fetters to fall off, and opened the doors for him, will not, in any wise forget us.

"I have good courage. Let us commit ourselves entirely to God. O that I may find thee as joyful as I hope I shall; and through the same grace, thou wilt see me so. I embrace thee with my heart.

"Thy affectionate wife,

"Rosa Madiai."

BRITISH CORRESPONDENCE.

Possible War—Popery—Registry of Dissenters—Puseyism—Submarine Telegraph.

Glasgow, July 30, 1852.

A report has been in circulation, that the foreign troops were about to be withdrawn from Rome—the French limiting themselves to the occupation of Civita Vechia. Meanwhile, Popery is gaining ascendancy in France, and so much is their power over the Universities being increased, that a number of the professors are said to have resigned. The present ruler of the land seems to think that he will strengthen himself through the strength of the Jesuits. On the other hand, an alliance has been formed against him, by the Emperors of Russia and Austria and the king of Prussia. They entered into a treaty in May last, which has just been published, in which they declare that they will not suffer him, on any account, to become a *hereditary* Emperor; and that if he allow himself to be named so, he must comply with certain conditions which they prescribe. With the Pope on his side, and four hundred thousand armed men at his back, will Louis Napoleon submit to be branded as a usurper, and to retain by sufferance, even for his own life-time, a throne thus declared rightfully to belong to the Comte de Chambord? Or, will he resist, and involve Europe in warfare once more? By this or by other agency, consideration of Scripture prophecy leads us to expect that ere long this dire catastrophe is to overtake us for the sins that we have done.

Wherever it can find opportunity, Popery continues to show its old enmity to truth, and its old intolerance. The proprietors of two or three Protestant schools in Naples have this month been ordered to appear before the authorities, and compelled to place their schools under Roman Catholic governors or governesses. A Mr. Hamilton, an Englishman, opened, in 1848, a school for English and Swiss boys. He having refused to comply with the new order, the children and their parents were induced, by threats and promises, to withdraw their countenance and attendance, until only about a dozen English boys were left, who met in his own house. As he still continued teaching, he was next ordered to shut up his school, and on his refusing, the police entered, and turned out the boys into the streets, although the parents of some of them were not in Naples. Sir W. Temple was immediately informed of what had occurred, and it is expected that he will take the necessary steps for Mr. Hamilton's protection. As might have been supposed, both the Queen's proclamation against public processions, and the result of the trial Achilli versus Newman, have added to the wrath which our Ecclesiastical Titles Bill had stirred up in the minds of the priesthood abroad. In England and Scotland, through immigrations from Ireland, Popery is undoubtedly much on the increase. In Ireland itself, however, large numbers continue to embrace Protestantism. In London, the Church of St. Paul's Bermondsey, seems to be specially used for exposing the errors of Popery; and from time to time we are informed of considerable numbers renouncing that communion. On Sunday week, eleven did so. In Edinburgh, also, the Free Church Irish City Mission has had not a little success; but we are sorry to find that, from difficulties in dealing with the class they have had to employ, the Committee purpose to abandon the Mission. This church takes a prominent place in regard to education in Scotland, and strains every nerve to get a power, which it cares little should be shared by the Dissenters, who reject the Westminster Confession as the confession of their faith. As might be expected, they regard the ordinary parish schools with unfavorable eye; and a case is this week mentioned as having been before the Free Church Presbytery of Caithness, in whose bounds one of their sessions refused baptism (so misnamed) to the child of D. Murray, because he declined to withdraw his other children from the established school, (to which he had sent them when the Free Church Schools were shut,) where he said they were making satisfactory progress. Considering what the difference is between the two parties, this is surely intolerance.

The English Dissenters are gratulating themselves on the passing of an Act, in the late session of Parliament, for the registration of their places of worship. It frees them from the necessity of having them certified or registered in a Bishop's Registry, as has hitherto been required. This is now to be done at the General Registration Office for births, marriages, and deaths. Two shillings and sixpence is fixed as the amount of the fee for the certificate of registration; and the list is to be kept open for inspection without fee.

It is high time some more effective method were adopted for reforming the Church of England than any that has yet been proposed by any of its own communion. The Romish leaven was never half purged out; and the Romanizer of our own day can appeal to their acknowledged standards as authority for his "mummeries." Nay, against his will, a clergyman may be compelled to adopt usages he regards as superstitious—at least, if he is not prepared to make sacrifice to conscience and truth. This week the Bishop of Ely is stated to have ordered the Rev. J. T. Bennett, Rector of Chevely, near Newmarket, "to hold morning service in his church on *every saint's day* throughout the year, in compliance with the request of some of his Puseyite parishioners."

Dr. Pusey, whose name has been associated, in modern times, with the views he promulgates, has generally kept silent under the severest exposures of their unscriptural character. On two recent occasions of condemnation he has, however, departed from this course. Lord Shaftesbury in a speech had spoken of Tractarianism looking with tenderness on Infidelity. In a letter addressed to his Lordship, Dr. Pusey denied this, saying he could not understand "how any writers teaching (as the writers of the Tracts do) that Holy Scripture is implicitly to be believed; that it is the source of all faith and truth; and that it is to be understood in the sense in which it was always understood by the Church from the time of the apostles; that the human mind is implicitly to submit to authority—can be supposed to have any leaning towards infidelity." But whatever is to be said as to the *infidel* tendency of such views, there surely can be no doubt that they directly lead to superstition. "Holy Scripture is *implicitly* to be believed"—by whom? Not by Dr. Pusey, nor by any of his followers. With them, whatever the Scriptures may obviously teach, "the human mind is implicitly to submit to authority," and the only interpretation they can put on any text, must be that in which it is and was "understood by the church," which we are divinely instructed would "fall away." The other occasion on which Dr. Pusey has departed from his wonted silence, is by a letter in the *Times* about a week ago. Sir John Romilly, Master of the Rolls, had said, in a paper which was made public, that he considered those "commonly called Puseyites" as more dangerous than open and avowed Roman Catholics." The Doctor called upon Sir John to disavow the words, or to sue him in an ecclesiastical court, or not to impute to him or his friends that their *doctrines* are not open or avowed. Sir John replied, declining to take either of the first two methods; intimated exactly what he believed, but that he had not imputed to the Doctor or his friends that their doctrines were not open or avowed. With this Dr. Pusey professes to be satisfied.

The submarine telegraph wires have been successfully laid between Portpatrick and Donaghadee, establishing thus the connection of Ireland and Scotland, and, consequently, England also. The line formerly laid between Holyhead and Howth, has, however, proved an entire failure—the insulation of the wire having been imperfectly performed.

J. A. BEGG.

TIDINGS FROM PALESTINE.

[Published by request.]

Artoss, (Bethlehem,) June 13, 1852.

Christian Friends,—I scarcely know what to select from the daily events to record. First, with a grateful heart, I would state, that we are all in good health at present, and, with the exception of a few days' illness of two of our number, we have been unusually well. To the Lord be all the praise! We are all very busy, and hard at work with our hands, for the out-door and in-door needs of our large family of twenty-two in number, laborers and all.

Bro. Meshullam has made an agreement with us, in a mutual interest in the agricultural and benevolent work in Artoss—he to superintend and exert himself to furnish *all* the land, animals, and improvements already made for the general use, and to furnish £100, and we our united efforts, and to all eat from the common income of the valley, and be mutual sharers of the proceeds, with the design of giving all the surplus to the poor, especially the poor of Israel, and to extend to them all further aid.

Many parties here envy us, who have long tried in vain to unite with Mr. Meshullam; but he kept aloof, on account of expecting Sabbath-keepers to come. The Greek Convent, before we came, had offered to pay M. *any* sum he might charge for his interest, and select and deed him two large gardens, with other privileges, if he would only give up Artoss to them; they are greatly vexed at our coming. Also, the English Episcopal Mission had recently made a great effort to secure it for an English Colony; they are displeased on this account, and with *our* Sabbath-keeping and worship.

The chief Rabbi of Jerusalem, with his wife and sons, came out to see us recently, and, seeing the great change effected, says it is the hand of God. Also, this week we learn, that some twenty Jews of the better class, (who only one year since despised farming, on account of the Talmudical tradition, that the sons of the alien are to be their plowmen and vine-dressers,) are now desiring to come and learn with us, as it is currently reported here, that Rothschild intends a large purchase for agricultural purposes, if not the whole of Palestine, and they declare their wish to be prepared to teach others.

Mordecai, a Jew, who, with his wife and children, has been residing here, met recently in Jerusalem some native Jews—from a remnant (they say) of the tribe of Zebulon—who reside near Gerish, in the land of Ammon, east of the Jordan, and he told them of Meshullam. They have since sent M. word, "that they will come and locate near him, with his permission, and serve him, because *he is a Jew*, and has commenced to cultivate THIS land;" but he cannot encourage them, from his want of means!

Several powerful Arab Shieks, with many thousands of armed men, are rebelling now against the Turkish rule and despotism; and the Pasha of Jerusalem dare not venture out of the city for fear, while we are *at peace, sleeping with doors and windows open*, as these Shieks are great friends to Meshullam, and invited him and us to a great feast just before they marched against Hebron, and took it, killing some of the Turkish inhabitants—and they often come to see him, and call him their Howajah (Master.) The Turkish rulers look upon his agricultural efforts as a public benefaction in the land.

Many of the fellahs (peasantry) come to Meshullam for help, redress, and counsel. One poor man begs him to take his house, and another his vineyard, that the Turkish oppressor may not; one was going to sell a very fine vineyard, (forced to get ready money,) at a sacrifice, and came to him, with tears, begging him to take it. M. contrived to spare the money on it, and let the man keep and dress it, and give M. half the grapes, which the poor man joyfully agreed to, and thanked him for.

Just before making the arrangement with M. about the £100—which he greatly needed to build for the winter, and meet our increased current expenses; though we had some means left, it was not sufficient, and it seemed as if we could hardly exist here without more help—we set apart one seventh-day (our little family only) to entreat the Lord, and to fast and weep before him—also, we continued all the next week, till next Sabbath night, crying to God to send us aid; for such was M.'s poverty, our great expenses, &c., that it seemed as if we could not hold on, but must perish, except we had immediate supernatural aid. I was so ill on Sabbath morning, that I could not rise to breakfast, till sister Lydia S. came to me, and said a stranger had just arrived on foot, saying he had heard of us in Beyroot, and had come to worship and keep the Sabbath with us. I felt immediate strength, and arose to meet him. He is a Prussian, and an educated and wealthy physician and professor of physiology, a believer in the near coming of Jesus and his kingdom. After he had told his experience, my burden was so great that I told him our case; he afterwards wept, and was much exercised for us, believing that God HAD called us here, and finally decided to give us 50 Prussian imperials, (nearly a sovereign each, and) over $200, to help us make the arrangement to *unite permanently with M.*, and left us, expecting some time to return and abide with us. This sum he has given us on condition, that if we are *abundantly* prospered, and he returns, he has its interest with us, or we may return it, to be given to the poor of Israel; but not to be returned otherwise. So "God the Lord" helped us!

We live very simple, as the plainest food is expensive. Though some articles are cheap, others are very high. Bread and coffee, or bread and tea, make our general breakfast and supper, with sometimes eggs for breakfast, and sometimes a kind of molasses, made of grapes, for supper. We have our garden of sweet potatoes growing, which looks very promising; another with white potatoes, which began to yield on the 30th of May; they were planted about the 1st of April. We have also three small fields of Indian corn; it is nearly ripe; we have had one mess. We have string beans, peas, cucumbers, salad and lettuce the past three weeks, which, with meat twice a week, and rice, we have for dinner. Our flour is very coarse, as our mill will not grind fine, and it is hard labor for two or three men to work; [a new and improved mill has recently been shipped;] the Arab stones make it finer. The flour will not make good biscuit, or pie-crust, or dumplings, which we never taste; it is a little finer than the bran-bread in the United States. All the wheat, we pick over with our fingers, (as the fanning-mill is defective that was sent out in 1850,) to get out the stones and bad seeds, and then sift and sift the flour by hand, and then make and bake for twenty-two in the family, so that *bread* is a very great and essential and hard-earned item. *A few barrels of American flour* would be a great treasure to us!

Dr. Barclay, (an American Baptist missionary,) is a very good man, and is very kind to us, and wishes our success. His principles are very near like ours, with the exception of the Sabbath. Bro. Kraus, (who was formerly a Lutheran minister, but became convinced of seventh-day as the *true* Sabbath, and afterwards of baptism by immersion, and who came to Palestine in the spring of 1851,) resides with a converted Jew, who has recently purchased a garden near Jaffa, and intends agriculture, to do good for Israel.

A party of four Germans, also, have bought a farm near Jaffa, where they reside; but they have great expense to water the soil from wells by horse-power. They cultivate for trade.

June 18—Yesterday morning I set out with sisters Emma N. and Lydia S., (with James Meshullam as guide,) to show them the city of Jerusalem. When we arrived at Mr. Max's, (the first house I rested at in 1849,) who should I find but our dear and esteemed sister W., (an English lady, formerly a resident of Philadelphia, a Baptist Christian, and a believer in Christ's kingdom "near at hand,") just arrived from England the day before, and waiting to send us word that she had come to join us in our *work* of love, and was able to find no messenger. How providential! So we hired two camels and a horse, and sent forward her baggage, and she accompanied us HOME in the evening. She is in good health, and is much pleased with M. and his family, the valley, and all around. She has brought out a quantity of flannel, some shoes, and other needful dry-goods.

June 19—To-day (the Sabbath) Dr. Zemple worshiped with us. He arrived last evening from the Jordan, (went down to be baptized by immersion;) he bid us good-bye next day, and is to take the steamer next week for Europe; he hopes to return here, and meanwhile to remember our cause to others.

Brother Meshullam occupies a wonderful position in this land of Judah, of which we see daily proofs—a breakwater, as it were, between the Turk and Arab and the Jew. He is very kind to all, and says that while he lives we shall, though his expenses and benevolence keep him personally very poor, and at times *our* faith *is* tried, whether we can get our bread; but we pray much, that the will of God only be done, whether in our life or *death*.

Yesterday, our large circular tent was put up, (is 22 feet in diameter, and the center pole 11 feet in hight, and 12 other poles, half the height,) intended as a tabernacle for Sabbath and worship. It is pitched on the mountain-side, on a terrace prepared by Meshullam, with much care, and commanding the finest view of the valley.

By last mail we received the $50 sent by a lady friend in New York, remitted by Bro. T. B. S.

With love in Jesus to all who love Israel, I remain their fellow-servant for his sake, *in* truth. C. S. Minor.

N. B.—We hear to-day, from two Christian-Jewish brethren, from Jerusalem, that Rothschild is at Constantinople, and has bought *all* Palestine from the Sultan.

DE RUYTER INSTITUTE—CIRCULAR.

Repeated inquiries in relation to our Circular, show that it has been little studied, or we have very imperfect powers of conveying thought. I make a second effort at being understood. I premise, that I only speak for myself, and not as "The Trustees." Communications were to be directed, *post paid*, to the Trustees, with "the *evidence of their payment*." No certificate or receipt has been forwarded. Where such receipt is possessed, it should be forwarded. If not, the time of payment and the agent to whom paid, or the persons knowing of the payment, should be designated. It should be remembered, that the Trustees have charge of public interests, and may be called on for vouchers for all the scholarships granted. Where the amount is $100 or more, contributors should elect whether to have one or two scholarships. We are asked, "Can we send two scholars at a time, and shorten the time?" It is expected, that these scholarships will not interfere with the regular income of the school, by handing over the scholarships to those who would otherwise pay tuition; but where the scholarship is a donation to an indigent student, or one who would not otherwise attend, I will venture to say, that if the Trustees complain, I will assume the responsibility. The certificates *will* entitle the holder to the instruction in the "Teachers' Classes." The note of the Trustees did not intend to extend the time beyond five years, to allow parents to "give a little education to each of their children as they grow up." We say, Send on the oldest; and if he is educated as he ought to be, he will be able and willing to help educate the younger children "as they grow up." I regard it fallacious reasoning to suppose that parents wrong their other children by giving one child more education than their present means would enable them to give the others, if they were now ready to attend. We should fit each of our children for the fullest amount of responsibility possible, and trust in God for the future.

Contributors who have their certificates need not hesitate to send on their scholars previous to the action of the Trustees. When scholars other than their own children are sent, the length of time such scholar is to be instructed should be specified. J. R. Irish.

Brookfield, Aug. 12, 1852.

Our Anniversaries—Reduced Fare.—To persons desirous of attending the Seventh-day Baptist Anniversaries at Plainfield, N. J., the New York and Erie Railroad Company will furnish excursion tickets, entitling the holder to come to New York and return for one fare any time between the 5th and 25th of September. Tickets for persons in Allegany County will be sent to the Alfred and Friendship Stations about the first of September. For those who wish to start from other stations on the line, tickets will be provided in case they notify Geo. B. Utter of their wish, previous to the 30th of August.

Arrangements have also been made for excursion tickets between New York and Plainfield, enabling the holder to go and return for one fare. They can be obtained after the 1st of September at the office of the *Sabbath Recorder*.

Teachers' Convention.—The New York State Teachers' Association recently held a meeting at Elmira, at which various topics of special interest to teachers were discussed. A Teachers' Paper was resolved upon, and a large Board of Editors appointed, among whom we notice the name of Prof. Wm. C. Kenyon, of Alfred. Albany, we believe, is to be the place of publication.

Arrival of Missionaries.—The following Missionaries were among the passengers by the packet ship American Congress, which arrived at New York on Thursday, Aug. 12, from London:—Rev. J. Newton, Missionary from India, and lady; Miss Margaret Newton, Masters Charles, Francis and Edward Newton, and Miss Louisa Jauvier, from India; and Miss Harriet Livermore from Jerusalem.

Meeting of the American Board.—The annual meeting of the American Board of Commissioners for Foreign Missions is to be held this year at Troy, N. Y., commencing on the 7th of September.

Debt of the American Board.—Liberal subscriptions, recently taken up in the different churches, have liquidated the debt of the American Board of Foreign Missions, and $5 35 surplus is left in the Treasury.

FREE-SOIL NATIONAL CONVENTION.

The Free-Soil National Convention, to nominate candidates for President and Vice President of the United States, was held at Pittsburg, Pa., last week. The delegation was large, and included leading abolitionists from nearly all of the Free States. There was some difficulty in agreeing upon a "Platform'—members of the Committee on that subject having presented a majority report through Joshua R. Giddings, and a minority report through Gerrit Smith. The majority report was finally adopted; after which which Hon. J. P. Hale received the nomination for the Presidency, and Hon. George W. Julien, of Indiana, that for the Vice-Presidency. Presuming that all of our readers, whatever party they may belong to, will be anxious to see the "Platform," we copy it entire:—

Having assembled in National Convention as the Delegates of the Free-Democracy of the United States, united by a common resolve to maintain rights against wrongs, and Freedom against Slavery; confiding in the intelligence, the patriotism and the discriminating justice of the American people; putting our trust in God for the triumph of our cause, and invoking his guidance in our endeavors to advance it, we now submit for the candid judgment of all men the following declaration of principles and measures:

First. That Governments, deriving their just powers from the consent of the governed, are instituted among men to secure to all, those inalienable rights of life, liberty, and the pursuit of happiness, with which they are endowed by their Creator, and of which none can be deprived by valid legislation, except for crime.

Second. That the true mission of Democracy is to maintain the liberties of the people, the sovereignty of the States, and the perpetuity of the Union, by the impartial application to public affairs, without sectional discrimination, of the fundamental principles of equal rights, strict justice, and economical administration.

Third. That the Federal Government is one of limited powers, derived solely from the Constitution, and the grants of power therein ought to be strictly construed by all the Departments and Agents of the Government—and it is inexpedient and dangerous to exercise doubtful Constitutional powers.

Fourth. That the early history of the Government clearly shows the settled policy to have been, not to extend, nationalize, and encourage, but to limit, localize and discourage Slavery; and to this policy, which should never have been departed from, the Government ought forthwith to return.

Fifth. That the Constitution of the United States—ordained to form a more perfect Union, to establish justice, and secure the blessing of Liberty—expressly denies to the General Government any power to deprive any persons of life, liberty or property, without due process of law; and, therefore, the Government having no more power to make a slave than to make a king, and no more power to establish Slavery than to establish Monarchy, should at once proceed to relieve itself from all responsibilities for the extension of Slavery, wherever it possesses Constitutional power to legislate for its extension.

Sixth. That to the persevering and importunate demands of the Slave power for more Slave States, new Slave territories, and the nationalization of Slavery, our distinct and final answer is: No more Slave States—no Slave territories—no nationalized Slavery, and no national legislation for the extradition of Slaves.

Seventh. That the acts of Congress, known as the Compromise Measures of 1850, by making the admission of a sovereign State contingent upon the adoption of other measures demanded by the special interest of Slavery—by their omission to guaranty freedom in Free Territories—by their attempt to impose unconstitutional limitations of the power of Congress and the people to admit new States—by their provisions for the assumption of $5,000,000 of the State debt of Texas, and for the payment of $5,000,000 more, and the cession of a large territory to the same State, under menace, as an inducement to the relinquishment of a groundless claim, and by their invasion of the sovereignty of the States and the liberties of the people, through the enactments of an unjust, oppressive, and unconstitutional Fugitive Slave Law, are proved to be incompatible with all the principles and maxims of democracy, and wholly inadequate to the settlement of the questions of which these are claimed to be an adjustment.

Eighth. That no permanent settlement of the Slavery question can be looked for, except in the practical recognition of the truth, that Slavery is sectional and Freedom national, by the total separation of the General Government from Slavery, and the exercise of its legitimate and constitutional influence on the side of Freedom, and by leaving to the States the whole subject of Slavery, and the extradition of fugitives from service.

Ninth. That a due regard for the Federal Constitution and sound administrative policy, demands that the funds of the General Government be kept separate from banking institutions—that ocean and inland postage should be reduced to the lowest possible point—that no more revenue should be raised than is required to defray the strictly necessary expenses of the public service, and to pay off the public debt, and that the power and patronage of the Government should be diminished by the abolition of all unnecessary offices, salaries and privileges—and by the election by the people of all civil officers in the service of the United States, so far as may be consistent with the prompt and efficient transaction of the public business.

Tenth. That River and Harbor improvements, when necessary to the safety and convenience of commerce with foreign nations, or among the several States, are objects of national concern, and it is the duty of Congress, in the exercise of its constitutional powers, to provide for the same.

Eleventh. That emigrants and exiles from the Old World should find a cordial welcome to homes of comfort and fields of enterprise in the New, and every attempt to abridge their privilege of becoming citizens and owners of the soil among us, ought to be resisted with inflexible determination.

Twelfth. That the public lands of the United States belong to the people, and should not be sold to individuals nor granted to corporations, but should be held as a sacred trust for the benefit of the people, and should be granted in limited quantities free of cost to landless settlers.

Thirteenth. That every nation has a clear right to alter or change its own government, and to administer its own concerns in such manner as may best secure the rights and promote the happiness of the people, and foreign interference with that right is a dangerous violation of the law of nations, against which they should protest, and endeavor by all proper means to prevent; and especially is it the duty of the American Government, representing the chief republic of the world, to protest against, and by all proper means to prevent the intervention of Kings and Emperors against nations seeking to establish for themselves republican or constitutional Governments.

Fourteenth. That Slavery is a sin against God, and a crime against Man, the enormity of which no law nor usage can sanction or mitigate, and that Christianity and Humanity alike demand its abolition.

Fifteenth. That the Fugitive Act of 1850 is repugnant to the Constitution, to the principles of the Common Law, to the spirit of Christianity, and to the sentiments of the civilized world: we therefore deny its binding force upon the American people, and demand its immediate and total repeal.

Sixteenth. That the doctrine that any human law is a finality, and not subject to modification or repeal, is not in accordance with the creed of the founders of our Government, and is dangerous to the liberties of our people.

Seventeenth. That the independence of Hayti ought to be recognized by our Government, and our commercial relations with it placed on the footing of the most favored nations.

Eighteenth. That it is the imperative duty of the General Government to protect all persons, of whatever color, visiting any of the United States, from unjust and illegal imprisonment, or any other infringement of their rights.

Nineteenth. That we recommend the introduction into all treaties hereafter to be negotiated between the United States and foreign nations, of some provision for the amicable settlement of difficulties by a resort to decisive arbitration.

Twentieth. That the free Democratic party is not organized to aid either the Whig or the Democratic wing of the great Slave Compromise party of the Union, but to defeat them both; and that, repudiating and renouncing both, as hopelessly corrupt and utterly unworthy of confidence, the purpose of the Free Democracy is to take possession of the Federal Government, and administer it for the better protection of the rights and interests of the whole people.

Twenty-first. That we inscribe on our banner free soil, free speech, free labor, and free men—and under it will fight on, and fight ever, until a triumphant victory shall reward our exertions.

THE LIQUOR LAW IN RHODE ISLAND.—The Providence *Journal* of August 4th gives the following tangible argument in favor of the liquor law:—

"The new Liquor Law is being carried into effect in Providence with zeal and energy, and its good effects are seen in the diminution of the number of arrests for drunkenness. During last week, which was the second under the new law, the arrests for drunkenness, and offenses growing out of it, were *four*. The preceding week there were *six*. The average number previously has been from *thirty to forty*."

The *Temperance Advocate* is of the opinion that private drinking has not increased in the ratio that was feared, and it gives some facts to substantiate that opinion.

A dispatch from Providence, dated Aug. 10, says:—

"The first attempts to enforce the Liquor Law have been made in Newport. Complaints were made on Monday, and came before the Court to-day, but were postponed. There is much excitement at Newport, and the men who have been conspicuous in the prosecution are threatened with violence.

A PUBLISHER'S DUTIES.—The publisher of the *Independent* recently received the following from an official gentleman in the West, a stranger. The business was promptly attended to, and five receipts forwarded:—

———, Wis., June 1, 1852.

S. W. BENEDICT:—Enclosed please find $5, which please appropriate as under:—

$2 for Independent, to my address.
$2 for N. Y. Weekly Tribune, for L. W.
25 cents, American Messenger, for T. B.
25 cents, Bible Society Record, for A. R.
35 cents, Sunday-School Journal.
12½ cents, Child's Paper.

Please send me a receipt for your paper, and one for Mr. ——, from the Tribune office, and direct to P. M.

DECLINING THE HONOR.—Shurtleff College recently conferred the honorary title of D. D on R. Ryland, President of Richmond College, and pastor of the colored church in Richmond —an honor which Mr. R. has declined for the followiug reasons:—

"The first is, that such titles do not seem to accord with the simplicity of the gospel; and the second is, that if they do, I am not sufficiently learned to deserve them. For the last twenty years, I have been so absorbed in the management of the interests of this Institution, at first as the Virginia Baptist Seminary, and afterwards as the Richmond College, that I have not prosecuted extensively those studies which it is the design of that degree to reward. This remark is made, not with any affectation of humility, but from a *sincere consciousness of its truth.*"

UNCLE TOM'S CABIN.—Mr. Maclear, of Toronto, has announced an edition of Uncle Tom's Cabin in one volume, to be published at 2s. 6d. Four or five editions of the same work have been published in England, one of them illustrated. A letter from San Francisco states that as there are only a few copies of the book in California, the miners in one place were reading it in turns, for which privilege they paid twenty-five cents. 83,000 copies of this popular work have been published in the United States. Probably no book ever had so large sale in so short period.

The wife of John Davis, of Holden, who was suffering from a severe tooth-ache, induced her physician to let her inhale chloroform, for the purpose of having it extracted, when, upon inhalation, she expired immediately.

Proceedings in Congress last Week.

SECOND-DAY, AUG. 9.

In the SENATE, Mr. Hamlin called for copies of all correspondence with Peru relating to the Labos Islands, and the instructions to the commander of the United States squadron in that quarter. A Message from the House, announcing the decease of Mr. Rantoul, called up Mr. Sumner of Massachusetts, who delivered a short eulogy on the deceased. Mr. Sumner closed by offering the usual resolutions, after which the Senate adjourned.

In the HOUSE, Mr. Mann announced the death of Mr. Rantoul in an eloquent speech, which was followed by remarks from several other members, and after the passage of the usual resolutions, that body adjourned.

THIRD-DAY, AUG. 10.

In the SENATE, after various proceedings of minor interest, the Appropriation Bill was taken up, and amendments, amounting in the aggregate to over $800,000, were proposed, for the benefit of Indian tribes, the purchase of their lands, the fulfillment of treaties with them, &c. Various other amendments were made, carrying the aggregate added of appropriations to $850,000.

In the HOUSE, the morning hour was occupied on a question of privilege by Mr. Aikin, and the new Judiciary Fee bill, and then the Appropriation bill came up in Committee of the Whole. An amendment was adopted, appropriating $300,000 for a Branch Mint at San Francisco, and another proposed raising the salaries of Clerks in the Departments at Washington.

FOURTH-DAY, AUG. 11.

The SENATE spent all day upon the Appropriation Bills, but we find nothing new to report.

The HOUSE was occupied with the Clerks' Salary and the General Appropriation bills. The retaliatory light-house dues amendment was not concurred in, but most of the amendments were, including one prohibiting constructive mileage for any session called within ten days of the adjournment of Congress.

FIFTH-DAY, AUG. 12.

In the SENATE, the Homestead bill came to a vote, and was *lost*, 14 to 31. The Message of the President in relation to the Fisheries then came up, and a discussion upon it occupied the remainder of the session.

In the HOUSE, the bill relating to costs and fees in the U. S. Courts passed, the Wheeling Bridge question was debated, and also the bill for the relief of Thomas Ritchie; after which the Army Appropriation bill came up, and numerous speeches, of no general interest, were made.

SIXTH-DAY, AUG. 13.

The SENATE was occupied chiefly in the consideration of a case of contempt of that body, which lies over, and in the discussion of private bills, of which thirty were passed.

In the HOUSE, the morning hour was occupied with the Wheeling and Bridgeport Bridge questions; after which the Army bill came up in Committee of the Whole. The most important amendments reported are, one of $300,000 for extra pay during this year of officers and soldiers serving in California, New Mexico, and Oregon, and another of $20,000, to test the practicability of employing camels for the use of the Army on the great American desert.

SABBATH-DAY, AUG. 14.

The SENATE, after long talk, adopted a resolution calling for information as to moneys paid out of the Treasury to Generals Scott and Pierce. The Fshery Question came up, and Mr. Seward made a speech vindicating the Administrative from the charge of want of patriotism in not resisting the demands of Great Britain.

In the HOUSE the principal topics were the Wheeling Bridge question, and the Army Appropriation bill. The amendment appropriating $20,000 for the employment of camels on the deserts was nonconcurred in by a vote of 38 against 106. The bill then passed, and the House went into Committee on the private calendar.

European News.

The steamer Africa, with Liverpool dates to July 31st, arrived at New York August 12th.

In England, the elections are over, but there are many conflicting statements as to the result.

Further riots have taken place in the country Clare, Ireland.

The Northern Powers are said to have made a new Holy Alliance, with a view to the prevention of the re-establishment in France of a hereditary Bonaparte dynasty; they go for the legitimate branch of the Bourbons, and nothing else.

In the Circuit Court of Warwick, Eng., was recently tried a suit for libel, brought by Henry Box Brown against Mr. Smith, proprietor and editor of the Wolverhampton *Herald*. Mr. Smith had visited Brown's "Panorama of Slavery," and in a critique thereupon, stated that the Panorama, and the lecture that accompanied it, were gross exaggerations, presenting a picture of Slavery and the Southern States totally at variance with the representations of intelligent travelers. On a second occasion, Mr. S. commented still more strongly on the exhibition and exhibitor, and his remarks had the effect of materially thinning houses. In course of the hearing, it came out that Brown was making from £50 to £70 per week! The Jury found a verdict for the plaintiff—damages £100.

Doings among the Fishermen.

The Gloucester *Telegraph*, of August 11, contains the following information from the fishing grounds:—

"There have been two or three arrivals from the Bay of St. Lawrence, and we gather the following information respecting affairs in that quarter: Captain Rogers, of the schooner C. & N. Rogers, informs us that he was in the Bay of Chaleur, when he was boarded by an officer from the steamship Devastation, and ordered out of the Bay. It was Sunday, and there were about 20 vessels in company. Some of them had made a harbor for the purpose of passing the Sunday at anchor, as many of the fishermen are in the habit of doing, but they were all ordered to get under weigh and proceed out of the Bay immediately. The officer who boarded the C. & N. Rogers, was rather insulting to the crew. The first he said upon boarding their vessel was, 'that they had no business in that place.' They were at the time about four or five miles distant from the shore. The papers were called for, and the reason asked why there was no clearance among them. After the officer had looked at them a minute, he crumpled them in his hand and threw them upon the deck, saying to Captain Rogers, 'There's your papers.'"

California News.

The Steamship Illinois, from Chagres, arrived at New York on the 14th inst., with California dates to July 16th, 340 passengers, and two millions dollars in gold dust.

By this arrival we have accounts of great mortality on board vessels bound for San Francisco. Passengers who went out in the S. S. Lewis, via San Juan, suffered much from privation, sickness, and death.

A Dutch bark called the Ophilia arrived at San Francisco, July 14, from Panama, after an extremely long passage of one hundred and fourteen days. There was dreadful mortality on board, and it was reported that thirty of the passengers had died. A subsequent account says 12 deaths occurred on the passage, all from Panama, of fever.

About the usual number of murders and Indian fights are reported by this arrival. A contest between a part of one hundred Indians, supposed to be of the Suisin tribe, and Bidwell, with thirty of his Indians, took place on Tuesday morning. During the previous week, a lot of cattle were taken from Bidwell's Ranch, about thirty miles from Tehama, on the east side of the river. On Monday, Bidwell, accompanied by several of his friends and thirty of his Indians, started in pursuit of the thieves. They were discovered near the head of Chico Creek, and the pursuing party concealed themselves, intending to make their attack in the morning. The accidental discharge of a gun, however, aroused the Indian camp before dawn, and the fight at once commenced. The Indians were well armed, and fought bravely. Eleven of the Indians were killed. Mr. Amos E. Fry, of Missouri, who was in Bidwell's party, was killed.

IMPORTANT TO THE WRITERS OF LOVE-LETTERS.—In the Supreme Court of New Hampshire, the law on Love-Letters was recently interperted and explained after the following fashion:—

"When a written correspondence is kept up between an unmarried gentleman and an unmarried young lady, of suitable age, who is not his relative, the most common and natural inference is, that it is upon matrimonial subjects; *since where an engagement actually exists, a correspondence almost invariably follows.* But young marriageable ladies, at least prudent ones, do not allow themselves to be engaged in a correspondence with unmarried men, unless they suppose a marriage contract exists between them. And unmarried men do not desire that such a correspondence should be carried on where an engagement does not exist, unless it be from some improper motives, or with the hope and expectation of an ultimate engagement. * * *

"That an engagement exists, or an offer has been made and accepted, where a correspondence takes place between such parties as are described in this case, is, we think, in accordance with general experience, which is one of the usual and most satisfactory tests of human evidence that might be suggested, yet we hold it competent to be submitted to a jury, *and from which they may find a promise to marry*, if the evidence satisfies them of the fact."

MURDER IN TRUXTON.—One of the most horrid murders on record was committed in the town of Truxton, Cortland Co., N. Y., on Tuesday, the 3d inst., by an Irishman named Patrick Donoghue. It seems, that on that morning the Irishman got mad at his girl, and threatened to whip her; whereupon she was socreted by some small girls, her companions. Her father could not find her, and on seeing Mrs. Kinney, a neighbor, passing his house with her daughter, went out with his gun, and demanded of them where his girl was. Mrs. K. told him she did not know. Donoghue swore at her, leveled his gun, and fired. The charge only raked her face. He then struck her with the but of the gun over the head three times, and she fell dead. Afterward he pounced upon her daughter, struck her with his gun and stabbed her with the bayonet. She survived till the following Sunday, when she expired. Donoghue is in Cortland jail.

FROM THE CAPE OF GOOD HOPE.—Letters from the Cape of Good Hope of June 22d, have been received, which give discouraging accounts of the financial condition of the Colony, and state that the war rages as bad as ever. The Mount Bok Wesleyan Missionary Station had been attacked by about 300 Hottentots, on horseback and on foot. The place was bravely defended by the friendly natives stationed there, but the rebels were successful, killing seven Fingoes, wounding a number of others, and carrying off considerable plunder. A detachment of thirty-five English soldiers, who were guarding an ammunition wagon from Graham's Town to Fort Baufort, were attacked by the Kaffirs, and nine of the soldiers were killed and ten wounded. The ammunition was also captured. The wounded were found by the Kaffirs, who cut their throats with the most revolting barbarity.

DID RIGHT BY MISTAKE.—It is said that the "Black Laws" of Indiana were repealed at the last session of the Legislature of that State. Il was done unintentionally, by the passage of a general repealing law, repealing all laws of the State not enacted at the same session, with certain exceptions. The blacks are now on the same footing with the whites, as to giving testimony, and in certain other respects. Some of the Indiana papers think the old laws will be re-enacted at the next session.

PLAIN TALK.—The *Louisville Journal* says: "A negro cut his throat on Sunday. It is said that he had paid his master several hundred dollars toward procuring his freedom, who, within a few days ago, sold him to a negro-trader." And an exchange adds: "If the master who robbed the negro and then sold him to a negro-trader had his deserts, there would be another throat cut and one less cut-throat."

The Normal School pupils at West Newton, Mass., have presented Miss Georgiana Whittemore, a late teacher, about to enter upon "a higher, though more limited sphere of action," a silver salver, urn and goblet, as a mark of esteem.

SUMMARY.

A gang of Counterfeiters, carrying on their operations about 15 miles from Danville, Pa., was broken up on Monday, by the Police of Philadelphia, and High Constable Hague, of Pittsburgh. Dr. Geltner, the principal of the gang, was shot through the shoulder while attempting to escape. He was captured and lodged in the Jail at Danville; the others all escaped, a signal having been given by a female in the lower part of the house. The whole of the counterfeiting apparatus, press and tools, were secured, with three hundred counterfeit Two's on the Harrisburg Bank, and bills of various other banks; also several plates which were being altered—one on the Rhode Island Bank.

On the 11th of August, J. S. Philips, Joel Gooch, and Mr. Henderson of Alexandria, Me., were killed in a foul well. Mr Philips descended to cleanse it, but not returning, Mr. Gooch descended to assist him, and also fell a victim. Mr. Henderson then went down to make fast a rope to Mr. Gooch, and when about half the way up, became exhausted, and fell into the well dead. Mr. John Gooch then went to their assistance, and barely escaped with his life. The bodies were extricated by means of a pole hooked to their clothes.

On Tuesday night, Aug. 10, Officer Babcock, of the Second Police, New York, brought a woman named Jane Freel, and her two children, to the Station-House, having found them in the back basement of a building, corner of Jay and Front-sts., in a condition deplorable enough. The drenching rain had flooded the place ankle deep, and an apology for a bed on the floor, soaking wet, contained two small children, the eldest not much over a year old, while the mother was wallowing in one corner, insensibly drunk.

Mrs. Martha Rogers, aged 60, wife of Capt. John Rogers, died in Ellot, Me., on Thursday, 29th ult., and on the same day, Miss Abigail Fry, aged 62. On the Monday previous to their death, Miss Fry, who lived in the neighborhood, called to see Mrs. Rogers, who had been confined with paralysis for something like two years, and while standing at her bedside was attacked with the same disease, and would have fallen, had not Capt. Rogers, who was near, caught her. Both were interred on Friday, 30th.

Eugene Dessaux, a dandy, who has been playing his part at Schooley's Mountain, obtained fifty dollars from a lady there upon a representation that her brother had robbed him, and that he would expose him if the amount was not handed over. After being thus successful he went to Philadelphia and made a similar attempt upon another member of the family, doing business in High-st. The sister had in the meantime written home, and Mr. Eugene D. was held in $600 to stand an investigation.

The *Boston Commonwealth* says: "Life in the South, a Companion to Uncle Tom's Cabin," is a trashy novel which was published long ago in Godey's Lady's Book, under some such title as "Utopia." The scenes and characters are of 70 years ago, and the whole thing is utterly worthless. It is a fraud to call it Life in the South or a "Companion," or anything else, to Uncle Tom's Cabin.

A dispatch dated from Gorham, near the White Mountains, Friday, Aug. 13, says, The Thermometer this morning was at 60. Two gentlemen were caught in a storm in going up the mountains, and came near perishing. A lady fainted in going up, and was obliged to remain on the mountain all night. Large crowds make the ascent daily.

It is estimated that no less than 3,500 persons suffered from this malignant disease, (the small pox) in New York, during the last year. Dr. Kelley, under whose charge is the Small Pox Hospital on Blackwell's Island, states in his last annual report that 344 cases came under his treatment, and it also appears from the report of the City Inspector that 586 deaths occurred from the same cause.

Mr. John R. Harris, of Troy, was on board of the Henry Clay at the time of the accident, and escaped. He was also on board the Empire when she sunk near Newburgh, and also on the Swallow when she run on the rock near Athens. It would certainly appear that he was not born to die either by drowning or burning.

A call is issued for a Mass Convention of the colored people of Ohio, to meet at Cleveland on the 8th and 9th of September. The object of the Convention is to consider measures for the education and elevation of the free colored people, and to choose delegates to a National Convention expected to be held this fall.

Gen. Hinton, the Ohio mail robber, who escaped from jail, went to California, and thence to some other place, where it was reported he was drowned, is, according to a correspondent of the *Cleveland Plaindealer*, keeping a very good hotel in Portland, Oregon, under the name of Gordon.

The route of the telegraph from New York to Sandy Hook, (30 miles) extends from the City up the Hudson, across it at Fort Washington on the masts of the New York and Washington Printing Telegraph Company; thence *via* Jersey City, Newark, Rahway and Amboy to the Highlands of Nevesink. The distance is 70 miles.

Drayton and Sayres, who were convicted and sentenced two years ago for the attempted abduction of 70 slaves in the schooner Pearl, and whose term of imprisonment in the County Jail would extend to 50 years, have been pardoned by the President.

A dispatch from the foot of the Hoosac Mountain states that the great boring machine was at work on the 9th, and had cut into the rock *three feet*, at the rate of *twenty inches the hour!* All are sanguine of its complete success. It has thus far exceeded the expectations of the builders.

The National Convention of the Liberty party has been called at Buffalo, Sept. 1. It will be a Mass Meeting, and assembles to nominate candidates for President and Vice-President, Gerrit Smith and Charles Durkee having both declined.

Hon. Jabez P. Thompson, coalition Senator from Plymouth in the last Legislature of Massachusetts, hung himself in a barn at his residence in Halifax, August 10. He was in good health, and to all appearance perfectly sane.

Land Warrants are in good demand, and have still an upward tendency; 160 acres are $147 a $150, and smaller amounts in proportion.

The *Savannah Republican* chronicles the capture of a monster shark off Tybee Island, on the 6th, by some pilots. It measured fifteen feet from the end of its tail to the tip of the nose, and when opened it was found to contain ten king crabs, a sea gull, and a man's boot, with any quantity of bones, resembling those of the human body. It took seven men to haul and lash it to the gunnel of the pilot boat! Rather fishy.

The *Clarksburg* (Va.) *Register* states that there is a man living in that town, named Stephen Dicks, who heard the original Declaration of Independence read from the State-House steps, in Philadephia, in 1776. He was then 14 years old, and is now 90. He was in Clarksburg when there were but two shingled houses in it. He enjoys good health, and is frequently seen walking the streets.

The Rev. Edward F. Berkley, of Lexington, Kentucky, who received Mr. Clay into the church by baptism, and whose ministrations he constantly attended, has been presented by Mrs Clay with a massive gold seal ring, set with a large and very precious stone. It was a favorite ring of Mr. Clay, and worn by him during the last five or six years of his life.

A dispatch dated Washington, Aug. 4, says: Mr. Webster and Mr. Crampton will be here in a week. The fishery question has been temporarily settled. Mr. Crampton has sent a dispatch to the British Government, urging them to suspend their orders, and to withdraw their naval force. This is authentic.

The action of Congress has had a tendency to strengthen Land Warrants. The following are the ruling prices:

	Buying.	Selling.
160 acres Warrants	$146	$150
80 acres Warrants	73	75
40 acres Warrants	36½	37½

As a boy in Wheeling, Va., was on his way to water his horse, a keg of loose powder, which lay on the wharf, became suddenly ignited by a spark from the horse's shoe, and both horse and rider were blown into the air. The boy was considerably hurt, as was also the horse.

The second annual meeting of the American Association for the Advancement of Science was held at Newark, N. J., last week. Its next meeting is to be held at Pittsburg, Pa., commencing on the second Tuesday of August.

The ship-builders of New York and vicinity have launched 23 steam-vessels and 20 sail-vessels since the 1st of January last. Their tunnage amounts to 30,000. The tunnage now on the stocks is estimated at 36,000.

Five negroes, who murdered James Houston, in McIntosh Co., Ga., were on Saturday, 24th ult., tried by a meeting of citizens of that county, found guilty, and executed on the following Monday.

A Chinese New Testament, printed with metal types, and of a superior character, has been forwarded to the Directors of the London Missionary Society, and is sold for *four pence*.

The *Southern Press*, at Washington, died Aug. 9, complaining bitterly of the dishonesty and base ingratitude of its pretended supporters.

A domestic in the employ of James Jewitt, Havre-street, East Boston, cut her throat on Friday, from disappointment in love. Her recovery is doubtful.

The town of Helena, Arkansas, was almost consumed by fire, on Monday night. Only two business houses are left. The loss is estimated at $100,000.

There was an extensive slave stampede in Pendleton Co., Va., on the night of the 28th ult.

New York Market—August 16, 1852.

Ashes—Pots $4 75 a 4 81; Pearls 5 50 a 5 56.

Flour and Meal—Flour, 3 87 for Wisconsin, 3 87 a 4 18 for common to good Ohio, 4 25 a 4 62 for fancy Genesee, 4 75 a 5 87 for extra Genesee. Rye Flour 3 44 a 3 50. Corn Meal 3 18 for good Ohio, 3 50 for Jersey.

Grain—Wheat, 66c. for Upper Lake, 93 a 96c. for prime white Michigan, 92c. for white Canadian. Rye 77c. Oats 44 a 46c. for State, 40 a 41c. for Jersey. Corn 66 a 68c. for ordinary round yellow and Western mixed.

Provisions—Pork, 17 75 for prime, 20 00 for mess. Beef, 8 00 a 11 00 for old and new prime, 14 50 a 18 00 for mess. Lard 11¼c. Butter 12 a 15c. for Ohio, 13 a 18c. for Western New York.

Hay—1 00 a 1 12 per 100 lbs. for old and new.

Hops—40 a 50c.

Lumber—11 50 a 12 50 for Spruce and Pine.

Seeds—Timothy 19 00 a 24 00 per tierce. New Flaxseed 1 50 for 56 lbs.

Tallow—In demand at 9c.

Wool—Domestic Fleece 33 a 45c. Pulled 34 a 42c.

DIED,

In Quiet Dell, Harrison Co., Va., January 23d, 1852, Dea. ABEL BOND, in his 89th year. He was a member of the Seventh-day Baptist Church at Lost Creek for forty-eight years, in which he gave general satisfaction. His health for many years was such as to prevent him from mingling with the brethren, yet his heart was with them, and his ardent desire was for their spiritual welfare. It should be added, that his example through life, and particularly the fortitude and resignation with which he bore his multiplied afflictions, together with other circumstances, place beyond a doubt his acceptance with God.

At the residence of her son, in Trivolia, Peoria Co., Ill., July 20, 1852, of billious cholera morbus, Mrs. MARY SIMPKINS, widow of Joseph Simpkins, formerly of Cumberland Co., N J. Mrs. Simpkins joined the church at Roadstown, N.J., under the pastoral care of Rev. Mr. Smalley, over forty years ago, of which she remained a worthy member until removed by death to join the church triumphant. Funeral discourse by Eld. Lewis A. Davis, from Rev. 14: 13.

In West Edmeston, at the residence of her uncle, F. F. Dennison, on the 24th of June, of typhus fever, Miss HARRIET CLARKE, in the 18th year of her age.

LETTERS.

L. M. Cottrell, J. R. Irish, Joseph Goodrich, L. A. Davis, J. M. Wood, J. C. Green, Robert Church, D. C. Green, Eli Vanhorn, H. W. Stillman, E. Clarke, E. P. Larkin, T. E. Babcock (right,) Ephraim Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

Wm. Battan, Lost Creek, Va.	$2 00	to vol. 9	No. 52
Wm. Kennedy "	2 00	9	52
Jesse M. Davis "	2 00	9	52
Moses H. Vanhorn "	2 00	10	8
Thos. H. Bond, Quiet Dell, Va.	2 00	9	52
Joseph Goodrich, Milton, Wis.	1 00	9	26
Ezra Goodrich "	2 00	10	10
Jeremiah Davis "	2 00	10	10
Robert Church, Marshall, Mich.	2 00	9	52
Maxson Stillman, Alfred Center	2 00	9	52
S. N. Stillman "	2 00	9	52
Albert Smith "	2 00	9	52
Hannah Crandall "	2 00	8	52
Nathan Rogers, New York	2 00	9	52
Nicholas Rogers "	2 00	9	52
Pinkham Mosher, Morrisania	2 00	9	52
J. C. Bassett, Independence	2 00	9	52
Wm. Kingsbury, Rushford	2 00	10	8
E. H. Coon, Deposit	1 00	9	35

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Pinkham Mosher, Morrisania	$1 00
Amos Stillman, New York	1 00

BENEDICT W. ROGERS, Treasurer.

Seventh-day Baptist Anniversaries.

THE Forty-fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.

All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they belong. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Utter, New York.

The Seventh-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Of the exercises and speakers at the meetings of the Missionary, Tract, and Publishing Societies, a more complete account will be given in due time.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the Church at Pawcatuck, commencing on Sixth-day, August 27, at 2 o'clock P. M. Opening sermon by Eld. C. M. Lewis.

In view of the great need of a revival of God's work in this portion of our Zion, it is earnestly hoped, that fervent supplication will be offered by the churches, that the divine favor may be manifested in an abundant outpouring of the Spirit of God on that occasion.

J. P. STILLMAN, Com.

Union Academy.

THE Academic Year of this Institution, located at Shiloh, N. J., for 1852 and '53, is divided into three Terms of fourteen weeks each, with two vacations of one week each between terms.

The First commences the last Monday in August.
The Second commences the second Monday in Dec.
The Third commences the fourth Monday in March.
The year closes the first Monday in July.

Board of Instruction.

WILLIAM C. WHITFORD, Principal,
And Professor of the Classics, Natural Sciences, and Higher Mathematics.

GURDON EVANS, A. M.,
Professor of Agricultural Chemistry.

Mrs. RUTH H. WHITFORD, Preceptress,
And Teacher of the English Department, Painting, and Penciling.

Mrs. ELIZABETH P. JONES,
Teacher of the French Language and Literature.

At the opening of the Fall Term and middle of the Winter Term, TEACHERS' CLASSES will be formed, and continue seven weeks, for the purpose of reviewing those branches taught in District Schools, and giving each teacher an opportunity to test his own abilities in teaching and governing, by taking charge of a Model Class.

The AGRICULTURAL DEPARTMENT, during the Winter Term, is under the instruction of Prof. GURDON EVANS, A. M., and embraces the study of and daily recitation in Agricultural Science. Three hours each day are spent in the Laboratory, well furnished with good apparatus and chemicals, where students are instructed in the Elementary Analysis of Soils, Marls, Ashes of Plants, &c. Also, a course of Public Lectures is delivered on the application of scientific principles to practical farming.

Expenses:

Tuition, per term,	from $3 50 to $5 00
Incidental expenses, per term,	25

Extras, per term—Penciling, $1 00; Embroidery and Monochromatic Painting, each, $3 00; Oil Painting, $6 00; Agricultural Chemistry, including chemicals, $8 00; Piano Music, $10 00.

Tuition settled in advance or by satisfactory arrangement.

Board in the Boarding Hall or Private Families, from $1 25 to $1 75 per week. The entire expense of the year, including board, room, fire, lights, and tuition, need not exceed $82 00.

The aim of the Institution is to impart a thorough, practical, and complete academic education. In the Natural Sciences all the facilities usually enjoyed in Academies, are presented to the student. In the Classical Department, those Latin and Greek authors read in a College Course are studied. A strict and wholesome discipline is enforced. Courses of Lectures, either moral, miscellaneous, or scientific, are given each term in the year.

For further information, address the Principal, the President, Rev. Wm. M. Jones of Shiloh, or Rev. Sheppard R. Kollock, D. D., of Greenwich, N. J.

HON. LEWIS HOWELL, Pres. Board of Trus.
ISAAC WEST, Esq., Secretary. 7t4
SHILOH, N. J., July 19, 1852.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay: or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Central Railroad of New Jersey.

THE cars will run as follows until further notice, commencing Monday, July 5, 1852:—

Leave Easton at 6 A. M. and 3.30 P. M.
" Clinton at 7.05 " and 4.35 "
" White House at 7.20 " and 4.50 "

Returning, leave New York at 8 A. M. and 4, P. M.

Leave Somerville at 5.50 and 7.50 A. M. and 12.40 and 5.15 P. M.

Leave Plainfield at 6.25 and 8.25 A. M. and 1.20 and 5.50 P. M.

Leave Westfield at 6.40 and 8.40 A. M. and 1.40 and 6.10 P. M.

Elizabethtown at 7 and 9 A. M. and 2 and 6.30 P. M.

Returning, leave New York at 8 and 10 A. M. and 4 and 6 P. M.

By Steamboat:—

Leave Elizabethport at 7.15 and 9.10 A. M. and 2.15, 3, and 6.40 P. M.

Leave Pier No. 1 North River at 8 and 10 A. M. and 12, 4, and 6 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A. M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A. M. for all stations.

Way Train at 3½ P. M., via Piermont, for Delaware.

Way Train at 4½ P. M., via Jersey City, for Delaware.

Night Express Train at 6 P. M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P. M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A. M., 4.30, 10.32, 11.07 P. M.
Going West—8.20 A. M., 6.56, 7.25, 12.50 P. M.

Alfred:
Going East—4.03 and 10.18 P. M.
Going West—1.18 and 8.16 P. M.

Genesee:
Going East—10.09 A. M., 3.25 and 9.18 P. M.
Going West—9.18 A. M., 2.02, 7.54, 9.18 P. M.

Belvidere:
Going East—9.40 A. M., 2.53 and 8.16 P. M.
Going West—9.40 A. M., 2.30 and 8.16 P. M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P. M.

Olean:
Going East—8.45 A. M., 1.47, 6.23, 7.56 P. M.
Going West—10.29 A. M., 3.41, 9.10, 11.40 P. M.

Miscellaneous.

"Write Soon."

Long parting from the friends we love,
Will shadow o'er the brightest face:
And happy they who part, and prove
Affection changes not with place.

A sad farewell is warmly dear,
But something dearer may be found
To dwell on lips that are sincere,
And lurk in bosoms closely bound.

The pressing hand, the tearful eye,
Are both less earnest than the boon,
Which, fervently, the last fond sigh
Begs in the hopeful words—"Write soon!"

"Write soon!" Oh! sweet request of truth!
How earnestly its accents come!
We hear it first in early youth,
When mothers watch us leaving home.

And still amid the trumpet joys
That weary us with pomp and show,
We turn from all the brassy noise,
To hear this minor cadence flow.

We part, bnt carry on our way
Some loved one's plaintive spirit-tune,
That, as we wander, seems to say,
"Affection lives on faith—write soon!"

Green and Black Teas.

About four years ago, Mr. Fortune, author of "Three Years Wanderings in the Northern Provinces of China," was deputed by the East India Company to proceed to China for the purpose of obtaining the finest varieties of the tea-plant, as well as native manufacturers and implements, for the government tea-plantations in the Himalaya. Being acquainted with the Chinese language, and adopting the Chinese costume, he penetrated into districts unvisited before by Europeans. His principal journeys were to Sung-lo, the great green-tea district, and to Bohea Mountains, the great black-tea district. The narrative which he has since published, manifests a good faculty for observation, but we do not know that there is any thing in it which will be so acceptable to the reader as fresh and reliable information about his favorite beverage. To this, therefore, our attention will be confined.

The plant in cultivation about Canton, from which the Canton teas are made, is known to botanists as *Thea bohea;* while the more northern variety, found in the green-tea country, has been called *Thea viridis.* The first appears to have been named upon the supposition, that all the black teas of the Bohea Mountains were obtained from this species; and the second was called *viridis,* because it furnished the green teas of commerce. These names seem to have misled the public; and hence many persons, until a few years ago, firmly believed that black tea could be made only from *Thea bohea,* and green tea only from *Thea viridis.* The two kinds of tea are rarely made in the same district; but this is a matter of convenience. Districts which formerly were famous for black teas, now produce nothing but green. At Canton, green and black teas are made from the *Thea bohea* at the pleasure of the manufacturer, and according to demand. When the plants arrive from the farms fresh and cool, they dry of a bright green color; but if they are delayed in their transit, or remain in a confined state for too long a period, they become heated, from a species of spontaneous fermentation; and when loosened and spread open, emit vapors, and are sensibly warm to the hand. When such plants are dried, the whole of the green color is found to have been destroyed, and a red-brown, and sometimes a blackish-brown result is obtained. "I had also noticed," says Mr. Warrington, in a paper read by him before the Chemical Society, "that a clear infusion of such leaves, evaporated carefully to dryness, was not all dissolved by water, but left a quantity of brown oxidized extractive matter, to which the denomination *apothem* has been applied by some chemists; a similar result is obtained by the evaporation of an infusion of black tea. Again, I had found that the green teas, when wetted and redried, with exposure to the air, were nearly as dark in color as the ordinary black teas. From these observations, therefore, I was induced to believe that the peculiar characters and chemical differences which distinguish black tea from green were to be attributed to a species of heating or fermentation, accompanied with oxidation by exposure to the air, and not to its being submitted to a higher temperature in the process of drying, as had been generally concluded. My opinion was partly confirmed by ascertaining, from parties conversant with the Chinese manufacture, that the leaves for the black teas were always allowed to remain exposed to the air in mass for some time before they were roasted."

This explanation by Mr. Warrington, from scientific data, is confirmed by Mr. Fortune from personal observation, and fully accounts, not only for the difference in color between the two teas, but also for the effect produced on some constitutions by green tea, such as nervous irritability, sleeplessness, &c.; and Mr. Fortune truly remarks, that what Mr. Warrington observed in the laboratory of Apothecaries' Hall, may be seen by every one who has a tree or bush in his garden. Mark the leaves which are blown from trees in early autumn; they are brown, or perhaps of a dullish green when they fall, but when they have been exposed for some time in their detached state to air and moisture, they become as black as our blackest teas. Without detailing the whole process in the manufacture of either kind of tea, it may be stated in reference to green tea, 1st, That the leaves are roasted almost immediately after they are gathered; and, 2d, That they are dried off quickly after the rolling process. In reference to black tea, on the other hand, it may be observed, 1st, That after being gathered, the leaves are exposed for a considerable time; 2d, That they are tossed about until they become soft and flaccid, and are then left in heaps; 3d, That after being roasted for a few minutes and rolled, they are exposed for some hours to the air in a soft and moist state; and, 4th, That they are at last dried slowly over charcoal fires. After all, then, genuine green tea is, as might reasonably be conjectured, an article less artificial than black. There is, at the same time, too much foundation for the suspicion, that the green teas, so much patronized in Europe and America, are not so innocently manufactured. Mr. Fortune witnessed the process of coloring them in the Hung-chow green tea country, and describes the process. The substance used is a powder consisting of four parts of gypsum and three parts of Prussian blue, which was applied to the teas during the last process of roasting.

"During this part of the operation," he says, "the hands of the workmen were quite blue. I could not help thinking, that if any green tea drinkers had been present during the operation, their taste would have been corrected, and, I may be allowed to add, improved. One day, an English gentleman in Shanghae, being in conversation with some Chinese from the green tea country, asked them what reason they had for dyeing the tea, and whether it would not be better without undergoing this process. They acknowledged that tea was much better when prepared without having any such ingredients mixed with it, and that they never drank dyed teas themselves; but justly remarked, that as foreigners seemed to prefer having a mixture of Prussian blue and gypsum with their tea, to make it look uniform and pretty, and as these ingredients were cheap enough, the Chinese had no objection to supply them, especially as such teas always fetched a higher price!" The quantity of coloring matter used is rather more than an ounce to 14 1-2 lbs. of tea; so that, in every 100 lbs. of colored green tea consumed in England or America, the consumer actually drinks nearly half a pound of Prussian blue and gypsum! Samples of these ingredients, procured from the Chinamen in the factory, were sent last year to the Great Exhibition. [Chambers' Journal.

Bark-Bound Trees.

Some over-wise people have an idea that when a tree gets mossy and bark-bound—the latter but another term for the want of growth and weakness, consequent upon neglected cultivation—it is only necessary to slit the bark up and down the stem with a jack-knife, and it will at once spread out and grow. This is sheer nonsense. Dig about and cultivate the roots, and the bark will take care of itself, with a scraping off of the moss, and a washing of the stem with lye or soap-suds, or chamber slops, which last is quite as good. The increased flow of sap, induced by a liberal feeding of the roots, will do its own bursting of the "hide-bound" bark, which is simply its enfeebled condition, as a consequence of its poverty of root. No one thinks of turning out a bony, half-starved calf, in the spring, into a clover field with the skin on its sides all split through with a knife in order to add to its growth. And this last proposition is quite as sensible and philosophical as the other. Nature takes care of itself in these particulars. Sap in plenty, is what blood is to animals. Its vigorous flow reaches every part of its composition, and gives to each its proper play and function. We can show frequent instances of a decrepit, shrivelled branch, by the throwing open and manuring of the roots, and a thorough pruning of the whole top, increasing from an inch to two inches in diameter in a single season; and without assistance as it grew, bursting and throwing off its old contracted bark as freely as the growth of a vigorous asparagus shoot would develop itself during a warm shower in May. Such nostrums are only the invention of the head to excuse the laziness of the hands. [Am. Ag.

Trout in Lake Erie.

We find in the Fredonia *Censor* a letter describing the success which has attended the experiments made to catch trout and white-fish in Lake Erie. The writer says:—

"So little known have been the contents of these waters, that until very recently it has been an object of profit to make frequent drafts on Old Connecticut for her salmon trout. But now it is ascertained that we have the very fish in great abundance at our feet Recent experiments in taking these fish have proved very successful. Mr. Andrews, on his return to Dunkirk from California, a few months since, aided by an old Mackinaw fisherman, set to work in earnest, preparing himself with all the necessary apparatus for fishing on a large scale. Several unsuccessful attempts were made at different depths of water, and in different ways, but at length the true way was found, and that by turning out some thirteen miles from shore and dropping nets to the depth of nearly or quite 100 feet, and thus letting them remain for some hours, when they are hauled up and the fish secured. The trout, unlike many other kinds of fish, have no gills, but swim with their mouths open, bridling themselves with the twine of the net, the meshes being too small to allow them to pass through, and they cannot back out because of the structure of their teeth curving inwardly, and thus they become their own executioners. Last evening Mr. Andrews took at one haul over fifteen hundred pounds of trout and whitefish. In this lot were thirty-three trout, weighing about thirty pounds each."

Growing Trees from Cuttings.

Professor Delacroix, of Besancon, in France, has discovered a mode of propagating from cuttings, which is not only successful in case of roses, and other plants easy to live, but apples, pears, plums, apricots, &c. Out of a hundred cuttings put out in June, not one but was thriving in August, in the open air, without shade or extra care, except watering a few times soon after they were planted. His method is to put the whole cutting in the ground, bent in the form of a bow, with the center part up, and just on a level with the surface, at which point there must be a good bud or shoot, which is the only part exposed to the air; the other, being protected by the earth from drying up, supports and gives vigor to the bud, which starts directly into leaf, and, in its turn, helps the cutting to form roots, and the whole even forms a thriving tree. The method of setting them is to form two drills about three inches apart, with a sharp ridge between, over which bend the cutting, stick an end in each drill, cover up, press the earth firmly, and water freely. Cuttings should be of the last year's growth, fresh and vigorous.

Cloves.

Cloves are the unopened flowers of a small evergreen tree that resembles in appearance the laurel or the bay. It is a native of the Molucca, or Spice Islands, but has been carried to all the warmer parts of the world, and is largely cultivated in all tropical regions of America. The flowers are small in size, and grow in large numbers in clusters at the very ends of the branches. The cloves we use are the flowers gathered before they are opened, and while they are still green. After being gathered, they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts, a round head, which is the four petals or leaves of the flowers rolled up, inclosing a number of small stocks or filaments. The other part of the clove is terminated with four points, and is, in fact, the flower cup, and unripe seed vessel. All these parts may be distinctly shown, if a few leaves are soaked for a short time in hot water, when the leaves of the flowers soften and readily unroll. The smell of cloves is very strong, and aromatic, but not unpleasant. Their taste is pungent, acrid, and lasting. Both the taste and smell depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste, in consequence, is much weakened by this proceeding.

Anecdote of Abd-el-Kader.

An amusing anecdote is told of this illustrious Arabian chief, who, to the eternal disgrace of France, is still a prisoner of State at Amboise. He lately employed a competent person to give his four children lessons in writing. The teacher fulfilled his task in the most exemplary manner, treating his little pupils with the utmost kindness. The brave father, being very grateful, bethought him of making the teacher a present as a mark of his esteem, and, after much cogitation, concluded to give him one of his five Arabian wives. The Frenchman in vain endeavored to explain that he already had a wife, and that the European law only allowed him one. Abd-el-Kader thought the writing master wished to be ceremonious, and persisted most perseveringly in his offer, stating in a courteous manner, that he would still have four wives left—enough, in the name of Allah, for a poor prisoner. The matter ended, and the writing master was rescued from this ludicrous dilemma by his wife—the original European one—carrying him off from the chief's presence, and prohibiting him from ever entering there again.

THE N. Y. AND ERIE RAILROAD.—Gen. S. F. Cary, of Ohio, in his *Organ of the Temperance Reform,* says:—

"The two great thoroughfares to the city of Gotham, viz: the one by Buffalo and Albany, and the other by Dunkirk, are thronged with travelers. Having passed over both these routes frequently, we have no hesitation in pronouncing the one by Dunkirk, over the Erie road, the most desirable. The cars are wider and more pleasant every way—not so many changes, and, what is still of greater importance, far more attention is paid to the comfort of passengers. In passing over the road from Buffalo you change cars twice, and if you have company, you may consider yourself fortunate if you can get seats in the same car; if you want a drink of water you must pay a boy a sixpence for a glass, or if you stop at a station for a drink, there will be but one pitcher of warm water, and one tumbler, unless you go to the bar and buy a glass of liquor, in which case you can procure some ice-water. On the Erie road each car is supplied with an ample cask of good ice-water, &c., which you can get free of charge, and without getting out of the car at the risk of being left."

WESTERN STEAMBOATS.—The first steamboat ever built in Pittsburgh was called "New Orleans." She was built under the superintendence of Mr. Rosevelt, for Messrs. Fulton & Livingston, New York; was of 138 feet keel, and calculated for about 400 tuns burden. She was launched in March, 1811, and arrived at Natchez in December, of the same year, where she took in passengers and freight, and from whence she proceeded to New Orleans. This was forty-eight years ago. During the last year, 1851, no less than three hundred and twenty steamboats were constructed; at Pittsburgh, 112; Wheeling, 46; Cincinnati, 111; Louisville, 61. The aggregate tunnage amounted to 63,297 tuns. The total number of passengers carried on these steamers during the year, was 3,050,626. The marine insurances effected on the hulls and cargoes amounted to $32,811,440. For the six months of the present year, there are fifty-nine steamboats built, or in progress of construction. Number of steamboats destroyed in the course of the year 1851, belonging to the four districts above named, was 44; of this number, 18 were snagged, and 13 burned. The number of lives lost, by these disasters, was 482.

A STATELY BRIDGE.—The New York and Buffalo Railroad, connecting Buffalo with the Erie Railroad at Hornellsville, via Warsaw and Portage Falls, is now completed and running, except the bridge over the Genesee at Portage Falls, which is to be completed on or about the 20th inst. Of this bridge the Wyoming County *Mirror* says:—

"This immense structure is nearly completed. Those who have not seen it should go now, as it is worth fifty miles travel to see them raising it. It will be, if not the wonder of the world, the wonder of the thousands who will visit it annually. We are not aware that there is another bridge in the world as high and as large as this, and are confident there is not, of similar structure. It is 235 feet from the river to the track, and 240 to the top of the railing; and the length is 1,000 feet. The suspension bridge at Niagara Falls is 230 feet high and 795 long—so that Niagara is beat in this respect. And yet, though this work is reared to such an astonishing hight, it has the appearance of perfect safety. We are told that by calculation they know that it would bear twenty times the weight of any train that can be put upon it."

ORIGIN OF THE CHOLERA.—At a recent religious meeting held at Exeter Hall, in London, the great Senate House of the English religious world, a gentleman of authority stated the undeniable fact, that the tax levied upon salt by Warren Hastings, during his tyrannical rule in India, was the cause of Asiatic cholera—a disease that has spread its poisonous, putrid breath over the world, and sent millions to the grave. The cholera was unknown before the period alluded to, and made its appearance immediately following the edict which deprived the lower castes of Hindoos of a healthful ingredient in their food, and it has ever since been extending itself throughout the globe, literally almost following the music of the British drum.

WHAT A WIFE SHOULD BE.—Burns, the poet, in one of his letters, sets forth the following as the true qualifications of a good wife:—"The scale of a good wifeship I divide into ten parts—good nature, four; good sense, two; wit, one; personal charms, viz., a sweet face, eloquent eyes, graceful carriage, all these, one; as for the other qualities belonging to, or attending on a wife, such as fortune, connexions, education, (I mean education extraordinary,) family blood, &c., divide the two remaining degrees among them as you please; minor proportions must be expressed by *fractions,* for there is not any one of them in the aforesaid scale entitled to the dignity of an integer."

NEW STYLE OF LIFE-PRESERVER.—A Life-Preserver of a novel construction has been invented by James McGerrah, of Philadelphia. It is a new application of an old principle to an article of common use, which will furnish a very important desideratum to the owners of steamboats and to travelers. This important affair consists of a metalic air vessel, which is attached to a settee, stool or chair, or in fact almost any portable article on a steamboat. To a settee Mr. McG. affixes an air-chamber, six feet long by ten inches wide, and six inches deep. This contrivance is placed permanently under the seat of the settee, and is not in the slightest degree liable to damage. One of these articles thrown into the water will sustain eight or ten persons. In case of an accident to a boat, where all the seats are furnished with these chambers, it would be almost impossible for a person to be lost by drowning, as the means of preserving life are always at hand.

NATURAL GAS.—As is very generally known, Fredonia, N. Y., has for a long time been lighted by natural gas, which issues at certain places spontaneously from fissures in the under-laying strata of rock. The supply, however, has hitherto proved insufficient for the demand. Recently, while a workman was engaged in drilling for a further supply of water in the well at the Johnson House, a fissure was reached, from which, on the withdrawal of the drill, a large and constant current of gas issued, with much force, through the water. Upon placing a tunnel over the jet and applying a candle, the gas ignited, throwing a column of flame to the top of the well, near twenty feet, and burning the man severely. The gas continues to issue unfailingly, and it is the intention of the proprietors of the hotel to apply it to immediate use in lighting their building.

CLEANLINESS FOR PLANTS.—"If as much washing were bestowed in London," says Dr. Lindley, "upon a pot-plant as upon a lap-dog, the one would remain in as good condition as the other. The reasons are obvious. Plants breathe by their leaves; and if their surface is clogged by dirt, of whatever kind, their breathing is impeded or prevented. Plants perspire by their leaves, and dirt prevents their perspiration. Plants feed by their leaves, and dirt prevents their feeding. So that breathing, perspiration, and food, are fatally interrupted by the accumulation of foreign matters upon leaves. Let any one, after reading this, cast his eye upon the state of plants in sitting rooms or well-kept greenhouses; let them draw a white handkerchief over the surface of such plants, or a piece of smooth white leather, if he desires to know how far they are from being as clean as their nature requires." [Hovey's Magazine.

RAPID EVAPORATION OF ICE.—Every washerwoman knows by experience, that when wet clothes are hung out in a freezing day, they will soon become hard; then they will dry, and become quite limber after being exposed for some time. This is owing to the rapid evaporation of ice. In the Arctic regions, the dryness of the atmosphere is remarkable. Wood, horn, and ivory are shriveled up. The handles of razors, knives, combs, &c., are damaged in the same way as when kept in warm rooms. The human body, in the Arctic regions, becomes highly electric from the dryness of the skin. Friction of the skin produces the electric ozone odor. "A piece of linen," says Sir John Richardson, "after being washed and exposed in the air at forty degrees below zero, if agitated by the wind, dries nearly as fast as if it were exposed to the sun in England."

POULTRY AND EGGS.—I do a small business in raising and putting up garden-seeds, and last fall, a year ago, as I was clearing out some red-pepper seeds in my back-yard, I threw the shuck and chaff promiscuously about. I soon observed the hens picking them up and swallowing them with great avidity. They soon commenced laying eggs, though they had laid none for a month before. I have fed them regularly, two or three times a week, since then, with red-pepper, and they have never yet stopped laying, summer or winter, spring or fall, except while they were hatching their chickens; and I am confident, from more than a year's experience, that by this method hens may be made to lay the year round.

FATTENING CALVES.—"E. T.," of Dauphin county, having tried various modes of fattening calves, has adopted the following as the best: About one gallon and a half of the milk of the dam is daily mixed with the meal of beans, which the calf greedily consumes, and which he finds is as effectual in forming bone and muscle as the whole of the milk, amounting to four or five gallons per day. This system is pursued for two weeks; at the end of that time, he substitutes linseed for been-meal, on which the calf rapidly fattens, and in four weeks is fit for the butcher, and in the finest condition.

HOW TO MAKE LARGE CURRANTS.—The currant likes a moist soil and a somewhat shady situation. Downing says, "No shrub shows the good effects of its manuring so completely as the currant. If you wish to get a very large fruit, *train* the bush on the north side of a trellis, and feed the roots with half-rotten stable-manure."

A few days since, says the *Boston Traveler,* a gentleman drew out from one of our banks thirteen hundred dollars in large bills, and on returning home laid a portion away for safe-keeping. A one hundred dollar bill and two fifties, however, he put in an envelop, and laid it in a drawer in his desk at home. He then was called away, and during his absence his servant girl, seeing a quantity of loose papers about his desk and in the drawers, took it into her head to clean up. At it she went, gathering all the loose and apparently useless papers which came in her way, and among others the envelop with the money within. When she had completed her cleaning, she threw the whole into the fire, destroying the money and all.

Mr. Henry O'Reilly, the telegraphist, has devised a very ingenious system of telegraphing adapted to railroad lines, by which a complete and instantaneous intercommunication may be kept up with every station and every passing train—thus making the managers at the center to control and regulate all the business and every movement along the whole line. Such a system would prevent many detentions and losses, obviate many imminent dangers, and save many precious lives.

VARIETY.

The Boston *Journal* describes, as one of the curiosities of the age, an electric clock which has recently been completed, on an entirely new principle, and pronounced by scientific men to be the most perfect and simple of any. All wheel-work in the time-keeping part is dispensed with, therefore all friction is overcome. The time-keeping part of the clock is simply a pendulum, an electro-magnet, and two armatures. The vibrations of the pendulum break and close the circuit of electricity, while the combined action of the electro-magnet and armatures keep it in motion.

The late Dr. Olbers, the distinguished astronomer of Germany, who discovered the planets Pallas and Vesta, says, as the result of careful meteorological observations for fifty years in different countries, "I believe I have demonstrated that the influence of the moon upon the weather is so small, that it is totally lost amid the great variety of other forces and causes which change the state of our atmosphere;" and that "its pretended influence on men, animals, or plants, is all due to illusion and prejudice."

The *Patrie* (Paris) says that experiments have for some years past been made with ether combined with steam, on board French government vessels. The result has been, that a great saving may be effected, but that the inflammable nature of ether renders it dangerous. It has just been resolved to replace ether by chloroform, and two engines of 60-horse power are to be placed in the Gallilee, to enable experiments to be made.

One liquor seller in Massachusetts has come the following dodge over the new law: He has purchased a piece of land about four miles from Lowell, through which the State line passes, being partly in New Hampshire and partly in Massachusetts, on which he has erected a temporary building for the sale of liquors, so contrived that his bar front stands on the State line, in New Hampshire, and he sells liquor in that State, while his customers drink it in Massachusetts.

A married gentleman, every time he met the father of his wife, complained to him of the ugly temper and disposition of his daughter. At last, upon one occasion, the old gentleman became weary of the grumblings of his son-in-law, and exclaimed, "You are right, she is an impertinent jade, and if I hear any more complaints of her, I will disinherit her." The husband made no more complaints.

A passenger in one of the New York omnibuses, in order to have no delay in settling his fare, put the sixpence intended for that purpose into his mouth. The coin unfortunately slipped into his wind-pipe, where it lodged, causing immediate loss of voice and danger of suffocation. After much suffering on the part of the patient, it was extracted by cutting into the wind-pipe.

There is a way of doing good in the world on a small scale, that is scarcely appreciated. A man who educates one child faithfully, may effect a work of greater benevolence than one who has won the name of philanthropist. The love concentrated in a family may produce richer fruits than that which embraces the world. Its action is more intense and invisible, but its results may go abroad and leaven the whole mass of a community.

There is a silk manufactory at Newport, Ky., which turns out some very fine specimens of goods, giving another proof of the facility with which American ingenuity can adapt itself to any industsy. The factory has been in operation about four years, and it manufactures cravats, handkerchiefs, and vesting of excellent body, soft in texture, which will no doubt wear well.

A dispatch from Washington, dated Sunday, Aug. 8, says:—Hon. Robert Rantoul, Jr., of Massachusetts, died of malignant erysipelas, this morning at 11 o'clock. He was at his seat in the House of Representatives on Tuesday last, and was not considered dangerously ill till within a few hours of his death."

On Sixth-day, Aug. 6, a bridge on the Hamilton and Eaton Railroad, (Ohio,) gave way while the down train was passing over it. Two freight and baggage cars were smashed, and four persons badly injured. The passenger cars fortunately became detached when the forward cars fell, or the result would have been more serious.

The Dutch have a singular contrivance to cure laziness. If a pauper, who is able, refuses to work, they put him in a cistern and let in a sluice of water. It comes just so fast that by briskly plying a pump, with which the cistern is furnished, he keeps himself from drowning.

The editor of the London *Punch,* who has some thoughts about money, says:—"I am assured by the poetess, that there is a 'silver lining to every cloud.' As I do not live in the clouds, I cannot say; but I only wish there was a silver lining to every purse."

Gen. Cass says there are two things which you cannot teach an Indian—to fear death or earn a living. While Cato could not improve their stoicism, all the tax gatherers in the world, he says, could not add a particle to their industry.

Sixteen cars, loaded with eight sticks of timber, for ships' masts, 84 feet in length and 3 feet in diameter, loaded in Buffalo, were recently brought to East Boston, and thence over the Eastern Railroad to Portsmouth, N. H., 628 miles, without change of cars.

The last bird I ever fired at (says Byron) was an eagle; it was only wounded, and I tried to save it, the eye was so bright; but it pined and died in a few days, and I never did since and never will attempt the life of another bird.

In the parish of Feeding Hills, West Springfield, (Mass.) containing about 600 inhabitants, there are nine persons whose aggregate ages are 770 years, and whose ages average 85½ years.

The American fishing schooner Union has been seized for a violation of the fishing Treaty, and taken into Charlottetown, Prince Edward's Island.

There are eighty-three resident clergymen of the Protestant Episcopal Church in the City of New York.

The short and true way to reputation, is to take care to be in truth what we would have others think us to be.

Boston is ornamented with ten fountains, which, when playing, consume 582,780 gallons of water in an hour.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels. Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.
Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term, $3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra, 4 00
Higher Mathematics, Languages, Natural Sciences, &c., 5 00
Heating and Sweeping Halls, Ringing Bell, &c. 50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.
S. S. CLARKE, Secretary. DERUYTER, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miraclo.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L..P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" " each subsequent insertion, 50
" " six months, 6 00
" " one year, 10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 11. NEW YORK, FIFTH-DAY, AUGUST 26, 1852. WHOLE NO. 427.

The Sabbath Recorder.

ROMANISM AT ROME.

Rev. Dr. Murray, of Elizabethtown, N. J., author of a series of letters to Bishop Hughes over the signature of Kirwan, visited Rome a year or two ago; and since his return he has written several letters to Chief Justice Taney, giving his impressions of Rome and Romanism. The following is from one of those letters:—

I have been to the "Holy City"—I have seen its Pope, cardinals, and priests—I sought there information as to its civil, social, and religious state—and from personal examination, and from testimony received from the most creditable witnesses, both natives and foreign residents, I am prepared to say that, from the extent of its population, there is not a worse governed, less religious, or more immoral people in Christendom. And, tried by its fruits, where there are no obstacles to prevent its natural results, Romanism should be the abhorrence of all flesh.

There is no personal liberty in Rome. Since the return of the Pope from Naples to the Vatican, the reins of despotism have been tightened by a powerful hand. The patriots that could escape have fled; and you find them in Genoa, Turin, Geneva, France, and Britain—homeless, yet hopeful exiles—strong in faith that the sun of liberty will yet rise, even over Rome. The suspected are in prison; and the prisons are crowded. Spies, by day and by night, surround those who show any lack of confidence in the priest. While I was there, the plan was completed of dividing the city into small sections of about twenty families each, and of placing a priest over each of these sections; nominally to look after their religious wants; but really to act as the spies of the government! And through the vigilance of these spies, and the information which they wring from wives and daughters and servant women at the confessional, the sigh breathed after liberty by the most obscure man, in his most obscure and humble dwelling, is reported in a few hours to the head of the police! And if a Roman desires to visit other countries, before he can get permission, he must first get a certificate from the magistrate of his district, that he is a good citizen—then from the priest of his section that he is a good Papist; with these he goes to the head of the police, and if there is no information lodged there against him, he receives a passport. Take one occurrence as an illustration. A young Roman, a few years since, went to Sardinia, where he married. Business failed him, and he returned to Rome to seek employment, leaving his wife and children behind him. He entered the employment of a person who, in the Revolution, took part against the government. Within the present year, that man wished to return to his family, and with the certificate of the magistrate of his district, and of the priest of his section, he presented himself to the head of the police, who, I learned, is a priest. And simply because he was recorded as having been in the employment of an enemy of the old government, instead of getting his passport he was ordered to prison; and where imprisoned, none knew but God and the priests!

A Roman of wealth married a lady of foreign birth, and by whom he had a large family of children. After a life of love and harmony, he died, leaving his property to his widow and children, by a will duly authenticated. Although regardless of the priests in health, he sent for one when dying, who confessed him, and anointed him, and "fixed him off" for Purgatory or Paradise. A few days after his death, that priest swore before the tribunal having jurisdiction in such cases, that the dying man confessed to him a great sin, and to atone for which he wished his entire property, contrary to his will, to go to the Church. And, on the oath of that priest, the will of the deceased was set aside—his property was turned into the Treasury of the Church, and his widow and children were turned out penniless on the world! Thus nothing is necessary to deprive any family in Rome that has lost its head, of its property, but the oath of a priest! And if you had seen them in crowds, as I have, you would conclude, as I have, that it would be an easy matter to get a priest in Rome that would swear any thing. Absolution from perjury that enriches the Church is easily secured.

Nor is there any religion in Rome. I do not mean to say that, among its thousands of ecclesiastics, there are none that love God, nor do I mean to say that the Lord has no chosen ones hidden amid the chaff and the trash that are everywhere visible there; but I do mean to say, and to affirm as strongly as language can do it, that among the masses of the priests and people there is no fear of God, and no knowledge of the doctrines of our religion. And how could there be, in the absence of the means instituted by Heaven to sustain and to extend religion among a people?

There is no Sabbath in Rome. The only apparent difference there between the Sabbath and other days of the week is, that the shops are more gaily dressed—the markets are more full—and more people are engaged in buying and selling. On my way to St. Peters from the Hotel d'Angloterre, I saw monks and priests in all the shops and markets, buying as on other days, and chattering like magpies. In Naples the shops are closed and all business suspended on feast-days, but on the Sabbath all business is brisker than usual. Romanism knows no Sabbath.

There is no Bible in Rome. I made many inquirers there for a Bible, but without success. The people have no Bible. They know nothing about it. An intelligent man of fifty told me that he never saw one. Multitudes of the priests know nothing about it. And when asked why they have none for sale, the bookseller will tell you that it is prohibited. Captain Packenham, once a banker in the city, and a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures there during the short existence of the Republic. Much of true religion consists in knowing God and Jesus Christ; and how can they be known by a people from whom the Bible is excluded?

There is no preaching in Rome Now and then a foreign priest or ecclesiastic visiting there, in search of a pallium, or of a cardinal's hat, may get up a brief course of lectures, for the edification of the strangers wintering there; but these are usually vain and ambitious men, who seek in this way to gain favor at court, and to promote their self-interests. There is no preaching to the Italians; and when there is an occasional exception to the rule, it is not the gospel that is preached; it is either a eulogy upon some Popish saint, or a vehement harangue against the Reformation and Protestants. Popery treats as a nullity the ascending command of the Saviour, "Go ye into all the world, and preach the Gospel to every creature." This one crime is enough to subject it to the curse of "Anathema Maranatha."

TRIBUTE TO A WIFE.

Sir James Mackintosh, the historian, was married early in life, before he had attained fortune or fame, to Miss Catherine Stuart, a young Scotch lady, distinguished more for the excellence of her character, than for her personal charms. After eight years of happy life, during which she became the mother of three children, she died. A few days after her death, the bereaved husband wrote to a friend, depicting the character of his wife in the following terms:—

"I was guided," he observes, "in my choice only by the blind affection of my youth. I found an intelligent companion, and a tender friend, a prudent monitress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman, who, by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; *she urged my indolence to all the exertions that have been useful and creditable to me;* and she was perpetually at hand to admonish my heedlessness or improvidence. *To her I owe whatever I am; to her whatever I shall be.* In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentment, for wich I but too often gave her cause, (would to God I could recall those moments!) she had no sullenness or acrimony. Her feelings were warm and impetuous, but she was placable, tender, and constant. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together, and moulded our tempers to each other; when a knowledge of her worth had refined my youthful love into friendship, and before age had deprived it of much of its original ardor. I lost her, alas! the choice of my youth, the partner of my misfortunes, at a moment when I had the prospect of her sharing my better days."

THE FOUNDATION OF SUCCESS.

Stephen Allen, who was lost by the recent calamity on the Hudson River, had long been a man of influence and usefulness in the city of New York. In his pocket-book was found a well-worn slip from a newspaper, the general principles inculcated in which he is regarded as having embodied in his life to a remarkable degree. It is as follows:—

"Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured, except by your own acts. If any one speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortunes excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquillity of mind. Never play at any kind of game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt, unless you see a way to get out again. Never borrow, if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week."

An exchange copies the foregoing, and adds:—

"Could there be counsels which would more certainly secure the entire worldly success of him who would follow them? Is there one man in a thousand who, never swerving from obedience to them from youth upward, need fail to attain at least a competence, accompanied with a well-settled respect from those around him, which brings more enduring and pervading happiness to its possessor than the most dazzling honors which an excited people bestow with one breath to take away with another? The duties here enjoined are but those of man to man, or of man to himself. These counsels refer only to the daily life of one who seeks not distinction, but quiet happiness; who strives not even for wealth for wealth's sake, but so to conduct his business that with modest independence he may command that unimpeached credit which is so much more honorable to its possessor than heaps of gold acquired by devious or even hazardous means. Homely, however, as they seem in tone, applicable only to the even course of such as seek no farther than to discharge with a clear conscience the simple duties of a life without ambition and without change, it is precisely such rules of conduct as these which, if strictly followed, surely raise men to an eminence which has the rare addition of stability.

"We are somewhat in danger, in our dashing enterprise, of disregarding those qualities which go to make men of sterling worth; and such men save us. They are the stamina of the community. He who has millions must of necessity hold a prominent place among his fellows; but a prominent position is not always one of honor; and for the well-being of a community, better the man who has accumulated thousands by unflinching industry, directed by a purpose of unswerving integrity, than he who, through a series of fortunate guesses, has, by the losses of others, become the possessor of hundreds of thousands. The mind of the one exists in well-compacted integrity; that of the other is debauched, unbalanced, loose. The one is more useful without his money than the other with his. The one has made that which he has a part of himself; he controls it knowingly, as if it were but a further development of his own powers for good; the other feels hardly sure even of that which is his only claim to his adventitious consideration, and which places him upon an eminence whose height but dwarfs his real self in the eyes of others, and unsettles his own ill-balanced brain. Integrity of mind and purpose is the only surety which any man—above all, any merchant—can have for a successful, happy, useful, and honorable life. Without it, the most brilliant talents lead but to gilded discontent, and the boldest enterprise but to the direst ruin."

REVISING THE SCRIPTURES.

A correspondent of the N. Y. *Baptist Register* gives the facts connected with the revision of the Scriptures recently made by a Committee of the American Bible Society. It seems that the Committee was appointed in 1847, for the purpose of collating the editions of the English Bible published by the American Society, with those issued in Great Britain. After several meetings, on the 25th of March, 1848, they adopted the following resolutions, as expressing the general views to which they had been led by their examination and experience hitherto, and to serve as rules for their further guidance:—

"1. That the royal octavo edition of the English Bible, issued by this Society, be adopted as the basis for corrections.

"2. That the said American copy be compared with recent copies of the four leading British editions, viz., those of London, Oxford, Cambridge, and Edinburgh; and also with the original edition of 1611.

"3. That the comparison include the *orthography, capital letters, words in Italic,* and *punctuation.* (To these were added in practice the contents of the chapters, and the running heads of the columns.)

"4. That so far as the four English copies are *uniform,* the American copy be conformed to them, unless otherwise specially ordered by the Committee.

"5. That the collator be instructed, in his further labors, to apply the principles and cases previously adopted and decided by this Committee; and that hereafter he lay before the Committee only such cases as have not before been acted upon, or such as may seem to need further consideration."

"6. That in respect to the indefinite article, the form *an* be used before all vowels and dipthongs not pronounced as consonants, and also before *h* silent or unaccented; and that the form *a* be employed in all other cases."

After further examination and experience, at a meeting of the Committee, Sept. 22, 1848, the following additional rules were adopted:—

"7. That, in cases where the four recent British copies, and also the original edition and our own copy, vary in *punctuation,* the uniform usage of any *three* of the copies shall be followed.

"8. That when the London, Oxford, and Cambridge editions agree in the use or omission of the *hyphen* in compound words, the same usage be adopted.

"9. That when the term *scripture* or *scriptures* refers to the whole volume of inspired truth, it begin with a capital letter; but when the reference is to some particular portion, it begin with a small letter."

In the report of the Board for 1851, in reference to the variations existing in different copies of the English Bible, we find the following statement:—

"Although these different readings did not affect the sense, as they pertained mostly to orthography, Italic words, capital letters, and punctuation, yet it seemed highly important that there should be, if possible, uniformity in these particulars."

This presents a fair representation of what was designed to be accomplished by the Committee, as will be seen in the following, among the concluding remarks of their able report:—

"As illustrating the necessity of the present collation, and the remarks already made upon the exposure to variation and error in the printing of so many millions of copies, it may suffice here to mention, that the number of variations recorded by the collator, solely in the text and punctuation of the six copies compared, falls but little short of *twenty-four thousand.* Yet of all this great number there is not one which mars the integrity of the text, or affects any doctrine or precept of the Bible."

The love of the beautiful and the true, like the dew-drop in the heart of the crystal, remains forever clear and liquid in the shrine of men's being.

VISIT TO A ZOOLOGICAL GARDEN.

BY FREDRIKA BREMER.

It is to me difficult to imagine a greater pleasure than that of a visit to the Zoological Garden which lies on one side of the Regent's Park, London. I would willingly reside near this park for a time, that I might again and again wander about in this world of animals from all zones, and listen to all that they have to relate—ice-bears and lions, turtles and eagles, the orang-outang and the rhinoceros! The English Zoological Garden, although less fortunate in its locality than the *Jardin des Plantes* in Paris, is much richer as regards animals. That which at this time attracted hither most visitors was the new guest of the garden, a so-called river-horse or hippopotamus, lately brought hither from Upper Egypt, where it was taken when young. It was yet not full-grown, and had here its own keeper—an Arab—its own house, its own court, its own reservoir to bathe and swim in! Thus it lived in a really hippopotamus fashion. I saw his highness ascend out of his bath in a particularly good humor, and he looked to me like an enormous—pig, with an enormously broad snout. He was very fat, smooth, and gray, and awkward in his movements, like an elephant. Long-necked giraffes walked about, feeding from wooden racks in the court adjoining that of the hippopotamus, and glancing at us across it. One can scarcely imagine a greater contrast than in these animals.

The eagles sat upon crags placed in a row beneath a lofty transparent arch of iron work, an arrangement which seemed to me excellent, and which I hope seemed so to them, in case they could forget that they were captives. Here they might breathe, here spread out their huge wings, see the free expanse of heaven, and the sun, and build habitations for themselves upon the rock. On the contrary, the lions, leopards, and such like noble beasts of the desert, seemed to me particularly unhappy in their iron-grated stone vaults; and their perpetual uneasy walking backward and forward in their cages—I could not see that without a feeling of distress. How beautiful they must be in the desert, or in the tropical woods, or in the wild caverns of the mountains, those grand, terrific beasts—how fearfully beautiful! One day I saw these during their feeding time. Two men went round with wooden vessels filled with pieces of raw meat; these were taken up with a large iron-pronged fork, and put, or rather flung, through the iron grating into the dens. It was terrible to see the savage joy, the fury, with which the food was received and swallowed down by the beasts. Three pieces of meat were thrown into one great vault, which was at that time empty; a door was then drawn up at the back of the vault, and three huge yellow lions, with shaggy manes, rushed roaring in, and at one spring each possessed himself of his piece of flesh. One of the lions held his piece between his teeth for certainly a quarter of an hour, merely growling and gloating over it with savage joy, while his flashing eyes glared upon the spectators, and his tail was swung from side to side with an expression of defiance. It was a splendid but fearful sight. One of my friends was accustomed sometimes to visit these animals in company with his little girl, a beautiful child, with a complexion like milk and cherries. The sight of her invariably produced great excitement in the lions. They seemed evidently to show their love to her in a ravenous manner.

The serpents were motionless in their glass house, and lay half asleep, curled around the trunks of trees. In the evening, by lamplight, they become lively, and then, twisting about and flashing forth their snaky splendors, they present a fine spectacle. The snake-room, with its glass, behind which the snakes live, reminded me of the old northern myth of Nastrond, the roof of which was woven of snakes' backs, the final home of the ungodly—an unpleasant but vigorous picture. The most disagreeable and the ugliest of all the snakes, was the little snake which the beautiful Queen Cleopatra, herself false as a serpent, placed at her breast; a little gray, flat-headed snake, which liked to bury itself in the sand.

The monkey family led a sad life; stretching out their hands for nuts or bread, with mournful human gestures; contentious, beaten, oppressed, thrust aside, frightening one another, the stronger the weaker—mournfully human also.

Sad, also, was the sight of an orang-outang, spite of all its queer grimaces, solitary in its house, for it evidently suffered *ennui*, was restless, and would go out. It embraced its keeper and kissed him with real human tenderness. The countenance, so human, yet without any human intelligence, made a painful impression upon me; so did the friendly tame creature here, longing for its fellows, and seeing around it only human beings. Thou poor animal! Fain would I have seen thee in the primeval woods of Africa, caressing thy wife in the clear moonlight of the tropical night, sporting with her among the branches of the trees, and sleeping upon them, rocked by the warm night wind. There thy ugliness would have had a sort of picturesque beauty. After the strange beast-man had climbed hither and thither along the iron railing, seizing the bars with his hands, and feet which resembled hands, and also with his teeth, he took a white woolen blanket, wrapped it around him in a very complicated manner, and ended by laying himself down, as a human being might do, in his chilly, desolate room.

After this, all the more charming was the spectacle presented by the water-fowl from every zone—Ducks, Swans, and Co., all quite at home here, swimming in the clear waters, among little green islands on which they had their huts. It was most cheeringly pretty and complete. And the mother-duck, with her little lively golden flock swimming neck and heels after her, or seeking shelter under her wings, is at all times one of the most lovely scenes of natural life—resembling humanity in a beautiful manner.

Even among the wild beasts I saw a beautiful human trait of affection. A female leopard had in her cage two young cubs, lively and playful as puppies. When the man threw flesh into her cage, she drew herself back and let the young ones first seize upon the piece.

Crows from all parts of the world here live together in one neighborhood; and that the chattering and laughter was loud here did not surprise me, neither that the European crow so well maintained his place among his fellows. That which, however, astonished and delighted me was, the sweet, flute-like, melodious tones of the Australian crow. In the presence of this crow from Paradise—for originally it must have come therefrom—it seemed to me that all the other crows ought to have kept silence with their senseless chattering. But they were nothing but crows, and they liked better to hear themselves.

Parrots from all lands lived and quarreled together in a large room, and they there made such a loud screaming, that in order to stand it one must have been one of their own relations. Better be among the silent, dejected, stealthy, hissing, shining snakes, than in company with parrots! The former might kill the body, but the latter the soul.

Twilight came on, and drove me out of the Zoological Garden each time I was there, and before I had seen all its treasures. Would that I might return there yet a third time, and remain still longer.

THE LIBERAL PROFESSIONS.

The New Hampshire *Congregational Journal* has an article on the "Compensation of the Liberal Professions," which furnishes, in one direction at least, an explanation of the want of candidates for the ministry. We quote from the *Journal:*—

At the "donation visit" lately made by his parishioners to the Rev. Dr. French, of North Hampton, upon the completion of half a century of pastoral life, it was stated by this humble and honored Christian minister, that the hundred and sixty-five dollars presented in gold pieces by his affectionate parishioners would be a valuable help in erecting a shelter for his old age, when in the course of a few days he should preach his last sermon, and soon after leave the parsonage to his successor.

Here is a Christian minister, who spent years in obtaining a public education, and incurred heavy expenses in passing through it, whose abilities, native and acquired, were of a highly respectable order, whose life was most exemplary, being alike above both reproach and suspicion, whose labors were incessant, seldom interrupted by ill health, and never a day by indolence; who has toiled on patiently and uncomplainingly for half a century; and when he reaches the period of seventy-five years, in spite of his utmost industry and economy, finds himself shut out of house and home! We see it stated, that all his worldly substance is insufficient to erect an ordinary dwelling, when he shall be required to leave the parsonage in which he spent his active life, sacred by a thousand recollections and associations, in which his children were born and sported, where he pursued his studies and prepared instructions for his people, where he prayed, hoped, and rejoiced, and, it may be, sometimes sorrowed and wept, and where in some consecrated room the Christian so often came for comfort, and the awakened sinner for counsel. Fifty years of labor, and yet without a house—without a home! His parish is not to be reproached; it was not large in numbers or abounding in wealth; it honored its minister, and clung to him to the last. But such is the state of the ministry, on such conditions does the young candidate enter it, whatever his talents, and however competent for any other profession or honorable and lucrative pursuit, that he may as well voluntarily take the vow of poverty, and make a virtue of it, as come to the same end, despite of fretting and resistance.

How different with the other professions! Physicians are seldom poor, if they are not rich. Those of merely respectable abilities for the most part succeed in a life time of practice in securing not only a shelter but a competence for the wants of old age, while a large number, without prolonged and exhausting efforts, attain to independence and wealth. In the legal profession, to which all offices of emolument and honor are secured by prescriptive right, an eminent advocate obtains, even in a country practice, by half a dozen pleas occupying twice as many hours more than the annual salary of an able and learned minister. Respectable mechanics often receive double the compensation of pastors, and even wood-sawyers would frequently exchange their calling for the pulpit at a pecuniary loss, while the superintendents of railroads, artisans, conductors, engineers, firemen, and all sorts of employees connected with them, would scorn the remuneration thought ample for their ministers.

Then comes an evil to embitter poverty, of which the older ministers were happily ignorant. A tract of land was granted them as "a settlement," which they subdued, cultivated, and in some cases adorned, on which they lived and expected to die, and where they found a shelter and support, however humble, when the dark shadows of old age began to fall around them. The little salary, eked out by industry, furnished present comfort, while the secured retreat for the decline of life saved the heart from the withering fears and anticipations of absolute want and suffering. Who now has a home? Who can tell what will be on the morrow? Without home, house, or shed, the victims of every and any folly, of ignorance, caprice, selfishness, sordidness, and malice, if the sword of Damocles is not seen every moment suspended by a hair over their breast, yet "a terrible sound is heard in their ears" of intrigue, faction, and dissatisfaction, more cruel than the drawn sword, since it permits them neither to die nor live.

Is it strange that so few enter the ministry? How can feeble spirits make so large a sacrifice, when it is foreseen and inevitable? Is it strange that the sons of Christian ministers turn away to other professions and pursuits, in the knowledge of what their fathers and their families suffered? Must not the ministry hold out more cheerful prospects, or else be abandoned by those competent to fill it? Heaven sustain those who are in it, and encourage others to enter; for, poor as they are here, riches await them hereafter, and even now God will take care of those who care for his cause. Their bread shall be sure, and their water shall not fail, while the consideration comes to console and sustain them, that the history of the church goes to prove that the ministry is kept pure only by being kept poor.

THE INFLUENCE OF A REMARK.

A few years ago, a man in humble circumstances in life, emigrated from Scotland to this country, and settled in one of our Western States. He was a coarse and ignorant man, but very energetic, and entirely devoted to the acquisition of property. He had been very poor, and felt that wealth constituted the greatest of all earthly blessings. He had never enjoyed any of the advantages of education, and was perfectly unconscious of the value of a cultivated mind. His wild and rustic home was carved out of the wilderness, where he was surrounded by those hardy pioneers who knew of no employment but toil. Rich harvests began to wave upon his well-tilled and fertile acres. His barns were filled with plenty, and cattle accumulated in his pastures; his plain but substantial dwelling was provided with all home comforts; he became a man of wealth. He had an only child, a daughter, whom he loved with the instinctive love of one who knew nothing of the *refinements* of affection, but who feels proud of possessing a child to whom he could leave the fruits of his toilsome and successful life.

One winter's evening, as the sleet was drifting over the bleak plains, and the wind whistling around his windows, two strangers, from different directions, sought a night's hospitality beneath the roof of the rich old farmer. One was a young adventurer, penniless and almost friendless, seeking his fortune in the boundless West. The other was an intelligent, middle-aged gentleman of wealth from the East, traveling on business connected with an important speculation in which he was about to embark. The fire, or large logs of wood, blazed brightly on the hearth. The hardy old farmer, blessed with the vigor which the health of sixty years confers, sat by his kitchen fire-side smoking his pipe, now and then exchanging a word with the strangers, neither of whom seemed disposed to sociability. The farmer's wife and rustic daughter sat in silence, the latter paring apples and stringing the slices to hang in festoons to dry from the poles suspended from the walls. The wife was engaged in knitting—that employment which seems to be the heaven-conferred solace and blessing for the aged and for the infirm.

An half hour of perfect silence had elapsed, during which the two strangers seemed entirely absorbed in their own thoughts, when the middle-aged gentleman suddenly roused himself from his revery, and turning his eyes to the maiden, inquired—

"Is this your only daughter, my friend?"

"Yes," replied the farmer, "she is my only child."

"Indeed," was the reply. "As you seem to be blessed with all the comforts of life, I suppose you mean to give her a very perfect education?"

"Not I," the farmer rejoined, "I never had any education myself, and I do not believe it will do her any good. I mean to leave her *money,* so that she will not have to work as hard as her poor father mother have been compelled to do. *Money* is the best friend one can have in such a world as this."

"I think you are wrong there, friend," the gentleman replied. "I also have an only daughter and an only child. She is about the same age with yours, but I mean to give her as perfect an education as money can give and as she has the capacity to receive. A good education is something which no one but God can take from her."

All relapsed again into their former silence. But there was something in the terseness of the expression, "*A good education is something which no one but God can take from her,*" which struck, with peculiar force, the mind of the young man. He repeated the words again and again. He pondered their weighty import. They became engraved upon his memory in characters never to be effaced.

The night passed away. The morning dawned. The cold rays of a winter's sun glistened upon the wide and cheerless expanse of snow. After breakfast in the warm kitchen of the farmer, the two strangers separated, each to go his own way. They never met again. But the remark which had fallen upon the ear of the young man, had awakened thoughts which were never to be forgotten: "*A good education is something which no one but God can take from her.*"

Years with their changes rolled on. The young man, enterprising and energetic, had found himself a home, and a group of bright and happy children were clustered about his comfortable fire-side. When he received his first-born son to his arms, he said: "This child is given to me to educate. A good education is something which no one but God can take from him." His wife imbibed his spirit. And as one after another was added to the number of their happy family, they both felt that their great duty in life was to educate their children. It became the all-absorbing object of their labor and their ambition. Thirteen children were given to them. They were all educated—highly educated. The sons became prominent members of the learned professions, swaying a wide influence over thousands of minds. The daughters became highly accomplished, intellectual ladies, to fill the posts of wives and mothers, to inspire their children with a love for knowledge. And what finite mind can tell where this mighty influence shall terminate? Who can tell to what uncounted thousands of roused and invigorated intellects this one sentiment will not prove to have been the guiding angel? It is thus that in this world apparent accidents achieve the mightiest miracles. A casual word, forgotten almost before it has left the lips, may form the destiny for time and eternity of multitudes which no tongue can number. [Mothers' Magazine.

The Sabbath Recorder.

New York, August 26, 1852.

FORGIVENESS.

[Continued.]

In refusing to an enemy any thing more than a dry or cold salutation, there is an obvious disregard of the duty our Saviour intended to set forth in the question, "*If ye salute your brethren only, what do ye more than others?*" In our remarks, week before last, we attempted to show that it was a species of revenge; that whoever practiced it, though he might profess to have forgiven his enemy, was in reality deceiving himself. He had not forgiven him, but was still holding the rod of punishment over him.

Possibly, however, an evasion of this kind may be attempted. It may be said, that the forgiving mercy of God himself is not extended to the transgressor without some tokens of displeasure against the offense. God hides his face even from those who are the subjects of his pardoning love, and chastises them severely. And as we are required to forgive only as God for Christ's sake hath forgiven us, it cannot be expected that we should lay aside every expression of displeasure, carrying ourselves with as much complacency towards the offender as if he had never done any wrong.

To this objection we reply as follows:—

1. We admit that God chastises his people, when they disobey him; even the very people whose sins he pardons, fully and freely. Thus he expresses his displeasure at their conduct. It must be remembered, however, that God always chastises in the same tenderness of spirit that a father chastises his erring children. "*Since I spake against him, I do earnestly remember him still.*" Jer. 31: 20. He corrects, but it is solely for the purpose of benefiting his people. Heb. 12: 10. He is even more tender than any earthly parent can be. The mother is not so full of compassion for her offspring as God is for his people, even at the very time that he afflicts them. Isa. 49: 15. But is it in the yearnings of paternal love, that an injured person withholds the usual tokens of kindness from his enemy, and gives him nothing but cold civility instead? It cannot be pretended.

2. God is possessed of infinite wisdom, and knows whether or not his tokens of displeasure will be followed by the desired effect. It is not in any doubt of the result that he employs them, nor does he first balance probabilities, and then inflict the chastisement in a mere conjecture that the offender will be benefited. He foresees the result, with the most absolute certainty. He has also such perfect control of the heart, that at the very time he is manifesting his displeasure at the offense, he can make the offender feel that no unkindness is cherished towards him personally. But when a mortal, by withholding the usual greetings of kindness from his offending neighbor, would manifest merely his displeasure at the offense, he knows not whether the manifestation will be followed by any good result. Nor has he any command over the heart of his enemy, to make him feel that the manifestation is not prompted by a sentiment of unkindness towards him personally. The chances are ten to one that his enemy will look upon it as the token of alienated feeling; and the breach, instead of being healed by such a course, will only be made the wider.

3. God's tokens of displeasure against the offense itself are always accompanied with abundant manifestations of regard for the offender. They are intermingled with the most unmistakable pledges of love. And however severe may be the afflictions which he sometimes sends upon his people, they are never such unmitigated afflictions as to leave his people without any thing to be thankful for. But when a mortal withholds salutation from an offending neighbor, what unmistakable pledge of undiminished love is he able to afford? In what way will he make the offender feel that he loves him still?

We believe, then, that this evasion is perfectly futile. He who resorts to it does but awkwardly seek to conceal the feelings of personal dislike which actuate him. He is vindictive. Not violently so, it may be, yet still enough so to show that he does not heartily and fully forgive his enemy.

4. But is it true, that God hides the light of his face from those whom he has once forgiven? Our opinion is, that his smiles beam with an uninterrupted effulgence, in the gospel of his Son; and that, at the very time when he is smiting his people for their disobedience, his assurances of grace and love are as strong as his word can make them. The natural unbelief of the human heart, which always returns upon us when we are conscious of having transgressed, makes us think that God has hid his face, and throws into doubt whether we shall ever enjoy the light of it again. But, in reality, God has not changed; the change is only in ourselves. Hear him addressing his Israel; pouring out upon them the most caustic reproofs for their wickedness, yet in the same breath declaring, "*I am he that blotteth out thy transgression for mine own sake, and will not remember thy sins.*" Isa. 43: 25.

The practical lesson deduced from this is, that we should never, by any course of behavior towards those who have offended us, give them ground to suppose that our affections are alienated. T. B. B.

A Chapel for Hayti.—Rev. W. L. Judd, the Missionary of the Baptist Free Mission Society, is now in this country, endeavoring to raise $6000 for the purpose of building a Chapel at Port-au-Prince.

Two Sabbaths.—At Westerly, R. I., is presented the very singular feature of two Sabbaths every week. Almost one half of the inhabitants are Seventh-day Baptists, who keep Saturday with great sacredness, and on no account will do any work. The remainder observe Sunday as a holy day, and as studiously avoid all labor. The result is, that on Saturday a portion may be seen going to church, a part of the stores are closed, and some of the factories are short-handed or closed entirely. On Sunday the same thing is to be observed. A part are engaged in worship and acts of devotion, while their neighbors are busily at work, and public worship is disturbed by the din of business and the noisy bustle of the crowd. Both parties appear strictly conscientious, and live peaceably together, although the partial observance of two days is very annoying and inconvenient.

☞ We clip the above from one of our exchanges. No doubt great "inconvenience" results from the diversity of practice alluded to. Could not seme plan be devised to obviate it? That those who observe the Saturday, or the seventh day of the week, will change their practice, is hardly to be expected, because they profess to be bound in conscience by a thus saith the Lord, "The seventh day is the Sabbath; in it thou shalt not do any work." But, from conversation with many of those who observe the Sunday, our conviction is, that three quarters of them have no such idea of the sacredness of that day as would lead them to prefer it before the Saturday; and of the other quarter, we think it no breach of charity to suppose, that a pretty general return to the Saturday would serve greatly to modify if not wholly to abate their zeal for the Sunday. Now permit us to ask the aforesaid three-quarters, (whose conscienees are as free to observe the Saturday as the Sunday, and who profess to desire uniformity,) whether, in view of the circumstances, it may not be their duty just to set an example of liberality in this matter, by conforming to the Scripture rule of observing the seventh day? And if all such would do it, we question whether the remaining quarter would long continue to disturb the "sacred stillness of the Sabbath."

BRITISH CORRESPONDENCE.

The Crystal Palace on Sunday—Sunday in France—Popery—Norwegian Convention—The Liturgy.

Glasgow, August 6th, 1852.

The Crystal Palace *is* to be a place of Sunday recreation, as we anticipated. A seeming homage, however, is to be paid to Devotion. It is not to be opened till one o'clock in the afternoon. The Earl of Derby has intimated to the Directors of the Company, that he will recommend that the royal charter be granted to them, on the conditions which they themselves had specified as to be observed with respect to Sunday. They will neither run trains from London for it, nor open the doors, before one o'clock; the manufacturers' department, in which the working machinery is to be placed, will be kept shut, the park and winter garden alone being thrown open; and no spirituous liquors are to be sold on the grounds on that day. The remaining attractions, the Company seem to think, will be adequate to bring numbers sufficient to pay a good dividend. They have commenced vigorously the work of reeerection, 1000 selected artisans beiug now employed at it. The whole is to be finished on the 1st of May.

We are becoming tired of attempting to preserve a record of the more prominent acts of French Sunday observance—its military reviews, its fetes, and its fooleries. But, from time to time, there present themselves things still note-worthy there. So we read, that for the inauguration of another railway, the President arrived at Strasburg on Sunday, the 18th ultimo, "amidst the enthusiastic acclamations of the people and the authorities. A salute of 101 guns was fired as the train entered the terminus, and all the bells in the city immediately poured forth a welcome." "The Bishop, accompanied by a numerous body of the clergy, came forward and celebrated mass; after which he formally blessed the locomotives." And, in an address delivered immediately after, this Bishop spoke of the multitude giving "at this moment so touching a mark of their piety"—in assembling, that is, on Sunday, to inaugurate by mass a railway, and hear a Bishop bless a locomotive!

Besides blessing locomotives, there is other work quite as congenial to the Church of Rome, the influence of which we may quite as much feel. In Italy, a movement is stated to have been begun by the Jesuits to have all Protestant places of worship removed beyond the gates of Italian cities, and to allow no education to Protestant youth throughout the Peninsula. There seems, indeed, some reason to fear, that we may have been suffering from their cunning when it was not suspected. A statement has been made, and allowed for a considerable time to pass at least unchallenged, that Dr. Newman, who has been such a promoter of Popery in the Church of England, "spent the early years of his life in the College de Propaganda Fide, at Rome, where he was well known to the late Rev. W. Tulu, the eminent Moravian clergyman. He was then a Roman Catholic." No statement has been put forth as to when he came to England thence, or when he joined the Church of England.

A large meeting of Norwegian clergymen was held last month at Bergen, continuing in session three days. The principal subject discussed was the holding of a Synod of the whole Norwegian Church, for the purpose of taking steps for the reform of its many abuses. A petition *to the King* to this effect was decided upon. The proposed Synod is to be composed equally of clergymen and laymen.

The new church at Torquay was opened yesterday week. Prayers were read, with verbal deviations from the Liturgy, by Mr. Gladstone, notwithstanding the Bishop's monition. The sermon was preached by the Rev. W. H. Bathurst, late rector of Barwick-in-Elmet, Leeds. Another Free Church is about to be erected, at the expense of Sir Culling Eardley, in the neighborhood of Abbey Wood. The *Christian Times* urges a strenuous demand, on the part of the Evangelicals, for reform of the Liturgy. We should think a dispensing with it altogether would be better.

The Irish Submarine Telegraph has already been proved to be not beyond hazard—it might have been even from thieves. A week ago, the captain of a schooner having cast anchor to the south of the Copelands, near Belfast, found, when hauling in next morning, that he had fished up what appeared to be a four-inch hempen hawser. Not being able to find the end, he cut it, and after having taken up 472 yards, he bore it off as a prize, and reported to his owner—who, on examination, to his extreme regret, found that his captain had thus run off with a portion of the electric cable. J. A. BEGG.

THE MINISTRY OF ANGELS—NO. 1.

It may be assumed, that what is revealed is sufficient for all the purposes of faith, and that nothing is revealed but what is evident to the mind by clearest conviction. The first proposition may be correct; but every student of Scripture, of experience and observation, knows that much truth is gleaned by a careful perusal of Scripture, illustrated by experience of our own, and observation of others. There are facts set forth in the Bible with respect to spiritual manifestations, which many were unable to understand until observation of passing events had given them an illustration. I have heard it observed, that the expressions and statements of Scripture respecting *familiar spirits, spirits of divination*, and the communications made by *devils, foul spirits*, &c., which had before been a dead letter, were fully illustrated by the developments of psychology, mesmerism, and spiritual manifestations of the present day; and minds that had been skeptical on these points were by such means set at rest, and the Scriptures spoke to their full understanding. The agency of diabolical spirits in imposing on mankind, through sorcery, magic, divination, soothsaying, necromancy, &c., is now better understood than formerly, and is very generally admitted.

And why may not our attention be called to the ministration of good angels? The Scriptures are as full of statements respecting them, as respecting the opposite class; and facts may possibly illustrate those statements, so that we may more perfectly apprehend those allusions. The prophet Elijah prayed that the eyes of his young men might be opened, and they were opened, and they saw what was invisible before, the hosts of strength that were round about the prophet. The Lord opened the eyes of Balaam, and he saw the angel. The disciples had their eyes opened, and they knew Jesus, and he vanished out of their sight. "And as they spake, Jesus stood in the midst of them," and they were terrified and affrighted, supposing they had seen a spirit. The accounts of angels appearing to the prophets and patriarchs are too numerous to mention. And the apostle tells us that "ye (Christians) are come," not only "to God the judge of all," and to "Jesus the mediator," but "*to an innumerable company of angels*, and the *spirits of the just made perfect.*" Heb. xii. We understand them to be in close proximity to the spirit world. The apostle farther says, that we "are compassed about with so great a cloud of witnesses," speaking of those who died in faith, by which he seems to allude to the same idea.

The *practicability of holding communications with the dead*, is intimated in the Scriptures, by the prohibition which has been made to the Israelites, and the accompanying declaration, that this was among the abominations for which the Canaanites were cast out of their country. This of itself is evidence sufficient to establish the doctrine, without alluding to the statements and facts that appear, or disposing of all such persons as would practice consulting familiar spirits, as the case of the witch of Endor, and corresponding circumstances with which the Old and New Testament abound.

The illustrations which modern psychology has afforded of producing the same results which were developed by the heathen of antiquity, and the ancient Israelites, among those proscribed classes, have induced some to suppose that our natures are susceptible of *seeing, hearing*, and *conversing* with the spirits of the departed;—that though, in health and in the natural state, we are perfectly shut out from the invisible world, yet, by a slight derangement of our constitutional faculties or powers, we may become fitted to communicate with it;—that disease has produced that state, as in the cases of those who have been *entranced*—as was the Apostle Paul when he was not able to say whether he was in the body or out of it—as was Peter on the house-top—as was Rev. Mr. Tennant, and the daughter of Rev. Mr. Bliss, mentioned in the *Seventh-day Baptist Memorial*, and others;—that this state is self-induced, by persons who have tampered with their own health, so that, by use, they may fall into it at pleasure, as is the case with magicians and consulters of familiar spirits; that this was the means by which the Lord prepared and enabled the recipients of this communication to see and hear his angelic messengers in ancient times, without materially interrupting the laws of nature he had established; and that the *appearance* of departed friends, which the sick and dying so often relate, around their beds, seeming to take an interest in themselves, is not merely an optical illusion, or the deception of a disordered brain, but an evidence of the real presence of those who have died in the Lord, who do really interest themselves with the departing and dying saints. I am not about to say that this position is, or is not, correct; but I am willing to look at it. If it is not inconsistent with revealed truth, it is safe and useful to contemplate it, as it is pleasing.

We are taught in the Scriptures, that the occupation of the angels will be that of ministering spirits, and that their attendance upon the saints, to gather the elect together at the day of judgment, will be but the last, and perhaps the most inconsiderable, of all their labors. They are "all ministering spirits, sent forth to minister to those who are heirs of salvation." If so, they are, no doubt, fully employed in those messages of love and mercy, and are made, in many cases, the messengers by whom the blessings of God are bestowed. Our Saviour informs us, that "the beggar died, and was carried by angels into Abraham's bosom." David said that the Lord had sent his angels and shut the mouths of the lions. Angels were made the ministers of consolation and providence. When the Saviour had been tempted, and was hungry, angels came and ministered unto him; when in an agony in the garden, angels came and strengthened him. Peter saw the angel which delivered him from prison. Cornelius saw the angel that directed him to Peter. So that, whatever speculation there may be respecting the agency of angels, it appears that they were the constant attendants on the saints in primitive times. J. M.

SUNDAY-SCHOOLS IN ENGLAND.

The British Correspondent of *The Independent* gives an acconnt of the Jubilee of the Sunday-School Union of England and Wales. Three of the venerable men who laid the foundation of the Union fifty years ago, were present, viz., Wm. Brodie Gurney, James Nesbet, and Thomas Thompson. Mr. Gurney sketched the history of the movement, from the time when a small school was commenced in his father's house, near London, to the present. It seems that the Union worked nine years without seeking publicity. At the end of that period, on the 13th of May, 1812, it invited the teachers and friends of Sunday-Schools to a public breakfast—a circumstance which excited considerable interest. From that time, the work has gone on increasing in publicity and importance. The following facts were stated at the meeting:—

"The number of children taught in connection with the Union had increased, since 1812, from 40,000 to 138,891; the teachers, from 4,000 to 13,220—2,507 libraries have been placed in schools, and, probably, not less than 150,000 volumes have been put in circulation amongst the scholars and their friends—and the committee have made 306 grants in aid of the expenses of erecting school-rooms, amounting to £6,819."

It is estimated (says the correspondent above alluded to) that there are now upwards of 200,000 Sunday-School teachers, and more than 2,000,000 of Sunday-School scholars; and it is encouraging and assuring to know, that the character of the teaching is on the whole greatly raised in comparison with the past. As a jubilee memorial, and to promote the usefulness of the Union, it is proposed to create a fund for the erection of a building, to be applied—

"1st. To provide accommodation for the Libraries of circulation and reference, which are now made use of by upwards of six hundred teachers, at a nominal subscription of one shilling per annum.

"2d. To accommodate the classes which meet weekly to prepare the lessons to be taught on the following Lord's-day.

"3d. To enable the teachers of London to meet for occasional conference, or to receive instruction by means of Lectures.

"4th. To secure enlarged space for the increasing business of the Union."

PREACHERS NOT PASTORS.

Some of the suggestions contained in the following paragraph, which we copy from one of our Congregational exchanges, are as applicable to Seventh-day Baptist churches and preachers as to those for whose special benefit they were written:

From the last report of the Conference of Congregational churches in Maine, we learn that the Conference embraces 14 local conferences, and 227 churches. The whole number of members is 16,709. For the 227 churches there are 202 regular laborers—152 pastors, and 50 stated supplies. In some instances these stated supplies are pastors, except in name. They have all the stability of position which usually pertains to the pastoral office. That they are not pastors is mere matter of supposed convenience, in some instances the convenience of coming and going. If there is no installing, there is no trouble of a dismission on the contingency of a change. The minister, in these circumstances, is brought annually to the responsibility of the subscription list. If that, in its aggregate, falls much below a certain amount, the minister takes the hint to withdraw. There is, it must be admitted, an unfortunate looseness in the relation which many ministers sustain to the churches with which they are connected. The salary, at best, is very inadequate; and then, often, there is nobody legally responsible for the payment of this. In many instances the salary is raised by a subscription which just covers the amount designated, and whatever loss is experienced in collecting the subscription falls upon the minister. In some cases, the subscription, after it is made, is put into the minister's hands for collection. Then, of course, if there is any failure in the payments, it may be justly set down to his want of skill as a publican. This inadequacy of amount stipulated in the first instance, and then this looseness in the mode of paying, operates greatly to the depression of the cause of religion. It is unquestionably true, that ministers are better for being, in the main, poor, but not for being so poor as many of them are compelled to be, or as some parishes have grace to keep them. They are too poor to abide long in a place. The old maxim, indeed, reads, that a rolling stone gathers no moss; but here it is found that the stable stone gathers, if possible, still less. They are too poor to do anything for the replenishment of their libraries and their minds. It takes nearly everything they can get to keep their souls *in* their bodies; beyond that they can do very little for them. These intellectual pinchings and dwarfings of poverty are the most terrible of all its evils in the experience of good ministers, because they operate to embarrass and weaken them in their appropriate work.

JERUSALEM AS IT IS.

Bayard Taylor, one of the editors of the N. Y. *Tribune*, visited Jerusalem in May last. The following paragraph from one of his letters, gives a dark picture of the present condition of the holy city:—

"Jerusalem, internally, gives no impression but that of filth, ruin, poverty and degradation. There are two or three streets in the western or higher portion of the city which are tolerably clean, but all the others, to the very gates of the Holy Sepulchre, are channels of pestilence. The Jewish Quarter, which is the largest, so sickened and disgusted me, that I should rather go the whole round of the city walls than pass through it a second time. The bazaars are poor, compared with those of other Oriental cities of the same size, and the principal trade seems to be in rosaries, both Turkish and Christian, crosses, seals, amulets, and pieces of the Holy Sepulchre. The population, which may possibly reach 20,000, is apparently Jewish, for the most part; at least, I have been principally struck with the Hebrew face, in my walks. The number of Jews has increased considerably within a few years, and there is also quite a number who, having been converted to Protestantism, were brought hither at the expense of English Missionary Societies for the purpose of forming a Protestant community. Two of the hotels are kept by families of this class. The English have lately built a very handsome church within the walls, and Rev. Dr. Gobat, well known by his missionary labors in Abyssinia, now has the title of Bishop of Jerusalem. Rev. Dr. Barclay, of Virginia, a most worthy man in every respect, is at the head of the American Mission here. There is, besides, what is called the 'American Colony,' at the village of Artos, near Bethlehem—a little community of converts, whose experiments in cultivation have met with remarkable success, and are much spoken of at present."

Of his impressions while contemplating the scene of Christ's labors and sufferings, Mr. Taylor speaks as follows:—

"I must frankly confess, in wandering through this City—revered alike by Christians, Jews and Turks, as one of the holiest in the world—I have been reminded of Christ the Man, rather than of Christ the God. In the glory which overhangs Palestine afar off, we imagine emotions which never come when we tread the soil, and walk over the hallowed sites. As I toiled up the Mount of Olives, in the very footsteps of Christ, panting with the heat and the difficult ascent, I found it utterly impossible to conceive that the Deity, in human form, had walked there before me. And even at night, as I walk on the terraced roof, while the moon, 'the balmy moon of blessed Israel,' restored the Jerusalem of olden days to my imagination, the Saviour who then haunts my thoughts is the Man Jesus, in those moments of trial when he felt the weaknesses of our common humanity; in that agony of struggle in the garden of Gethsemane; in that still more bitter cry of human doubt and human appeal from the cross: 'My God, my God, why hast Thou forsaken me!'"

Camp Meetings.—The season has arrived in which occur these annual grove meetings of our Methodist friends. They seem by no means disposed to give up this distinctive means of religious propagation and influence. Their central organ at New York, the *Advocate and Journal*, has an editorial in a recent issue nearly three columns long, vindicating camp meetings against the cavils of opposers, and commending them anew to the confidence and support of Methodists. The article thus concludes:—

"To your tents, O Israel!" "Let no man beguile you through philosophy and vain conceit." Thousands of you can say in respect to the great good done by camp meetings, "We speak that which we do know, and testify that which we have seen." Hasten to make the sacrifices, whether of time or money, which the camp meeting of your circuit or station requires. Take your own family thither, especially the unconverted part of them, and invite, nay, entice your neighbors, not only by inviting them, but by doing all in your power to open their way to camp meeting. They may bless you in heaven for your kindness. May God pour out his Spirit abundantly upon the camp meeting congregations this season, and may the gracious effects be seen in the conversion of sinners and the building up of believers in their most holy faith; so that our brethren may return full of faith and the Holy Ghost, each as a flame of heavenly fire, diffusing in their circuits, stations, and neighborhoods, the light and the vital *heat* of the religion they enjoy.

A Revival in Boston.—We learn from an exchange, that on the first Sunday in this month Rev. Dr. Stow, pastor of the Rowe-street church, in Boston, baptized nine persons. Of the fifty-four baptized by him since the first of January, twenty-six are young men. A large class of converts remain to be baptized, and the number is every week increasing. The prayer-meetings are still about as fully attended, and quite as interesting, as they have been at any period during the revival.

Religion among the Indians.—The Chickasaw Presbytery reports that the most of its churches have received accessions during the year, and in seven or eight instances the additions have been considerable and highly encouraging. Congregations are increasingly large; peace and harmony pervade the churches; a steadfast and growing zeal is manifest among ministers and churches in establishing and maintaining Sunday-Schools.

Adequate Support for a Minister.—A writer in one of our exchanges, answers as follows the oft-asked question, "What *is* an adequate support for a Christian minister?

"All that is necessary to enable the ministry, with economy, to occupy a good house, set a good table, clothe themselves and family in good apparel, give their children a good education, to be provided with such help as will relieve them of their bonds at home, that they may visit their flock, and attend to the wants of the church, and, after this, have something over to give to the poor and the cause of benevolence, and lay up something for the day of adversity, old age, and superannuation."

Another exchange copies this paragraph, and adds:—

"We apprehend, however, that the point to be gained is not so much a large amount of income, as a more secure enjoyment of the little the clergy do possess. We should like to see it an established principle, that a church which enjoys the fruit of a clergyman's best days is bound in simple justice to maintain that clergyman as their pastor, even when his best days are over, even to his latest breath. *That* is the principle to write up!"

Conjugal Affection.—The Hon. Horace Mann, in his eulogy on the lamented Rantoul, related the following touching instance of conjugal affection, in connection with the last illness of the deceased:—

"Yet Mr. Rantoul, even amid the agonies of his disease, had lucid intervals. There were convictions in his mind so deep seated, and affections in his heart so strong, as to stand unmoved by any tempest of delirium. On being telegraphed respecting the illness of her husband, his devoted and excellent lady, then in Massachusetts, hastened to his succor. She arrived here at six o'clock on the morning of the day he died. Instantly, her voice wooed back consciousness and reason. He seized her hand in his, and held it till he breathed his last. Even when his mind wandered, this grasp of affection was unclenched. Death only relaxed it. The swelling of the disease had closed his eyes, and it was beyond the power of muscular contraction to open them. He desired to have them opened by mechanical means, that he might once more behold the features and the face whence, for more than twenty years, the light of love had shone down into his heart."

Popish Education for the Ministry.—The Rev. Dr. Russel, of Maynooth College, Ireland, having publicly declared that each student of the College had a Bible, and that a whole recess of their library was devoted to Biblical literature, which literature was the subject of their study during their five years course, Patrick O'Brien, a converted priest, has as publicly replied, to the effect that he was an alumnus of the College, and declares with all the solemnity of an oath, that during his six years' residence in that College, in course of education for the priesthood, he had no Bible in his possession, nor was he aware that any student had; nor was it a class book in the divinity course, even in the dead languages; and that as soon as he came to read the Bible he renounced Popery.

Profits of Temperance and Rum Taverns.—Mr. G. W. Samson, of Homer, N. Y., says in the N. Y. *Reformer*, that he formerly kept a rum tavern for fifteen years, and has now kept a temperance house for eight years, and that the *nett profits*, in proportion to expenses, are decidedly in favor of the temperance house. Then the assurance that he is *right*, the *quiet* his family and visitors enjoy, the pleasure he has in looking upon the untempted youth, and his view of the "greatest evil that ever afflicted a rum-cursed earth," urges him to go ahead in the noble cause of temperance.

Graduates of Brown University.—From a Triennial Catalogue of Brown University, recently published, it appears that the whole number of graduates is 1784, of whom 1173 are supposed to be living. Of the graduates, 477 have been, or are, ministers of the gospel, which is not quite one fourth of the whole. Of these, 325 are supposed to be living. The catalogue embraces many names honored in church and state.

Wesleyanism in England.—The *Wesleyan Times* predicts that the decrease of members in the English Methodist body this year will be about 60,000. The London *Times* says, "A state of things exists in that church which exceeds any thing in the history of revolutions and reform in church matters."

Missionary Field.—It is said that within fifteen miles of Houston, Texas, there is a settlement which dates its commencement some twenty years since, and containing fifteen families within a circumference of three miles, where but one gospel sermon has ever been preached.

Mr. Oncken in Berlin.—Some time ago the Prussian Government issued a decree against the sojourn in Berlin of the Baptist Evangelist Oncken. But under date of July 6th, he writes that the decree has been remanded—a result which he attributes to the united exertions of English and American brethren.

An Irish Rebel Converted.—It was recently stated by Rev. Hugh Stowell, of Manchester, England, in a public lecture, that Mitchel, who was transported for treason, has been converted to Protestantism since his exile by the instrumentality of a Bible, and now wishes to return, that he may spend his future life in developing the errors of Romanism.

Decision on the Maine Liquor Law.—The Supreme Court of Maine has decided that the inhabitants of that State may keep liquor in their houses for their own use, and that liquor may be brought into and transported within or through the State, if it be not intended for sale. The amount of the decision seems to be, that the Legislature may prohibit the sale, or keeping or offering for sale, of liquor, but can not prohibit its use.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, AUG. 16.

The **Senate** spent the whole day in discussing the bill for the construction of a ship canal around the Falls of St. Mary. The original bill proposed to grant 500,000 acres of public lands to Michigan to enable her to construct the Canal. Mr. Felch had moved a substitute for this, authorizing the Secretary of War to contract for the construction of a Ship Canal at a cost not exceeding $400,000. The amendment was voted down; and pending another amendment, to increase the grant from 400,000 acres to 750,000 acres, the Senate adjourned.

In the **House**, the principal topic was the bill appropriating ten million acres of public lands to the States for the support of the indigent insane. Several amendments were adopted; and the bill now provides that ten millions of acres of land shall be appropriated to the several States, in the compound ratio of the geographical area and representation of each in the House of Representatives, according to the Census of 1850, provided the area of no State shall be computed at more than 50,000 square miles. The lands shall not be sold at a higher rate per acre than the present minimum price, and are subject to the right of pre-emption—lands thus granted, remaining unsold for twenty years, to revert to the United States. The expenses and management of the lands to be paid by the States, respectively, so that the entire proceeds of the sale of said lands shall be applied, without any diminution whatever, to the comfortable maintenance and support of the curable and incurable indigent insane. A State establishing a public institution for the education and maintenance of idiots, the deaf and dumb, or blind, shall participate in the benefits of the act. The funds are to be invested in safe stocks, the interest only to be used for the purpose designed by the bill.

THIRD-DAY, AUG. 17.

In the **Senate**, after some unimportant matters, the St. Mary Canal question came up. The amendment making the number of acres granted for the Canal 750,000 was adopted, and the bill was finally ordered to be engrossed.

In the **House**, the bill granting ten millions of acres of public lands to the States for the support of insane persons passed by a vote of 98 to 54. Then followed a discussion of slavery, in connection with the Naval Appropriation Bill.

FOURTH-DAY, AUG. 18.

In the **Senate**, after some unimportant business, the bill in aid of a Ship Canal around the Falls of St. Mary in Michigan, was passed. The River and Harbor Bill was then taken up, and an amendment appropriating $75,000 for a Ship Canal from the Mississippi to the Gulf of Mexico gave rise to a spirited debate, which was not closed at the hour of adjournment.

FIFTH-DAY, AUG. 19.

In the **House**, the Navy Appropriation bill was taken up, and Mr. Johnson of Tenn. proposed that the sons of members of Congress should be made ineligible as Midshipmen, which was lost.

SIXTH-DAY, AUG. 20.

In the **Senate**, a motion to take up the Homestead Bill was voted down by 38 to 16. The Postage Bill was amended, so that newspapers, periodicals, and all printed matter, weighing not over three ounces, may go to any part of the republic for one cent, and when paid quarterly in advance one-half cent; newspapers weighing not over an ounce and half, when circulated in the State where they are published, will be charged half these rates; books not weighing over four pounds may be taken at a cent an ounce for distances under 3,000 miles, and two cents an ounce for greater distances, when paid. When such books are not prepaid, they will be charged fifty per cent. more. The bill was passed with these provisions. The bill granting land to the States for the benefit of the indigent insane was reported. The River and Harbor Bill was again taken up and, several amendments adopted in Committee.

In the **House**, the Naval Appropriation bill was passed. An amendment, providing for sending a Commissioner to negotiate for the acquision of the Sandwich Islands, was declared out of order.

SABBATH-DAY, AUG. 21.

In the **Senate**, the Select Committee on the petition of David L. Yulee, who contests the seat of Mr. Mallory, Senator from Florida, reported unanimously that the seat belonged to the latter gentleman. The Civil and Diplomatic Appropriation bill was taken up, several amendments adopted increasing the appropriations, and the bill was postponed. The River and Harbor bill was considered, and amendments adding largely to the appropriations were adopted.

The **House** passed the bill to authorize soldiers to exchange bounty lands unfit for cultivation for good lands. The Post-Office appropriation was discussed in Committee, reported to the House, and passed. A few private bills were also passed, and the House adjourned for want of a quorum.

* * *

Embezzlement Detected.—Complaints having been made at the New York Post-Office of the non-delivery of letters containing money, addressed to the proprietors of the *Home Journal*, a plan was hit upon to test the clerk of the *Home Journal*, a young man named Thomas Jackson, who called for the letters. A list of the letters, their post-mark, and the number of them, was made at the Post-Office before they were delivered. On Wednesday thirty-three letters were delivered at the Post-Office, and only twenty-eight were handed over to the publishers of the *Journal* by Jackson. This being ascertained by the Post-Master, he sent for Jackson, who, after many denials, finally acknowledged his embezzlement, declaring that he designed to replace the funds. On searching Jackson's trunk, about one hundred letters were found, from which money had been extracted. They were dated as far back as December, 1851. It is believed as much as $1,000 has been thus unlawfully taken by him. Gen. Morris, one of the editors and proprietors, had the utmost confidence in Jackson, and was surprised at the discovery of the crime. He declined making a charge against the clerk. Mr. Brady made the complaint, and the United States Marshal took the prisoner into custody, and had him committed.

European News.

Three steamers with European news—the Franklin, the Canada, and the Atlantic—have arrived since our last. We give a summary of the news brought by them.

The leading English papers notice the Fishery excitement, and mostly blame Lord Derby.

The London *Daily News* of Aug. 9th says: "As regards the American Fishery Disputes, we are in a position to state, from the best authority, that in the present position of the affair there is not the slightest ground for the fear that any interruption of our friendly relations with the United States will ensue."

Queen Victoria has gone to Belgium visiting.

Count D'Orsay is dead; also Johannot the painter.

It is reported that the French have bombarded and occupied Tripoli.

A complete failure in the vines and vintage of the Island of Madeira is announced.

The last accounts from the Western Counties of Ireland relative to the potato disease are of an unfavorable tendency.

The accounts from France, Belgium, and the Rhine, are exceedingly unfavorable, as to the new crops of Wheat, Rye, and Potatoes. In the south of France, Wheat is estimated at one fourth deficient, and Rye at nearly one-half; the same in Belgium.

The *Journal des Debats* contains a letter from M. de Coninck, stating that the wheat and rye harvest, and the bean and potato crop in France will produce less than a fair average this year, and recommending the French Government to make a change in the existing corn laws.

The last descendant of Corneille was discovered the other day—an old man of 70, and in great poverty. The President has granted him a pension of 2,000 francs.

The Berlin *Times* announces, under the head of "Russia and Poland," that the property of all Poles who took part in the late Hungarian Revolution is confiscated by the State, and they themselves proscribed.

A letter from Dantzig, of 29th ult., says cholera had again appeared in that city, and, as usual, came from Poland. To the above date the disease had been very fatal, four out of every five attacked having died. At Sieradz, Poland, its ravages had been great.

A letter from Posen states that 1,800 had died (out of a population of 12,000 from cholera. A fire had also lately consumed 80 houses, and the greatest distress prevailed in the city.

The London *Standard* says "If we are not misinformed, the maritime powers will be invited by England and France to consider the situation of Mexico, with a view to establishing her independence, both financially and politically, so that a barrier may be established to the aggressive spirit of America in the South."

A letter from Rome gives some details of the recent arrests of members of the Revolutionary Committee residing in Lombardy, Tuscany, and the Roman States. It appears that the Austrian Consul at Genoa, hearing of the death of a person, a Lombard by birth, went to place seals on his property, when it was found that the deceased was one of the paymasters of the Conspiracy. The mode of carrying on the correspondence was also discovered, being by means of silk handkerchiefs, the colors of which disappeared by chemical washing, the writing being brought out by the same operation. In consequence of this discovery, various arrests have taken place at Ferrara, and other places in the Roman States.

Steamboat Disaster—Great Loss of Life.

From the Buffalo Courier of Aug. 21.

About 2½ o'clock Friday morning, Aug. 20, when about 4 miles off Long Point Light, on the Canada shore, the steamer Atlantic, bound from this port to Detroit, with about four hundred and twenty persons on board, came in collision with the propeller Ogdensburgh, and was so badly crippled that she sunk in about ten minutes, so as to cover her main and upper decks.

Capt. Pettey, of the Atlantic, was up when the collision took place, and the second mate was on watch. The propeller was steering in a direction nearly at right angles with that of the steamer, and she was only seen by the officers of the Atlantic about a minute before they struck. As soon as she was discovered, the helm of the Atlantic was put "hard a port," and her engines reversed, so that she swung her bow partly round toward the propeller. The course of the propeller is said not to have been changed, and, if it had been, it is supposed the accident might have been avoided.

The bow of the propeller struck the larboard side of the steamer, about ten feet forward of the wheel-house, and immediately let the water rush into the steerage cabin, where were a large number of passengers, mostly Norwegian emigrants. The steamer kept on her course, and the officers, finding that she was too badly injured to float, immediately set about measures to calm the fears of the passengers, and provide means for their escape from a watery grave.

The number on board, as near as can be ascertained, was 110 cabin passengers, 270 deck and steerage passengers, and 40 officers and crew. Of these, it is supposed 15 cabin passengers, 80 to 100 deck and steerage passengers, and 9 of the crew, were lost.

The coolness of the officers had a striking effect upon the majority of the cabin passengers; and all who could understand their words of soothing encouragement, availed themselves of the stools, which were furnished with life-preservers, and other articles of furniture, and as the water gradually arose, ascended to the hurricane deck, where they were mostly picked off safe.

But the poor emigrants, who could not understand one word of what was said by the officers, being waked from their slumbers by the shock of the collision and the succeeding rush of waters, were panic struck, and threw themselves, without the least preparation, into the Lake, where so many of them perished. Probably many were drowned in the hold of the steamer, unable to reach the companion-way.

In getting out the life-boat, Capt. Pettey accidentally fell from the hurricane deck against the boat, injuring him severely. The life-boat was filled with water, and upon recovering from the stunning effect of the fall, Capt. P. swam off to the propeller, about half a mile, and requested it to come alongside to take the passengers from the steamer, which it did, taking from the boats of the Atlantic all who could be picked up from the lake, and those who had remained on the hurricane deck and about the rigging. Some ladies were thus transferred to the propeller without wetting their feet. After hailing the propeller, it was supposed that Capt. P. had drowned, but he was finally picked up, having a small piece of plank in his hand, which had sustained him, while insensible, from the effect of his fall and subsequent exertions. He was brought down from Erie by the State Line Railroad, and is now in Buffalo, in charge of physicians, in a very low state of body, and almost frantic from mental excitement.

The steamer lay in about 30 fathoms water, and when left by the propeller her starboard wheel-house was just out of the water.

The propeller took the survivors into Erie, and the largest portion were taken on the Sultana for Cleveland.

The Atlantic was built in 1848, and owned by the Messrs. Wards, at a cost of $110,000. She was not insured for a dollar.

Many exciting incidents of the calamity are given by the Buffalo papers, among which are the following:—

Mr. Aaron Sutton, of New York City, was provided with two life preservers. One of these he fastened on his wife, and while so doing some one snatched the other one away. Mr. Sutton seeing the boat sinking got his wife off into the lake, and taking his two little children, followed her. Mrs. Sutton was buoyed up by the life preserver and partly by swimming and clinging to floating articles. Mr. Sutton preserved his children until all were picked up by boats.

One young lady jumped from the steamer and would have been drowned but for the exertions of a man, (supposed to be one of the emigrants,) who, seizing a board, plunged into the water, and catching hold of the lady's hair, managed to get her on to the side of the steamer, when she was taken on deck. The poor fellow, however, sank from exhaustion and was drowned.

Three hands of the steamer who could not swim tore off the binnacle box, took out the compass, and throwing the box overboard, jumped into the water and clung around it. They were several times compelled, for self-preservation, to kick from them drowning men and women, some 30 or 40 of whom at different times had hold of their legs. They were taken up after being 20 minutes in the water by their own boat. At the same time they found the body of a little girl 10 years old floating on a plank. She had her arm around the plank, and her head on it as if asleep, but she was quite dead. The body was taken to Erie.

Mr. L. D. Crippen of Michigan saved two female passengers by breaking through the deck into their state rooms, which were filled with water.

A gentleman, who, with the engineer, and several others, were the last taken from the wreck, took to the rigging, and had among their company, a lad who had become separated from his parents, who acted like a little hero. The little fellow hung on as long as he could, until, from exhaustion, he was obliged to tell his comrades he must let go. After consultation, it was resolved to hold him by turns, which was done until the life-boat came within hailing distance, when he was taken on board, to yet live, as the company remarked, to some day be a member of Congress, or some distinguished man. The little fellow was taken with one of his preservers, who pledged himself to make him a good home in the Far West.

* * *

A Merchant Whipped to Death.—The *St. Louis Union* gives the following account of the whipping to death, at St. Joseph, Mo., of a merchant, named Willard, who was charged with having fraudulently contracted debts:—

Langston, Jennings, and Anderson were, on Friday last, brought before the examining Court. It was adduced in evidence, that Willard, the victim of this almost unparalleled atrocity, was taken, hand-cuffed, from his store, at 10 o'clock on Tuesday, the 27th ult., and conveyed through the most frequented streets of the town, to a wood in the neighborhood. He was then tied to a tree, and whipped till about 1 o'clock, when his murderers were so fatigued that they deemed it necessary to temporarily desist, and came into town for the purpose of procuring refreshments. After drinking at several houses they returned to their fiendish work. Willard soon exhibited symptoms of exhaustion, and it becoming apparent that he could not survive much longer, he was instantly killed by knocking him on the head with a club. These proceedings were witnessed by two persons who were secreted in an adjoining enclosure. The body was deposited in a thicket near by, where it was intended to be kept until night, when an opportunity would be offered of sinking it in the river. Fortunately, however, some account of the diabolical affair came to the knowledge of the citizens, and prevented this plan of concealment. A constable arrested Langston, Jennings and Anderson, and in performing the duty narrowly escaped with his life. The citizens, whose indignation scarcely knew any bounds, would have lynched the guilty parties on the spot, but for the law and order sentiments advocated by many of the influential residents of St. Joseph. At the time of the abduction, Willard was in the most destitute circumstances, and his family was nearly in a state of starvation. The people of St. Joseph, after becoming aware of their condition, raised for their relief nearly $500.

* * *

Successor of Mr. Downing.—The *National Intelligencer* says that William D. Breckenridge, of Washington, has been appointed the successor of the lamented Downing, to continue the improvement and embellishment of the public grounds, so auspiciously conducted during the past two or three years by the latter gentleman. Mr. Breckenridge is by profession a botanist and florist, and having in that capacity accompanied the exploring expedition under Capt. Wilkes, he has since its return had charge of the rare plants which it brought to this country, and has also been the assistant of Mr. Downing in improving the public grounds. It is supposed, therefore, that Mr. Breckenridge is in possession of the plans and purposes of his deceased friend.

The ship Robert Center, which was loading at a New York wharf for California, took fire on Friday night, Aug. 20, and was injured (including cargo) to the amount of near $100,000.

State Fairs for 1852.—The following is a list of the Agricultural Fairs to be held, during the coming Fall, in various sections of the Union:—

Vermont and Rutland	Sept.	1, 2, 3
New York, at Utica	"	7, 8, 9, 10
Ohio, at Cleveland	"	15, 16, 17
Michigan, at Detroit	"	22, 23, 24
Canada West, at Toronto	"	21 to 24
Indiana, at Indianapolis	Oct.	19, 20, 21
Pennsylvania, at Lancaster	"	20, 21, 22
Wisconsin, at Milwaukie	"	6, 7, 8
New Hampshire	"	6, 7, 8
Georgia	"	18 to 23
Maryland, at Baltimore	"	26, 27, 28, 29
Am. Pomological Congress, at Phila.	Sept.	13
American Institute, at New York	Oct.	5
Am. Ins. Exhibition of Stock	"	19, 20, 21

SUMMARY.

The English papers state that a line of steamboats is now in course of construction to run on the Thames, which are to be built without any chimneys. The smoke and the products of combustion are to be discharged in the wheel houses, so that the draft will be increased by the action of the paddles, and the unconsumed particles of the fuel mingled with the water. The object of this improvement is to give greater facility in passing the very low bridges over the Thames, which are necessarily built on a level with the streets of London.

The Norwich *Courier* says there has been a series of experiments at Lowell, by a committee of the Lowell Cotton Mills, during the past six months, for the purpose of testing the use of Rosin Oil upon machinery. The results are highly favorable, and have been published in a pamphlet form. The report states that there has no evil arisen from the use of this oil, for a long time past, upon their machinery, and that upon all machinery with heavy bearings, such as looms, &c., this oil, combined half and half with sperm oil, takes less power than pure sperm oil alone!

A new plan for building steamers has been brought out in England, and an experimental boat built to run from London to Boulogne. This boat is 235 feet long, 20 feet beam, of 250 tuns burden, and has an engine of 50 horse power. The bow and stern are filled with fixed air, like a life boat. If it meets the expectations of the inventor and builders, two immense vessels of 10,000 tuns and 1,000 horse power will at once be built on the same plan; they will run from London to the East Indies in 30 days, without stopping on the way.

On Sunday afternoon, Aug. 22, one of the skiff boats plying between Albany and East Albany upset, when about midway in the river. There were on board some fifteen to eighteen persons, men, women, and children. Eight or ten were picked up by small boats, which came to their assistance, but the remainder were drowned. The waves were running quite high at the time. The boat was overloaded, but the accident is attributed to the attempt of a person to get his hat, which had been blown into the river. Up to 7 P. M., seven bodies had been recovered.

The brig Medford, with dates from Cape Haytien to the 8th inst., and the schr. Eureka, from Port-au-Prince 4th inst., have arrived at Boston. They bring accounts of the continued ravages of the plague at Port-au-Prince, but state that Mr. Wilson, the U. S. Consul at the Cape, had discovered a remedy which had saved many lives. The disorder is described as a rotting in the stomach, which takes place in 24 hours, if not checked by remedies. The number of natives who have died all over the island of this disorder is very large. The number of foreign seamen that died of it at the Cape is 13, and many were still sick.

Died, in Fitzwilliam, N. H., on the 8th inst., Dr. Thomas Richardson, aged 86, and on the same day, at Leominster, Mass., Maj. John Richardson, a brother, aged 82; also in the same place, on the 27th of June last, a sister, aged 91. Of this family, the parents and nine children, one sister died aged 42, the only death under 74. The average age of parents and six children is 81 years. The two younger brothers are yet living, one at the age of 75, and the other 68.

On Tuesday, August 17, three men in a boat proceeded alongside the American ship Connecticut, in the harbor of St. John, for the purpose of inducing the crew to desert, when some persons on board discharged a quantity of stone ballast into the boat, which sunk her, and one of the men in her, named McGinnes, was drowned. The chief mate of the Connecticut has been arrested, and is to be examined on a charge of causing the death of McGinnis.

Recent arrivals from Havana, W. I., report that yellow fever, cholera and small pox prevail to a great extent, and almost every ship in the harbor has some cases of the fever. Out of one company of 120 soldiers, 110 had died, and in a chain-gang of 109 there died 100. The Government were sending the troops to the country. The sickness was chiefly outside the walls of the city.

Mr. Hatch, of Franklin, Conn., has become insane, he having devoted considerable attention to the subject of spirit rappings. Mr. Hatch left home on Saturday last, and his friends fear that he will commit suicide, as he, previous to his departure, represented that he had received a message from the spirit of a man who had committed suicide, urging him to leave the world.

Amherst College held its Commencement Aug. 12. Graduating class, 42. The honorary degree of A. M. was conferred on Curtis B. M. Smith, I. F. Conkey, and George Merriam, of Springfield. Rev. John Keir, Professor of Theology in Princeton College, and Rev. Seth Sweetzer, received the degree of D. D.

Died, at Yorkville, N. Y., Asahel Newcomb, a member of the Baptist church in Whitesboro, aged 72 years. His death was very sudden. He expired without any previous warning, as he sat writing, apparently in his usual health. He was a zealous friend of the Baptist Free Mission Society.

On the afternoon of the 27th ult., Cambridge, Ohio, was visited by a storm of great severity. The large three-story college building is a mass of ruins, the roof being blown off, and with it the walls of the third story.

The nomination of Hon. Joseph R. Ingersoll as Minister at the Court of St. James, in place of Abbott Lawrence, resigned, was confirmed by the Senate on Saturday last.

It is stated that the Hudson River Railroad Company are about to introduce upon their cars the Paine invention for keeping out dust, cinders, &c.

A destructive fire occurred in Dunnville, Canada West, (about 50 miles from Buffalo) on Friday night. It broke out in the most densely occupied portion of the village, and devastated no less than an acre and a half of land closely covered with stores and workshops.

At Fort Plain, N. Y., August 17th, three children of Mr. Peter Cougher were drowned in a mill-pond. They were a boy aged 11, and two girls, aged respectively 12 and 13 years. The boy falling into the pond, the girls tried to rescue him, and all perished before assistance arrived.

A duel is reported to have been fought near Washington, on the 20th inst., between Messrs. Cunningham and Collins—the former aged 30 and the latter 60 years. The difficulty is understood to have arisen out of some business matters.

An apparatus, consisting of large air-tight bags, sixty feet long and eight feet in thickness, has lately been invented, which is designed for raising sunken vessels. The bags are to be fastened to the wreck and inflated. An immense weight, it is said, can thus be raised.

Four American fishing vessels have been seized by English cruisers and carried into Charlottetown; it is also stated that 29 French boats, with 100 men, have been driven away and prevented fishing off Belle Isle.

Howes, who is now in Litchfield, Ct., jail, for attempting to murder Miss Buck, maintains an obstinate silence since his commitment, refusing to take food, and apparently intending to starve himself to death.

The Liverpool papers simply mention Kossuth's arrival at that port, under the name of Alexander Smith, and his departure the same day for London. The London papers are utterly silent concerning him.

Friday evening, July 9, a heavy freshet occurred in Richmond, Vt. It swept away two railroad bridges and did considerable damage. A house was torn down and the family were obliged to take shelter in a tree during the night.

At Washington, August 16th, Hon. Solon Borland, Senator from Arkansas, was indicted by the Grand Jury for an assault committed some weeks since upon Mr. Kennedy, of the Census Office.

There was a fire at West Troy, N. Y., on the 19th inst., originating in a lumber yard, which destroyed 16 houses, rendered houseless 30 families, and occasioned a loss of $60,000 worth of property.

The Rome Sentinel says that Mr. S. Rathbun, of Verona Mills, N. Y., sold his crop of hay of 300 to 400 tons at nine dollers per ton, delivered on the farm before the close of navigation.

Sixty Dollars have been sent to the Collector of the Port of New York by some conscience-smitten individual who had dishonestly retained it from duties paid to the Government.

Five stalks of corn, from the farm of Gen. Thos. Gatch, near Milford, Ohio, measured 18 feet 4 inches from the bottom to the tassel, and 10 feet 6 inches to the ear from the root.

The express train which left New York on the 6th, for Albany, made the trip in 2h. 58m., running time! The train consisted of three first class passenger and baggage cars.

The new bridge of the New Haven and New London Railroad Company, near New London, was entirely destroyed by fire on the afternoon of the 5th instant.

Mr. Gordon, tailor at Chester Factories, was run over and killed by the express train from Albany to Springfield, Saturday night, August 21.

The fall session of the Union Theological Seminary, New York, in consequence of repairs to the Seminary building, will not be opened till Oct. 6th.

Hon. Geo. W. Jones, Member of Congress from Tennessee, was recently fined $30 and costs for assaulting a clerk in the Penison Office.

Penn Green, a colored woman, 107 years of age, died in Philadelphia last week. She was born in Delaware County, Pa.

New York Market—August 23, 1852.

Ashes—Pots $4 75 a 4 81; Pearls 5 56.

Flour and Meal—Flour, 4 18 a 4 25 for common to straight State, 4 18 a 4 31 for common to good Ohio; 4 37 a 4 62 for fancy Ohio and Genesee, 4 87 a 5 87 for extra Genesee. Rye Flour 3 50. Corn Meal 3 12 for Ohio, 3 50 for Jersey, 3 75 for Brandywine.

Grain—Wheat, 96c. for mixed Canadian, 1 04 for white Pennsylvania and Ohio, 1 07 for mixed Genesee and Ohio white. Oats 43 a 45c. for Western and State. Rye 78 a 79c. Corn 69 a 70c. for Western mixed, 70 a 72½c. for round yellow.

Provisions—Pork, 17 75 for prime, 19 87 for mess. Beef, 7 00 a 9 00 for old and new prime, 14 00 a 17 00 for mess. Lard 11 a 12c. Butter, 12 a 15c. for Ohio, 13 a 18c. for Western New York, 19 a 22c. for Orange County. Cheese 6 a 6½c.

Hay—1 00 a 1 06 per 100 lbs.

Hops—40 a 45c. and dull.

Tallow—9 a 9½c.

DIED,

In West Edmeston, April 9th, Mary Ann Virnette, daughter of Richard E. and Julia Ann Saunders, aged 6 months and 27 days.

In Brookfield, Aug. 15th, of consumption, Julia Ann, wife of Richard E. Saunders, in the 21st year of her age.

Near Millville, N. J., on the 16th inst., of bilious dysentery, John Loper. He had for many years been a member of the church, and died in hope of a blessed immortality. Funeral on the 19th, at the Baptist meeting-house in that place; sermon by Rev. Mr. Maul, pastor of the church.
D. C.

In West Edmeston, on the 20th inst., after a protracted illness of about ten weeks, Viola Elizabeth, daughter of Mrs. Elizabeth Denison, aged 2 years, 4 months, and 28 days.

LETTERS.

James Bailey, B. W. Millard, Elias Burdick, Elias I. Maxson, H. H. Baker, David Clawson, Leman Andrus, J. C. Maxson, E. Maxson, J. R. Irish, Joshua Clarke, S. P. Stillman, H. W. Stillman, Charles West, N. V. Hull, J. B. Wells.

RECEIPTS.

FOR THE SABBATH RECORDER:

James R. Irish, DeRuyter	$2 00	to vol. 9	No. 52
James Muncy "	2 00	9	52
Ira B. Crandall, Alfred Center	2 00	9	26
J. R. Hartshorn "	2 00	8	52
Philip S. Green	1 00	8	52
John Langworthy, Alfred	2 00	9	52
J. F. Hubbard, Little Genesee	3 00	9	52
Lyman Burdick, Rapids	2 00	9	52
Henry Babcock, Brookfield	1 00	8	13
Sanford Noyes, Westerly, R. I.	4 00	9	52
Wm. Maxson "	2 00	9	52
A. B. Babcock, New Market, N. J.	1 00	9	36
S. Fahnestock, Gettysburg, Pa.	4 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Collins Miller, Brookfield	$1 00
David N. Maxson, Brooklyn	1 00

BENEDICT W. ROGERS, Treasurer.

Seventh-day Baptist Anniversaries.

THE Forty-fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.

All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they belong. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Utter, New York.

The Seventh-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Of the exercises and speakers at the meetings of the Missionary, Tract, and Publishing Societies, a more complete account will be given in due time.

Yearly Meeting of Rhode Island Churches.

THE Yearly Meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the Church at Pawcatuck, commencing on Sixth-day, August 27, at 2 o'clock P. M. Opening sermon by Eld. C. M. Lewis.

In view of the great need of a revival of God's work in this portion of our Zion, it is earnestly hoped, that fervent supplication will be offered by the churches, that the divine favor may be manifested in an abundant outpouring of the Spirit of God on that occasion.

J. P. Stillman, Com.

Union Academy.

THE Academic Year of this Institution, located at Shiloh, N. J., for 1852 and '53, is divided into three Terms of fourteen weeks each, with two vacations of one week each, between terms.

The First commences the last Monday in August.
The Second commences the second Monday in Dec.
The Third commences the fourth Monday in March.
The year closes the first Monday in July.

Board of Instruction.

WILLIAM C. WHITFORD, Principal,
And Professor of the Classics, Natural Sciences, and Higher Mathematics.

GURDON EVANS, A. M.,
Professor of Agricultural Chemistry.

Mrs. RUTH H. WHITFORD, Preceptress,
And Teacher of the English Department, Painting, and Penciling.

Mrs. ELIZABETH P. JONES,
Teacher of the French Language and Literature.

At the opening of the Fall Term and middle of the Winter Term, Teachers' Classes will be formed, and continue seven weeks, for the purpose of reviewing those branches taught in District Schools, and giving each teacher an opportunity to test his own abilities in teaching and governing, by taking charge of a Model Class.

The Agricultural Department, during the Winter Term, is under the instruction of Prof. Gurdon Evans, A. M., and embraces the study of and daily recitation in Agricultural Science. Three hours each day are spent in the Laboratory, well furnished with good apparatus and chemicals, where students are instructed in the Elementary Analysis of Soils, Marls, Ashes of Plants, &c. Also, a course of Public Lectures is delivered on the application of scientific principles to practical farming.

Expenses:

Tuition, per term,	from $3 50 to $5 00
Incidental expenses, per term,	25

Extras, per term—Penciling, $1 00; Embroidery and Monochromatic Painting, each, $3 00; Oil Painting, $6 00; Agricultural Chemistry, including chemicals, $8 00; Piano Music, $10 00.

Tuition settled in advance or by satisfactory arrangement.

Board in the Boarding Hall or Private Families, from $1 25 to $1 75 per week. The entire expense of the year, including board, room, fire, lights, and tuition, need not exceed $82 00.

The aim of the Institution is to impart a thorough, practical, and complete academic education. In the Natural Sciences, all the facilities usually enjoyed in Academies, are presented to the student. In the Classical Department, those Latin and Greek authors read in a College Course are studied. A strict and wholesome discipline is enforced. Courses of Lectures, either moral, miscellaneous, or scientific, are given each term in the year.

For further information, address the Principal, the President, Rev. Wm. M. Jones of Shiloh, or Rev. Sheppard R. Kollock, D. D., of Greenwich, N. J.

Hon. LEWIS HOWELL, Pres. Board of Trus.
Isaac West, Esq., Secretary. 7t4
Shiloh, N. J., July 19, 1852.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Central Railroad of New Jersey.

THE cars will run as follows until further notice, commencing Monday, July 5, 1852:—

Leave Easton at 6 A. M. and 3.30 P. M.
" Clinton at 7.05 " and 4.35 "
" White House at 7.20 " and 4.50 "

Returning, leave New York at 8 A. M. and 4. P. M.

Leave Somerville at 5.50 and 7.50 A. M. and 12.40 and 5.15 P. M.

Leave Plainfield at 6.25 and 8.25 A. M. and 1.20 and 5.30 P. M.

Leave Westfield at 6.40 and 8.40 A. M. and 1.40 and 6.10 P. M.

Elizabethtown at 7 and 9 A. M. and 2 and 6.30 P. M.

Returning, leave New York at 8 and 10 A. M. and 4 and 6 P. M.

By Steamboat:—

Leave Elizabethport at 7.15 and 9.10 A. M. and 2.15, 3, and 6.40 P. M.

Leave Pier No. 1 North River at 8 and 10 A. M. and 12, 4, and 6 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6½ A. M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A. M. for all stations.

Way Train at 3½ P. M., via Piermont, for Delaware.

Way Train at 4½ P. M., via Jersey City, for Delaware.

Night Express Train at 6 P. M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P. M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A. M., 4.30, 10.32, 11.07 P. M.
Going West—8.20 A. M., 6.56, 7.25, 12.50 P. M.

Alfred:
Going East—4.03 and 10.18 P. M.
Going West—1.18 and 8.16 P. M.

Genesee:
Going East—10.09 A. M., 3.25 and 9.18 P. M.
Going West—9.18 A. M., 2.02, 7.54, 9.18 P. M.

Belvidere:
Going East—9.40 A. M., 3.53 and 8.16 P. M.
Going West—9.40 A. M., 2.30 and 8.16 P. M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P. M.

Olean:
Going East—8.45 A. M., 1.47, 6.23, 7.56 P. M.
Going West—10.29 A. M., 3.41, 9.10, 11.40 P. M.

Miscellaneous.

Narrative of Mr. John Wise's 131st Aerial Voyage.

Made from Portsmouth, Ohio, June 3, 1852.

The 3d of June was ushered in with squalls and thunder-clouds, which continued until the setting sun. The nature of the weather was such that few expected to see a balloon ascension, if one should be attempted. After I had commenced the inflation of the aërial vessel, the violence of the wind was such as to make the balloon so unmanageable that I should have despaired of success in the attempt myself, had not my confidence been strongly established by the frequent trials of the noble air-ship 'Ulysses.'

At 20 minutes past 5 P. M., the wind having somewhat abated, I made the final preparation for the voyage, and in ten minutes after cut the last cord that bound the air-ship to terra-firma. The ascent was slow at first, moving at a moderate elevation over the city, in a south-easterly direction, but by the time I reached the Ohio the ascent became rapid, and I soon attained an elevation of about 2,000 feet. This kept me below the range of the heavy cumulus clouds far and wide, and the balloon sailed sluggishly underneath them, laboring as it were under a heavy pressure.

Having got some distance into Kentucky, and passing along the range of a hill, three rifle shots were fired, and one of the balls struck my car, but the concussion was so slight that had it struck my person it would not have produced any injury or pain. The ball reaching and striking the car must have been the merest accident, for I am not willing to award such consummate precision of aim at that distance of hight, even to a Kentucky rifleman.

Taking a view towards the south, I noticed a thunder-gust moving toward my line of direction, and I had now attained an altitude that had fairly breasted the storm. From this I presumed that it was impossible the storm could reach me, believing the same current which was moving the storm along must move me along ahead of it, and the distance between the balloon and the storm was at least two miles. I must endure its peril or rise above it by discharging ballast. I became deeply interested in this meteorological phenomenon, especially when I saw the torrents disgorging from the upper cloud which seemed to cap the storm. The thunder and lightning was all displaying itself below. I say clouds, because they were detached and rugged, and occasionally the flashes would jump from one to another. I watched until its approach became so near that the outskirts of its rain fell on the balloon, and the car began to rock from the effects of its whirling motion. I now threw over sufficient ballast to raise me entirely above it, which gave me a direction more easterly than the course of the storm, and as we were separating, the parting salutes of heaven's artillery were grand and imposing.

As I had not determined to make a long voyage when I started, and knowing that my voyage had for some time past ceased to be of immediate interest to the audience I had left at Portsmouth, I made some observations preparatory to a descent, for I had now got into a region of atmosphere where occasional glimpses of the earth and the Ohio River were obtained, but there appeared no place suited for a landing within my range of vision, as all was the forest and river. I continued onward and eastward, gradually coming down to get a better view of the nether world under the clouds, with a view of making a final descent. The clouds were much broken below, giving me a tolerably extensive view of the earth and river; and, referring to my chart, I judged that I was about 12 or 14 miles north of Burlington, and going toward the east, and at the same time a thunder-gust was coming from the north-west. While I was considering the probability of getting into a drenching rain if I should hurry my descent before the storm would reach me, and also the uncertainty of meeting a proper landing place, and the next difficulty of certainly getting into the whirpool of the storm if I did land at all hazards, admonished me once more to seek refuge in the calmer atmosphere above the region of Jupiter's dominions. Accordingly, ballast was quickly discharged, sufficient to send the Ulysses mounting upward with majestic mein, and turning my attention southward, I found a storm coming directly under my path again.

Here now was presented an array of meteorological display that seldom falls to the lot of mortal man to behold. Involuntarily there sprang from my bosom an adoration of the God of Nature, through the adoration of His works, and I was rejoiced I had not made the descent when I first contemplated. Every thing at this point conspired to make this the grandest voyage that was, perhaps, ever made in modern times. Here were two tremendous thunder-storms approaching each other rapidly beneath me—in the distance and all around were piled in the most majestic and grotesque forms masses of dense vapor—here and there could be seen immense pillars and spires springing up with enchanting beauty, while ever and anon there came the most terrible discharges of electricity, and loud and frequent thunder continuing with increasing fury—a part of heaven's heaviest artillery was rapidly approaching in awful conflict—the 'Ulysses' was soaring above it, distended to its utmost tension, rocking in the undulations of the atmosphere like a ship in a heavy sea, for such was the power of the pealing thunder that the atmosphere seemed to be convulsed to its very center. All this time my own feelings were strung to the highest pitch of admiration, but a thousand regrets yearned in my thoughts, because I had no companion to share the grandeur of the scene. High as my feelings were now wrought in viewing this grand commotion among the elements of heaven, the most sublime spectacle was yet to follow.

Twice had the balloon attained an altitude where she had become expanded to her utmost tension, requiring the discharge of copious volumes of gas to get her steady, and while mounting so high the two storms had gained on me the distance of a mile or two, when I thought I might safely descend, as already gas enough had been discharged to bring me down through the lower clouds. Before I had come down a great distance, I felt a sudden check, and also a sudden chill, and looking upward I discovered a dingy looking cloud-cap almost over me, so much so that the balloon fell into its shadow, while at the same time the western edge of the cloud was brilliantly illuminated by the sun, and the clear blue heaven was unobstructed toward the west as far as the eye could see, at the hight I then was; but all this time I was under a slight shower of hail. Sometimes I would fall far enough back, or westward of the towering cloud-cap, so that the sun would shine on the balloon for a moment, then again it would suddenly rock into the shadow of it. Here, then, I had a magnificent view of the thunder and hail storm, from the side, or rather from behind it, at an immense elevation above the lower layer of clouds, and to the minute description which I will now give of it, I would call the earnest attention of meteorologists and all persons who feel an interest in the investigation of the phenomena of storms, as I shall detail every feature of it exactly as it presented itself to my observation.

This storm ranged at a much higher elevation than the other two of which I have spoken, and it seems to have been a compound storm formed from them, as it sprung up so suddenly, and at a point nearly, if not quite, over the junction of the two which came in contact with each other. At the time it commenced forming, I was in the act of a gradual descent, as above stated, and when I discovered it was really a fresh and third storm, the balloon was quickly relieved from her descent by discharging all the remaining ballast left. This raised me up to a level with the cloud-cap, and the balloon again became completely filled. This surprised me, as already so much gas had been discharged that by barometrical calculations, my altitude would have been at least 3 miles. Upon reflection and observation I came to the conclusion that the electrical medium in which I was floating was acting upon the gas, and attenuating it.

The clouds below me were very thin and somewhat detached, but the electrical discharges on them were vivid and in rapid succession. While the balloon was in this position a magnificent halo, or rather parhelion, was formed on the cloud surface below, and toward the east, proving that a refractory medium was around the body of the balloon. The halo soon after changed into the colors of the rainbow, very beautifully and distinctly defined. The balloon was now sailing in the clear sunshine, a little in the rear of the cloud-cap, and, believing that I was out of the influence of the storm, a gradual descent was again commenced. Great caution was now required, as every pound of ballast was spent, and a descent once commenced must be concluded, slow as it might be. When I had settled about half way down between the cloud-cap and the lower cloud, the uprising current arrested the descent, and the balloon was slightly drawn into the storm, and was also receiving a smart shower of hail, which I perceived was discharging from the cloud-cap. The hail made a terrible noise on the hollow silken globe. For a moment I felt uneasy; above me stood the bog, dingy cloud-cap, below me the lightning was playing too fearfully to attempt a descent through it.

The hail was pattering on the balloon, the thunder was roaring like a thousand pieces of artillery, and the balloon was rocking to and fro like a frail reed. I now determined to sail for some time in the wake of the storm, as to the west of me the sky was clear of a cloud. Several times sheet lightning undulated and quivered between the upper and lower clouds. It was of a slight orange color, and no thunder followed it. This also surprised me, and it moreover relieved me from the fear of its effects. This lightning seemed to have nothing to do with the electrical discharges below, and displayed itself precisely like the aurora borealis—I think it was that phenomenon. While in this position, the balloon was turning rapidly on its vertical axis, and rocking at the same time, which made me slightly sick, like sea-sickness.

Now, suddenly, a new scene presented itself; a rainbow was forming a little in advance of and below me, with its concave side toward me, somewhat distorted in the shape of the letter S. The balloon was now sinking slowly, and the storm also gaining a little speed in advance of it, which brought me under the arch of the rainbow. This was truly a sublime spectacle—viewing it from behind and sidewise through the arch, perspectively open to my gaze, with its ceilings and sides frescoed in prismatic colors. Nothing could surpass its grandeur, and in addition to this, every hail drop was prismatically illuminated, and below the arch the mighty cauldron of dense vapor was bubbling and boiling like a mælstrom, rolling out most terrific thunder, and to the side of the cauldron was pictured the beautiful parhelion, caused by the sun shining on the balloon all the time she was above the lower cloud, but still the outskirt of the hail was falling on it.

When I found that the sheet lightning did not endanger the balloon, and as I felt secure from the electrical discharges below, and the hail being small, I began to regret that it was out of my power to follow this grand meteor to its conclusion. But my ballast was all expended, except some newspapers and provisions, which I threw overboard to check the balloon a little longer; it must now inevitably soon come to earth, and in fifteen minutes after I was sinking through the lower cloud, which was quite warm. This was about eight miles west of the Ohio River, and ten miles from Gallipolis.

At 6 P. M. I landed on a clear spot, (and they were scarce in this region,) in Guyan township, Gallia Co., Ohio, under a shower of rain, near the house of Richard Harbor, under whose roof I slept that night. This was something over a hundred miles from Portsmouth by the steamboat route.

As I was under the impression that rain and hail, as well as snow, were formed in the lower cloud, having on former occasions, during thunder storms, either sailed in the lower cloud or above the upper, and never before viewed storms from their sides so close as to be partly in them, I will now briefly recapitulate its phenomena. It will afford good data, because both of the storms of which I received a portion of the rain and hail, presented the same appearance.

First: Thunder storms have two plates of clouds, the upper discharging the contents, whatever they may be, hail, rain, or snow.

Second: Sheet lightning, of an orange color, undulates silently between the upper and lower clouds in a waving motion.

Third: The discharges of electricity take place in the lower cloud. By discharges are meant thunder and lightning.

Fourth: The distance between upper and lower cloud was not less than 2,000 feet. This is by a mere eye measurement.

Fifth: The uprising current was not continued higher than the lower cloud, and was rising and whirling as I was in the margin of the storm, being in it twenty-five minutes.

Sixth: The storm was much wider below than above, the deposit diverging at least 25 degrees from a perpendicular line.

Seventh: The deposition of rain and hail was thicker in the center of the storm. I could not of course look through it, but I viewed one from its front, the other from behind its line of direction, and both appeared the same.

Eighth: Under the shadow of the upper cloud it is very cold; and in the lower cloud it is quite warm.

Ninth: The upper cloud was moved by the current which always blows from east to west.

Tenth: Other causes than the upper current may affect the horizontal course of thunder storms, so as to increase or diminish their violence.

I might deduce some data from what was so distinctly observed on this occasion, but will for the present leave that for abler heads, and particularly to Prof. Espy and the Smithsonian Institute.

John Wise.

Presence of Mind.

During the summer holidays of 1800, I had a young friend staying with me and my younger brother Edward. His name was John Raynor; and how he came by so much information as he seemed to have, I do not remember that we troubled ourselves to inquire; but my father, who liked John exceedingly, said it was from his constant habit of observation. He was then only fourteen, only two years older than myself. One evening, during the abscence of my parents, we occupied ourselves with assisting the gardener. The garden sloped down to a broad river, which joined the sea a few miles distant. I was not so busy but I looked up every now and then to watch the beautiful sunset that sparkled on the water, or the passage boats and country barges that glided by at intervals. Suddenly I observed, at a small distance, something floating on the water.

'It is the body of a boy!' said John, and in a moment flung off his jacket and threw himself into the water. Fortunately, he was a good swimmer, and his courage never left him. He swam with all his strength towards the floating body, and seizing with one hand the hair, with the other directed his course towards the shore. We watched eagerly, and the moment he came within reach, we assisted him in laying the body on a grass plat. My brother Edward recognized him as the son of a washerwoman, as he burst into tears—

'Poor woman, she will never see her boy again."

John replied in a hurried tone, 'She may, if we lose no time, and use the right means to recover him. Edward, run quickly for a doctor, and as you pass the kitchen, tell Susan to have a bed warmed.'

'We had better hold him up by the heels,' said the gardener, 'to let the water run out of his mouth.'

'No, no,' exclaimed John; 'by so doing we shall kill him, if he is not already dead; we must handle him as gentle as possible.'

When the body had been carried into the house, the gardener urged to place it by the fire, but after a little persuasion they yielded to John's entreaty, and the body was rubbed dry, and placed on his right side between hot blankets, on a matress. The head was bound with flannel and placed high on pillows; four bottles were filled with hot water, wrapped in flannels, and placed at the arm pits and feet, while the body was constantly rubbed with hot flannels. John took the bellows, and having blown out all the dust, directed me to close the mouth and one nostril, while he by blowing in at the other, filled the chest with air; he then laid aside the bellows, and pressed the chest upwards to force the air out; this was done from twenty to thirty times in a minute, to imitate natural breathing. All this time the windows and doors were left wide open; Edward at length returned without the doctor; he was absent from home. The use of friction, with warm flannel, and artificial breathing, continued for one hour and a half, and no signs of life appeared. John continued his efforts. Another half passed, and to the inexpressible delight of us all, the boy opened his eyes, and uttered a faint sigh.'

What a good thing it was for the mother of this poor boy, that John Raynor once read, on a framed printed paper, 'Rules of Humane Society for recovering persons apparently drowned.' Better still that he had taken pains to remember them. Every item that we glean, calculated to benefit the distressed, should be treasured in memory's garner for the hour of need.

Preserving Peaches.

The following communication, from a man who has had considerable experience in putting up fruit, appears in a Mississippi paper. The season is approaching when the information it contains may be needed:—

"As this is the season for putting up peaches in cans for winter use, I suppose my experience in that line will not be unacceptable to many of your readers. In the first place, be absolutely certain that the cans are made air-tight. Peel your peaches, cut them in halves, take out the stones, and fill the cans within a half inch of the top, shaking the peaches down as close as possible. Then take loaf sugar, in the proportion of two pounds to a pint of water; boil and strain. Pour this syrup over the peaches in the cans, and then have the square piece of tin put on, leaving a small vent in the center. Place the cans in a kettle with water enough to come within an inch of the top of the cans. Boil the cans from 15 to 30 minutes, or longer, if necessary, keeping the vent open with a knitting-needle until the air or syrup ceases to flow. Remove the kettle from the fire, and while the cans remain in the hot water, close the vent with solder.

"This is decidedly the best plan, as I well know by experience. It takes no more sugar to make the syrup than it will take to sweeten them after you open the cans for use."

Cure for Dysentery.—A highly respectable and aged correspondent of the "Georgia Constitutionalist" gives the following recipe for the dysentery. Though very simple, it has not failed under his observation for many years: Take an equal quantity of sweet molasses, olive oil, and good West India rum; stir together and simmer over the fire, stirring whilst simmering until the decoction is well incorporated together; then take it off the fire, but continue stirring until the mixture is quite cool. It is then ready for bottling or use. The dose for an adult, if the disease is very violent and system much reduced, is one table-spoonful three times a day, morning, noon, and night; and if the attack is slight, one spoonful taken at night, will have the desired effect. For children and young persons, in proportion to age; for infants, a tea-spoonful is sufficient. It is also a radical cure for summer-complaint in children. If the disease should be checked too suddenly, so as to occasion costiveness, reduce the dose, and use a little castor oil.

Economize Your Manures.

Notwithstanding the rapid progress which agricultural science has made, there is one point which never has been, or is likely to be attained—we have yet to learn how to cultivate our lands successfully, without the aid of manure. The introduction of steam has wrought such an entire revolution in machinery, that we may reasonably indulge the hope that sooner or later it will be profitably applied to agricultural purposes, so far as plowing and many other of the operations of the farm are concerned. The electric telegraph has annihilated space and time—facilitated the transmission of news, and materially changed the character of many important departments of trade. But neither steam nor the telegraph have yet been applied to the restoration of exhausted soils, or can supply those constituents which continued vegetation in the form of wheat, corn, oats, &c., annually take from them. There is no soil, however fertile it may originally be, that will, for any length of time, bear without partial, and often complete exhaustion, a system of uninterrupted cropping. The deep, rich soils of the Western prairies, the fertility of which was at one time thought inexhaustible—and to which, for the first 8 years, the application of manure is not only superfluous, but prejudicial—now give unmistakeable evidence of the loss of productive power. Thousands of acres in Pennsylvania and New York, that once yielded abundant crops, (but were robbed of their very life by improvident farmers,) and which are now regarded as waste lands, also attest the necessity of gaurding against the future increase of this gradual but certain dissipation of our agricultural wealth.

If, then, manures are so vitally essential to the maintenance of the fertility of our soils, is it not a matter of the highest importance for every man who has land to cultivate, to make himself familiar with the nature—the best method of preparing—the most economical plan of securing—and the most profitable mode of applying them? The generality of farmers never look beyond the mere products of the stable for their supply of this all-important material. They appear to forget that they possess a thousand other sources from which fertilizing matter may be procured in greater or less quantities. This should never be. Every farm should boast not only a well cared for barn yard manure heap, but also a compost heap at every point where a sufficient amount of enriching matter to form one may be found. Let the farmer who relies wholly upon his stable manure reflect a moment upon the vast amount of valuable organic and inorganic material he annually loses from want of a very little care and attention. If he be a man of observation, he cannot fail to perceive that his carelessness in this respect is a source of continued, and very frequently irreparable loss. At least one-half of the inconvenience and losses which farmers sustain in meagre crops, and in lands, gradually, but certainly decreasing in value, are the effects of this improvidence. [Pa. Farm Jour.

Hearing with the Teeth.

Curious as the assertion may appear, it is easy to prove it by the following simple experiment:—Lay a watch upon a table, glass downwards; then stand so far from it that you cannot, in the ordinary way, hear the ticking. Now place the end of a small deal stick, say six feet long, upon the back of the watch, and grip the teeth to the other; with the fingers, close each ear to exclude all external noise; the beat of the watch will then be as audible as if placed against the ear. All other sounds can be conveyed in the same manner, no matter how long the stick is; for instance, if one end is upon a piano-forte in a sitting-room facing a garden, and the stick is thirty or forty feet long, extending to the farther end of the lawn or walk, now, if the instrument is ever so lightly played, "the tune" will be instantly distinguished by any person applying the teeth to the opposite end of the stick.

We clip the foregoing from an exchange paper. Many years ago, an old subscriber who was entirely deaf called at our office, and with the help of a slate which he always carried with him, we were enabled to converse with each other. In the course of our interview he remarked that for many years he had not been able to hear even the loudest thunder; but added that, to his great surprise, a few evenings before, he was at the house of a friend, and was seated by the side of a piano, his elbow resting upon it, and his teeth upon his thumb, when he heard distinctly the tune which the daughter of his friend happened to be playing. Again and again he tried the experiment, and he could always hear when the connection thus formed was kept up, but could hear nothing whatever when it was broken either by the removal of his elbow from the piano, or by placing his thumb upon any other portion of his face. From the character of our informant, we have never had a doubt of the truth of his narrative; and we give it now chiefly as a suggestion whether some simple instrument cannot be framed by means of which deaf persons may be enabled to hear with their teeth. [Watchman and Observer.

An African Funeral.

The room in which the body was lying was crowded with women. All of them appeared very sad, and tears were rolling down the faces of many of them. The people had come together, as they do here, to perform the last rites for the dead. They have no sacred enclosure to bury their friends in, such as are every where found in this country. The forest is their grave-yard. Slaves carry out the body and dispose of it. No friend or relative follows it to the grave, nor do they ever visit the place where it is laid. The term for burying, in their language, literally means "to throw away." While the women were working, some men were getting ready a rude box, somewhat like a coffin. The body was dressed, as he used to be while living, with a cloth fastened round the waste and extending below the knee, and a hat on the head. His other clothes, some of which were quite gay, were spread over him, and his face was kept covered. After he was laid in the coffin, a cup was put in for him to drink with, and a knife and fork for him to use in eating. Then they nailed on the cover, and lashed a long stick, lengthwise, on the top, by which to carry it.

After these arrangements, which had occupied much time, were completed, a rude drum was brought, and preparations were made for "mourning." Women came, bringing their chairs with them, and sat round the door. When all was ready the drum was beat, and the women all set up the most piteous cry and wailing, which they continued for half an hour. They mourned like those without hope. It seemed like giving voice to the wail of a lost soul. When they ceased, eight or ten slaves took up the body and carried it into the "bush" to bury it. These washed all their clothes after they came back, and when night came they built a fire, and danced around it and yelled till morning, making the mangrove forests ring again. This they did to keep off the spirit of the dead man.

Presentation to an Apple-girl.

The habitual visitor at the City Hall, New York, cannot fail to have met "Sally," a neat, well-behaved little Irish girl, who has for the last ten years assisted a widowed mother in supporting several small sisters and brothers by her industry in selling apples and candy about the court-rooms. The lawyers all know her, and she walks unconcerned upon the Judges' bench, in the midst of an exciting trial, and deposits the fruits which she knows will please her customer, taking her pay whenever the Judge may have leisure to think of her. Last Tuesday morning, (says the N. Y. *Tribune*,) as quite a crowd of young members of the Bar were waiting the arrival of the Judge in the Marine Court, Sally entered, with her cheerful face and full fruit basket. A young man proposed that the Bar present Sally with some token of their esteem. The proposition meeting with approval, another gentleman forthwith drew up a form of subscription for the token, which is to be presented "as a mark of respect for her uniformly becoming and courteous behavior on all occasions during the last ten years, while selling fruit and candy about the court-rooms of the City Hall." Twenty-five dollars were subscribed during two days, by judges, lawyers, constables, sheriffs, and clerks, and the Committee purchased a neat gold locket, and requested Sally to sit for her daguerreotype, which in due time was taken, with apple basket and hood, in the locket, by Mr. M. B. Brady, the well-known daguerreotypist, who generously declined pay when he learned the object. The Committee had in hand a surplus of cash, which, with the locket, was presented to Sally in the vestibule of the Marine Court, and the universal satisfaction the incident gave, and the smiles of Sally on the occasion, created a pleasanter little episode than is often witnessed in the harsh jargon of the court-rooms.

Hoeing Corn.

Some ask how many times it is best to hoe corn and other crops. The best answer to that question was given us a few days since by a farmer whom we had observed often at work in a field of corn in sight of our window. In going over the piece with him, and remarking the remarkable growth, we asked him how many times he usually hoed his corn. "Why," said he, "I do as I was brought up by my father to do. He never had any particular number of times, but hoed it *all he could*. I find it grows faster and stands dry weather better the oftener it is hoed."

This is the true philosophy of culture: *stir the ground*. The directions to be given for early and good crops, after the proper previous preparation, would be to *stir the ground*. Crops are like animals; they need petting and care. A friend was remarking to us, last evening, the difference in the growth of melon vines in a neighbor's garden and in his own, side by side, on the same kind of soil and both rich, with the same kind of preparation for the seed, and the seed sown at the same time. The neighbor's melons were in blossom, while his own, he said, were but three or four inches in height. This difference had been produced by the constant labor and care of the gardener in stirring the ground and regulating the amount of sun and shade, air and moisture they received. [Granite Farmer.

Death from Foul Air.—Lives are frequently lost in consequence of descending into wells containing foul air. Sometimes, when a person is seen to fall insensible in a well, others descend to his rescue, and all perish together. Were newspapers more generally read, these distressing casualties would not occur. The remedy in such cases is an extremely simple one, and has been published in hundreds of journals during the last half century. It consists in dashing several bucketfuls of water into the well, which dissipates the foul air, so that a person may descend in safety. The sufferer can then be drawn up, and speedily restored by the same simple application.

Salt your Hay.—About as much salt applied to the hay on placing it away, as the cattle would naturally eat during the time they are consuming the hay, gives it a relish which is very agreeable to the stock. Besides, hay keeps better with two or three quarts of good salt applied to the ton. Hay that is not cured thoroughly is much improved by it. Try it, alongside with that not salted, and observe whether there is a difference. You will then know next year whether it is a waste of salt or not to apply it to hay.

An affair of honor took place at Lancaster, Ky., recently, between Joseph Murphy and S. F. McKee. Four shots were exchanged, and both parties were badly wounded. A negro woman was killed while looking on.

Gov. Ujhazy, the Hungarian patriot, is about emigrating to the South-West with his family. He has been visiting Arkansas and Texas.

Peter Salt, a resident of Warren County, Ohio, was ridden on a rail recently, by his neighbors, for shamefully abusing his wife.

Of the four hundred and sixty-six deaths in New York city, last week, three hundred were of children under ten years of age.

A new metal, having the appearance of silver, but the hardness of platina, has been discovered in digging a well in Florida.

The Pawnee Indians are very hostile, having killed many emigrants; in one instance killed a whole company consisting of five wagons.

The Union Bank is the name of a new Illinois Bank just started at Chicago, making the seventh new Bank in that State.

The *Pittsburgh Chronicle* says the river is so *low* at that city that it is confined to its *bed*.

Never keep animals on short allowance—if you starve them, they will surely starve you.

Roger Jones, Adjutant General U.S. Army, died at Washington, Thursday, July 15.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, *Preceptress.*
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra,	4 00
Higher Mathematics, Languages, Natural Sciences, &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.

S. S. Clarke, Secretary. DeRuyter, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miraclo.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L..P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon.
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Cressingville—Benj. Stelle
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond.
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" " each subsequent insertion, 50
" " six months, 6 00
" " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. “THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.” TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 12. NEW YORK, FIFTH-DAY, SEPTEMBER 2, 1852. WHOLE NO. 428.

The Sabbath Recorder.

From the New York Daily Tribune.

THE MORMONS.

THE MORMONS; OR, LATTER-DAY SAINTS, IN THE VALLEY OF THE GREAT SALT LAKE. By Lieut. J. W. GUNNISON. 12mo. pp. 165. Lippincott, Grambo & Co.

The author of this volume, who was a member of the Exploring Expedition to the Great Salt Lake, under the command of Capt. Stansbury, had ample opportunities for personal observation of the singular manners and customs of the Mormons, and has recorded the results of his experience in a remarkably intelligent and candid narrative. We can freely recommend his work as containing the most satisfactory account that we have seen of the history and character of the peculiar people among whom he resided for over a twelvemonth in his official capacity.

The Valley of the Great Salt Lake is situated midway between the States on the western bank of the Mississippi, and the gold regions of California. With inhospitable tracts of land on the North and South, the slope of the Rocky Mountains on the East, and immense salt deserts on the West, it is isolated from the usual abodes of civilized man, and presents a locality with rare natural advantages for a great social experiment. The name of Deseret, which has been applied to this territory by the Mormons, is a mystic word taken from the Book of Mormon, signifying the Land of the Honey Bee. In this sequestered and romantic valley, a colony of 4,000 persons was established in 1847, under the conduct of Brigham Young, who claimed to be the Lord's Prophet and Seer to the Latter-day Saints.

The land was consecrated by solemn ceremonies to the service of the Church, and a permanent location made on territory to which none of the wandering tribes of Indians could show a title. In five days a large tract was plowed, planted with potatoes, and the site of a city laid out. During the following year, every month was so mild that the settlers plowed and sowed in each; but their provisions were reduced to such a degree, that they were compelled to eat the hides of the slaughtered animals, which they collected out of the ditches, or tore from the roofs of houses. Their miserable meal was eked out by the wild roots which they dug side by side with the savage Utahs. The famine was aggravated by an army of locusts, which, descending from the mountain sides, destroyed every green thing, cutting off the tender wheat-stalk, while the grain was in the milk, and eluding every attempt to avert their fatal progress. At last, a welcome aid appeared from an unexpected quarter. Flocks of glossy white gulls, with bright red beaks and feet, dovelike in form and motion, with plumage of downy softness, filled the air with their graceful careerings, and alighting on the smooth and gentle slopes at the base of the mountains, feasted on the insect banquet, which was profusely spread for their entertainment. Since that season, the crops of the Mormons have more than supplied their wants; the fields are in a better state of cultivation; the assiduous gulls continue their annual visit, which at first was supposed miraculous; and the colonists have been able to furnish food to the California emigrants at a less price than at Fort Laramie, four hundred miles nearer the States.

From the original colony on the Salt Lake, four other colonies have branched off. Cities, with populous and rapidly growing suburbs, extend on a line of nearly two hundred miles, and a chain of posts will soon be established for the convenience of emigrants by the seaports of the Pacific. The number of inhabitants in the mountains has been variously estimated; but there are probably now in Utah not less than 30,000, and the number is rapidly increasing by the influx from England, Wales, and the Continent of Europe.

The Mormons profess a complete separation of Church and State, but their political character and administration are made subservient to the theoretical or religious element. They call their system of Government a "Theo-Democracy," professing to stand, in a civil capacity, like the ancient Israelites under Moses. For the rule of those not fully imbued with the spirit of obedience, as well as for things purely temporal, tribunals of justice are at present necessary; but the laws of Heaven are the ultimate authority, and those holding the revelation of the Divine Will are the legitimate Governors. The President of the Church is the temporal civil Governor, by virtue of his office as Seer of the Lord. Should one be assigned to them not of their creed, or other than their Chief, he would find himself without occupation. While received with the courtesy due to a distinguished personage, in his official capacity, to use the phrase of the people, "he would be let severely alone." A form of Courts might be established to which Gentile sojourners or emigrants could have recourse; but the members of the Latter-day Church would completely ignore them; their causes must be settled by the Church, which is the Court for doctrinal error; other offenses are treated according to the statutes of Deseret, and the "Common Law of the Mountain." Among themselves, all disputes are to be settled by a Church organization, which includes the civil officers from the inferior Justice of the Peace up to the Governor. The Justice is a Bishop of a ward in the city, or precinct of the town or county; the Judges of the Superior Courts are taken from the High Priests, from the quorums of seventies, or from the College of the Apostles; while the Seer is the highest ruler and consulting Judge. A double name is therefore required, by which the same persons execute the functions in their different official capacities, according as things relate to civil or spiritual matters. The entire management is under the Presidency, which consists of three persons, the Seer and two Counselors.

As respects their religious position, the Mormons claim to be the Only True Church of God and his Son, believing that, under the guidance of the Spirit, they will gather to themselves all who are destined to listen to the voice of Truth, when they will absorb all the sects of Christendom. Two hosts will be marshaled against each other; one under the banner of the Pope of Rome, the other around the Flag of all Nations, led by their Seer; the great battle of Gog and Magog will be fought; the earth will become the property of the Saints, and the Lord will descend from his heavenly throne to reign over them through a happy millennium. The Mormons believe in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost. They believe the Word of God, recorded in the Bible, in the Book of Mormon, and in all other good books. They believe in the literal gathering of Israel, in the restoration of the Ten Tribes, in the resurrection of the body, and in the personal reign of Christ on the earth for a thousand years. The Supreme Hierarchy, which is the object of the Mormon worship, consists of a Trinity, or rather a Duality of Persons. God the Father is held to be a man perfected, but so far advanced in faith, intelligence, and power, that, in comparison with man, He may be called the Infinite. The Son, Jesus Christ, is the offspring of the Father and the Virgin Mary. The Eternal Father came upon earth, sent his herald-angel Gabriel to announce his union with Mary, and the Holy Babe that was born was the tabernacle prepared for the Spirit's Son, who now constitutes a God. The Holy Ghost is the concomitant will of both the Father and the Son, differing from both in being merely a Spiritual Soul or existence, without ever having taken a material body.

A priesthood, the Mormons contend, is essential to the being as well as to the perfection of a Church. The priestly order receives tithes of all one possesses on entering the Church; and the members pay a tenth of all income, and devote a tenth part of their time, to the temple and other public works. The bishops have charge of the tithe labor, and put the proceeds in the public store-houses. The priesthood has many grades of officers and gifts. The first is the Presidency of three persons, corresponding to the Trinity in Heaven, and more particularly to Peter, James, and John, the first Presidents of the Gospel Church. Next in order is the traveling High Apostolic College of Twelve Apostles—then the high-priests, priests, elders, bishops, teachers, and deacons, with the evangelists or missionaries of the three seventies. Each order constitutes a full quorum for the discipline of its members, but appeals lie to higher orders, and the whole church is the final appellate court assembled in General Council. A High Council consisting of twelve members is selected out of the high-priests, and holds a perpetual session for the advice of the Presidency; each one being free to give and argue his opinion; but the decision of the President is absolute, and demands implicit obedience. This Council is eye, ear, and hand to the President; the members are spies in all matters, in the field or temple, in the social party or the domestic circle.

"Their mode of conducting worship is to assemble at a particular hour, and the senior priest then indicates order by asking a blessing on the congregation and exercises—when a hymn from their own collection is sung, prayer made extempore, and another sacred song, followed by a sermon from some one previously appointed to preach; which is usually continued by exhortations and remarks from those who 'feel moved upon to speak.' Then notices of the arrangement of the tithe labor for the ensuing week, and information on all secular matters, interesting to them in a church capacity, is read by the council clerk, and the congregation dismissed by a benediction.

"While the congregation is assembling and departing from the house, it is usual for the large and excellent band of music to perform anthems, marches, and waltzes, which drives away all somber feelings, and prepares the mind for the exciting and often eloquent discourses. As there are a large number of Welsh in the meetings, and many of them not understanding the English language, a version of the principal discourse is sometimes made to them by an interpreter, and a Welsh choir will then exhilarate all present by singing one of their hymns, to one of their charming, wild, romantic airs."

The doctrine and custom of polygamy has been gradually introduced among the Mormons, and may now be regarded as a characteristic feature of their social organization. It was at first announced that the founder, Joseph Smith, and those he thought faithful, like the saints of old, David, Solomon, and Jacob, should be privileged to have as many wives as they could support, to raise up a holy household for the service of the Lord. The privilege, such as it is, seems now to have become universal, and to claim the sanction of a religious principle. It is taught that the use and foundation of matrimony is to raise up a peculiar, holy people for the Kingdom of Christ on the earth, and that at the Millennium the glory of the man will be in proportion to the size of his household of children, wives, and servants. None, however, but those eligible to the priesthood have a right to marry at all. The woman that marries out of the priesthood marries for hell. Marriage is to be a pure and holy state; prompted alone by religious motives and a sense of duty; sensual motives being held up as an abomination. It is affirmed that a woman cannot enter into the kingdom of heaven, without a husband to introduce her as belonging to himself. The addition of wives after the first to a man's family is called 'a sealing to him.' This constitutes a relation with all the rights and sanctions of matrimony. The idea of an exclusive love is derided. The Seer alone has the power of allowing the number of wives to be increased; the suitor must obtain the consent of the parents, then of the lady, and finally of the Seer. Every unmarried woman has a right to demand a man in marriage on the ground of the privilege of salvation; the President who receives the petition is bound to procure her a husband; he may command any man he deems competent to support her, to add her to the number of his wives; and unless he can show just impediment, if he declines the union, he is punished for contumacy. The Seer has also power to annul the marriage contract, and dissolve the relationship of the parties. In some instances, several wives occupy the same house, but it is more usual to board out the extra ones, who are generally able to pay their way, by sewing and other female employments. The Mormons assert "that this system is the preventive and cure for the awful licentiousness—the moral and physical degradation, in the world; and they make it both a religious and a social custom, a point of personal honor, for a man whose wife, daughter, or sister has been led astray, to kill the seducer; and considering this as 'common mountain law,' based on the Mosiac code, a jury will acquit the murderer at all hazards. That the wives find the relation often a lonesome and a burdensome one, is certain; though usually the surface of society wears a smiling countenance, and to all who consent from a sense of duty or enthusiasm the yoke is easy. The wife of the prophet Joseph rebelled against it, and declared if he persisted she would desert for another, but the only satisfaction she received was 'that a prophet must obey the Lord.' When such wives rebel, the proceedings are very summary, and public opinion sustains the cause against the woman. A very exemplary lady in the valley is looked upon as having broken her vows for deserting the 'sealed one' and marrying another, and therefore is not invited into social parties."

"Another method of increasing the household and adding to the glory of the chiefs is by 'adoption.' This consists in taking whole families and adopting them as part and parcel of the family of the chief, and arises out of the humility of the person so proposing to attach himself to the sacred character of some great dignitary of the Church. The man is called, for instance, the 'son of Brigham by adoption,' and lives with him, or near by, and acts for him as a child does for his parent, and receives his subsistence, clothing, and living, conjointly with the family."

With the prevalence of polygamy, woman, of course, is placed in a position of relative inferiority. The deference to female excellence, which marks a refined state of society, is stigmatized by the Mormons as "Gentile gallantry and fashion." To give the post of honor or of comfort to the lady, in the code of "Latter-Day" etiquette is reckoned an absurdity. If there is but one seat, it belongs of right to the gentleman, who is bound to lead the way, and let the Mormon dame enter the room behind him.

"In social parties and lively meetings the Mormons are preëminent, and their hospitality would be more readily extended to strangers, had they suitable dwellings to invite them into.

"The adobe or sun-dried brick is now furnishing material, and the one-room log buildings are being replaced by spacious and commodious houses.

"In their social gatherings and evening parties, patronized by the presence of the prophets and apostles, it is not unusual to open the ball by prayer, asking the blessing of God upon their amusements, as well as upon any other engagement—and then will follow the most sprightly dancing, in which all join with hearty good-will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple worship, to 'praise God in songs and dances.'

"These private balls and soirées are frequently extended beyond the time of cock-crowing, by the younger-members, and the remains of the evening repast furnish the breakfast for the jovial guests."

"The cheerful, happy faces—the self-satisfied countenances—the cordial salutation of brother or sister on all occasions of address—the lively strains of music pouring forth from merry hearts in every domicil, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."

"The dignity of labor is held sacred by the Mormons, and exemplified in their organization and requirements. A lazy person is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into industry. This is inculcated in their creed, though the prophet Joseph was excused from physical labor at Kirtland, his attention being sufficiently occupied with the government. Every one is expected to work and bring in his tithes, and the President sets the example in the valley, by working at his trade of carpenter, on his own mills in the kanyon. It is a well-devised scheme, and the more flourishing the laborers the greater is the income of the priests. This income is expended on public works, the temple, the bridges, and public charity, and support of the families of those on missionary duty.

"The labor for support of one's self and family is taught to be of as divine a character as public worship and prayer. In practice their views unite them so as to procure all the benefits of social Christianity, without running into Communism. The priest and the bishop make it their boast that, like Paul the tentmaker, they earn their bread by the sweat of their brow; and teach by example on the week day what they preach on the Sabbath, concerning the virtue of industry. On the pulpit stand they dispense the word of the gospel, and *work* harder than when they plant, sow, or reap in the field, or team for wood in the kanyon, or ply the spade, the trowel, or the hammer. This brings all orders together, and makes them acquainted where no art or concealment of feeling is practiced, and destroys that distinction of pastor and layman by the difference of dress and demeanor, which keeps them strangers to each other's real sentiments. And it gives the priest the advantage of knowing the turns of thought, the doubts on doctrines, and degree of enlightenment of those who are to be his auditors, and he can adapt his discourse accordingly, and make an impression."

The most offensive feature in the Mormon economy, as described in this volume is doubtless the custom of polygamy. Destroying, as it does, all freedom of affection in woman, degrading her to the rank of a cypher in society, and converting the most sacred relation of life into a state of abject dependence, it must soon become as intolerable to the Mormon community, as it is odious to the civilized world. Many on the frontiers have already deserted the "sealed" relation and married half-breeds and Potawatamies, preferring a life of reciprocal privileges in the cabins of Nebraska, to the subjection and ennui of a Mormon seraglio. The young men also are indignant at the iavasion of their rights, when a daughter rejects their suit in obedience to a mother's ambition, which aims at an alliance with a seer or an apostle, in order to obtain a celestial queenship in the world to come.

The theology of the Mormons is evidently a tissue of contradictions and gross absurdities. Connected, however, with the pretension to miraculous gifts, it will no doubt continue to appeal to the elements of superstition and fanaticism, which abound in every transitional age like the present.

PRECEPTS.

THOMAS RANDOLPH, 1630.

First worship God; he that forgets to pray,
Bids not himself good-morrow nor good-day;
Let thy first labor be, to purge thy sin,
And serve him first whence all things did begin.

Honor thy parents to prolong thine end;
With them, though for a truth, do not contend;
Whoever makes his father's heart to bleed
Shall have a child that will avenge the deed.

Think what is just; 'tis not enough to do,
Unless thy very thoughts are upright too.

Defend the truth; for that who will not die,
A coward is, and gives himself the lie.

Take well whate'er shall chance, though bad it be:
Take it for good, and 't will be good to thee.

First think; and if thy thoughts approve thy will,
Then speak; and after, that thou speak'st fulfill.

* * * * *

So live with men, as if God's curious eye
Did everywhere into thine actions pry;
For never yet was sin so void of sense,
So fully faced with brazen impudence,
As that it durst before men's eyes commit
Their brutal lusts, lest they should witness it;
How dare they then offend when God shall see,
That must alone both judge and jury be?

Would'st thou live long? The only means are these,
'Bove Galen's diet, or Hippocrates';
Strive to live well; tread in the upright ways,
And rather count thy actions than thy days;
Then thou hast lived enough amongst us here;
For every day well spent I count a year.
Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.
But he that outlives Festor, and appears
To have passed the date of gray Methusalem's years,
If he his life to sloth and sin doth give,
I say he only *was*—he did not *live*.

From the Christian Observer.

OXFORD AND ITS COLLEGES.

BY REV. A. FOSTER.

Oxford is sixty miles by railroad, west by north, from London; has about 20,000 inhabitants, is the seat of a Bishop and of the Universities. It is in a [illegible] Cherwell and Isis streams, running into the Thames, on which are the most luxuriant meadows.

There is no other city in the world, of an equal number of inhabitants, which has buildings of equal magnificence. The magnitude of these buildings, the elaborate architecture, the number of domes, and towers, and spires, is very imposing. Oxford is chiefly known as the seat of the greatest and richest University in the world. It consists of twenty Colleges and five Halls, each of which forms an establishment within itself, having its own set of buildings, government, funds, teachers, and students, and they are all united in one University, as our States have separate governments, yet are one Union. The buildings of each of these corporations are several times more expensive than any University building in this country. Their beginnings run back into the uncertainties of history; certainly to Alfred, 880, and probably three centuries earlier. In these immense buildings, the architecture of different ages is readily distinguished, the old Saxon, and Norman, and the age of the Tudors.

Each set of college buildings is placed around a square, with an open court, often two or three acres, in the center. Some of them have meadows and walks under lofty elms, or ornamented with every variety of flowers and shrubbery, containing from five to fifty acres. If I should ever so strongly affirm that these buildings are massive and expensive, yet even then none of your minds will come up to one half the truth, for there is nothing in our country that has any likeness to Oxford.

A University was in operation a long time before the Colleges were established, both at Oxford and Cambridge. A University is a place where men study their professions and take their degrees and pay for all, and may have boarding-houses and Professors. But these Colleges are separate funded institutions. Some rich man gives a fund from which the buildings are made, and the professorships, fellowships, and scholarships are funded. A fellowship, in Oxford and Cambridge, is a fund which supports one man after he has taken his first degree. The incomes vary from $150 to $750. Each Fellow may retain his fellowship for life, if he does not marry, nor inherit a property of a large income. Some of these Colleges have many more fellowships than others, varying from twelve to seventy—in all the Colleges are 480 fellowships. These Colleges also have scholarships, which yield a support to students out of a general fund. The present number of these, in all, is 270. Besides these, the Colleges support many undergraduates by charity. There are about 5,500 students at Oxford, and as many at Cambridge, one-third of whom are supported by charity. The five Halls are like the other Colleges, only they have no fellow or scholarships.

Some of these Colleges have been and are more popular than others. At present one has a thousand scholars, and another has *not one*. Of these Colleges, all but two were founded between 1200 and 1620, chiefly in the 13th, 14th, and 15th centuries. They are proofs of the great wealth and love of learning in England in those early times, and a greater proof of devotion to the Monastic orders. Dr. Humphrey says that in 1300 there were only three Colleges, and about 300 halls or boarding-houses. I suppose this is true, and that in 1200 there were only boarding-houses, and not one incorporated or funded College. The University was there, but no College.

It is surprising that no dissenter from the Church of England has ever been admitted a student either at Oxford or Cambridge; so that half the nation is now excluded from these seats of learning. On several occasions, efforts have been made to overcome these restrictions and gain the privilege, by dissenters, but there is no present hope of doing this.

My time and patience fail me to describe the rooms, and libraries, and paintings, and curiosities of Oxford. I noticed an old hat which Bradshaw had on his head when he presided at the trial of Charles I., and the lantern found in the hand of Guy Fawkes under the Parliament House, at the time of the gunpowder plot, 1604, and the original letter which notified Monteagle of the plot. I sat down in Drake's chair, surrounded by full-length portraits of many of the distinguished of his time. This is the chair in which Sir Francis sat when it was struck by a cannon-ball, Nov. 11th, 1595, off Porto Rico. I was very much entertained by a painting representing Duns Scotus. He had made a vow to translate the whole Bible before he ate or slept, under the belief that God would help him to perform the miracle. He died in the attempt, pen in hand, his eye upon the Bible, and writing for dear life. Such a *countenance!* He was professor in Merton College in 1301.

It is a curious fact that even the names of half the founders of these Colleges and fellowships are not known—every thing of them is forgotten, even their graves; so that the Professors and Fellows who fatten, some of them, for fifty years on these endowments, know not whose corn they feed on. The benefactors were not preserved in records, while they were in memory, and before it was thought of to write their history, it had passed out of the memory of every living man. Their money is taken care of, but the names and characters of the donors are cast away. Mr. Warne, in his article on the "Oxford Founders," says, "A half crown ought to purchase a book giving information of the founders of these Colleges to all the curious inquirers. But neither the gratitude, nor the learned leisure, nor the love of fame, of the thousands who have vegetated on fat fellowships in Oxford, has produced any to provide such a volume. This is a strange fact, which supplies its own comment."

The founder of Christ Church College, Wolsey, because he is known for many acts, is known for this also, 1525, and no College has been more popular. Of a summer evening, there is not a more charming walk in all Europe than in Christ Church Meadow, with its wide and shaded walks by the side of the Cherwell. For hours I sauntered here, and in the avenue called "Addison's Walk," thinking of the great men who [illegible] here before me, and passed on to another life, leaving their works—Wickliffe, Hampden, Locke, Addison, Blackstone, Lowth, Johnson, Gibbon, Fox, and many a humble believer, now nearer the Saviour than some of these. Oh, that I could walk here one evening of every summer. For the privilege I would give the very best evening that I shall enjoy in America.

You will find nothing in Europe to which you can give a week with more satisfaction than to Oxford. For all this I am very much indebted to that excellent man, Joseph Warne. We were walking High-street, when he suddenly said, "If you had been here Oct. 16th, 1555, you would have seen this street and these houses loaded with people, and would have scented the smoke and fumes of burning human flesh, for in the center there," (and it was inlaid with a cross of brass,) "good old Latimer and Ridley were consumed; and, the next spring, Cranmer also. Here in the center street of Oxford, midway among these Colleges, in open day, before thousands of spectators, these martyrs for Christianity were consumed in the flames."

GOOD FOR THE SOUL.

Rev. E. Hartvig, a Moravian missionary on the island of St. Thomas, relates the following:—

Maria Theresa, an aged communicant widow of our congregation, always attracted our notice by her bright and peaceful countenance; for whilst the generality of the negroes, when asked about their health, constantly complain of one thing or another, this good old widow always looked cheerful and contented, replying to our "How do you do?" with "Thank God, quite well;" while every feature of her countenance testified of the peace which filled her soul. It was always a mystery to us how she made her living at her very advanced age; for she never seemed to suffer any want, much less to ask for assistance, as many of our people from necessity are in the habit of doing. Some days ago she too came to pay her annual subscription. My wife, who at first was painfully struck with the thought that the poor woman labored under the wrong impression that every one was compelled to pay, refused to take the money, and said it was not expected of her. In return she stretched forth her hand with the amount, and said with a friendly and cheerful look, "It is good for my soul." My wife, still hesitating, called me to her, and I remonstrated in the same way, but to no purpose, for she kept presenting her offering with the same saying—"It is good for my soul." We were soon convinced that if we refused taking what she offered, we should have well nigh broken the poor woman's heart, and destroyed the greatest delight and satisfaction she ever felt. My curiosity as to the way in which she had raised the amount was, however, not yet satisfied. I therefore began to question her more particularly about it; when she gave a detailed account of her profitable traffic; but this I do better to give in her own words:

"Me boil coffee in the morning, and sit in street; when people go work, one come and take a cup, and give me a stiver (two thirds of a penny); another come take cup and give me a stiver; but when me sweeten it, me get two stiver. Me get sometimes three and sometimes four bits a morning, but this week plenty people come, me sell for five or six bits, and the Lord help me that I can pay the church; thank God, me can pay the church!"

O, how much I wish that you could have been present, to see the dark eyes of the aged woman, how they beamed with love, joy and delight, when she uttered this last sentence, evidently with increased emotion—it would certainly have done your heart good, as it did ours.

A BETTER WAY.

"I have come to tell you," said Mr. Williams to Mr. Holmes, "that I cannot endure Smith's ill treatment any longer."

"I know," said Mr. Holmes, "that he has not treated you very well, but as I had heard nothing new lately, I was in hopes he was coming round a little."

"If I had given him any just provocation, his course towards me would not be so utterly intolerable."

"You have borne his ill-treatment thus far with a good deal of meekness. I hope he will not succeed in causing you to render evil for evil. That, I presume, is what he desires. If he could provoke you to some act of retaliation, he would not feel the trouble which he now doubtless feels from a sense of injustice."

"I have made up my mind to go and see him, and tell him how he has treated me, and warn him that I will submit to it no longer."

"I would do no such thing."

"Why not?"

"Because, in the first place, he does not need to have you tell him how he has treated you—he knows that already. In the next place, you would probably get angry and say something which you would have to repent of, besides furnishing him with a self-justifying plea. No, my friend, I will tell you a much better way. Do as Hezekiah did when he received the insulting letter from the king of Assyria. You know he went and spread it out before the Lord. Go and spread out your case before the Lord. Instead of telling Smith how he has treated you, tell the Lord how he has treated you. You may enter into all particulars; for the Lord has a patient ear for all the troubles of his children. When you have made a full statement of your case, you will find yourself relieved, you will find yourself in a very different frame of mind from that which would result from telling your story to the author of your injuries.

"When you have told the Lord your affliction, ask him to give you grace to bear it without murmuring, and to sanctify it to your growth in grace. Use as an argument the fact that he in his wise providence has permitted the affliction, and that his glory is concerned in your bearing it aright. It is always wise for us to interest his glory in the accomplishing of the ends sought by prayer. Use also as an argument when seeking for grace to bear your trial, the fact that Christ, your great example, suffered patiently and silently the insults and injustice of men. Say, 'O Lord, help me to bear this grievous wrong calmly, because Christ, when he was reviled, reviled not again, when he suffered he threatened not, but committed his cause to him who judgeth righteously.' Ask him for grace to forgive your enemy, and urge as an argument the fact that otherwise you cannot obey your Saviour, who bids us pray, 'forgive us our debts as we forgive our debtors.' You see, we have storng arguments to use with the Lord—so strong that they must prevail. Now when you go home, enter your closet, and spread this whole matter before the Lord, somewhat after the manner I have set forth."

Mr. Williams sat for a few moments in silence, then thanked Mr. Holmes for his advice, and expressed his determination to follow it. He then bade him good morning and retired.

About a week afterward he called on Mr. Holmes again. He appeared to be in good spirits, and made no such complaints as he had been wont to make on former visits. After some conversation on a variety of topics, Mr. Holmes asked, "How are you and Smith getting on?"

"Much better than when I saw you last. He has been to see me, and has made some concessions and promises to do better for the future."

"What has caused the change in him?"

"I do not know."

"You did not go to him and give him warning to change his course, did you?"

"No, I tried to follow the advice you gave me."

"If you had gone and spread your case before him, instead of spreading it out before the Lord, I doubt very much if he would have made any concession or promised amendment. I am satisfied from experience and observation, that it is best to make our complaints to the Lord and to the Lord only. You can reach a man's heart more readily by prayer than in any other way. I make it a rule to tell the Lord all my troubles, and I have seldom occasion to tell them to any one else."

[N. Y. Observer.

A BEAUTIFUL PRAYER.

Lord, bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all the accidents and chances of the world. Make me amiable forever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity and compliance. Keep me from all ungentleness, all discontentedness, and unreasonableness of passion and humor; and make me humble and obedient, useful and observant, that we may delight in each other, according to thy blessed Word and ordinance, and both of us may rejoice in thee, having our portion in the love and service of God forever. [Basil Montague.

The Sabbath Recorder.

New York, September 2, 1852.

FORGIVENESS.

[Concluded]

It is sometimes argued, that we are not bound to manifest forgiveness, unless the offender confesses his fault, and shows a wish to be forgiven. And to justify this view, the example of God in forgiving sinners is referred to. He, it is said, never manifests his forgiving mercy, till the sinner humbles himself, and seeks it; and as no greater exercise of mercy can be expected from us, so it is maintained, that till the offender becomes sensible of his fault, and humbly asks to be restored to favor, we are justified in carrying ourselves with reserve towards him.

This is shallow sophistry. It proceeds on the assumption, that we are invested with a sort of governmental jurisdiction over one another, by reason of which every man has a right to call his neighbor to account, and punish him if he supposes him to have done wrong. There is no such authority entrusted to us. We all stand on a footing of equality as the creatures of God, and each one is bound to love his neighbor as himself. When one becomes offended, his love changes into alienation of affection. That this is so, is evident from the fact that there can be no consciousness of offense where the feelings suffer no alienation. If this be so, then, in being required to forgive, we are simply required to cease our dislike, and return to the exercise of love, and to give the offender *proof* that we have so returned by our carriage towards him.

But if, under the fallacious notion of imitating the Divine example, we withhold the manifestation of our love till the offender shall make ample atonement, by confession of his faults, and by begging to be restored to favor, then we act as if we had some right to punish him. We assume the proud position, that we are invested with a sort of governmental authority, the dignity of which requires some kind of atonement for wrongs committed against it. For this is the true ground on which God withholds the manifestation of pardon from the sinner who has never yet humbled himself. As the rightful Governor of the universe, the Sovereign to whom all are accountable, he withholds temporarily the manifestation of that which he has a right to withhold altogether. But you, being but the equal of your fellow man, withhold that which you have no right to withhold for a single moment.

But consider, again, that though God withholds the full expression of his pardoning mercy from those who refuse to confess their sins, he does not withhold the most unwearied attempts to make them sensible of their fault, and so to bring them into a condition of mind to appreciate and enjoy his forgiveness. This he does, accompanied with every manifestation of kindness. It is not strictly true, that he waits for their return to him; but he goes after them, into the wilderness where they are wandering. He woos them; he entreats them; and finally exerts his mighty power upon their hearts, to change them from enmity to love.

By no means do we pretend, that the offender is not bound to acknowledge his fault, and ask to be forgiven; but we *do* maintain, that the offended has no right to make this the *condition* of forgiveness. While his enemies were in the very act of crucifying him, Christ prayed that they might be forgiven. Luke 23:34. He waited not for them to see their errors. At that very time, he felt kindly towards them, and would have rejoiced to see in them that state of mind which would have made them appreciate his forgiving spirit. Christ is set forth as our example, and "*he that saith he abideth in him, ought himself also to walk even as he walked.*" 1 John 2:6.

And how often must we forgive? The Scripture prescribes no bounds. "*Not only until seven times, but till seventy times seven.*" That is, as we understand it, to an indefinite extent. "*If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.*" Matt. 18:22, and Luke 17:4. To the question itself we reply, Forgive your offending neighbor till your obligation to love him as yourself ceases. God has no other law for his kingdom but that of love.

T. B. B.

RUM AND SUNDAY.

For a few weeks past, vigorous efforts have been made to close the liquor stores of New York, Brooklyn, and Williamsburgh, on Sunday. Whether a desire to abolish the liquor traffic, or a wish to secure the better observance of Sunday, has most to do with the movement, may be difficult to determine. Quite certain we are, however, that if the real design is to abolish the liquor traffic, this is a round-about and very questionable mode of getting at it. When a rum-seller is told that he must close his shop on Sunday, and is left quietly to pursue his nefarious business on the other six days of the week, he very naturally concludes that people generally do not consider his buisness as wrong in itself, but only that it is wrong to pursue it on Sunday. Thus the very men who take the lead in this movement effectually uphold the traffic six days in the week by their efforts to stop it on Sunday. If they believe that rum-selling is wrong, they should give their influence to stop it, not only on Sunday, but on the other six days of the week. In that way, and in that way only, can they consistently enter their protest against the business. But if it is a better observance of Sunday which they desire to secure, then let them say so, and, consistently with their professed desire, endeavor to put a stop to all kinds of traffic on that day. This mixing and mincing of matters is sure to defeat the end sought.

The following item, from the N. Y. *Tribune* of Second-day, Aug. 30, shows the present position of the affair in Brooklyn:—

"On Thursday last, an injunction restraining the enforcement of the ordinance known as the Sunday law, was granted by Judge Strong, one of the Judges of the Supreme Court of the Second Judical District, on the application of N. F. Waring, Esq. The order was served on the proper parties on Saturday evening, and yesterday morning the Chief of Police directed the captains of the several Districts not to interfere with those who should keep open house. The consequence was that the taverns and porter-houses generally, together with many confectionary establishments and cigar shops, were open for customers the same as heretofore.

"The complaint in the case brought before Judge Strong, is filed by Miles Wood against the Mayor of Brooklyn and Chief of Police, in behalf of himself and all other persons who are licensed tavern-keepers in the city, and it is to set aside the ordinance of the city of Brooklyn, on the ground that it is contrary to the Constitution of the State of New York, and prevents him from exercising his lawful calling as a tavern-keeper, and deprives him of the means of supporting himself and family, and asks for a perpetual injunction staying the enforcement of said ordinance. Upon this bill being presented, an order was made requiring defendants in the action to show cause in the Supreme Court, in the City of Brooklyn, on the 9th of September next, and in the mean time an injunction is granted, ordering and directing the Common Council, their attorney or attorneys, and each or every of their servants, agents, officers and police officers, to absolutely desist and refrain from taking any steps or measures, or doing any act, matter, or thing, in prosecuting or imprisoning the plaintiff or any other person or persons in whose behalf the action is commenced under the law or ordinance commonly called the Sunday law, or prosecuting or enforcing the same, or causing the same to be done under their authority or direction."

BRITISH CORRESPONDENCE.

Sunday Incidents—Thunder Storms and Death—Clerical Convocations.

GLASGOW, August 13th, 1852.

Some interest has been kept up for a time as to a promised *fete* at Paris, to be given by the French President *on Sunday*. It should therefore occupy its place among the *remarkable* instances of Sunday observance—were it not for the fact that there is nothing remarkable in it as regards the Parisians or the French. But connected with this expected distribution of the *eagles*, there is a circumstance deserving to be noted. Yesterday an excursion train—a *cheap* excursion train—left Presbyterian Glasgow and Edinburgh, carrying [illegible] probably to spend the Sunday in French fashion. And, in a community very generally adopting as the Confession of their Faith *that* prepared by the Westminster Assembly of Divines, which asserts that ever since the resurrection of Christ the Sunday has been the Sabbath, the intimation of this train put the matter thus before them, "*Grand Military Fete* in Paris, on 15th August."

Another of Her Majesty's sea cruises, from Portsmouth, had been fixed for Sabbath last; but having been postponed on account of stormy weather, a second order was issued for the vessels composing the squadron to be in readiness to start on *Sunday evening*. The gale continuing, however, this form of royal desecration was averted. She, with Prince Albert, and several of the younger members of the royal family, sailed on Tuesday, and cast anchor the following evening at Antwerp.

Over all the country there has, this summer, been a very unwonted number of thunder storms—at times in almost unbroken succession. The consequent floods have destroyed much property; while the lightning itself has occasioned the loss of many lives. On the 10th instant four masons were killed who were working at a row of houses in the vicinity of Manchester, three of their companions having also been struck at the same time, and six out of eight buildings, of which the row consisted, being seriously injured. On the same day, a carpenter, working at a new house being erected a few miles from this city, by one of the subscribers to the *Sabbath Recorder*, was killed by the lightning, while two of his companions were also struck down by his side. Nearer to town, in the same direction, a man working at the railway was struck dead while standing on one of the rails. And, besides other instances that might be mentioned, a woman was killed in a street adjoining that in which the writer dwells.

Surely, such visitations call for solemn reflection. In no case of death, or disease, or injury, it is true, should we fail to discern the doings of Him who numbereth the hairs of our head. But, while in the case of a man who falls from the house-top and loses his life we may be able to discern a want of caution on his part, or some other circumstance on which the attention may be ready to rest, in such cases as those we have narrated, all such subterfuges for unbelief are withdrawn, and we are compelled to behold the right hand of Jehovah immediately hurling the bolt. The act is all His own, and we are called to see it as His "*strange* act" of judgment, and to stand in solemn awe. In addition even to the lightning, there have descended several balls of fire; one of these half a mile from where the man was killed on the railway; another entered a house in an eastern suburb of the city. Two weeks ago, a severe shock of earthquake also was felt at Kilmarnock, although it does not seem to have occasioned damage; added to all which, the blight in the potato crop is extending throughout the whole country—having manifested itself decidedly at an earlier period of the season than in 1846, when it proved so severe.

A petition is being signed, addressed to the Archbishops and Bishops, that their efforts may be directed to revive Synodical action in the Church of England, which means the exercise of a power through Convocation, which we might expect would, if obtained, abridge in no small degree our religious liberties. What they aim at is a conclave exclusively of clergymen—the promoters of the movement in their meetings to elect proctors (members of Convocation) deprecating the idea of a lay element being introduced. For nearly two hundred years they have had only the semblance of the power of holding ecclesiastical synods; the petitioners entreat the dignitaries of the church "to withstand any undue attempts to silence" their deliberations in convocation assembled. Nonconformists, of all classes, are, of course, decidedly hostile to the Episcopal Church's acquisition of power, the sad abuse of which in former days, history so fully records. The *Times* has thundered (in this case, indeed, I ought to say, reasoned well) against it—viewing the ecclesiastical establishment as an institution deriving all its authority from the State, which, it says, saw the danger of continuing what at one time it deemed it expedient to allow. We do not expect the *Times* to see the matter in a Scriptural light; but even the *Record*, the organ of the Evangelicals, as they are termed, equally repudiates powers more extensive being entrusted to their clergymen. J. A. BEGG.

THE MINISTRY OF ANGELS—NO. 2.

These points conceded—that angels are messengers, as the name implies, and that the saints are in close proximity with them; that they are sent forth to minister to those who shall be heirs of salvation; that we, by a provision in our natures, may hold converse with them, and they be made visible to us, by the mere derangement of our powers, like the removing of a screw or a pin in a piece of machinery; that this is done by the will of God, as when communicating with the prophets, or by his providence, as when by disease the screw or pin is displaced, or by art and prostitution of our powers, as in magic or necromancy—then another question will arise, which is, Where is the dividing line as to the right and wrong? This it is important to know; for the advocates of necromancy claim that their avocation is the same as that of the prophets, and therefore bring the veracity of the Scriptures in question, which have denounced the art. But one rule will apply safely, and that is, when God, by his will or providence, puts us in condition to open intercourse, we are not to be faulted; but when we seek to pry into the secrets of the spirit world, by arts of magic, astrology, and sooth-saying, and prostitute our powers by such devices, we are obnoxious to the displeasure of God, and sure to be deceived by base and foul spirits, if by spirits at all. So that, though we are prohibited from conversing with the spirits of the dead, as an abomination to the Lord, he can, and we may, safely communicate, when the communication comes in the order of his providence.

We will not, for the present, suppose that communications are often received in modern times; still, there are cases in which it requires but a small portion of credulity to believe in supernatural appearances, as in the trances mentioned in the foregoing article, and the visions that appear to dying Christians, as attending angels, to carry the disembodied saint to the bosom of his God. And why may not the dying Christian, when earth recedes and disappears, and heaven opens to his view, hear the invitation expressed by the poet—

"Sister Spirit, come away!"

There seems to be an impression, from the statements of Scripture, that this may be the case; and men of eminence as Bible students have considered it as a matter of assurance, that the Christian has a guard of angels about him.

There is another point, however, which may have interest to some, and that is, does every Christian have a guardian angel, who particularly interests himself in his case? This may be more of a speculation than the other points considered; still, much may be drawn from Scripture to support the idea, though perhaps not entirely to the satisfaction of all. Our Saviour, speaking of the offenses against the little ones that believe in him, says, "*Their angels* do always behold the face of my Father which is in heaven." What may we understand by "their angels?" is the inquiry. Not their spirits, surely, because they are still living. Not the angels generally, for this could not be well understood as "*their* angels." But the natural suggestion is, that there are angels or messengers attached to their particular concerns, that are always in the presence of God, and represent them in particular; and there is nothing in the numerous cases before cited, or similar ones that might have been named of ministering angels which attended ancient saints, to preclude the idea of their standing in this very interesting relation.

Should this point be rested, we might still inquire if, such being the case, those near and dear to us may not be permitted to interest themselves in us, and become our attending or guardian angels? Some will have serious doubts, perhaps, respecting this position. But if the Apostle was correct in his conclusion, (1 Cor. 13:12,) that "then I shall know even as I am known," there must be a full recognition of the saints on earth by those in heaven. Who can suppose that all the endearments of friendship and ties of consanguinity on earth, the labors of love and travel of zeal that have been suffered for friends, children, or others, will be forgotten by them when called to their higher and holier labors? Is there joy in heaven over one repenting sinner by the whole choir of angels? And is no one more interested than the rest? Dives had compassion on his kindred; and have not saints the same, or higher and nobler sympathies? To sustain this conclusion, observation may have added something. In a number of cases of the sick and the dying which have come more immediately under my observation, persons have expressed their consciousness of the presence of "glorious forms," of *known* and *recognized friends*, who wistfully watched around them, and who seemed comforted by the recognition of their presence; and those supposed to have been entranced have represented the same to those with whom they have communicated. Still, I admit that this is not valid proof, but merely collateral and corroborative, which may, and perhaps ought to, interest us. We are all destined to the spirit world, and daily some are taking leave of earth, and entering its boundaries; and shall we, or shall we not, be interested in all that we can glean to illuminate the passage, and cheer us in the pilgrimage? Shall we meet with our Saviour? So also shall we see the patriarchs and prophets, the apostles, the saints and martyrs, the fathers and mothers in Israel, and parents and children, brothers and sisters, and friends, who have died in the Lord, who shall welcome the weary pilgrim to the land of rest. And why may we not comfort one another with these thoughts?

J. M.

SABBATH-SCHOOL CELEBRATION.

The Sabbath-School of the Seventh-day Baptist Church of Adams, Jefferson Co., N. Y., had a celebration and pic-nic, in a grove on the premises of Bro. Jesse Maxson, near Adams Center, on Fourth-day, August 25th. The exercises of the day were conducted by Eld. James Summerbell, Pastor of the Church, and were of the most interesting character.

The morning exercises were opened by singing William Cheerful's Sabbath-School Hymn, "*Never Late*," and prayer by the pastor and school; after which were exercises by the Bible, Infant, and other Classes. There were eighteen addresses and six dialogues, most of which were original, and written for the occasion.

The exercises were interspersed throughout with music by the Infant Class, and some choice pieces by several young ladies and gentlemen, members of the choir; and ended by singing the doxology,

"Praise God, from whom all blessings flow,"

to the tune of *Old Hundred*, in which the whole congregation joined as with one heart.

In the course of the exercises, the following resolutions were unanimously adopted:—

Whereas, we have read with pleasure, in the *Sabbath-School Visitor*, the resolutions adopted by the Sabbath-Schools of New Market and Plainfield, N. J., at their festival on the first of August, therefore—

Resolved, That we heartily concur in the sentiments set forth in those Resolutions, and adopt them as our own.

Resolved, That we hail with delight the reports which come bounding over the hills and valleys, borne on the wings of our *Sabbath-School Visitor*, laden with good news from New Market, Plainfield, and Hebron.

Resolved, That the next number of the *Sabbath-School Visitor* be our messenger to convey to them, and to all others engaged in the same good work, our warmest sympathy; and at the same time to say to them, *We are friends*.

Resolved, That we tell them also, that we are *opposed* to the horrible law which has transformed our formerly fair and free North into a fugitive-slave prison-house; and that, if we know ourselves, we would rather submit to its penalties than, like willing slaves, yield to its cruel demands, and become slave-catchers for southern slave-holders.

Resolved, That we are greatly in favor of Temperance, and consequently opposed to smoking, chewing, and snuffing Tobacco; and hope for the time when the "Maine Law" shall become the law of the land.

Resolved, That we came to the grove to enjoy a season of happy festivity, and have not been disapointed.

Resolved, That we love our Sabbath-School, and will cling to it; we love our teachers, and will attend to their instructions; we love our Bible, and will search it, for in it we think we have eternal life.

Resolved, That the *Sabbath-School Visitor* is a most welcome and indispensable visitor, and that we will rally to its encouragement, and not forget to subscribe for the next volume, and recommend it to others.

Resolved, That these proceedings be forwarded to the *Sabbath Recorder* and *Sabbath-School Visitor* for publication.

The weather had been very warm, and the roads dry and dusty, for some days; but a shower, the night before, laid the dust, cooled the air, and rendered the day one of the most agreeable of the season. The grove was one of exquisite beauty, consisting of forest trees, with spreading branches, richly laden with green foliage, the happy home of merry songsters, who ceased their warblings as if to listen to the songs of the Sabbath-School Choir. The refreshments were abundant, and served up in good order; and it seems safe to conclude, that all present were made better by the occasion.

This School was organized last May, and has now fourteen teachers, and over one hundred scholars, all eager to learn the way of life and salvation, as taught in the Scriptures. May God bless and prosper our Sabbath Schools, and hasten the time when every church in our denomination shall have one well organized. E. R. MAXSON.

ADAMS CENTER, August 27, 1852.

THE GERMANS AND NORWEGIANS.

A Convention of colporteurs—Germans, Norwegians, &c.—connected with the American Tract Society, was recently held at Milwaukie, Wis., which continued in session five days. It was a curious assemblage, and of it the following account is given by Rev. A Ranchenbush:—

"No less than fifteen different nationalities and languages were represented in this little band of brethren. One is a Norwegian, but speaks the English fluently, and some German; another is German, but speaks also the Norwegian and the English; another is quite as much a Hollander as a German; a fourth speaks both the German and the French fluently, and has preached in both these languages; a fifth speaks the English nearly as well as his German mother tongue; two speak only German and a little English. The deliberations were all conducted in German, as this was understood by all.

"Each session was commenced with singing and prayer, and the morning sessions with the reading and exposition of a chapter from the Bible, having reference to personal efforts for the salvation of men. After this, one or two would relate how they had been led to Christ, and then a number of themes were taken up, one by one, concerning the various duties and relations of the colporteur. This exercise was so much the more necessary, as all the brethren, with only one exception, were new men, who have been in the field only from three to ten months."

THE STANDARDS OF ORTHODOXY.—Rev. Henry Ward Beecher, of Brooklyn, has been pretty severely censured, and his orthodoxy called in question, by such papers as the *Puritan Recorder*, *N. Y. Observer*, and *Christian Observer*, because he favored the admission of the Universalist Sunday-Schools to a participation in certain festivities thrown open to the "orthodox" of Brooklyn. In an article upon the subject in the *Independent* he makes the following allusion to the standards of "orthodoxy:"—

"But what earthly motive can an American clergyman have to pretend to be Orthodox, if he *is* not so? Do Orthodox sects treat each other with any such profitable tenderness as to make it a man's *interest* to dwell among them with feigned opinions? In fact, the Orthodox sects are a vast compound threshing machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged Orthodox man. Every body is Orthodox as compared with those below him; and no body is Orthodox, compared with those above him; and Orthodox reputations, like country bank-bills, circulate only in a narrow circle, very near home. If one is Orthodox in Hartford, he is a heretic in New Haven; if he is sound at New Haven, he is too loose for Andover; if he is up to the mark at Andover, he is yet hopelessly below East Windsor; if he climbs up the toilsome cliffs to the eyrie of East Windsor, it is only to bring himself within the reach of the Princeton Orthodoxy; and when yet climbing up, out of sight of all sublunary things, he sits down on these pinnacles of Old School Presbyterian Princeton Orthodoxy, and divides his time between Turretin and efforts at breathing on such thin-aired august heights, then, down comes the good old-fashioned Scotch Presbyterian Orthodoxy, carrying him away at one swoop, to be devoured in a yet higher eagle's nest. In fact, it is a very hard thing to be Orthodox. It is a thing of degrees; it is a question of the scale; and beginning at zero, all the degrees above pelt all the degrees below. Now, if a preacher is heterodox he is but suspected, and shampooed, and flailed; and he gets *that* if he is orthodox. So that, if a man's *convictions* do not keep him among the orthodox, he is a fool who stays. The company is no great things."

INCIDENTS AT SEA.—Rev. J. P. Thompson, pastor of the Tabernacle Congregational Church in New York, is now journeying for the benefit of his health. A long letter from him, giving some account of his voyage from New York to Liverpool, appears in the last number of the *Independent*, from which we clip the following paragraph:—

"Early one morning I was summoned to baptize a child, supposed to be dying. Its parents were members of the Church of England, and I baptized it according to the rites of that Church. It would have edified Dr. Pusey himself to have heard me read that service, with certain omissions for conscience-sake. A few days afterward I read the burial service, and committed its body to the deep. Just before we reached Liverpool an old man in the steerage died suddenly of apoplexy. I had talked with him the Sabbath previous, and had found him to be a Christian. He was almost immediately thrown overboard in a loaded sack, without any religious service—it not being usual on the ship to have such service for the steerage passengers, on account of their diversities of belief and frequent religious contentions! Sad and sorrowful was such a disposition of a body, dear no doubt to many. God grant me to rest by the side of those whom he has called before me; yet, blessed be his name, He hath promised that the sea shall give up the dead that are in it. He will not forget his children, though they lie many fathoms deep beneath the cold rolling wave."

WORKING OF THE LIQUOR LAW.—A gentleman now recreating at Newport, R. I., writes from the Ocean Hotel to a friend in New York as follows:—

"The Maine Law at this house, which is the largest and most fashionable here, is not regarded in the least. They sell liquor in a bar in the basement, and furnish wines for dinner, and there is a large quantity drank. I understand that they do the same at the other hotels. There is very little sold in grog shops and groceries. I have seen but two drunken men since I have been here, some five weeks, and one of them was a Colonel from New York. I have reason to believe there is not now one half the liquor sold there was before the law was passed."

"I was at Fall River and New Bedford. In Massachusetts generally the trade is *entirely* broken up and suppressed. In both the cities I referred to, I did not hear or see or *smell* rum. There is very little drank there excepting by snobs who are strangers."

REVIVALS IN WESTERN NEW YORK.—The *Baptist Register* mentions several interesting revivals in Niagara and Orleans Associations since March 1st. In Wilson, under the care of J. H. Morrison, about forty have been baptized. In Newfane, under the care of T. Fuller, some over sixty have been baptized. In Hartland, G. W. Walker, pastor, eighty-four have been baptized. In Yates, A. Haskell, pastor, thirty-seven baptized. In East Carlton, H. G. Mosher, pastor, some fifteen baptized. In Albion, Br. Illsley's church, eleven baptized. Medina, Br. Reed's church, eight baptized. Br. D. Moore, of Murray and Gaines church, has recently baptized several. The above includes only those who have been baptized. In most of these places, numbers have joined other denominations."

A FRENCH FESTIVAL.—A letter from Paris, dated August 5th, says that "preparations for the solemn desecretion of the Lord's Day, on the 15th, are being made on a vast scale. In the morning, the saint of the day will hear Mass and Te Deum; in the evening, all the theaters will be thrown open gratuitously to the people; and as these are too small to contain those who are willing to attend, vast theaters are to be established in the open air, in several places of the city, for the enjoyment of the public. During the day, military displays, races on land or water, &c., &c., will occupy the time. When night comes, splendid illuminations, magnificent fireworks, in which the imperial crown, the eagle, and the crowned N., will occupy a large place, are to close that day of profaneness, vainglory, and folly."

TEMPERANCE AMONG SEAMEN.—The friends of Temperance in the Seamen's Retreat on Staten Island, near New York, organized a Society last November, and have maintained weekly meetings ever since, the Superintendent and Chaplain taking a leading part in the movement. About six hundred of the seamen there enduring the pangs of disease have taken the Pledge, of whom at least two-thirds have nobly adhered to it, the residue having been enticed back into their old tippling habits by vicious associates and rum-selling boarding-house keepers, who so often fatten on the frailties of Poor Jack.

"HE WAS BORN THERE."—An exchange says that Somerset County, N. J., is noted as the birth-place of 28 ministers of the gospel, now in the service of the Dutch Reformed Church; five others became residents of the same county in early childhood; four more are the sons of parents of that county, until near the nativity of their offspring; and besides, this same county has furnished "honorable woman not a few," to very many clergymen of different denominations.

WHAT IS WANTED.—Speaking of the wants of the church just at the present time, the *Congregationalist* says:—

"*Men*, the *right* men, more than all things else, are needed, to build up our churches and save souls—not men who seek large and rich churches, cultivated society, or large salaries; but such as can find their reward in saving souls by the simple preaching of Christ and him crucified."

LITERARY INSTITUTIONS OF TEXAS.—The following list shows the locations of the literary institutions of the several religious denominations of Texas:—Methodists, at Rutersville and Marshall; Presbyterians (O. S.) at Huntsville, Goliad and Fredonia; Episcopalians at Anderson and Cumberland; Presbyterians at Dangerfield.

SAILING OF MISSIONARIES.—A Mr. Smith and wife, Free-will Baptist Missionaries to India, sailed from Boston on the 19th of August, in the ship Rose Standish. Rev. Mr. Williams, a missionary of the Presbyterian Church, appointed to labor in Northern India, sailed in the same vessel.

OUR ANNIVERSARIES.—Excursion tickets for those coming by the New York and Erie Railroad to our Anniversaries at Plainfield, N. J., can be obtained at Deposit, Alfred, Andover, Friendship, and Dunkirk—good from the 5th to the 25th of September. Excursion tickets from New York to Plainfield can be obtained only at the office of the *Sabbath Recorder*.

CARSON ON PROVIDENCE.—Edward H. Fletcher, New York, has published a neat duodecimo of 356 pages, entitled "HISTORY OF PROVIDENCE, as manifested in Scripture; or, Facts from Scripture illustrative of the Government of God. By Alexander Carson, LL. D." In this volume, the author brings together and comments upon a great many passages of Scripture going to show that all physical laws have their effect from the immediate agency of Almighty Power, and that God is now working in his Providence as truly as he wrought in his works of creation—very comforting and wholesome doctrine to every pious mind.

"THE MASTER BUILDER; or, Life at a Trade," by Day Kellogg Lee, author of "Summerfield, or Life on a Farm," published by Redfield, Clinton Hall, New York. A neatly-printed volume of over 300 pages, in which the author brings out a character designed—and adapted—to inspire the reader with respect for every honorable calling, and encourage him to rise to a noble and enlightened life.

"The boy that some proud idiot spurns,
With a celestial spirit burns,
And he with blistered feet may go
Where passed the high Palladio;
And with those little hands, in time,
Build temples that will stand sublime,
And show the radiant fame he rears,
And shelter it a thousand years."

THE YOUTH'S CABINET for September contains a great variety of well-arranged matter for the little folks. Its editor, Rev. F. C. Woodworth, is expected home in a week from his six-months tour of Europe.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, AUG. 23.

The SENATE spent the whole day in discussing an amendment to the River and Harbor Bill, proposed by Mr. Douglass, authorizing the States to levy tunnage duties in order to improve rivers and harbors on their own account. The measure was finally voted down, and the Bill was reported from the Committee of the Whole to the Senate.

The HOUSE passed a resolution requiring the Speaker to appoint a Committee of Five for the purpose of investigating the relation of Secretary Corwin to the Gardiner claim. The regular appropriations for ocean steamer mail contracts were passed. A bill was passed for the relief of Margaret L. Worth; 10,000 copies of the proceedings of both Houses on occasion of the death of Henry Clay were ordered; and the Light-House Appropriation bill was taken up, when Mr. Evans made a speech against the continuance of the present system; after which the House adjourned.

THIRD-DAY, AUG. 24.

The SENATE spent the morning in talking about the Civil and Diplomatic Appropriation Bill, Mr. Clark occupying considerable time in opposition to an increase of salary for the Commissioner to China. The River and Harbor bill was then taken up, the amendments made in Committee concurred in, and the bill ordered to be engrossed by a vote of 31 to 17.

In the HOUSE, the day was occupied in personal altercations, in which Mr. Polk, Gen. Cullom, and Addison White, were prominent.

FOURTH-DAY, AUG. 25.

The SENATE passed the Bill for the election of a public printer, and the River and Harbor Bill, agreed to the amendments to the Post Route Bill, referred to the Committee on Commerce the House amendments to the Steamboat Bill, and made some progress on the Civil and Diplomatic Appropriation Bill.

In the HOUSE, the Steamboat bill, after more than a hundred and fifty amendments, proposed by the Committee on Commerce, had been adopted without debate, and the rejection of a substitute proposed by Mr. Bowne, passed by a vote of 147 to 27. The rules were suspended in order to take up the Saut Canal bill, which, after some ineffectual opposition, *passed* by a vote of 115 Yeas to 48 Nays. The Light-House Appropriation bill occupied the remainder of the session.

FIFTH-DAY, AUG. 26.

In the SENATE, the Post Route bill was passed, and after some other business the Civil and Diplomatic Appropriation bill came up. Mr. Bright moved an amendment, that the Assistant Postmasters General be appointed in future with the advice and consent of the Senate, and that the salaries be fixed at $3,000 each. The amendment to compensate the Spanish Consul, &c., ($20,000) at New Orleans, was agreed to, and also various other amendments. The Committee reported another amendment for the recompense of Ministerial Officers in the service of the United States, when they incur extraordinary expenses in the prosecution of their duties, to which Mr. Sumner moved to add: "Provided that no such allowance shall be made for expenses under the act of September, 1850, known as the Fugitive Slave act, which act is hereby repealed." In support of his motion, Mr. S. made the speech on the Fugitive Slave Law which on a recent occasion was refused a hearing. Considerable debate followed, after which the proviso was rejected, it having received but four votes. The amendment proposed by the Committee was agreed to.

The HOUSE passed the Light-House Appropriation bill, and several bills of minor importance. The latter part of the session was spent in discussing the Indian Appropriation Bill. The amendment appropriating $690,000 to carry into effect the treaty with the Sioux of the Mississippi, was concurred in, together with others.

SIXTH-DAY, AUG. 27.

In the SENATE, the Florida contested election case was taken up, and Mr. Yulee consumed a large portion of the time of the session in a speech in favor of his claim to the seat. The resolution reported by the Committee in his favor, was finally adopted by a vote of 41 to 9. The Civil and Diplomatic Bill was then taken up. The immediate question was upon the amendment, to pay Texas the $5,000,000 hitherto reserved for her creditors, which was withdrawn by Mr. Mason. Mr. Ritchie's demand for compensation for alledged losses in doing Congressional printing, occupied the time of the Senate until late in the evening. In the end, the Senate fixed upon $50,000. The House amendments to the Postage Bill were agreed to.

The HOUSE accepted the Senate's amendments to the act reducing and modifying the rates of postage. A bill relating to the transport of landed merchandize through certain routes of Texas and New Mexico, was passed. The Indian Appropriation Bill was considered a while, and then the House went into an election of public printer, which resulted in favor of Mr. Armstrong.

SABBATH-DAY, AUG. 28.

In the SENATE, the Civil and Diplomatic Appropriation bill was taken up, and all the amendments made to it in Committee of the Whole were agreed to. The bill then passed and went to the House. A message was received from the President in relation to the Lobos Islands, and transmitting documents. Mr. Armstrong was elected Printer on the part of the Senate, having 35 of 45 votes. All the House amendments to the Senate amendments, save three, to the Indian Appropriation bill, were adopted, and a Committee of Conference appointed in relation to those. Mr. Davis' Steamboat bill caused some debate, and finally all the hundred and fifty amendments of the House were concurred in. The Army Appropriation bill then came up. $30,000 were appropriated to purchase camels for the army, and some other amendments were made. Bills in relation to the Post-Office and Ocean Postage passed, and the Naval Appropriation bill was before the Senate when that body adjourned.

In the HOUSE, an ineffectual attempt was made to do something about a Mint in New York. The River and Harbor bill then came up, and the Senate amendments was concurred in. The Civil and Diplomatic Appropriation bill came up [illegible] ments, and led to a Congressional "scene," which was settled by voting to non-concur, and to appoint a Committee of Conference. Some other matters of less importance came up, and the House adjourned.

European News.

The steamer Asia, with European news to Aug. 14th, arrived at New York on the 25th.

The most interesting item in the news brought by the Asia is the report that Thos. Baring, the head of the house of Barings, is to be sent to this country as a special minister to settle the fishery question. He is a brother of Lord Ashburton.

There have been severe thunder-storms in various parts of England causing, the loss of some six or eight lives. Heavy gales have prevailed along the south and west coasts, but no serious accident to the shipping is recorded.

A public meeting of Merchants, Bankers, and others, has been held in London, to take measures for the relief of the sufferers by the great fire at Montreal. The Lord Mayor presided. Many of the gentlemen present put down their names for sums varying from £10 to £200, and subscription books are open at all the banking houses.

Considerable uneasiness is felt by the French Government from the circumstance that large numbers of French refugees are assembling in Jersey and the other Channel Islands. The *Union* says that the organization of Secret Societies in France is again extensive, and that the fact is not unknown to the Government.

Twenty-five Arabs, fellow-prisoners of Abd el Kadir, have been set at liberty and will be sent to Algeria. About 40 prisoners now remain in confinement with the Emir.

Cholera is committing ravages in the Posen districts, bordering upon the Polish frontier, near Kalisch. At Ostrowo, Pleschen, Kroloschin and Przggodice, the deaths are numerous.

The King and Queen of Spain have had a quarrel, growing out of the jealousy of the former.

A letter from Portugal says: This season, which promised to be one of plenty, will, it is feared, prove to be one of scarcity. There has been no summer, but a succession of foggy and rainy days, extremely injurious to the crops.

A Sad Story.

Miss Ida Williams, a young English lady of twenty years, called at our office yesterday, (says the Detroit *Democrat*,) to give us the particulars of her sad losses by the steamer Atlantic. Miss Williams is a lady-like and interesting person, and narrated the few simple, but touching, details with great propriety and modesty. She had just arrived in this country from England, and was traveling westward with a view to select a location for a future residence, in company with a twin-brother, a married sister, a brother-in-law, and two nieces, all of whom were lost. She states that the last recollection she has of anything which took place on the Atlantic, she was standing in company with her friends on the deck, when a beam or piece of wood fell and killed her brother, and hitting her also in its fall, injured her back, when she fainted. She had no consciousness of anything which took place afterward, until she found herself on board the propeller, on her way to Erie, without clothing, except her night dress, without money, and without a friend on this side the broad Atlantic—her friends were all lost! Without knowing where to turn for succor, she took passage on board a Detroit boat, and reached that city, where her immediate wants were supplied, and where she has been kindly offered a home in the family of a highly respectable and hospitable resident of Detroit.

New Hotel.

The Metropolitan Hotel, built by P. S. Van Rensselaer, Esq, on the site of Niblo's Garden, New York, under the supervision and for the tenancy of the Messrs. Lelands, late of Clinton Hotel, will open on Wednesday, Sept. 1st.

This Hotel extends three hundred feet on Broadway and two hundred on Prince-st., is built of brown stone, six stories high, but three-fourths of the first-story is surrendered to stores, leaving only seventy-five feet in the center for a spacious office, baggage-room, &c., with two reception rooms for guests (one of them for ladies) who have just arrived and are waiting for rooms to be assigned to them. The house has five entrances, two of them for ladies and their attendants, two for servants, besides the main entrance from Broadway. It has three dining-rooms besides the servants'—that for ladies being calculated to seat two hundred and fifty persons, amid every appliance for the satisfaction of the palate. The third dining-room is for children and nurses. The Public Parlors are near these, supplied with every fitting auxiliary to comfort and elegance. The private suites of rooms on this floor include parlor, one, two or more bed-rooms, bath, dressing-room, store-room, &c., and are superb in all their appointments, as they well may be, since the most eligible are charged from $75 to $100 per suite per week, and are eagerly taken up at those rates. Thence to the uppermost story the rooms diminish in size and expense, those in the sixth story being let at $2 per week. The price of board is uniformly $7 per week, and of board and lodging to transient guests who do not require extra accommodations is $2 per day. One dazzling suite of rooms is fitted up for bridal parties. The furniture is all of solid oak, thoroughly polished; the beds are all Spring and Hair Mattresses; all of the suites and some of the single chambers have private baths, store-rooms, closets, &c., while the cheaper single rooms have wardrobes, Croton water, &c., with baths, closets, &c., immediately at hand. The house is lighted by gas and heated by steam throughout, though any guest may have a coal-fire in his own room if he sees fit—the steam-heat being diffused through the halls. Ample provision is made for Ventilation everywhere. One wing of the house is devoted to Families and Ladies; the other to bachelors or gentlemen transiently in town. No lady need see or be seen by half a dozen persons out of her own set in the course of a winter unless she chooses to be.

The numbered rooms are 353, of which perhaps 100 are Parlors and 250 Bed-Rooms, though many are both. The house is calculated to entertain in perfection about five hundred guests, though one thousand, including servants, might be comfortably lodged under its roof. The Metropolitan will be opened to the public on Wednesday, Sept. 1st, and already a great portion of its rooms are engaged, though its books have been opened but a few days. Some idea of its extent and thoroughness of appointment may be gathered from the fact that its Glass alone cost $37,000, and its Plumbing over $70,000.

AN ILLUSTRATION OF SLAVERY.—Under the head of "The True Plan," the Richmond *Republican* publishes the following facts, and commends the course pursued by the slave-overseer:—

Some few days since, an overseer on one of the large river plantations below this city, where hundreds of negroes are constantly employed, was met by a negro man in a ravine, on the outskirts of the plantation, beaten in a most cruel manner, without cause or provocation, and would have been thrown into a deep marl pit close by and instantly killed, but for the timely aid rendered by an old negro, who came to the rescue of his manager and saved his life. The whole affair transpired within full view of a number of the negroes, who during the fight were consequently ordered to his relief by the overseer, but not one of whom budged a peg. Here was a crisis to be promptly met and overcome, for if conquered by one of the slaves, and the others permitted to disobey the orders of their overseer with impunity, he felt that his life was always in peril, and his service of no value to his employer. But he was not the man to submit to such treatment, or to throw up his command, so he repaired instantly to his house, and arming himself for another conflict, returned to the scene of his late defeat, where, finding the head man on the farm, the negro who had beat him, and a number of others together, he ordered the head man to seize the rebel. The fellow refused to obey the order, when he was instantly shot down in his tracks. A second man was ordered to lay hold of the fighting negro, but failing to do so, was fired upon and fell. A third one shared the same fate as the first two, and a fourth one would have been similarly treated, had he not obeyed the command of his superior with alacrity, and with the aid of other fellow servants harnessed up the belligerent to be appropriately dealt with.

THE SLAVE-HOLDERS WAKING UP.—The Southern Central Agricultural Society of Georgia has issued an address, inviting the cultivators of the soil, in every section and district of the State, to send delegates to Macon, on the 20th day of October next, for the purpose of adopting measures preliminary to the assembling of an Agricultural Congress of the slaveholding States, at such time and place as may be deemed most acceptable to the States to be represented in it. The chief objects of the Congress are set forth as follows:—

"To improve the present system of agriculture; to develop the resources and combine the energies of the slaveholding States, so as to increase their wealth, power and dignity as members of the confederacy; to fortify a public opinion within the borders of the slaveholding States in antagonism to that without; to enforce the growing sentiment that the children of the South shall be reared and educated at home instead of abroad; to foster scientific pursuits, promote the mechanic arts, and aid in establishing a system of common schools; to assist in bringing the South in direct commercial intercourse with distant countries; and to cultivate the aptitudes of the negro race for civilization, and consequently Christianity—so that, by the time that slavery shall have fulfilled its beneficent mission in these States, a system may be authorized by the social condition of that race here, to relieve it from its present servitude, without sinking it to the condition of the free negroes of the North and the West Indies."

TRIBUTE TO PRINTERS.—In a letter addressed to the Printers of Baltimore, in reply to an invitation to be present at a grand banquet given to the members of the National Convention of Printers, held recently in that city, Governor Lowe, of Maryland, wrote the following:—

"Without wishing to draw invidious distinctions, I may be permitted to say, that if there is one class of men who claim my regard and admiration more than another, it is that large, intelligent, industrious, and most valuable, but often least appreciated class, the Printers. Day and night, winter and summer, they toil, quietly, patiently, incessantly—and for what? Not to make food and raiment for the body—not to add merely to the material comforts of our fellow men—but to disseminate truth and knowledge—to enlighten the public mind of a nation whose duty and destiny is self-government—and more than all to sow the seed of liberty in foreign soils, where the blood of the Patriots may germinate it into fruitfulness. Senates and Cabinets have learned wisdom from the praise-worthy Printer, and nations are indebted to him for much of all they enjoy. Allow me to offer the following sentiment. The Press: The Archimedean lever which can move the earth."

GREAT FLOOD AT THE NORTH-WEST.—The Selkirk Settlement was visited on the 2d of May with a flood as great and sweeping as one that fell twenty-six years ago. It lasted this time from the 2d of May to the 25th, when it began to recede. A letter, received but a few days since at St. Pauls, Minnesota, describes the spectacle which was there witnessed:—

"Twenty-two miles in length of the colony are now under water. For a distance of four miles the water has spread over the plain for six miles on each side of the river, and in all that distance not a house has escaped. Loaded boats may be seen sailing on far beyond the habitations. The sight is as melancholy as it is novel. Of the population, 3,500 have had to fly before the torrent, and abandon all. The loss of property already is estimated at £150,000 sterling."

Horses, cattle, houses, barns, crops, all were comparatively swept off, and the colony is almost ruined. The labor of twenty-six years is all gone.

WONDERFUL ESCAPE.—Lothrop Smith, of New Orleans, a few days since, while on a visit to the White Mountains, made a misstep over the precipice, near the Flume House, into the abyss below. He fell into the pool. By great presence of mind, though the water was icy cold, and he was encumbered with his clothes, he made his escape by swimming to a crag of the rock on a level with the water. Here, we are told, he was lodged forty feet beneath the distance from which he fell. There was no means of ascent except by ropes, which were procured by friends who were with him at the time of the fall. He fastened a rope around his body, and was raised aloft, drenched and bruised, but the only human thing, we presume, that ever came from the pool alive after such a fall. [N. Y. Express.

CHARITABLE BEQUESTS.—Hervey Lyon, Esq., who died in Rochester, on Friday, Aug. 27, has left the following bequests by will:—

American Board for Foreign Missions	$2,000
Home Missionary Society	2,000
American Tract Society	2,000
" Bible "	2,000
" S. S. Union	1,000
" Education Society	1,000
Rochester Orphan Asylum (Protestant)	500
" Female Charitable Society	300
Home for the Friendless	200
Total,	$11,000

SUMMARY.

A large silver medal was found some weeks ago by Mr. Churchill, of Columbus, Iowa, upon the banks of the Mississippi, in Alamakee County. Its weight is upward of five ounces. It has on one side the likeness of John Quincy Adams, with the words "John Quincy Adams, President of the United States, 1852," on the rim; and the other, the words "Peace and Friendship," with the tomahawk and pipe of peace crossed, and the clasped hands. The medal was some four or five feet under the surface, and near it were found the skeleton of an Indian chief, the remains of a dog, a gun, and a box in which there were thirty-six dollars silver coin.

A London correspondent of the Inverness *Courier*, in describing what he saw at the Opera, writes thus: "Of Jenny Lind, too, I had that evening a glimpse. She is a wreck of her former self; I could hardly have recognized her. She looks pale, worn and haggard, in bad spirits and bad health; and as she sat, the center of a hundred opera-glasses directed upon her, there was but one wondering and sympathizing murmur throughout the vast building."

The first seizure of Liquor in Boston, under the new law, was made Thursday, Aug. 26, when Patrick Keenan and John McLaughlin, grocers, were arrested for selling it. The former was fined $20 and costs, and the latter's case was postponed. By order of the Court, the liquor, embracing various kinds, of no great value, was emptied into the sewer in Court-square—a large crowd quietly looking on. Moses Williams, one of the wealthiest wholesale liquor dealers in the city, has been complained of.

Isaac W. Lewis, of Bridgeport, Ct., returned from California, by the last steamer, apparently in good health, but on getting out of the cars at B., he appeared very feeble, and died in the station house, before seeing family or friends. A Mr. Stone, of Litchfield, Ct., came home with $15,000 in gold, and in tolerable health, but became suddenly weak, and died in four or five days.

Experiments have been made by some of the London physicians, for curing diseases of the lungs by breathing medical vapors. So successful have been these experiments, that a hospital has been built for the cure of bronchitis and consumption; and it is paid that 75 of every 100 admitted into it have been cured.

The celebration of the immense structure by which the Buffalo and New York City Railroad crosses the Genesee River near Portageville, took place on Wednesday, Aug. 25. Some ten thousand persons assembled and took part in the festivities of the occasion. An excellent dinner was provided by the Company, which probably some 3,000 persons assisted in demolishing.

A man named Samuel H. Klapp has been arrested at Philadelphia, charged with fraudulently obtaining $1,460, in gold coin, from the United States Mint. On his return from California, several months since, he deposited gold dust of the value of $500 in the Mint, and when he sent for his certificate the clerk, by mistake, gave him the certificate of another depositor for $1,460, which Klapp retained, and refused to give up when applied to.

James Wool, another of the heroes of the Revolution, died on Wednesday, near Troy, on the farm where his father lived and died. In 1776 the family were compelled to flee from their home and seek safety for their women and children. This done, the men went forth to battle, and never laid down their arms till victory had crowned them.

The Macon (Ga.) *Journal* states that Ellen Craft, the fugitive slave, is now in London, having entered the service of an American gentleman, on the condition that he would restore her to her owner, Dr. Collins, in Macon.

The Collins line of steamers have crossed the Atlantic one hundred times, and nine thousand passengers have been taken across the ocean by this line without one losing a life or being injured.

Letters have been received from the Rev. Mr. Barnes, who is traveling in Europe for the benefit of his health. We regret to learn that he has yet obtained no relief of the affection in his eyes.

Two runaway slaves, named George Goode and Samuel Smith, have been caught at Petersburg. They had traveled from Alabama, by the aid of forged papers, and were on their way to the North.

We have intelligence of the sinking of the steamer Highland Mary, in the Missouri River. No lives were lost by the disaster. Her cargo was mostly saved.

Orders have been received at Norfolk to put in commission the iron steamer Allegany. She is destined for an exploration of the China Seas, under command of Capt. Ringgold.

The recent heavy rains near Charlottesville, Virginia, have almost entirely destroyed the tobacco crop, and caused great damage to other growing crops in that region.

The trotting horse Reindeer has been purchased by Mr. George W. Smith, for $1,075. This horse is of Western stock, and is said to trot a mile in 2.32.

Cassius M. Clay is very sick, of a fever which has recently carried off two of his children.

Mrs. General Taylor, relict of the late President, died at East Pascagoula, on Saturday night, Aug. 14.

The Philadelphia *Inquirer* learns, through Dr. Fahnestock, the attending physician, that Commodore Stewart was seized with an apoplectic attack, on Sunday morning, Aug. 24, at his farm, adjoining Bordentown, N. J., but that he has recovered his consciousness, and there is every reasonable prospect of speedy restoration.

From the same source, the *Inquirer* learns that Joshua Shaw, Esq., the eminent artist, who resides at Bordentown, sustained a paralytic attack some two weeks since, while engaged in preparations for a public sale of some of his best paintings, in this city, during the ensuing month, but which unfortunate occurrence will necessarily delay the sale until some time in October. Mr. Shaw is still confined to his chamber, but it is hoped that he may be able, in a short time, to attend to the arrangements necessary to carry out his design. He is now in the seventy-fifth year of his age, and but little more, if any thing, may be expected from his easel.

The Montreal Investigating Committee estimate the loss by the late fire at $2,000,000. It has been determined to apply to the Government for a loan of $800,000 to enable the poor proprietors of lots to rebuild, for the repayment of which the city, in its corporate capacity, will be responsible; the buildings to be either of stone or brick.

The Quebec *Mercury* relates the following: "Two carters, Langlois and Coté, who were at the Falls of Montmorenci on Thursday, with some strangers, being left by themselves for a few minutes, began wrestling for amusement, while standing upon the wooded platform covering the dalleau, which being rotten gave way, and the poor fellows falling into the water, were carried off and drowned.

Bostonians are having great times fishing. A shoal of mackerel recently entered the harbor, and passed round even into the Back Bay, and were to be caught from the wharves, bridges, &c. A few days since a person fishing on one of the Charleston bridges hooked a fish so heavy that he was forced to call a passenger to his assistance in pulling him out. It proved to be a bass, weighing 28 lbs.

The bark Matagorda arrived at Mobile, Aug. 19th, 42 days from Boston, having encountered head winds for a large portion of the passage. On Friday, the 20th July, the vessel was struck by lightning, while a short distance off Tortugas Island. The fluid passed down the mainmast into the cabin, killing Captain Purchase and his wife, and prostrating the mate.

Heinzen, the Editor of the *Janus*, in a lecture recently delivered at Cleveland on the Germans in America, in speaking of what the German immigrants should learn from the Americans, says that of the things they should *not* learn the chief are humbug, tobacco-chewing, and brandy-drinking.

The Clarksville (Texas) *Northern Standard* learns, on reliable authority from Portes's Bluff, that Capt. Stevens, together with his other officers, and 56 men, have been killed by the Camanches, about 40 miles from Fort Belknap. An express had been sent into Texas for reinforcements.

The New York and New Haven Railroad have made an arrangement with the Stonington Road by which a day line to Newport is formed. Passengers leave this City at 8 o'clock every morning.

Two young girls at Henderson, Ky., on Monday, Aug. 15, committed suicide by tying their hands together and walking out into the Ohio River, where they laid down and drowned themselves. The girls were sisters, aged 16 and 18. When found, they were locked in each other's arms. Cause, family difficulties.

Adams' Express Company had $50,000 in bank bills in their iron chest, which sunk in the Atlantic on Lake Erie. On Monday, Mr. Adams started for the lake, accompanied by Mons. Maillefert, to attempt to raise the steamer, which Mons. M. is confident he can do. She is sunk in 175 feet of water.

Forty-eight drinking-houses, it is said, were open in the Second Ward and forty-one in the First Ward of Williamsburgh on Sunday, notwithstanding they are not licensed, and the Common Council does not allow them to keep open on Sundays.

A rent of $21,000 per annum has been offered for the new store, 30 by 100 feet in size, going up on the corner of Broadway and Liberty-sts. The price asked is $25,000.

A Convention was held at Racine, Wis., on the 16th inst., for the adoption of measures to promote the construction of the Lake Shore Railroad, to extend from Milwaukie, Wis., to Chicago, Ill.

At the late Commencement at Geneva College, N. Y., the honorary degree of LL. D. was conferred on Rev. Calvin Colton, Professor of Public Economy in Trinity College, Hartford, Conn.

George Mute, a son of Joseph Mute, of Mulford, Mich., died Aug. 17, from poison communicated to his system by a bite from a cat supposed to be mad, May 30, 1852.

Mr. Joseph B. Fenno, wife and child, were drowned by the upsetting of a small boat in the Harbor of Hull, Massachusetts, on Saturday evening.

A riot has taken place at Fremont, Ohio, among the laborers on the railroad. One man was killed and several wounded.

A dreadful steamboat explosion occurred near St. Louis on Sunday, Aug. 22. 30 persons were scalded, 9 killed, and 6 are missing.

The market continues to improve for Land Warrants, and 160 acres are now selling at $152 50 a $155 each.

LETTERS.

Wm. M. Jones, Simeon Smith, E. B. Coon, Andrew Babcock, W. M. Fahnestock, E. I. Maxson, D Coon, Charles Spicer, W. B. Maxson, N. V. Hull, R. G. Burdick, Abel Stillman, Azor Estee, Wm. Lawton (sent to Unadilla Forks.)

RECEIPTS.

FOR THE SABBATH RECORDER:

J. D. Langworthy, Hopkinton, R. I.	$2 00	to vol. 9	No. 52
Amos Langworthy	"	2 00	9	52
Ira S. Brown		2 00	8	52
Peleg Babcock	"	2 00	9	52
Elizabeth Stillman	"	2 00	9	52
Andrew Babcock, Brookfield		2 00	9	52
Hezekiah Babcock	"	2 00	9	52
Newton & Moon	"	2 00	9	52
Patten Fitch, Jr.	"	4 00	9	52
Horace M. Babcock, Florence		3 00	9	26
Bassett & Crandell, Unadilla F'ks		2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Andrew Babcock, Brookfield	$1 00
Ethan Stillman "	1 00
Nathan Spencer, East Winfield	1 00
Alexander Campbell, Adams Center	1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—August 30, 1852.

Ashes—Pots $4 75 a 4 81. Pearls 5 56.

Flour and Meal—Flour, 4 37 a 4 50 for common State, 4 50 a 4 62 for common Ohio and favorite State, 4 62 a 4 75 for Michigan and Indiana. Rye Flour 3 62. Corn Meal, 3 62 for Jersey, 3 75 for Brandywine.

Grain—Wheat, 1 01 for Southern red, 1 10 for white Ohio and Michigan. Rye 81 a 82c. Oats 44 a 46c. for State and Western. Corn 70 a 71c. for round Western mixed, 71 a 74c. for white.

Provisions—Pork, 17 75 for prime, 19 87 for mess. Beef, 8 00 a 9 00 for prime, 14 00 a 17 00 for mess. Lard 11½ a 12c. Butter, 13 a 16c. for Ohio, 15 a 18c. for State. Cheese 6 a 6½c.

Hay—1 00 a 1 06 for 100 lbs.

Lumber—11 50 a 12 00 for Spruce, 13 00 a 13 50 for Pine.

Seeds—Rough Flax 1 25. Clover 8½c. Timothy 16 00 a 19 50 for old mowed, 21 00 a 22 00 for old reaped, and 24 00 a 26 25 for new reaped.

Wool—36 a 43c. for domestic Fleece. Super country pulled 40c.

DIED,

In Petersburgh, N. Y., August 14th, Miss PHIDELIA E. MAXSON, daughter of Daniel and Susan Maxson, aged 21 years. She made a profession of religion in early life, and united with the Seventh-day Baptist Church in Petersburgh. In the first part of her sickness, she had considerable anxiety of mind, appeared deeply sensible that she had not been as faithful in the cause of Christ as she ought to have been, and manifested deep contrition in view of her past deficiencies. In the progress of her sickness, she obtained the evidence that God had forgiven her sins, could trust in Christ for salvation, and hoped to reign with him in glory.

In Lincklaen, N. Y., July 27th, very suddenly, of erysipelas in the face, originating from cancerous humor, Mr. WM. STILLMAN, aged 59 years. Bro. Stillman experienced religion when young, and united with the Seventh-day Baptist Church in Berlin, N. Y. He afterwards removed to Lincklaen, Chenango Co., and became a member of the Church in that place at its organization, and remained such until his death.

In Truxton, N. Y., July 16th, Mr. DAVID CARDNER, aged 64 years. He was a professor of religion, and died in hope of a blessed immortality beyond the grave.

In Brookfield, N. Y, Aug. 20th, Mr. PELEG LANGWORTHY, in the 77th year of his age.

In Brookfield, N. Y., Aug. 27th, of consumption, terminating in dropsy in the chest, RICHARD E. SAUNDERS, in the 26th year of his age.

Seventh-day Baptist Anniversaries.

THE Forty-fourth Session of the Seventh-day Baptist General Conference will be held at Plainfield, N. J., commencing on Fifth-day, September 9, 1852, at 11 o'clock A. M. James H. Cochran is appointed to preach the Introductory Discourse.

All the Churches are at liberty to communicate with the Conference, either directly or through the Associations to which they belong. Churches not connected with Associations, and societies of Sabbath-keepers not organized into churches, are especially requested to communicate their condition, with the changes that have taken place during the three years since the last session of the Conference, together with any other matters that they may deem of general interest. Letters may be addressed to the Corresponding Secretary, Geo. B. Utter, New York.

The Seventh-day Baptist Missionary Society is to hold its Tenth Annual Meeting at Plainfield, N. J., on First-day, Sept. 12.

The Seventh-day Baptist Publishing Society's Third Annual Meeting will be held at Plainfield, N. J., on Second-day, Sept. 13.

The Ninth Annual Meeting of the American Sabbath Tract Society will be held at Plainfield N. J., on Second-day, Sept. 13.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Morning Boat for Albany.

Fare to Albany $1, Poughkeepsie 50c., Hudson 75c.

THE new and elegant steamer FRANCIS SKIDDY will leave her dock foot of Jay-st., New York, at 7 o'clock A. M. on Monday, Wednesday, and Friday, for Albany, landing at West Point, Newburgh, Poughkeepsie, Hyde Park, Kingston, Bristol, Catskill, and Hudson. Returning, leaves Albany Tuesday, Thursday, and Saturday, at the same hour, making the landings as above. N. B.—Under no circumstances will any of the above landings be passed.

JAMES McCULLOUGH, Agent, 159 Front-st.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River, (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-place.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad which leave foot of Cortland-st. at 8 a. m., 12 m., 3 30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m. respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.
New Market:
For New York—6 20, 8.10 a. m., 12.50, 5 15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15, p. m.

☞ All baggage at the risk of the owners, until delivered into the actual possession of the Agents of the Company, and checks given therefor.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:—

Express Train at 6¼ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.
Mail Train at 8 A.M. for all stations.
Way Train at 3¼ P. M., via Piermont, for Delaware.
Way Train at 4¼ P. M., via Jersey City for Delaware.
Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.
Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:—

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.15 P.M.
Genesee:
Going East—10.09 A.M., 3.23 and 9.19 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.56 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.18 P.M.
Friendship:
Going East—2.41 and 7.54 P.M.
Going West—2.41 and [illegible] P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.26, 7.56 P.M.
Going West—10.50 A.M., 3.41, 6.10, 11.40 P.M.

Miscellaneous.

A Plea for Eggs.

BY MRS. F. BOXER.

Be gentle to the new-laid egg,
For eggs are brittle things;
They cannot fly until they're hatched
And have a pair of wings;
If once you break the tender shell,
The wrong you can't redress—
The yolk and white will all run out,
And make a dreadful mess.

'T is but a little while, at best,
That hens have power to lay.
To-morrow eggs may addled be,
Although quite fresh to-day.
O! let the touch be very light
That takes them from the keg;
There is no hand whose cunning skill
Can mend a broken egg.

An Important will Case.

From the Albany Argus.

An important suit is now pending in the Supreme Court of the City of New York, involving the validity of several of the provisions of the will of Dr. Wm. Barthrop, late of Kinderhook, in the County of Columbia. The legal questions to be settled in the case are of great importance, and in the result of the suit the public have a direct interest; as upon that result depends the disposition of several hundred thousand dollars. The precise question is, whether the estate shall be devoted to objects of public charity, as the testator intended, or whether it shall be enjoyed by individuals, not of his kin, and to whom it was not in any event intended to be given. The brief history of the case is this:

Dr. William Barthrop, an Englishman, resided in Kinderhook, and pursued the practice of his profession as a physician for about forty years. He died in 1838, possessed of an estate valued at that time at about two hundred thousand dollars, consisting mostly of personal property. He left a widow, but no children, or other relative in the United States. His nearest relative living was Mrs. Mary Bonsor, of Nottingham, England. She was the mother of several children, the nephews and nieces of the testator.

Dr. Barthrop, prior to his death, made his will—the most important provisions of which are as follows: He gave his widow ten thousand dollars in cash, with various specific legacies, and the use of a house during life. To his sister, Mary Bonsor, he gave an annuity, and directed his executors to purchase a farm for six thousand dollars for his nephews and nieces, to be kept for them fifteen years, and then sold by the executors, and the proceeds divided among his nephews and nieces. All the residue and remainder of the estate was disposed of substantially as follows:

As soon as sufficient funds should be realized, the executors were directed to erect a public dispensary, on a plan similar to that in New York City, for indigent persons, to be attended by a physician, elected to the establishment, at their own houses, and also daily at the dispensary. Sufficient funds were directed to be set apart for the erection of the building and annual expenses. Although the place for the location of the dispensary is not named in the will, the testator evidently intended that it should be erected in Kinderhook, the place of his residence.

Before any money was to be appropriated to the erection of the dispensary, he gave his executors, or the survivors of them, $19,000 in *trust*, that if the executors were satisfied of their proper management, they should pay to the Society for the Benefit of Tailoresses and Seamstresses in the City of Philadelphia, and the Society for the Benefit of Tailoresses and Seamstresses in the City of New York, each $1,000 annually for five years after his death. To the Female Assistance Society, and the Society for the Relief of Respectable Aged and Indigent Females, and the Female Benevolent Society, all of the City of New York, each the sum of $500 annually for six years after his decease. But if the executors should be of opinion that any of these societies should not merit the legacies given them, by reason of mismanagement or other cause, then the money should be withheld, and the executors were directed to pay and apply the same to any other charitable societies, incorporated or not, which they should think deserving of the bequest.

The concluding clause of the will is in the following words: "And in the second place, after satisfying the provision in my will in regard to the Dispensary mentioned in my will or in the first codicil thereto, I give and bequeath all my estate then remaining, if any there shall be, to my executors in trust; they shall and may apply the same, in such sums, at such time and times as in their discretion they shall think fit and proper, to the Treasurer or other officer having the management of the pecuniary affairs of any one or more societies for the support of indigent respectable persons, especially females and orphans, and for the use of said society or societies, hereby intending to give my executors full discretionary power as to the disposition of the same, but so as that the same shall be applied to objects of charity."

Upon the decease of Dr. Barthrop, in 1838, the executors named in the will presented it to the Surrogate of the County of Columbia for probate and proof. The proof of the will was contested by Dr. John P. Beekman, of Kinderhook, a son of the widow of Dr. Barthrop by a former husband, on the ground of the incompetency of the testator. A long and spirited contest ensued, which resulted in the establishment of the will. All the executors named in the will (for reasons and considerations not necessary to be here stated) renounced the execution of the will on the day it was admitted to probate by the Surrogate. The widow of Dr. Barthrop then applied to the Surrogate for letters of administration upon the estate, with the will annexed, and had her son John P. Beekman joined with her in the administration. By this means the whole estate came into the hands of the present surviving administrator, Dr. John P. Beekman, who, having retained it for near fourteen years without executing the trusts created in the will, now comes into Court claiming that they are invalid.

The suit now pending is brought by John P. Beekman, as surviving administrator, &c., of Dr. Barthrop, against The People of the State of New York, Mary Bonsor, the sister of Dr. Barthrop, and her children, and the administrator of Mrs. Barthrop, the widow, who died in 1848.

The complaint alleges, among other things, that there was not in existence, at the death of the testator, any corporate institutions or societies, or any societies of the name, character or description of "The Society for the Benefit of Tailoresses and Seamstresses in the City of Philadelphia," or "The Society for the Benefit of Tailoresses and Seamstresses in the City of New York," to whom were given $1,000 for five years after the death of the testator.

It is then alleged, that the provisions of the will respecting the purchase of the farm for $6,000, for the benefit of the nephews and nieces of the testator—the provision for the establishment of a public dispensary—and the disposition of the residue and remainder of the estate in trust to the executors to pay and apply the same at their direction, for the benefit of one of more societies for the support of respectable indigent persons—"are indefinite and uncertain in their objects, invalid and unauthorized by law, and unlawfully suspend the absolute power of alienation of said estate," and are therefore void.

The residue of the estate in the hands of the administrator must now amount to over $300,000, the whole of which, if the will is valid, must be devoted to objects of charity. Many years ago this will was submitted to eminent counsel for their opinion as to the validity of the trusts created, and it was generally believed that they were valid. Among others, Hon. Ambrose L. Jordan, of New York, late Attorney-General, gave an elaborate written opinion, in which he held the trusts valid and capable of being enforced. His opinion is concurred in by many eminent lawyers.

A Visit to the Tunnel Machine.

Correspondence of the Springfield Republican.

NORTH ADAMS, Tuesday, Aug. 17, 1852.

Since I was last in this region, and visited the great machine for boring a hole through the Hoosac Mountain for the Troy and Boston Railroad, the machine has been set up, and an actual experiment made with encouraging results. Yesterday, I clambered over the mountain again, to learn of the precise progress of the wonderful experiment. We found the work suspended, on account of repairs and alterations; the cutters proved too frail to stand the quartz and flint found in the mica state, which forms the chief material of the rock; they were soon broken and rendered unfit for service. Now it is proposed to make them heavier and firmer, and then the work will be resumed. This will be in the course of a fortnight or three weeks time.

The great machine imposes strongly on the imagination, as now seen, all in position. It is a huge affair, massive, strong, and apparently perfect as a machine in all its parts. It is inclosed in a rough house, which is nearly as large as a common-sized two-story dwelling. Twenty-five cents admission fee is charged to see the monster—a petty exaction, which, however necessary it may seem to the proprietors to secure themselves from annoyance, or to "put money in their purses," dwarfs the great achievement of mechanism somewhat into one's conceptions of an elephant or monkey show.

Conceive of a huge iron windmill, with massive frames and supports, wheels within wheels, a central shaft as big as a barrel, and as long as a boa-constrictor, this shaft moving forward with a center drill five inches in diameter, as the wheel, 75 feet in circumference, with cutters distributed along its outer edge, moves around some five or six times a minute—conceive all this, if you can, and you have an idea of what the thing itself is. The cutters or knives are differently arranged from what I had supposed. Instead of thickly studding the circumference of the great wheel, they are placed only at intervals, and set out several feet in advance, like a sort of huge plough-share. They are made in the form of pulleys, and revolve as they come in contact with the rock. They are perhaps ten or twelve inches in diameter, and two sets of three each and two of two each were arranged upon the wheel, as it was originally set in operation. It is intended, however, to increase the number.

The experiment thus far made amounts to this: At the bottom of the face of the rock, the machine has cut in from three to four feet very smoothly and successfully, so far as represented, and as can be seen since the blasting has commenced. The depth diminishes as the rock ascends, and that part opposite the upper part of the wheel has not yet been touched by the machine. The face of the rock was not prepared perfectly perpendicular, or "plumb." So that the machine has not yet operated simultaneously throughout the entire circumference of its wheel. It cut from a 16th to an 8th of an inch at a revolution, and makes five or six revolutions in a minute, which more than meets the warrant of the builders. The core of the rock is blasted while the machine remains close by, but there is no apprehension that it will be essentially injured by the exploding masses of rock. The building over it suffers heavily with each explosion, however, and requires a corps of carpenters to keep it in order. After the machine gets its length into the rock, however, there will be another sort of a building over it, not made with hands, and requiring no repairs.

Improvement of the Dunghill Fowl.

Every one is aware of the fact that, generally speaking, the fowls kept by our farmers are small in size, and usually but indifferent layers. Neither their inferiority in size, nor their poor egg-laying qualities, is, however, to be attributed to the kind of the food they receive, (for farmers' fowls generally fare well,) nor to any want of attention; but to the fact that in very many cases the stock is never changed, or if changed at all, so seldom as to be productive of no good results. Thousands of miserable, weak-minded people, idiots and lunatics, attest the evil results of marriages between blood relations. If such be the consequences resulting from breeding in and in from the human family, will not the principle apply to fowls? Will not a stock of fowls degenerate from year to year, both in size and in other good qualities, if no additions from other varieties or from other premises are made? Look to the condition of the chickens usually known as "dunghill fowls," a variety more generally had than any other kind in the United States, and which, although now small and comparatively worthless, were doubtless at one time in every respect equal to those for which such enormous prices are now asked. Why this degeneracy? It is very easily understood. The idea of improving the breed of fowls rarely visits a farmer's mind, and in the multiplicity of duties resting upon him, he does not think it a matter of sufficient importance to change "*crowers*" with his neighbor, or to kill off his old ones and purchase new. But this is a great error, as I shall endeavor to prove by facts gathered from my own experience.

Several years since, convinced that by changing my plan of breeding chickens, I could very materially improve them in some very essential particulars, I purchased twenty of the finest dunghill chickens I could find—eighteen hens and two cocks—paying attention to size and form only, color being disregarded. The oldest chicken in the flock was not more than seven months. I purchased them in the fall of the year, provided comfortable quarters for them during the winter, fed them well, and received in return a fair supply of eggs.

From this flock I raised, during the ensuing summer, about two hundred chickens. The young cocks were either sent to market or served up for my own table. I did not retain a single one of them. The old ones were also disposed of, and an entire new supply of young cocks, of the best size and form I could find, purchased. The ensuing spring the same system was pursued, and I thought the progeny of the second year somewhat superior in size to their progenitors. Their laying qualities were certainly better. The year following, the cocks of the previous year were discarded, and their places filled with new ones. The two year old hens were also put aside, or retained merely for hatching. The third year I had the satisfaction of beholding the results I had anticipated.

My chickens were not only greatly improved in appearance, but I received nearly double the quantity of eggs from the same number of fowls. I still pursue this plan, and cannot but commend it to the attention of some of our farmers. My fowls are one half larger than formerly, and cost me no more feed or trouble than the smaller ones, and when sent to market they command a much better price.

I do not believe it necessary to change the cocks every year, although I have done it with advantage. Every second year would perhaps answer as well; but changed they should be by all means, if larger fowls are desired. [Cor. Pa. Farm Journal.

An Hour in the Car of a Balloon.

The following letter has been addressed to the editor of an English journal:—

SIR: Although numerous have been the descriptions given of the beauty and delights experienced in a balloon voyage, still, perhaps, the following account of my visit to the regions of space on Monday last, in Mr. Hampton's Erin-go-Bragh, from the Rosemary Branch, Islington, may prove not altogether uninteresting:

At 7¼ in the evening, every thing being in readiness, we took our seats in the car, viz: Mr. Hampton, Mr. Dean, and myself; and just as the signal was given to let go, Mr. Coxwell, in the Sylph, which started from the Eagle Tavern, passed directly over our heads, but was almost immediately afterwards lost sight of in a cloud. Being released from our earthly ties, we darted upward in pursuit of our rival; and it was not long before we followed his example, by entering the same cloud, and for some time remained in a considerable state of doubt as to whether he was above or below us, and although an aërial collision would have been a novelty, I doubt much if it would have been very agreeable.

We continued floating silently along in the midst of a dense mass of scud, when suddenly I perceived before us, in a thin white vapory cloud, a spectral looking balloon, with car, passengers, &c. "There's the Sylph," I instantly exclaimed, but Mr. Hampton knew better, for he sharply replied, "No, no, look, look! 'tis the reflection of ourselves, on the cloud;" and then saluting the specter aëronaut, by taking off his cap, and waving the flag, which compliment was as quickly returned, our ghostly companion melted into thin air, and was seen no more.

Immediately afterward, we emerged from the clouds into a glorious sunshine, and the gas, thus suddenly acted upon, changed color, from a dirty yellow to a state of perfect invisibility, at the same time rapidly expanding, which caused us to ascend with increased rapidity.

Such a sight as was now presented to our astonished gaze was, perhaps, never before witnessed for grandeur and magnificence; it is almost past the power of pen or pencil to depict with any degree of truthfulness the glory of that scene. To the westward there appeared to be a mighty range of gigantic mountains, covered with snow, piled one above another, in frightful confusion, and assuming the most fantastic shapes, which were constantly changing; there were huge domes, lofty spires, vast pyramids, giant castles, dashing against and finally annihilating each other, but only to take new forms. Above, in the clear blue sky, myriads of little pink and white fleecy clouds, floating gently on, like fairies or angels of another world; below, the vast city of the earth, with its thousand steeples, its countless streets, its bridges, its railways, its wide-stretching suburbs, and its noble river, winding like a silver thread far, far away into the rich verdant country. Up, up we go, and another change comes on; the mountain tops are burnished with the brightest gold; anon another change, the sun sinks near them, and they are on fire—yes, fierce volcanoes appear on every peak, and running lava runs down their snowy sides; and now the sun finally sinks to rest in the midst of streams of fire, shooting upward brighter than the flight of a million rockets. Again a change—the spell is broken, the magic of the scene is past; the fierce fires rage no more; domes, spires, castles, fade away, and nothing is left but the bright blue sky (even the little fairies and angels are gone,) and a mass of shapeless leaden clouds lazily floating far away beneath us.

During my travels, in various parts of the world, I have seen many strange and beautiful scenes. I was on one of the loftiest peaks of the Alps on the night of the memorable storm which passed over Switzerland, in the month of August, 1840; I have seen many a glorious sunset from the summit of Lebanon; the wild and strange appearance of the sky while traversing the burning deserts of Egypt; a moonlight night on the calm Mediterranean, amid the Grecian Isles; a tempest on the broad Atlantic; but never can I call to my recollection a scene of such surpassing grandeur, magnificence and sublimity as that which I witnessed from the car of that balloon; and I firmly believe, that had the most skeptical man, with regard to the existence of a Deity, been present, that scene, so awfully grand, would have done more to convince him that there is a Supreme Being than all the arguments and preaching his fellow man could bring forth.

Immediately after the setting of the sun, the gas became condensed, and we began rapidly to descend, and effected a safe landing in a meadow, near Enfield. The greatest hight we attained was about two miles, and the time we were up exactly an hour. J. G. MOON.

LONDON, July 21, 1852.

Borrowing Money.

We are often addressed (says the editor of the N. Y. *Tribune*,) by persons at a distance, who, reading in our Commercial Reports that Money is plenty in Wall-street at 4, 5 or 6 per cent., ask us to negotiate them loans at these or higher rates on Real Estate in Ohio, Michigan or Iowa, which they represent (we presume truly) as worth double or treble the sum they wish to borrow on it. And yet it is no more available in Wall-street than so much self-righteousness.

The loans made in Wall-street at 4 or 5 per cent. are *demand* Loans—that is to say: A. B. has several thousand dollars on hand (perhaps other men's money left with him for future or contingent use) which is not likely to be wanted for some months, though it *may* be called for to-morrow. In all, there are several Millions of such funds in Wall-street. The holders would like to have it earning something, but they must at all times be able to put their fingers on it at an hour's notice, as some creditor or depositor may call for it. Now there is another set of rich men, (perhaps in good part the same men who lent last year,) who want to use money in their business, and can give for it the most unboubted and immediately convertible security. For instance, one has $100,000 invested in United States or the very best State Stocks, which are his clear of debt, yet he is willing to make more if he can do it safely. He says, "I believe Erie (or Harlem, or Hudson River, or some other) Railroad Stock must soon rise; so I will risk half I am worth upon it." So he pledges half his own United States or State Stock for a loan of $50,000 in cash at 4 or 5 per cent. *on call*—that is, he must pay the loan when demanded, or the creditor may sell the stocks pledged for it and reimburse himself. With the $50,000 thus borrowed, he 'spreads himself' on the stock or stocks he believes destined to rise,—perhaps buying only to the extent of his means, and perhaps buying ten times that amount 'on time,' and only paying or depositing five to ten per cent. as a 'margin.' If the stock rises, as he anticipated, he makes largely; if it falls, he loses in proportion. But in any case, the lender of the $50,000 can get it back whenever he wants it, beyond a moral possibility; and this is why he lends it at so low a rate of interest.

There is no such thing as borrowing here at 4, 5, 6, 7, or even *ten* per cent. on distant Real Estate—at least *we* know not where or how it may be done. Loans on *City* property are daily negotiated at 6 to 7 per cent., but on no other. The same men who lend at 4 or 5 per cent. as above, probably would not lend at *twenty* per cent. on Illinois lands—nor at any rate. They need to know, first, that their security is ample; then that they may obtain their money back the very hour they want it, no matter though the borrower be a knave and a bankrupt.

European Railroads.

A correspondent of the *Salem Gazette*, after commenting upon the frequent railroad accidents in this country, gives the following account of regulations to prevent them on European roads:—

"In the first place, every part of the road is guarded by watchmen, who stand so close together that they have each other in sight, whose duty it is to keep the track clear of obstruction. Every such watchman [bahnwarther] has a house on the road, where he lives with his family. They communicate with the depots by telegraph, which is a pole about fifty feet high, with arms, of which the different positions give the required signal. All the crossings are provided with gates, and a watchman has to close it about five minutes before the train arrives, and as soon as the gate is closed foot passengers and vehicles have to wait until the train has passed. On the top of the first car of each and every train is a watchman placed, who is to look out that all goes in safety; he communicates immediately with the engineer, and causes the train to stop when there is any danger in view; he also has under his control a brake. Every car is kept under account how many miles it runs, and, after having run 5,000 miles, is put under a thorough examination. Every engineer must be by trade a machinist, and, besides this, he must serve one year and a half apprentice on a locomotive in operation, and, if he proves a skillful engineer, he is then placed into responsible service, with minute instruction as to his duty, and any transgression of this instruction is fined, and the punishment is a great deal heavier when an accident has happened, caused by his carelessness. No foot passengers are allowed to travel on railroads."

The Use of Fruit.

Instead of standing in any fear of a generous consumption of ripe fruits, we regard them as positively conductive to health. The very maladies commonly assumed to have their origin in the free use of apples, peaches, cherries, melons and wild berries, have been quite as prevalent, if not equally destructive, in seasons of scarcity. There are so many erroneous notions entertained of the bad effects of fruit, that it is quite time a counteracting impression should be promulgated, having its foundation in common sense, and based on the common observation of the intelligent. We have no patience in reading the endless rules to be observed in this particular department of physical comfort. No one, we imagine, ever lived longer, or freer from the paroxysms of disease, by discarding the delicious fruits of the land in which he finds a home. On the contrary, they are necessary to the preservation of health, and are therefore caused to make their appearance at the very time when the condition of the body, operated upon by deteriorating causes not always understood, requires their grateful, renovating influence. [Boston Med. and Surg. Journal.

Beautiful Mirage.

On Saturday last, says the Lake Superior *Journal*, while the steamer Baltimore was leaving Marquette Bay, we had the pleasure of seeing several remarkable exhibitions of mirage. The day was beautifully calm, and the slightly smoky atmosphere hung like a light blue veil over the land and the water. At first we noticed the low shores of the bay rising up like huge walls, soon the evergreen trees grew to the size of the tallest pines, and the beautiful hills to the west rose like high mountains against the sky. There were two peaks that might have been well taken for living volcanoes. The shores everywhere around this beautiful bay took a columnar shape, and the Palisades of the Hudson were more than equaled in grandeur by that we saw along the rocky cliffs of Presque Isle.

But the most interesting exhibition of this phenomenon was seen in the shape of a tower-like structure, that rose over one of the isolated rocks of the harbor. Sometimes it presented the appearance of a single column of immense proportions; sometimes it would take the shape of a magnificent gateway, or the last two standing columns of the wreck of some grand old temple. It seemed to stand far out in the lake alone, and with slight change in appearance it remained for three or four hours, being one of the most interesting optical ilusions we have ever witnessed on the lake.

The Battle of the Bees.

Galignani's Messenger says a curious circumstance occurred recently at Guilleville, in France. A small farmer had in a field about two hundred and fifty beehives, containing a vast number of bees. He sent a man with a cart, drawn by five horses, to remove some earth from the wall near which the hives were placed. The carter having occasion to go to the farm house, tied the horses to a tree. Almost immediately after, a multitude of bees, either irritated at the shaking of their hives by the removal of the earth from the wall, or excited by the electricity with which the atmosphere happened to be charged, issued from their hives, as if in obedience to a given signal, and with great fury attacked the horses. In an instant the poor animals were entirely covered with bees from head to foot; even their nostrils were filled with them. When the carter returned, he found one of his horses lying dead on the ground, and the others rolling about furiously. His cries attracted several persons; one of them attempted to drive away the bees, but they attacked him, and he had to plunge into a pond, and even to place his head under water for a few seconds in order to escape from them. The cure of Guilleville also attempted to approach the horses, but he too was put to flight by the enraged insects. At length two fire-engines were sent for, and by pumping on the bees a great number were killed on the horses or put to flight. The horses, however, were so much injured that they died in an hour. The value of the bees destroyed was about 1,500f., and of the horses 2,500f. A few days before, bees from the same hives killed seventeen goslings.

On Good Terms with Death.

In the Southern part of Tonquin, the highest compliment you can pay to a distinguished personage, and the dearest token of esteem for a revered friend, is the present of a coffin. A number of Catholic Priests, of native origin, joined in giving a coffin, as a New Year's present, to the Bishop of Laranda, who had instructed them in theology, saying that he was growing old, and they could never have a more suitable opportunity to offer him that necessary piece of furniture. At the same time they called his attention to the excellence of the wood and the beauty of the work. Such is the custom of the country; no person who has reached the age of fifty is without his coffin, which not only stands ready for its prospective use, but serves even now as a table by day and a bed by night. The children of a family in good circumstances will combine to offer handsome coffins to their father and mother, and pupils make the same present to a venerated teacher. Death there has no terrors. A poor widower, with young children, fell dangerously sick, and the first care of his friends was to borrow a coffin for him. When this was announced to the sufferer he trembled with joy, and asked to see the borrowed article: "Now," said he, "let me die, for if I live I shall have to return it, and who knows if I can ever procure another?" In the same spirit the friends of a dying person speak in his presence of his approaching end, and of the preparations for his funeral. The Bishop above referred to, says that one day he visited a chatechumen, whose malady, though likely to be prolonged, was sure to end fatally, and found a woman sitting by his bed-side making the mourning clothes for the family. At the door was the carpenter, engaged in making the coffin in sight of the patient, who directed the work with the utmost particularity.

—These particulars we gather from a letter of the good Bishop's, to a friend in France, published in the *Journal des Debats*. [Trib.

How to Get Rid of Cockroaches.

Mr. Tewksbury, of Nottingham, in a letter to the *Manx Sun*, says: "I forward an easy, clean and certain method of eradicating these insects from dwelling houses. A few years ago my house was infested with cockroaches, (or clocks as they are called here,) and I was recommended to try cucumber peelings as a remedy. I accordingly, before bedtime, strewed with the green peal the floor of those parts of the house most infested with the vermin, cut not very thin from the cucumber, and sat up half an hour later than usual to watch the effect. Before the expiration of that time the floor where the peal lay was completely covered with cockroaches, so much so, that the vegetable could not be seen, so voraciously were they engaged in sucking the poisonous moisture from it.

"I adopted the same plan the following night, but my visitors were not near so numerous; I should think not more than a fourth of the previous night. On the third night I did not see one; but anxious to ascertain whether the house was quite clear of them, I examined the peel after I had laid it down about half an hour, and perceived that it was covered with myriads of minute cockroaches, about the size of a flea. I therefore allowed the peel to lie till morning, and from that moment I have not seen a cockroach in the house; it is a very old building. I am certain that the above remedy only needs to be persevered in for two or three nights, to completely eradicate the pest; of course it should be fresh cucumber peel every night."

NEVER GET IN A PET.—A curious case is related by the Troy *Budget*, of a girl in that city losing her speech for a whole week! Being disobedient, and refusing to answer her mother, when spoken to, she found—after sitting dumpishly in the corner for about an hour, brooding over her bad conduct—that she was unable to utter or articulate a word! Her friends did not take particular notice of her for a couple of days, supposing she was keeping up her pet. Finally, she wrote down that she could not speak, when her friends became alarmed, and consulted several physicians. After a week had passed, she awoke one morning, and found herself again in speaking order.

Mr. Ira Thurber, of the firm of Egbert & Thurber, of Utica, was drowned while bathing in the Chenango Canal a few days since,

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra,	4 00
Higher Mathematics, Languages, Natural Sciences, &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.
S. S. CLARKE, Secretary. DERUYTER, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman.
Waterford & N. L...P. L. Berry
RHODE ISLAND.
1st Hopkinton—Daniel Coon,
2d Hopkinton—Charles Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phœnix—Thomas R. Green.
EW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—P. S. Crandall.
Cressingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.
Terms:
$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.
☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.
☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.
☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.
Rates of Advertising.
For a square of 16 lines or less—one insertion, $0 75
each subsequent insertion, 50
six months, [illegible]
one year, [illegible]
For six-months four or [illegible] the above [illegible]

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 13. NEW YORK, FIFTH-DAY, SEPTEMBER 9, 1852. WHOLE NO. 429.

The Sabbath Recorder.

For the Sabbath Recorder.

THOUGHTS ON EMIGRATION.

When I was a boy about fifteen years of age, the tide of emigration first began to move west and north, from Westerly, R. I., and towns adjacent, to the "new countries;" and many of our friends and relatives left us, and settled in a place called Hoosac, in Rensselaer County, N. Y., which was then "a howling wilderness," with but very little improvement on the land.

From the various reports we received from them, from time to time, of the super-excellence of their land, and its wonderful productions, I actually concluded that they had got on the borders of the land of Paradise, or the land "flowing with milk and honey;" and I earnestly persuaded my father to sell his poor little farm and follow them. At length, he so far conceded as to undertake a tour of observation, which I have no doubt he performed with his usual candor and foresight; but judge of my disappointment, when he returned with an evil report of the goodly land, or, in other words, he could not discover any prospect of adding to the comforts of his life or those of his family by removing into the wilderness.

But a few years soon passed away, when I found myself at liberty to choose my own course of life. I now, as I had previously contemplated, made my arrangements to bid adieu to my "fader-land," and having furnished myself with a horse, and a little of the needful, on new-year's day I left home, as I thought, for the land of promise.

Nothing could exceed my disappointment, however, on meeting with my old friends at Hoosac. In them I recognized the same unchanged human beings; and, as it appeared to me, doomed to a much worse state of labor and privation than before their emigration; or, in other words, they had lost instead of gaining by their removal from Rhode Island. To me, who had never seen a mountain larger than Lantern Hill, the appearance of the country was awful in the extreme. Although I had been used to hear it spoken of as a mountainous country, yet my imagination did not reach one-fourth of the reality, Yet, great and lofty as the mountains were, I found some of my friends on the summit of them. One of my uncles, who was one of the pioneers or first settlers, (and, one might suppose, had his choice of the land,) was so high up that it was more than an hour after I began to ascend the mountain before I reached his habitation, and a part of the way was so steep that I dismounted and led my horse. But then I found him quite comfortably situated, with his family, as respects the substantial comforts of life. His land, after reaching it, I found of a good productive quality, and he had been there long enough to get it in a tolerably good state of cultivation; and, being naturally very industrious, they found no difficulty in supplying the calls of nature with food and nourishment; but if they happened to raise a surplus, it was worth but little; the difficulty of getting to a market, and the expense attending it, would swallow up one half the amount of sales. Troy was the nearest market, which was twenty miles, and the road was so mountainous and rough, that it took two days to accomplish the journey, and then a span of horses could carry only about twelve or fourteen hundred weight without some extra help. My uncle had built him a small one-story frame house, quite comfortable while wood was abundant. Most of my other friends were content in their log houses. For a while I enjoyed myself very well on the top of the mountain with my cousins, especially as one of them, a young man near my own age, had a couple of first-rate fowling-pieces, and there were plenty of squirrels in the woods, numbers of which we had the satisfaction of having each day served up for dinner.

After spending three or four weeks in that region, viewing the wonders of creation, and enjoying the hospitality of my friends, I left them, and shaped my course for Leyden, in Massachusetts, where I had a sister living, with several other relatives, who had likewise strayed from Rhode Island, and I believe with but little better success. They were, however, in a very different country from the one I had left. It had been longer settled; the stumps had disappeared; and beautiful villages were to be seen springing up in place of the awful mountains. "Think 's I to myself," this looks a little more like living than Hoosac; but still there were no attractions sufficient to wean my attachment from my native place. The sleighing being excellent, my brother-in-law took me, with most of his family, and two or three select friends, on a very pleasant excursion, to see the country and its wonders, among which Springfield, with its Armory, which was then in its infancy, stood most conspicuous. Deerfield and Greenfield were pretty little villages, but not old enough to be of much consequence.

After spending several days here very agreeably, I turned my course towards home, where I arrived after an absence of nearly two months, perfectly satisfied with my tour, and that I could gain nothing by a removal to any of those places I had visited, as I had not met with a single person who I thought had gained anything by removal on the score of happiness or the enjoyments of life, though some of them, it is true, had increased their property by the rise in value of new lands. But where they had been the gainers in one point, they had been the losers in another. Some, with the increase of money, had imbibed a corresponding degree of pride and vanity, which led to discord and contention, and finally divisions in families, which in many cases have never been healed to the present day. Others, by a change of circumstances, have been induced to engage in business with which they were unacquainted, and of which they could not consequently foresee the results, and which accordingly has terminated fatally to health, life, and property. I met with several of my old friends, who, on account of the low price of grain, or the difficulty of getting it to market, had established whiskey mills or manufactories, and the consequences may be easily predicted, not in favor of a happy life. One of these men, a kind friend of mine, and a most respectable mechanic previously, soon became intemperate, and died at the age of about forty from the effects of the poison he was manufacturing for others. Another similar case came within the scope of my acquaintance. A very respectable man, who had been many years a preacher of the gospel, became badly entangled in the same snare, and for several years it was feared the same result would follow; but happily, through the prayers, tears, and entreaties of his family, brethren, and friends, he was restored, and lived several years a sober, exemplary man, and I hope died a happy man. Finally, I have no doubt that the inhabitants of Westerly, who remained at their posts, have enjoyed as great a share of happiness, or the comforts of life, as those who emigrated from thence, and much less of the sorrows and sufferings that usually attend the emigrants on their travels, especially when misfortunes or disappointments overtake them.

A volume might be written on the disappointed hopes and unexpected suffering by emigrants in pursuit of an easier or happier life, which they were never permitted to enjoy; but I will leave the task to some one better qualified, and close with one case more, with which I have been familiar, and which I think is a fair specimen or illustration of many others.

John Bliss, an uncle of the writer by marriage, and a son of Elder Wm. Bliss, of Newport, R. I., left that country an emigrant to Saratoga Co., N. Y., when it was a wilderness; and he purchased land sufficient for a farm in what is now the town of Greenfield, when there was neither road nor path to direct him to and from his purchase, and his only guide was the blazed trees. Possessing a remarkable constitution, his labors were unceasing, and his progress almost or quite without a parallel, till he had built himself a log house, and cleared land sufficient to commence the operation of farming and raising something towards a subsistence. He then returned for his wife, whom he had married and left in New Bedford, with two or three small children. With them he took possession of his new home, and continued his labors with his family increasing, until it consisted of fourteen living children, he having lost one, a promising young man, in the war of 1812, and two having did in infancy. In process of time, Mr. Bliss had several neighbors around him, but no religious meeting. Possessing a pious heart, and a good talent for public speaking, his mind was drawn to spiritual concerns, and meetings were appointed at his house on the Sabbath, till some place more convenient could be provided. Thus situated, Mr. Bliss, with a contented mind, might have enjoyed as many of the comforts of life as reason could require. His land was well cleared and cultivated; his family healthy, prudent, and industrious. Saratoga and Ballston Springs, the one eight, the other fourteen miles distant, furnished a ready cash market for most of the products of his farm; and, in short, I think he had a very pleasant prospect of spending his latter days in peace and comfort.

About this time a land speculator appeared, and proposed exchanging land with him, and offered fifteen acres of new land in Pennsylvania, lying in Clearfield county, on the Cinamahoning Creek, for one of his farm, which would give him about sixteen hundred acres of new land. In conversation with him, I saw the bait was like to take, and warned him to beware of the consequences, especially in trading with a *Pennsylvania* land speculator, who would not give him an opportunity to see the lands before signing the contract; to which he replied, "I have a large family, you know, and not land enough to employ them all; some of them are already arrived at maturity; others soon will, and begin to scatter, some one way and some another; but if I go with them now, I shall have land enough to employ them all, and there will be no necessity for scattering at all; we can remain together, and form a Seventh-day Baptist church, and I can be authorized by the General Conference to preach and administer the ordinances, &c., and in that respect we can be much better situated than we are here, and if others settle around us, as they undoubtedly will, we shall be the only church, and they will fall in with us, and in a few years we will have a respectable church of Seventh-day Baptists." To which I answered, "Your sons that are grown to maturity are mechanics, and the others will be if they live; a mechanic will rarely attack the forest if he can find employment at his trade or profession; and Illinois, which is said to be the garden of America, is now offering great inducements to mechanics of every kind. You will help them half way, and they will help themselves the other half, and you will find it more difficult to keep your sons together than you imagine, especially in the heart of a rough wilderness. Besides, you run the risk of bad titles, which are common in Pennsylvania new lands." But reasoning and warning were of no use; the offer was too flattering to be resisted; he accepted it, and sold his farm, exchanged lands without seeing his new land, and prepared for his departure.

As the perpetuation of the Sabbath and the prospects of a church were objects of the first importance to him, he obtained ordination, agreeable to his first impressions, and was soon on his way to his new habitation at Cinamahoning, leaving two of his sons, who had families, in Greenfield, calculating to follow when it was convenient. During the first winter they suffered much for want of provisions; nothing could be bought nearer than sixty or seventy miles, and that by canoe navigation down the Creek to its entrance into the Susquehannah where there was a village, a place of some trade. With one voyage down the Creek in their canoe, and a little venison which the oldest sons procured in the mountains by the aid of their rifles, which they had the precaution to take with them, they reached another season of vegetation; but before it was passed their title to their land was challenged, contested, and about three fourths of it proved invalid, which left them with about 400 acres, worth but little except for timber and coal. A scattering then commenced. One son returned to Livingston Co., N. Y., where the two brothers left in Greenfield had located themselves. The eldest two took up their abode on the Susquehannah, where they had been the winter before to procure provisions. One had gone to Iowa. Two remained on the remnant of their farm. One daughter (the only one they carried with them) married, and remained in the neighborhood. One daughter was married before they left Greenfield, and remained there. Elder Bliss and his wife returned to Livingston County, and took up their residence with their sons in that vicinity, where they ended their days; he about five years since, and his wife since the beginning of the present year, 1852. He received a pension of ninety dollars a year for revolutionary services, as long as he lived, and half the amount afterwards went to his widow. What has become of the others, I cannot say; they are all living, or were in March last. But what is most extraordinary, and what could not have been very consoling to the aged and affectionate father, they have every one forsaken the Sabbath he had so strenuously exerted himself to maintain and perpetuate as the Sabbath of the Lord. J. S.

TRANSITORINESS OF GREAT MEN.

Dr. Humphrey, of Louisville, in his discourse on Henry Clay, gives the following striking facts:—

Mr. Clay was admitted to the Court of Appeals of this State, in October, 1799. During the period of his professional life, ten judges of that court have died—Muter, Todd, Grundy, Edwards, Tremble, Logan, Boyle, Clark, Mills, and Rowan. At that time Mr. Garrard was the Governor of the State. He and eight of his successors are dead—Greenup, Scott, Shelby, Madison, Adair, Desha, Breathitt, and Clark. Hundreds of his professional brethren have fallen at his side; among those of his own generation, we may name Bledsoe, Barry, Breckinridge, Davis, Innis, Nicholas, and Pope.

At the time we have taken as the commencement of Mr. Clay's public life, Gen. Washington was living. Now, not only Washington, but nine of his successors are dead. He entered the Senate of the United States in 1806. The President, Vice-President, all the secretaries, all the judges of the Supreme Court, and nearly all his fellow senators of that day are dead. Of those who have from time to time served with him in the Congress, what crowds of eloquent and accomplished men, young and old, have preceded him into the eternal world!

In 1814 he negotiated the treaty of Ghent. His colleagues, Adams, Gallatin, Bayard, and Russell, are all dead.

In 1824 he was a candidate for the presidency with Jackson, Adams, and Crawford. In 1832 he was again a candidate with Jackson; and in 1844, yet again, with Polk. These, his competitors, are all dead.

In 1825 he became Secretary of State. Adams the President, Calhoun the Vice-President, Barbour and Porter, the Secretaries of War, Southard, the Secretary of the Navy, and Wirt, Attorney General, in that administration, are dead. All the judges of the Supreme Court of that day, with the venerable Marshal at their head, have been summoned to the bar of a higher tribunal. "It is appointed unto men once to die; but after this is the judgment."

SHAKSPEARE AND THE BIBLE.

Not only did Shakspeare frequently enrich his plays with ideas from the Bible, but he sometimes transferred the very language of Scripture to his scenes. Portia, in the "Merchant of Venice," says:—

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath."

"Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought." *Eccles.* xxxv. 20.

——"It is twice bless'd;
"It blesseth him that gives, and him that takes."

"Blessed are the merciful, for they shall obtain mercy." *Matt.* v. 7.

Again—

——"Therefore, Jew,
Though justice be thy plea, consider this—
That in the course of justice, none of us
Should see salvation."

"Enter not into judgment with thy servant; for in thy sight shall no man living be justified." *Psalms* cxiii 2.

In the same play, Gratiano says to his friend Antonio:—

——"I am Sir Oracle,
And when I ope my lips let no dog bark;
Oh, my Antonio, I know of these,
That therefore only are *reputed wise*
For saying nothing."

"Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding." *Proverbs* xvii. 28.

THE DYING CHRISTIAN.

The following lines were suggested by hearing an account of a converted heathen, who, when dying, exclaimed to a missionary present, "My boat is on the sea, its sails are spread, and I am only waiting for a breeze to rise to waft me home!"

My boat is on the sea,
Tempestuous winds are gone;
The waves float past half joyfully,
While I look calmly on.

Not so in days gone by,
When launched upon the deep,
Winds howled and clouds rode in the sky,
While waves my boat would sweep.

My sails above I spread:
Those sails, how white they are!
How pure, while floating overhead,
Like some bright beacon star!

Once they were black as night,
With sin all stained and dark,
But Christ's pure blood has washed them white,
And hung them o'er my bark.

My boat is on the seas,
Its sails are spread to-day,
I only wait a friendly breeze
To bear me hence away.

Away! away! I long to go;
Kind winds, O come, O come!
I'm weary of my stay below,
I pine, I pant for home!

Home! home! sweet home! dear word!
When will the moment come?
Joy! joy! I move: my sails are stirred;
Home! home! I'm going home!

THE CABIN-BOY.

It was a dark and stormy evening in November, when a large vessel was driven on some dangerous rocks, near the Land's End, Cornwall. No help could be given from the shore; for the waves ran so high, that a boat could not venture out. The few people who lived near were on the cliffs; having heard the guns that, in any danger, are fired from a vessel as a signal for help. This help it pleased God to deny these poor sailors; the guns were heard no more, and the vessel went to pieces on the rocks. Those who were in her were thus called out of the world at an hour's warning, whether they were fit to die or not.

The storm lasted all night; but the next day the sun shone upon the beautiful blue sea, and it looked almost as calm and smooth as the clouds above it. Some fishermen were leaving the shore in their boat, to earn their daily living. As they got near the rocks where the vessel had gone to pieces the night before, they picked up some parts of the wreck that were floating about.

"Look!" said one of them; "what is that upon the shag-rock—it cannot be a man!—let us pull nearer!"

As they got closer to the rock, they found, to their great surprise, that a boy was kneeling on the highest part of the rock, but seemed not able to move. They quickly got to him, but feared that he was dead. He was almost stiff with the cold and wet; but when they moved him he groaned faintly; and they lifted him into the boat, and pulled as fast as they could to the shore. Many people were there, picking up pieces of the wreck; several bodies of the poor seamen had been washed ashore, and were lying covered with a sail, until they could be taken to the church-yard, and laid in the grave so few had thought they should lie in for many a long year. The people gave every help to the fishermen, and the boy was soon placed in a warm bed in one of the cottages; the doctor was riding along the shore to look at the wreck, and thus could soon give assistance.

After some time, the poor boy could tell them, that he had been religiously brought up, and bound apprentice to the sea, as a cabin boy; that he had neither father, mother, nor friend, in this world. "But," said he, "God is my friend, and has always been so. I prayed to Him last night, when the sailors were drinking, and swearing, and the captain was ill in his berth—I prayed to him who has always been my comfort, to spare my life; and he did spare my life; for I found myself this morning on the top of that high rock, where the waves could not then reach me, though they carried me there and left me. I prayed to him again, and He sent these good men to my help."

The poor boy was so weak that he now fell back on the pillow, and could say no more. His words made a deep impression upon those who were standing around the bed, and who thought little about God or the means of grace, that always had been in their power. From that time, many began to think that they had *souls* to be *saved*, as well as *bodies* to be taken care of.

The cabin-boy got, in a few days, strong again; and, as the people were too poor to do anything more for him, he thanked them for their great kindness, and wished he had it in his power to repay them. The doctor gave him a letter to the captain of a vessel at Falmouth, and a small sum of money was raised for him in the next village. The clergyman was the means of getting him a jacket, shoes, and hat, as he had lost everything belonging to him except his shirt and trousers; he also gave him a good dinner, and assured him that if he kept the religious feelings and principles it had pleased God to bless him with, he would not fail to be happy in this life, and in that which is to come.

The cabin-boy then went on his way, and in a few months was almost forgotten by his kind friends the fishermen. He did not, however, forget them. Many years afterwards, a tall, fine-looking seamen came to the fisherman's cottage, and asked leave to rest. An old, gray-headed man was sitting in the corner reading the Bible; he took off his spectacles, and said—

"You are kindly welcome, sir; my good woman will be home directly, and will give you some cider, and bread and cheese." The sailor looked around the cottage. "You do not seem to know me, my kind friend; but *I* well recollect this room, which is not altered as much as we are. I am the poor cabin-boy, whose life, through God's mercy, you were the means of saving; and I am come to thank you, and I hope you will let me *now* be a little help to you."

The old man looked surprised. "I do not, indeed, recollect *you*, sir," said he, "but I have never forgotten the precious words spoken by the poor cabin-boy while lying on my bed. From that moment I felt that I had been too long in the world to be caring only for the things in it. My good wife was of the same way of thinking. We could, happily, both read, and were not without a Bible; we read together, and talked. Our good clergyman helped to make us feel that God would be *our* friend as well as the poor cabin-boy's, if we would try to make him so; and from that time, we have lived in peace and content that we never knew before. If you are, sir, that poor cabin-boy, you can never be any better help to us than you have been."

"My kind old friend," said the sailor, "your words give me great pleasure, but you must let me beg that you will accept this trifle"—and he put a small canvass bag before the old man, with five pounds in it—"keep it for a time of need."

The old man did not well like to take the money, but he saw the sailor had set his heart upon it, and so he would not refuse.

"I will take your offer," said the sailor, "of something to eat and drink; and here is your good woman, I see, just coming in. Why, she is as brisk as ever!"

The old woman was as much surprised and pleased as her husband had been, and they had a comfortable meal together.

The seaman, before he took leave, told them that from the time he had left their cottage, God had raised him up friends; he had got on well in the world, as the good clergyman had told him he would do. The doctor's letter had been well received by the Captain of the vessel, who entered him again as cabin-boy. "I am now steward of a large ship," said he; "my trust is still where it ever has been, since I can remember the good lessons of my youth; my Heavenly Father is my friend, and my Bible is my greatest worldly comfort."

INSANITY.

Rev. Mr. Gregg—of Cheshire, England, we think—author of the beautiful hymn, written on 1 Tim. iii. 16, "Seen of Angels," commencing, "Beyond," &c., had an insane brother, who lived with him, and spent his time wandering about the yard, garden, and sometimes finding his way into his brother's study, but never seeming to take much interest in the things about him. Mr. Gregg, therefore, used no precautions in reference to his manuscripts, generally allowing them to remain exposed on his desk, especially while in course of completion. On this occasion, he had written the hymn with the exception of the last two lines, and being unable to get a suitable climax, walked out to refresh himself with pure air, and contemplate his subject. After he left the room, the lunatic brother walked to the desk, read the manuscript, took a pen and wrote:—

"Clapped their triumphant wings, and cried,
The glorious work is done."

As the hymn is in very few books we quote it.

Beyond the glittering starry skies,
Far as the eternal hills,
Yon heaven of heavens with living light
Our great Redeemer fills.

Legions of angels, strong and fair,
In countless armies shine,
And swell his praise with golden harps,
Attuned to songs divine.

"Hail, Prince!" they cry, "forever hail!
Whose unexampled love
Moved thee to quit those glorious realms,
And royalties above."

While he did condescend on earth
To suffer grief and pain,
They cast their honors at his feet,
And waited in his train.

Through all his travels here below,
They did his steps attend;
Oft wondering how and where at last
The mystic scene would end.

They saw his heart, transfixed with wounds,
With love and grief run o'er;
They saw him break the bars of death,
Which none e'er brake before.

They brought his chariot from above,
To bear him to his throne;
Clapped their triumphant wings, and cried,
"The glorious work is done!"

THE DYING DEACON'S PRAYER.

He had long been faithful and exemplary as a Christian, and now he lay upon the bed of death. He felt, and his physician assured him, that the close of life was at hand, and in a few short hours he must enter eternity! His minister came in to see him, and before departing proposed prayer, asking for *what* he should pray—if there was any particular petition that his dying friend wished him to offer. "*Yes, pray for me the first three petitions of the Lord's prayer: Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven!*"

What a spectacle of sublimity! What a triumph of faith! What an example of self-forgetfulness, in the all-absorbing interest in Christ's kingdom, and the desire that it might every where be extended through the world! In circumstances in which, of all others, the holiest saint might well feel his need of Divine support and comfort, and specially pray for upholding and sustaining grace, he forgets himself, to pray that God's name may be hallowed, and his kingdom come, and his will be done on earth as in heaven!

Here was the true spirit of Christ, who, in the hour of his agony in the garden, still could say, "Not my will, but thine, be done." Here, too, is the true spirit of benevolence, which forgets self in its anxious desire for the spread of Christ's kingdom, and the salvation of souls. Here is the spirit by which every one, like this good man, must be animated in life, if, like him, they would feel it in the hour of death.

"*Thy kingdom come!*" Is this our daily prayer; our constant desire; the end for which we toil, and give, and pray, and habitually live? Does this lead us to speak for God; to pray for the impenitent; to supplicate the influence of the Holy Spirit; to circulate the Bible, the tract, the religious paper; to be faithful to the means of grace; to co-operate with the ministry of reconciliation, and earnestly pray for a blessing on their labors; to look well to our own example; to do good at home; to send the missionary to the ends of the earth? For this do we seek to be holy ourselves, and to train up our families for God? For this are we faithful in the church, and consistent and exemplary before the world?

"*Thy kingdom come!*" There is no better prayer; no loftier end that we can propose to ourselves or others; no higher object to fill our thoughts and engage our pursuit in life, or to engage our desires even in the very article of death! He whose interests, and aims, and ends, are one with those of God, must be safe, must be useful, must be happy, both here and hereafter. Let the prayer, then, of our lips, and also of our life be, "*Thy kingdom come; thy will be done on earth as it is in heaven!*" [Puritan Recorder.

SUPPOSE.

"Now what did you do that for? Suppose he should buy rum with it?"

To this querulous exclamation, the beautiful woman who had just given a bit of silver to a poor beggar, replied, "*If we are to suppose any thing, why not suppose good?*"

Noble answer; let us take it to our hearts and shrine it there; ye whose lips seldom part but to censure, remember these words, "If we are to suppose any thing, why not suppose good?"

Why not suppose good of that pale woman, who shuns society, and whose face seems ever dark under the shadow of shame? Even if she has strayed from the right path once, why not suppose good now? Why not give her your hand and your confidence? You have sure proof of her repentance; your character cannot be broken against such a frail reed as she; you are rooted and grounded in the right; and even should you be subjected to censure, what is the whisper of a puny world to the approving benediction of God?

Why suppose, because your neighbor has a row of fine houses, and you have remained poor, though starting in life with him, that he has obtained his wealth by fraud and evil doing? If you are going to suppose *at all*, why not suppose *good?* Why not suppose that he had more tact, better business qualifications, a more mature judgment, a happier faculty of turning knowledge to account—why not suppose good?

Why suppose, because your neighbor dresses in more showy or fashionable attire than you can afford, that therefore she is vain and extravagant? How can you tell the depth of her purse? Who has inducted you into the mysteries of her weekly expenses? Why not suppose good?

Why suppose, because a girl, in the exuberance of youth and animal spirits, forgets at times that she is among censorious mortals, and gives way to childish impulses of mirth, that she is bold, forward, and presuming; that she is in danger of losing delicacy and reputation? Much misery has the thoughtless tongue, created for some poor child, whose boisterous glee, because she was "grown up," has been converted into barbed arrows, and pointed against her all her after life, through supposition.

It is dastardly to suppose evil; what does the word mean? "*Suspicion without proof; to lay down or state as a proposition or fact what may exist or be true, though not known to be true or exist.*"

How more than insufferably mean is it, then, in supposing wrong motives to regulate the conduct of those around us, and yet how prone to the sin is the majority of mankind!

"M. is mean."

"How did you find that out?"

"O, I don't know; I have an *impression* that it is so, from some little things I have noticed."

There is a supposition founded on very slight tenure; the listener thinks not of analyzing the nature of the report but takes it for granted that he is not only mean, but possesses those bad qualities inherent in such a character; and, in time, M.'s reptuation is established, though he may be one of the most deserving men in the community.

Let us take care, then, how we suppose; there may be harm and evil enough all around us, but it is best for us not to suppose defects where we can out of every cloud glean a ray of light.

INFLUENCE OF ONE TRACT.

To the editor of the N. Y. Recorder:—

One of your correspondents recently alluded to Rev. Morgan Edwards, whose labors as an evangelist have been blessed at Chicago, and many other places in the North-west. I have a fact concerning that excellent but eccentric brother, which perhaps may interest your readers; and as I received the particulars from his own lips, there can be no doubt of its correctness.

In the year 1837, Mr. Edwards was an officer of a brig then lying in New York harbor. A tract distributor coming aboard, handed him a tract. He received it very ungraciously, cursing the man to his face, asking him what wages he received, and telling him that he might be in better business. The distributor mildly expostulated with him, and besought him to put the tract in his pocket, and when he should be at leisure, to give it a careful reading. Impressed by the earnest manner and tearful eye of the speaker, he put it into his pocket.

While at sea, some time after, finding the tract, he read it. Its very title, "My Spirit shall not always strive," went like an arrow to his heart. During the remainder of the voyage he was in great agony lest the Holy Spirit might leave him before his peace was made with God. Nor did he find peace until he believed in Christ. After his conversion, his efforts were blessed to the hopeful conversion of several sailors before he abandoned the sea.

I have now in my possession that little tract—the indentical ink and paper; and when I think of the trains of blessing and salvation, never to end, which have been started by its feeble instrumentality, I thank God for tracts and tract distribution. None but God can measure the influence of one tract.

The Sabbath Recorder.

New York, September 9, 1852.

EDITORIAL ARRANGEMENTS AND RESPONSIBILITIES.—In answer to inquiries which are frequently made, it is deemed proper to state, that Thomas B. Brown is employed by the Board of the Seventh-day Baptist Publishing Society to prepare for the Sabbath Recorder one article each week, which is always indicated by his initials T. B. B.; and to him, of course, are referred such communications as relate to his articles. For all other matter, both original and selected, Geo. B. Utter is responsible.

THE NEW EARTH.

Will Bro. Brown harmonize his view of the "Intercourse of Nations," from the words "There was no more sea," (Rev. 21 : 1,) with the first part of the verse, and the latter part of the 11th verse of the 20th chapter? Is the event literal or spiritual? and is the earth a "new earth," or is the old earth improved by man? J. C.

Remarks.

We suppose, that the new heaven and new earth of which John had a vision, are the same which Peter and his fellow believers looked for, 2 Pet. 3 : 13. Peter's expectation was based, not upon any new revelation made to him, but upon what had been already foretold—"*according to his promise.*" The only place where such a promise is given, is Isa. 65 : 17. It follows, that if Isaiah spoke of a new earth literally, the writer of the Apocalypse did also. But if Isaiah intended nothing more than a moral or spiritual renovation of this earth, then the writer of the Apocalypse meant nothing more.

Our opinion is, that the prophet intended principally a moral renovation. Those who hold a different opinion, suppose that the reference is to that state of things which shall succeed the gospel dispensation. If their opinion is correct, the day of grace will then be over; the end will have come, and Christ will have delivered up the kingdom to God the Father. Of course, death the last enemy will have been destroyed; for Christ must reign till he hath put all enemies under his feet. 1 Cor. 15 : 24, 25. But, if we are not mistaken, the prophet's language, though it foretels a period of great longevity, implies, nevertheless, the continuance of death through all that state of things of which he is speaking. It also represents the people as engaged in occupations similar to those which now engage mankind. They build houses, plant vineyards, and eat the fruit of them. The lamb, the lion, and the serpent, are also thrown into the scene.

Now, however suitable it may be for the inhabitants of this lower world to build houses for their accommodation, we understand that when the earthly house of our tabernacle is taken down, every believer enters into a house *not made with hands.* And however necessary it may be for us here to prepare food for our daily sustenance, such necessity pertains not to those who have attained the resurrection from the dead. Some, we know, dispute this, declaring that there is no proof that the inhabitants of the future world will not eat and drink, as they do here. Christ, they say, ate and drank with his disciples after he rose from the dead; and why should not his people do so too? But there is no evidence, that Christ ate and drank with his disciples for any other purpose but to give them the fullest possible proof that he was risen from the dead. Aside from this object, he needed not the food prepared by man. And however adapted meats are for the belly, and the belly for meats, we have positive declaration in the inspired volume, that the Lord shall destroy both it and them. 1 Cor. 6 : 13. Besides, the principle of life in the resurrection body is not blood, but the Spirit of God. Flesh and blood cannot inherit the kingdom of God. Meats, however, are taken for the purpose of being converted into blood, and the whole digestive apparatus is only a contrivance for carrying out this object. If flesh and blood do not enter into the structure of the resurrection body, what necessity can there be for eating and drinking?

Our views may not be satisfactory to "J. C.," and we confess that they are not entirely so to ourselves; that is, so far as they constitute an exposition of the subject treated of in Rev. 21 : 1, &c. We are not particularly tenacious of them, and perhaps some of our readers may be able to present something better. We would simply remind our correspondent, however, that in our allusion to the expression, "there was no more sea," we did not intend any thing like an exegesis of the passage. In fact, we have never yet got hold of any exposition of it, which was entirely free from objection, in our mind. All we intended by the allusion was, that during the universal reign of Christ over the earth, there would be great facilities of intercourse between the most distant nations. Whether the sea will be literally displaced by dry ground, is a question which we do not care about resolving. Some scientific men maintain, that there are causes even now at work, which must eventually cause the sea to give place. But, be that as it may, we are persuaded that there will be great facilities for running to and fro, and knowledge shall be wonderfully increased. T. B. B.

CHRISTIANITY IN CHINA.—That Christianity was early introduced into China by the Nestorians, if not at a still more ancient period in the history of the church, (says the *Missionary Magazine,*) is an undoubted fact; and there is reason to believe that it gained a large body of at least nominal adherents. The following incident, from a letter of Mr. Goddard, at Ningpo, suggests the probability that some traces of these ancient churches may be discovered in the interior of the empire :—

"A few days since, a respectable looking stranger came into our chapel, and listened with much apparent attention to the discussion. After service he stopped to converse. He said that he and his ancestors had worshiped only one God, the Creator. He knew of Moses, and Jesus, and Mary, said he was not a Romanist nor Mohammedan, neither had he seen our books, but that the doctrine was handed down from his ancestors. He did not know where they obtained it, nor for how many generations they had followed it. He is from one of the western provinces of China, and says that in his native place there are some thirty families of the same religion. They have books, but do not propagate them. I have been anxious to find the man again, and converse more freely with him, but as yet have not been able. Some of his ancestors evidently received scriptural light from some source, which they endeavored in some degree to follow, and handed down to their posterity. Who can tell how many such instances there are, in which the seed sown may spring up and bear fruit without the knowledge of him who sowed it?"

OBERLIN AND OBERLINISTS.

To the Editors of the Sabbath Recorder :—

We had the pleasure of being present at the commencement of Oberlin College, occurring, this year, on the 24th and 25th of August. The exercises were of a varied and highly interesting character. They consisted of essays and orations from the graduating classes of three Departments—Ladies, Collegiate, and Theological Departments—accompanied with addresses and a musical concert, occupying the evenings.

As several peculiarities for which this Institution is noted are attracting considerable attention in various quarters, and several individuals and societies are planning organizations similar in many respects, perhaps it would not be amiss to give a brief statement of its origin, object, and success.

The originator of the Oberlin Colony and College, was the Rev. Mr. Shipherd. He is said to have obtained the idea of such an institution from reading the life of Oberlin, the French philanthropist and educator. Mr. Shipherd traveled through some of the Eastern and Middle States, enlisting men and procuring means. It was proposed to form a colony of such as were willing to devote their time and means in building up an institution, that should be for the education of the poor, regardless of sex or color. Men of the right stamp were soon found to commence a colony. They purchased three miles square of unbroken wilderness. Setting apart five hundred acres for an institution farm, the remainder was sold, and the revenue arising therefrom devoted to the benefit of the College. The colonists entered inte the work with spirit. They labored and sacrificed for the good of the institution and the cause. Roads were cut, clearings made, log houses erected, and the school opened December, 1833. In its first stages, it had to undergo the difficulties attendant on the settlement of a new country, in addition to those of starting a new institution. These were cheerfully and successfully met by both teachers and students. In 1835, some forty students, not conforming to the requirements of slave-ocracy in Lane Theological Seminary, left that institution and came to Oberlin. This gave the latter a new start, and a higher anti-slavery and theological character. It soon attracted the attention of the leading anti-slavery men and philanthropists of the age. Benevolent individuals made large donations for the relief of its pecuniary necessities. Additions were made to its faculty, and the various departments were more fully arranged. It has lately been endowed on the scholarship system, which has given it a new impetus. It has at present a strong faculty, and some seven or eight hundred students.

The following are among the objects of this Institution :—

1. It endeavors to unite physical with mental labor. The attempt was made, at first, to furnish sufficient agricultural, mechanical, and domestic labor for every student, four hours per day, with shops, implements, &c., and individuals to oversee the whole. But it was soon found that the expenditure requisite for keeping up the system was more than the income from the labor of the students. Some of those who have had considerable experience in the matter affirm, that no institution can succeed in such an undertaking, unless they have a large sinking fund devoted to that object. The course now pursued is, to assist by furnishing facilities and appliances, as far as it can be done without any great expense, and by arranging the hours of study and recitation so as to give all who desire to labor a fair chance, and then to let each individual work on his own responsibility, paying him for what he actually earns. The Faculty work—and most of the more industrious, persevering students, work—many earning nearly or quite sufficient to pay their way. The yearly income to students for their labor during terms and vacations, amounts to about thirteen thousand dollars.

The influence of daily physical labor upon the student is found to be admirable. A student can reanimate exhausted nature, and give buoyancy to the spirits, as well by useful labor as by riding, or walking, or gymnastic exercises. The peculiarly satisfying consciousness of having been engaged in some useful employment, finely fits one for study. Although the tan may be upon the brow, and the hand may be hard and sinewy, yet there is an elasticity to the step, a sparkle to the eye, and a "Please, sir, give me a chance, and I will take care of myself, sir," sort of an air about such students, that is truly pleasing. They are evidently preparing for the bustle and strife of life.

2. This institution aims to give woman the same opportunities for education as man. This is felt to be a great desideratum by all desiring the progress of the race; but how this should be brought about is not quite as plain. Whether they should be educated in the same or different schools, is yet an open question. This institution was one of the first to try the experiment of opening college halls to woman—of permitting her to climb the steeps of learning with man. The result of the experiment thus far seems to be very satisfactory. Experience goes to show that the plan is not only feasible, but highly advantageous. It is much more economical, giving instruction to nearly twice as many students as could otherwise be taught with the same number of teachers. It is found, that order is more easily secured; the proprieties of life are more carefully observed; and a more natural, harmonious, and healthy development of character, is given by this system, than by any other—with as little or less liability to abuse.

3. This institution has, from the beginning, taken high and firm ground in regard to slavery. It has stood as a light to the oppressed and persecuted man of color. From the first, it has been a great depot for the underground railroad, where the weary and fearful fugitive could find rest, refreshment, and protection. Many interesting incidents are related of the manner in which the Southern hunter, in his pursuit after human game, has been here eluded by his prey. Individuals of color here enjoy all the privileges of human beings, and many of them are availing themselves of the advantages thus offered.

4. It is noted for its high religious character and influence. There is a spirit of ardent, practical piety, pervading all of its departments and operations. Everything is made to tend towards the religious; and although it has often been charged with both heresy and bigotry in its theology, yet no one can doubt that its religious influence is of a high and evangelical order.

With these and other characteristics, Oberlin has, from the first, been gardually gaining in usefulness and importance—always opposed, condemned, and vilified, yet always prosperous. It has done and is doing much for the education of the poor, much for the elevation of the proscribed, much also in sending forth teachers, ministers, and missionaries. It is emphatically a place of prayer and revival influence, where hundreds of awakened souls have found pardon and peace through Christ, and have gone forth to labor for the conversion of the world. MACOM.

BRITISH CORRESPONDENCE.

The Paris Fete—Popish Miracles—Maynooth College.

GLASGOW, August 20th, 1852.

Paris and its visitors—estimated to have numbered about a million of people—observed *Sunday* last in this fashion: In the church of the Madaleine, the Archbishop celebrated mass and *blessed the standards.* The President then reviewed the cavalry; after which there was a naval combat exhibition, and in the evening an unsuccessful attempt at an illumination. Not for work, but for play, is Sunday thus set apart. Somewhat in the same spirit, in England, the Great Western Railway announces now the issue of *return tickets on Sundays at single fares* for all stations on their line, "such tickets to be available on that day only."

We have formerly given the details of the miraculous appearance of the Virgin on the mountain of La Salette, and her threatenings of punishment on account of the prevailing Sunday desecration—of the miracle having been attested—of its being afterwards rejected, and of its having been finally confirmed, on reference to the Pope himself. We had almost lost sight of the wonder; but attention is again called to it. M. Similien, "Professor of *Mathematics* at the school of Anjer," has published a letter containing the details of three miraculous cures effected at this "holy mountain of La Salette," on the 1st of July, "the eve of the fete of the Visitation of the Virgin." One of these miraculous cases, so certified by this professor of one of the exact sciences, is that of the restoration of sight to a young woman who, he says, had been blind about three mouths. There is nothing said about Sunday desecration on this occasion, but as "a fete of the visitation" seems to have been established, the consideration of this subject may be resumed on some future occasion.

In Ireland, Dr. Dixon, one of the Professors of Maynooth College, has been elected to the office of Primate and Archbishop of the Romish Church, vacant by the translation of Dr. Cullen to the metropolitan chair. Two priests of that church, who some time ago professed to have left it and become Protestant, have returned to their former profession—promising now to reveal the doings of Protestantism. Richard Wall says in a published letter, that when professing Protestantism, he "well knew" that he acted against his "conscience and conviction"—that is, that he was still a Papist; and yet, that his Popery did not prevent his professing to renounce his religion! Jesuitism is, there is reason to fear, seeking thus to destroy faith in the professions of those who really leave the superstitions in which they have been reared.

Preparatory to the meeting of Parliament, it would seem that those who have been elected at the dictation of the priests in Ireland, to serve the Pope's cause in the House of Commons, are undergoing a preparatory training, how best to throw the whole weight of their votes always and only for the interests of their church. In this, we doubt not, they will show themselves sufficiently devoted.

J. A. BEGG.

ANTI-SLAVERY HOME MISSIONS.

A meeting of Presbyterians and Congregationalists, who can not conscientiously co-operate with the American Home Missionary Society on account of its connection with slavery, was held at Chicago, Ill., July 7th. After a thorough discussion of the whole subject, it was determined to organize a Society free from the leprosy of Slavery; which they did, christening the new organization as "The North-Western Home Missionary Society."

The opening address at this meeting was delivered by Pres. Blanchard, of Knox College, who brought to light some startling facts relative to the increase of what may properly be called a slave-holding religion. He maintained, that "the end of Christian doctrine and worship is Christian morality;" that "all truth, understood but not obeyed, is held in unrighteousness;" and that "a religion which stops short of establishing right practical relations and duties among men, stops short of its own end, and is no better than paganism under a Christian name. Lacking the 'fruits' of piety, it does not 'glorify God,' and failing to execute 'judgment,' it does not benefit men." He then went on to show that Christianity, as practiced in the slave States, does not establish relations of justice between master and slave, and that "for more than a century since the discussion was vigorously opened on this subject, slavery has steadily increased within the pale of the leading Christian denominations." The existing Mission Boards and Tract Societies, having come into life and activity on the avowed policy of letting slavery entirely alone, he considers as lending effectual protection and support to slavery. He says :—

"The silent operation of this state of things, without, perhaps, any premeditated design on the part of any one, has brought about what we at present behold in this country, viz., the great mass of evangelical Christians engaged, as they suppose, in setting up the kingdom of God by propagating a slave-holding religion! Mission Boards (Home and Foreign,) Bible, Tract, and Sunday-School operations, in which slaveholders co-operate, and which are not expected to interfere with the relation of master and slave. * * * *

"The churches planted by Foreign Missions, in the Cherokee and Choctaw nations, are openly and avowedly accessible to slaveholders, and many of their members hold slaves. All their members may hold slaves if they choose, and they are able to do so. The Home Mission churches, as to the great mass of them, are constructed upon the same principle. Their members violate no rule or principle of their organization, written or implied, by holding slaves. The Southern Bible agent is, of course, the slaveholder's friend, and goes no further than he permits him in distributing the Word of God. The colporteur entering a slaveholding neighborhood, goes first of course to the mansion of the owner, and afterward gives or sells such oral or written instruction to the slaves, *and such only,* as their owner permits him. If the American Tract Society should publish one tract against the injustice of slavery, that simple fact would exclude all its colporteurs from the slave states. The Tract Society, then, *confessedly,* purchases the privilege of going into the slave states, by *suppressing in its publications, that part of God's truth which condemns human bondage.*"

Speaking of the plan of testifying against slavery by resolutions, while communion with slaveholders is justified, Mr. Blanchard sets forth the following very plausible "close communion" doctrine :—

"It is so nearly a practical absurdity, that nothing but the influence of great names and great organizations can keep it for one hour from becoming an object of general ridicule and contempt. To commune with slaveholders, without discrimination, in all the local churches, and yet once in a year or two vote in some puclic body, that slavery is an evil which ought to be done away; has been proved, if one hundred years' experience can prove anything, *the way to build up slavery in the church*—not to destroy it out of the church."

FACTS BEARING ON WAR.

The following stubborn and significant facts are given by a correspondent of *The Delaware Republican :—*

The mercantile shipping of the civilized world amounts to about 8,000,000 tuns, which is worth, new and old, $30 per tun, and nets, clear of interest, insurance, &c., ten per cent., or $24,000,000 per annum. The appropriation for the British Navy, for the current year, is $33,620,200! Is not this a sober fact? that the annual expenses of one nation's navy exceeds the net profit of all the mercantile shipping owned by the civilized world.

The war debts of the European nations amount to $100,000,000,000. It would require the labor of four millions of men, at $150 per annum, to pay the interest of this sum at 6 per cent. To pay the principal, it would be necessary to levy a tax of at least $10 on every inhabitant of the globe! Another fact rendering this more impressive, may be found in the "scraps of curious information," that no heathen nations are in arrears for the butcheries they have perpetrated on the human race. They pay cash down for all that is done for the devil under their hands. Christian nations alone "go on tick" for that kind of service.

From March 4, 1789, to June 30, 1844, our Government expended on the War Department $663,438,851. The interest of this sum, at 6 per cent., would build Whitney's great Railroad from the Lakes to the Pacific, of 2,500 miles in length, at $15,000 per mile, and thus erect a highway for the commerce and communication of the family of nations, which should be reckoned in all coming time one of the greatest enterprises that ever blessed the race.

In 1842, there were produced in the United States 100,000,000 bushels of wheat, and 140,000,000 bushels of Indian corn; which, at $1 per bushel for the former, and 25 cents for the latter, were worth $135,500,000. Fifteen per cent. clear of the interest of the capital invested in lands, implements, hired and personal labor, is a liberal estimate of the profit accruing to the wheat and corn grower. Then the profit of this amount of grain would be $20,325,000. The appropriation to the army and navy, during the same year, was $20,150,501. In other words, the army and navy ate up the whole harvest of wheat and corn throughout the union! Will not the hard-working farmers think on this fact?

The Government, though carrying on extensive armories of its own, has recently contracted with a private company in Connecticut for the supply of 30,000 pistols, at $6 50 each; or $195,000 worth of those weapons so much in vogue with duelists and assassins. The Amercian Bible Society congratulates itself on receiving, the past year, $166,652, the aggregate of all that has been given through the Union for the dissemination of the Word of Life at home and abroad. So it goes; Christendom expends more in one year on the means and instruments of human slaughter, than has been given to the promulgation of the Gospel since Jesus Christ died on the cross? E. B.

THE TREASURY OF THE BAPTIST MISSIONARY UNION.—It is known throughout the home field of our Missionary Union, (says the *Macedonian,*) that the Executive Committee are to expend $135,000 in the year ending with March, 1853. But while the sum of the yearly expenditure is an average of $11,250 a month, the donations and legacies of the four months ending with July have averaged little more than $3,000 a month. We believe it to be the purpose of the friends of the missions to place at the disposal of the treasury, within the year, all that may be needed to meet its expenditures. But they are earnestly requested to remember that the monthly drafts made upon the treasury by the ordinary operations of the missions require much larger monthly supplies, and that the reinforcements to be sent to the missions the present autumn will greatly increase the expenditures of the months of September, October, and November. It is expected that about twenty additional missionaries will sail for the African and Asiatic missions in the course of these months.

MUNIFICENT DONATION.—Hon. Daniel A. White, of Salem, Mass., has made a donation to the town of Lawrence, of six acres of land, worth at least $20,000. The land, which is near the center of the town, is conveyed in trust to three individuals, who have full power to dispose of it, and cause the proceeds to be invested, or suffer them to accumulate if need be until a sufficient amount be realized, to be appropriated to the following object :—

"The establishment and support of an annual course of lectures, designed more particularly for the young of both sexes, though free to all of the industrial classes. Secondly, for the establishment and increase of a public library, to be free to all citizens of the town. In case there should be any surplus of the annual income, the trustees are to allow it to accumulate, from time to time, add it to the trust fund, and appropriate it, as in their judgment they shall deem best, for the moral, intellectual and christian advancement and instruction of the inhabitants. The trustees, who are not allowed to expend the money on a building, are also authorized to appropriate a portion of the tract of land for the site of a public library, whenever the town or individual benefactors shall provide funds for the erection of a suitable building for the same."

NATIONAL LIBERTY CONVENTION.—This Convention met at Canastota on the 1st inst., and included delegates from several States. A Business Committee was appointed, who in the afternoon brought in a majority and a minority report. The majority reported, through Wm. Goodell, a series of resolutions, in substance, that the Liberty Party will not co-operate with the Free Democracy, because it recognizes the legality of Slavery. The report also recommended the nomination of candidates for the Presidency and Vice-Presidency. The Minority Report was read by Gerrit Smith, and recommended that no nominations for President and Vice President should be made, and that the party should co-operate with the Free Democrats, but still retain their present Liberty Party organization, hoping that the Free Democracy will purify their platform, and become right, after a season. A spirited debate grew out of these reports, and finally that of the majority was rejected by a vote of 17, while that of the minority was adopted. Thereupon the advocates of the majority report seceded, held a meeting, adopted the majority report, and nominated as a National Ticket, Wm. Goodell for President, and Chas. C. Foot for Vice-President.

QUESTION.—Has a church a right, in accordance with gospel rules, to give letters to any of its members, when the church is not in gospel travel; which letters would be a dismissal from the church without their uniting with any other church. INQUIRER.

We do not understand what "Inquirer" would be at. What does he mean by "a church not in gospel travel?" And does he mean, that a church so circumstanced is not competent to dismiss any of its members, for the purpose of being received into the fellowship of another church? Or does he mean, simply, that a church has no right to dismiss any of its members, except it be with direct reference to their being received into the fellowship of another? On which of these views is his question founded? If on the latter, why does he use the qualifying expression, "not in gospel travel?" Or does he mean to ask, whether a church has a right to dismiss any of its members to another church which is "not in gospel travel?" T. B. B.

TO CORRESPONDENTS.—The writers of several communications which have been on hand some time, will exercise a little patience with us. They were received during our absence from the city; and now that we are at our post again, the duties devolving on us, in view of our approaching Anniversaries, prevent us from giving them immediate attention. We shall examine them as soon as we have leisure. T. B. B.

ROYALTY BEFRIENDING MISSIONS.—Perhaps no sovereign among the heathen has shown so much favor to American missionaries, and given them such privileges in the prosecution of their benevolent labors, as the king of Siam. A letter of recent date furnishes the following illustration :—

"One of the missionaries—a physician—was recently called by his Majesty to attend one of his wives who was dangerously sick. He was the first male foreigner that had ever been allowed to enter into the female apartments of the palace. Seeing that his wife was saved from impending death, he sent the physician a thank offering of $120, accompanied by a very pleasant note in English. Learning that the mission wished to get a large place for its location, he sent them word that he would purchase a place which they had made strenuous efforts to obtain, but in vain, which they should have for a very moderate rent, 'in consideration of its being in their hearts to establish a boarding-school for Siamese boys and girls.' He is anxious to have a boarding-school where the children can be kept alone under the missionaries' training."

SCARCITY OF MINISTERS.—Rev. T. F. Caldicott, in an appeal to the Baptists of New England in behalf of ministerial education, makes the following statements :—

1. There are now four thousand more Baptist churches than there are Baptist ministers.
2. The number of newly organized Baptist churches has for some two years exceeded the number of men ordained as Baptist ministers.
3. There never was a time in our denomination when there was such a demand for educated ministers as at present; but unless the number of students for the ministry be vastly increased, this demand cannot possibly be met.

The Baptist denomination in Massachusetts numbers 348 churches; 251 ordained ministers, 35 of whom were without charge about a year ago; and 31,414 members. The denomination is second to no other in the State except the Congregationalists, who number 36,000; the Methodists numbering 16,733. During the twenty years from 1830 to 1850, the Congregationalists increased 76 per cent., the Baptists about 98 per cent., and the Methodists about the same as the latter.

RETURN OF MISSIONARIES.—We learn from the Christian *Intelligencer*, that Mrs. Benjamin Schneider of the Armenian mission, with four of her children, and Rev. Dwight W. Marsh of the Assyrian mission, arrived in New York, on Sabbath afternoon, Aug. 9th in the bark Martha Clarke, seventy-six days from Smyrna. Mrs. Schneider has been in the field eighteen years. It is an interesting circumstance, that the two mates of the Martha Clarke, and one of the sons of Mrs. Schneider, were hopefully converted on the passage to this country. "The friends of Rev. Mr. Marsh will sympathize deeply with him in the death of his father and brother, which took place recently in Michigan."

COLPORTAGE IN PENNSYLVANIA.—During the year ending March 1, the American Tract Society received the sum of $4,103 50, donations from Pennsylvania; and performed in that State thirty-one years of colporteur labor, visiting 69,978 families, selling 80,829 volumes, distributing gratuitously 3,678,000 pages of books and tracts, and supplying 1,372 families found destitute of the Bible. The value of the publications granted, reckoning 1,500 pages to the dollar, was $2,452. For every $132 37 contributed in Pennsylvania, the Society returned a full year of colporteur service, and more than $79 worth of books and tracts gratuitously circulated.

PAYMENT OF NEWSPAPER DUES.—Our contemporary of *Zion's Advocate*, in an article addressed to subscribers, has the following :—

"Several persons have written to us, by way of apology for not having paid more promptly, that they could as well have paid before, but had waited to see an agent. This, we think, is hardly fair, for it not only often keeps the money out of our hands an unreasonable length of time, but also obliges us to lose, by way of commissions to the agent for collecting, one-tenth of all the money thus paid."

HOW SOME PEOPLE MANAGE.—A correspondent of the *Western Watchman*, St. Louis, in writing to the editor from an interior county of Missouri, speaks thus: "I have become vexed with our Baptist brethren. Some of them take one or two political papers, but cannot be prevailed on to take a religious paper. Others chew so much tobacco that it takes all their spare change. Others plead poverty when they are worth thousands."

THE NEW POSTAGE LAW.—On our last page to-day will be found the Act adopted by Congress near the close of its session, materially reducing the rates of postage on newspapers. After the 30th inst., newspapers and periodicals, weighing not more than three ounces, may be sent to any part of the United States for one cent each; while those weighing less than an ounce and a half may be sent to any part of the State in which they are published for half a cent each. And even these rates may be reduced one half by *advance* payments. The *Recorder* weighs less than an ounce and a half, and will of course go to any part of the State of New York for half a cent a number when not prepaid, or a quarter of a cent when prepaid. The *Memorial* will go to any part of the United States for one cent a number. Now is the time to add a few hundred subscribers for each.

☞ The law, as we copied it from the Washington papers, says that in order to secure the reduction of one half, newspapers must be prepaid at the office where *mailed.* This is a mistake; they may be prepaid at the office where *received* as well as where *mailed.*

☞ In another column will be found the prospectus of Dyer and Willis' "*Musical World and Times,*"—a work which has long been needed, and which has already attained an enviable popularity.

General Intelligence.

Proceedings in Congress Adjournment.

SECOND-DAY, AUG. 30.

In SENATE, the Naval Appropriation bill was taken up, and the appropriation for the Brooklyn Navy Yard was increased from $126,000 to $240,000; that for the Charlestown, Mass., Yard from $28,000 to $74,000, and a like increase was made for all the Navy Yards. Among the amendments adopted was one to complete Steven's Steamship for Harbor Defense. An amendment to purchase a site and construct a Navy Yard at San Francisco, and appropriating half a million for that purpose, was agreed to, but the appropriation for a railroad and basin was rejected. Another amendment, comprehending the provisions of Mr. Seward's bill, for the exploration of the Northern Pacific and China seas, was also adopted. The bill passed as amended. The Light House bill also passed. A long discussion followed on the bill granting land to the States for the benefit of the Insane, which was finally laid on the table.

In the HOUSE, it was agreed to print 100,000 copies of the Agricultural part of the Patent Office Report, and 50,000 of the Machanical part. Mr. Houston, from the Committee of Conference upon Amendments to the General Appropriation bill, made a report. There were more than a hundred amendments, which were read, and, by the Speaker's casting vote, the entire report was concurred in. Some other unimportant business was transacted, amid much confusion.

THIRD-DAY, AUG. 31.

In SENATE, reports from the various Committees of Conference upon the non-concurred amendments to the appropriation bills were made and concurred in, and the bills passed. Mr. James's resolution for the appointment of a select committee to sit during the recess and examine witnesses on oath, in relation to alledged frauds upon the Custom-House, gave rise to some debate, but was passed. The remainder of the proceedings were uninteresting. Just on the point of twelve, Mr. Mangum offered a resolution complimentary to the acting Vice-President, which was unanimously adopted. Mr. King returned thanks, and declared the Senate adjourned, *sine die.*

In the HOUSE, also, reports were made from the Committees of Conference, which were accepted, and the several Appropriation bills passed. At precisely 12 o'clock the Speaker rose in his place and announced the adjournment of the House, *sine die.*

European News.

One week later news from Europe has come to hand, of which we give a summary.

The Ministerial journals announce with perfect confidence the satisfactory termination of the dispute as to the North American fisheries, which is likely, indeed certain, to be adjusted on terms of absolute reciprocity, so far as the right of fishing is concerned; the Americans to be at liberty to fish in all British waters, and the British in all American waters, subject to the restriction on both sides to three miles from the shore of the country to which they do not belong. The three miles to be measured to the nearest land, without distinction of bay or open sea.

The ship Prince of Wales, from Australia, had reached England with 35,000 ounces of gold, and reported that 13,700 ounces were on the way. *The Sydney Herald* makes the amount of gold produced in the Colonies, since its first discovery, reach 1,124,415 ounces, worth over $20,000,000.

The steamship Great Britain, Captain Matthews, sailed from Liverpool on the 18th for Australia, with a full complement of passengers, and goods and treasure to the value of nearly one million sterling.

The Queen and her retinue had got back safely from Belgium, accompanied by the King of that country and suite.

The Duke of Hamilton, premier Peer of Scotland, died at the age of 85. He is succeeded by his son, the Marquis of Douglas.

The *Sun* mentions the appointment of G. P. R. James as British Consul at Norfolk, Va.

Madame Otto Goldschmidt and husband have gone to Vienna for retirement.

In Poland great damage has been done by rain storms.

The Copenhagen Crystal Palace opened on the 6th August.

A French war steamer has seized three English schooners for fishing within three miles of France.

Cholera is raging malignantly in Russia.

The overland East India and China mail reached London on the 15th inst., with dates from Hong Kong to June 22; Bombay, July 4; Calcutta, July 3; Madras, July 9. This arrival brought no news of the missing steamer with the Bombay mail of 25th June. The repulse of the Burmese in their second attempt to recapture Martaban, and the storm and capture of Pegu by the British force, are confirmed. It seems pretty certain that the Empire of Burmah after its conquest will be annexed to the Anglo Indian possessions in the East.

The *Friend of China*, speaking of the Rebellion, remarks that, on the whole, affairs bear an alarming aspect, and it is impossible to tell what may come next. It is now too evident that this insurrection is different from the various risings that occurred during the reign of the last Emperor. TIEN-TEH may or may not be the man he is by some represented to be, viz: a descendant of the displaced dynasty of MING. But, apart from the man himself, we have the knowledge that secret societies exist throughout the Empire, the chief of which, the Triads, are waiting patiently for the signal that heaven, earth, and man combine, to favor them in their determination to drive the Tartar out of the country. We have been told by those who have been long in the interior, that silent though the lower order of the people appear to be, the occurrence of insurrection in any province is carefully noted. In one province, during the war between England and China, a report ran that when the British went to Nankin, their object was to place an Emperor of the old family on the throne, and joy at the thought of such a consummation was quite openly displayed.

Four days Later.

The steamer Arctic, with Liverpool dates to Aug. 25, arrived at New York on Sunday evening, Sept. 5, with four days later news, and a long list of passengers, among whom was Madam Sontag, "the mistress of song." Rev. F. C. Woodworth, editor of the Youth's Cabinet, was also a passenger.

During the week to Aug. 22d, ten ships, including the Great Britain steamship, of the aggregate register of 9,690 tuns, sailed from the port of Liverpool for Australia, with 3,000 emigrants.

Three arrivals from Australia have brought 30,278 ounces of gold, and report another ship due with 15,465 ounces. Great difficulty was found in procuring sailors, and from £45 to £50 per man was asked and obtained for the run to England. At Malbourne, middle of April, provisions were dear.

Three English gentlemen—Mansfield, Compred, and Thompson—have undertaken to sail from London to Constantinople in an open skiff 25 feet long by 3 wide. They have arrived at Rendsburg.

A snake ten or twelve feet long, and of a venomous description, recently made its appearance in the cabin of the ship Radient, when near the English coast, on the way from Moulmein, East Indies. After a running fight the reptile was killed.

A boiler explosion occurred at Finsley Works, Burnley, on the 20th, scalding eleven and killing four persons.

A letter from Florenee states that a Madame Madial has been sentenced to 45 months hard labor at the galleys, and her husband to 56 months, for leaving the communion of the Roman Church. The Court of Cassation, in session on the 7th, rejected their appeal for a revision of the sentence.

California News.

The steamer Prometheus, from San Juan, with two weeks later news from California, has arrived at New York since our last.

The advices by the Prometheus are favorable. The shipments of gold from San Francisco, by the Oregon, on freight, and in the hands of passengers, is probably $2,600,000, a larger amount than ever before shipped at one time, and private letters say that these large shipments will continue. The mining news is favorable, and the production, it is thought, will be 30 per cent. larger during the next four months, than during the same period of last year.

The mail made up at the Post Office for the steamer Oregon, is said to be one of the largest, if not the largest mail, that has yet left San Francisco. The number of letters reach 60,000, and 30,000 newspapers—giving two letters and one newspaper to every man, woman and child in the city. The newspaper figure falls about 10,000 short of the usual number dispatched by the steamers, which is accounted for in the short supply of printing paper, which compels the temporary discontinuance of the Steamer Papers. Notwithstanding this large amount of business and limited number of clerks, the mails are sorted and dispatched with as much rapidity and correctness as in either New York, Philadelphia, or Boston.

Within a short time three attempts have been made to fire the City of Marysville. In each of these cases the city narrowly escaped a general conflagration. In consequence of these attempts, the Vigilance Committee has reorganized, and are making every possible endeavor to ferret out the guilty ones.

The *Journal* states, on the authority of Lieut. Couts, that not less than 50,000 head of fat cattle are now on their way from the southern portion of the State to the mines.

Sheep, to the number of 2,200, had recently arrived from Salt Lake, at Wolfskill Ranch, twenty miles from Sacramento. They were brought by Messrs. McMahan and Peters, and left St. Josephs in June, 1851, wintering in the Mormon country.

It is reported that the Indians, to the number of two thousand, are to hold a grand council shortly, at the head waters of the San Joaquin, with a view, it is feared, to unite against the white settlers.

Two Weeks Later.

The steamship Daniel Webster arrived at New Orleans, Sept. 4th, from San Juan Nicaragua, with dates from San Francisco to the 14th of August, being only *twenty days and twelve hours* from the latter city—performing the quickest trip ever made between the two places, and bringing a fortnight's later intelligence from San Francisco, and Panama dates to the 29th of August.

The passengers crossed from ocean to ocean in about forty-three hours, and speak highly of the route. The Daniel Webster reports the Isthmus as being in a perfectly healthy condition, and the navigation of the river St. John without impediment.

The California news possesses several features of interest—the most cheering of which is the announcement of the safety of the clipper ship Staffordshire, which arrived out at San Francisco in a passage of one hundred and one days from Boston.

The grand funeral procession in memory of Henry Clay, for which the most extensive preparations had been made, came off on the 10th of August. A number of societies participated in it, and it is said to have been the largest ever seen in that city. Some 500 Chinese merchants and traders appeared in the procession, and conducted themselves with the utmost propriety.

At Sacramento an angry political discussion occurred between Hon. Edward Gilbert, senior Editor of *The Alta California*, and Member of Congress, and Gen. Deuree. A challenge passage between them, and a hostile meeting took place. Mutual friends endeavored to effect a reconciliation, but without effect. They fought, and Edward Gilbert was killed.

Several cases of lynching had occurred at Marysville, but no executions were reported. A man named Henderson, belonging to New York, was so severely whipped that his life was despaired of. Two or three fires had occured, but no serious damage was done.

There are frightful reports of the ravages of the cholera among the seven hundred troops on board the steamer Golden Gate (before reported from Panama for San Francisco.)

The mining intelligence, owing to the dryness of the season, is less favorable; but rich discoveries of gold have been made on Klamerte, Salmon, and Rogue Rivers.

Another Wholesale Murder.

Last Sabbath *(Saturday)* the Hudson River was the scene of another awful calamity, resulting in the loss of from twenty-five to fifty lives. It seems that the steamer Reindeer, Capt. C. W. Farnham, started from New York at 8 o'clock for Albany, with some three hundred passengers on board. She ran as far as Bristol, or above one hundred miles, stopping at various places to land and take in passengers, without once letting off steam. She stopped at Saugerties, as elsewhere, the engineer sedulously keeping the valves closed. The bell rang for the wheels to be put in motion again; but no sooner was this signal obeyed, than one of the pipes exploded, and the scalding vapor rushed forth, enveloping the crowd assembled unsuspectingly at dinner, killing ten or twelve on the spot, and inflicting such injury on others that they must die in torture more or less prolonged. The scene of devastation, of suffering, and of terror, is spoken of by those who beheld it as something awful and heart-rending.

The pipe which burst connects the flues, called the connection of the return flues. The steam forced its way through a partition between decks, and thence through a pantry into the lower cabin, where a large number of passengers were dining. It is said that nearly every person in that cabin was killed or seriously injured—a majority of whom are believed to be waiters at the table. The force of the steam also carried away the smoke pipe, which fell across the hurricane deck, breaking it down. Above the deck no one was injured except the engineers and cooks. The explosion occurred shortly after 1 o'clock P. M. on Saturday. Up to Sunday evening at 7 o'clock, twenty-seven deaths had occurred, and it is quite likely that others of the scalded can not live.

The Reindeer was considered to be in an excellent condition—this being the second season that she has been upon the line. The cost of her was about $100,000. She was 322 feet long, 34 feet wide, and 9 deep. Her burden, 850 tons. Mr. Thomas Collyer built her for Captain De Groot. She was launched March 2, 1850.

THE LAKE ERIE ACCIDENT.—The Coroner of Erie summoned a jury to hold an inquest on the body of an unknown girl, about ten years of age, which was brought in by the propeller Ogdensburg, and after the examination of a number of witnesses, the following verdict was rendered:—

"The jurors find that DeGrass McNett, the first mate of the propeller Ogdensburg, was then on duty, and was on deck. That the night was calm and clear. That, from his own evidence, he saw the lights of the Atlantic when she was from three to four miles off, and until the collision; that he saw the two boats approach each other, yet gave no order to the wheelsman until within three or four rods of the Atlantic. That, by his own evidence, if he had directed the wheelsman a short time sooner, the collision would have been avoided, but he did not, because he believed the Ogdensburg was in her proper course, and the Atlantic was not. Without determining whether there was carelessness or not on the part of those on duty on the Atlantic, the jury would not faithfully discharge their duty, did they not find DeGrass McNett, the first mate of the Ogdensburg, guilty of gross carelessness, and a wicked disregard of human life. The jurors aforesaid, find that the deceased came to her death by means of such carelessness."

SUMMARY.

The Savannah *Republican* says the most distressing accounts have been received from Augusta of the destruction of life and property in that city by the late storm. Both bridges across the Savannah River were carried away, with all the bridges across the Canal. The water rose four feet, in the streets. One or two houses were washed away and several lives lost. The cars on the Railroad could not approach within a mile of the city, and the mails were taken to the Post-Office in canal boats. The damage to property in the city is estimated at $1,000,000.

The Boston *Traveler* learns from Bennington, Vt., that about 3 o'clock on Saturday morning, the Powder Mills in that place, belonging to J. Larkin, Esq., exploded with a terrible crash, tearing them entirely to pieces, and occasioning a loss of from $2,500 to $3,000. The buildings that were destroyed consisted of the Kerneling and Pulverizing Mills. This is the fifth time these mills have been destroyed, within a few years. The cause, it is supposed, was friction of the machinery, as the mills run during the night. No one hurt.

Notice is given by the Secretary of the New York State Temperance Alliance, that, owing to the cholera at Rochester, the meeting called at that place for the 15th inst. will be held at Utica instead. It is earnestly hoped that every County Alliance will be represented by its appropriate number of Delegates, and that at the mass meetings of the afternoon and evening, Delegates from all Temperance organizations and Local Alliances will be present.

The freshets in Georgia and Alabama have proved most disastrous. At Mobile a house was blown down and five persons killed. All the vessels in the port were injured, and some of them were blown into the woods. Three steamers were lost. The light-house was carried off with a whole family aboard of it. The wharves were all destroyed, and the surrounding country inundated. At Hamburg, Ga., water was six feet deep in the streets, and a Mr. Rossiter was drowned.

Mr. Leon Lewenburg, an Astronomer of our City, proposes to give an eligible site for an Observatory, 350 feet above the Hudson, on the Palisades, one mile above Fort Lee, and to include in the donation a Telescope worth $2,000, provided $10,000 will be subscribed by others toward building an Observatory there. He suggests 400 shares of $25 each as the proper mode of obtaining the desired result.

Two boys went into a cow-field at Kendall, Ill., for the purpose of having some sport with the cattle. They tied ends of a long rope round their waists, with slipped knots, and driving the cattle over it, tripped them down by suddenly raising it. One of the cattle caught the rope on its horns and ran away, dragging the boys for some distance. When rescued they were both insensible, and their waists compressed to four and six inches in circumference. Both died.

A company has been formed at Mansfield, Mass., for the purpose of emigrating to Oregon. At the head of this company is Capt. Baird. F. H. Ames, is Clerk, to whom any communication relating to this object should be addressed. The Company intend to embark in a ship for Oregon, before many months, in time to reach that country so as to become inheritors of the bounty lands offered new settlers by Congress. To realize this, they must enter on their occupancy before the expiration of 1853.

The only surviving member of a company of eighty soldiers, engaged in the Mexican war, was baptized in Buffalo two weeks ago. He was in the battles of Monterey, Cerro Gordo, Contreras, and Cherubusco, and before the close of the war, more than nine-tenths of his comrades had fallen, either by the hand of the enemy or the cholera. His last associate died a few weeks ago.

At the last accounts, says the *Journal of Commerce*, Kossuth was in London, living in great privacy, and without attracting observation. He is said, with what degree of truth we know not, to regard the Derby administration with distrust, and to fancy that it would, if possible, betray him to the Austrian Government.

A Letter from Rockport, Cape Ann, states that on the 24th, the harbor from Halibut Point to Straitsmouth Island was literally full of mackerel. There were between three and four hundred barrels taken by seine in the town, which, together with what were caught with the hook, will not fall far short of a thousand barrels.

"The New York Teacher," devoted to Popular Education, is to be published monthly at Albany, commencing with next month. It is to be the special organ of the New York State Teachers' Association. $1 per annum, 32 pages monthly. T. W. Valentine, local Editor.

The *Barre Patriot* states that Mr. William Cowee, of West Brookfield, has now growing in his garden a cucumber four feet in length, minus one inch. He has another of the same species which is about three feet long. This statement is made upon the authority of a gentleman who has measured those vegetable monsters.

A horrible affair has occurred on the mountains above Cumberland, Maryland. A man named James Mals was abusing his children, when his wife interfered. He then commenced loading his gun, avowing his intention to shoot her, when she seized an axe and killed him. She was arrested, but subsequently discharged from custody.

A dispatch dated Jonesville, Mich., Sept. 1, 1852, says: Two boys named Fisher and Van Horn, while playing in a bin of wheat belonging to the Railroad Company, when the men were loading the cars with it, were drawn under the wheat and smothered before they could be rescued.

The brig Sarah, of Prospect, Me., L. S. Griffin, master, arrived at Surinam on the 28th ult., from Demarara, the Captain, both mates, and one man sick with the yellow fever, having been attacked on the passage up, and on the 30th the whole four died, within a short time of each other, and were buried at the quarantine ground.

A tremendous storm occurred at Mobile on Wednesday and Thursday, Aug. 26 and 27, doing damage, it is estimated, to the extent of $1,000,000. The water extended up Dauphin-st., as far as the *Advertiser* office. Many steamers were injured, houses were unroofed, and some blown completely down.

Mr. Henry Wells, agent for the American Express Company, reports finding the wreck of the Atlantic. It is about 5 miles from Long Point Light, 3 miles from land, and in 160 feet of water. No bodies have been found. The safe and money of the Express Company will be recovered.

A German, named Jacob Clink, of Syracuse, N. Y., while carrying a keg of powder, with a lighted pipe in his mouth, was blown up and killed by the accidental communication of a spark from the pipe to the explosive material.

A correspondent of the *Journal of Commerce* says that Washington suffers very much from the prevalence of fever and ague. The atmosphere of some parts of Washington is impregnated with moisture, and many of the roofs are thickly covered with moss.

Mr. Bunch, the British Vice-Consul at New York, has lately returned from England, where he made a visit for the purpose of raising funds by subscription, for a church and hospital at New York, in which mission he seems to have been eminently successful.

A correspondent of the Boston *Atlas* says there are at least 400 dwelling-houses in Boston which are appraised at above $20,000. There are several at $50,000 and upward, and one house, with the land connected with it, is taxed for upward of $100,000.

In Williamsburgh, the other day, a lad aged 15 years was brought before Justice King for the fourth time, on the charge of being an habitual drunkard, and a burden to his parents. He was sentenced to the Penitentiary for the term of 60 days.

It is stated that Mrs. Stowe, the authoress of Uncle Tom's Cabin, has engaged to write a popular tale upon the effect of the Maine Liquor Law, intended for wide circulation by the friends of the Law.

The Directors of the Camden and Amboy Railroad Company have provided medicine chests for each train of cars, so that in case of sickness or an accident, the proper remedies will be accessible at the shortest notice.

A dispatch dated Rochester, Friday, Sept. 3, 1852, says: The Board of Health report seven deaths from cholera during the last forty-eight hours, an abatement of 50 per cent. since the last report.

There are in the United States eighty-one women holding the office of postmaster, thirty-one of whom are in Pennsylvania. Some of these are important offices.

The death of Prof. Kingsley, a distinguished member of the Faculty of Yale College, took place on Tuesday, the 31st ult., at his residence in New Haven.

The Washington (Texas) *Lone Star* reports that President Fillmore has authorized Governor Bell to call out five hundred rangers to serve on the frontier.

Mr. Amos Raymond, a Revolutionary pensioner, died recently at Allegany Township, Petter Co., Pa., aged 95 years and 5 months.

The storm on Sabbath night, Aug. 28, was very severe in some parts of New Jersey. In Monmouth County the roads were guilled and cut up; at least three-fourths of all the bridges were torn up; more than half the great corn crop of the County was partially or wholly prostrated; many Potatoes were washed out of the ground; and an immense amount of Fruit was beaten from the trees, which were seriously injured. Probaby $100,000 worth of damage was sustained in the mere washing away of fertile soil in that County.

The editor of the New England *Farmer* has seen a stool of California barley, the product of a single seed, which measures near the roots thirteen inches in circumference. From this one root there sprung one hundred and twelve vigorous straws or stems, one hundred and thirty-one heads, and fourteen thousand one hundred and forty-eight kernels of barley! The stool grew near a spring, where it found plenty of water, and threw up stalks about six feet high. Each head has six rows of kernels.

The plan adopted for the New York World's Fair building is a Greek cross, with a dome over the intersection. Each diameter of the cross is 365 feet long and 149 feet broad, and the dome is 130 feet high. There will be in this building 111,000 square feet of space on the ground floor, and 62,000 square feet in the galleries. It is estimated to cost $195,000. The building is to be entirely of iron and glass, and is already advertised to be open on the 2d day of May, 1853.

The St Louis *Intelligencer* states that several steamboats running from that city have banished the bar usually kept for the accommodation of passengers. This is a great, necessary, and important movement, and will perhaps contribute as much toward preserving the safety of the boats on the Western waters *as the measure of river improvements itself*, while its moral influence will prove incomparable.

Mr. Edward Clarke, of Pittsburgh, publishes a statement describing a new nose made for him by Dr. Pancoast, of that city, to supply the one he had lost some sixteen years ago. A piece of flesh from the forehead was sewed into the cheeks; a gutta percha mould of his father's nose was placed over it to give it the proper shape, and gold tubes were inserted for the nostrils. He says he has now a new nose, sound and well formed, with the senses of feeling and smell as fine as they ever were.

The Newburyport *Herald* says a farmer of Newbury has brought to that market this season superior ripe potatoes raised from sprouts alone. His course has been to start the potatoes early in a hot-bed, and when the sprouts were several inches in length, to remove them from the potato into rows in good soil, about eight inches apart. He is thus enabled to obtain ripe potatoes several weeks earlier than by the common practice.

Two captains were recently tried on a charge of "habitual drunkenness," before the Liverpool Local Marine Board. The charge was proved, and the sentence was, "that neither of the captains can again proceed to sea as master, mate, or second mate of any foreign-going British ship."

At Memphis, recent rain storms destroyed property to the amount of $20,000. The corn and cotten fields of adjacent counties were entirely washed down.

New York Market—September 6, 1852.

Ashes—Pots $4 75 a 4 81; Pearls 5 56.

Flour and Meal—Flour, 4 31 a 4 37 for common to straight State, 4 37 a 4 56 for good Ohio and mixed to fancy Michigan and Indiana, 4 62 a 4 75 for fancy Genesee and Ohio. Rye Flour, scarce at 3 62. Jersey Meal 3 75.

Grain—Wheat, 93 a 95c. for fair Canadian, 1 00 for red Ohio, 1 07 for white Michigan, 1 11 for new Genesee. Rye 83c. Oats 46 a 48c. for Western and State. Corn, 73 a 74c. for Western mixed.

Provisions—Pork, 17 50 for prime, 19 50 for mess. Beef, 6 00 a 8 00 for old prime, 13 00 a 16 00 for mess. Lard 11 a 12c. Butter, 14 a 16½c. for Ohio, 16 a 18½c. for State, 20 a 22c. for Orange Co. Cheese, 6 a 6¾c.

Hops—35 a 40c. for old, 40 a 50c. for new.

Lumber—11 00 a 12 00 for Spruce and Pine.

Seeds—Clover 8 a 8½c. Timothy 25 00 a 26 50 for prime new reaped. Flaxseed 1 25.

Tallow—10½c. for prime rendered.

Wool—Domestic Fleece 40 a 45c. for good to fine.

MARRIED,

In Alfred, N. Y., Sept. 2d, Mr. EPHRAIM MAXSON, of West Edmeston, to Miss ZEURIAH VINCENT, of Alfred.

On the 1st inst., by Eld. L. B. Starr, WILLIAM F. STILLMAN to Miss SUSAN BRAND, both of Leonardsville.

DIED,

In Brookfield, N. Y., Aug. 21st, Mrs. LOUISA CLARKE, widow of the late Charles Clarke, aged 71 years.

At Shiloh, N. J., Aug. 30th, of bilious dysentery, ELIAS B., youngest child of Jeremy B. and Anna S. Keen, aged 3 years, 6 months, and 7 days. D. C.

In Camden, N. J., at the residence of his son-in-law, Mr. Robert Sutton, August 19th, Mr. CHARLES F. RANDOLPH, in the 54th year of his age. He was a member of the Seventh-day Baptist Church in Shiloh, N. J., for which, in his last days, he expressed great interest and love. His friends have confidence that death, which he received as a welcomed messenger, to him was inestimable gain. He has left behind a large circle of mourning friends, to whom he had endeared himself as an affectionate parent, kind neighbor, conscientious Christian, and valuable citizen. "Blessed are the dead that die in the Lord."

At Carltown, N. J., on the 31st ult., of imbecility, which for more than a year had confined him to the house, and most of the time to the bed, Dr. THOS. W. PECK, in the seventy-fifth year of his age. Funeral on the 2d of Sept., at the Presbyterian meeting-house at Greenwich; sermon by the writer, from Dan. 12: 13.
D. CLAWSON.

LETTERS.

J. W. Morton, Vivace Dike, Daniel Coon, E. P. Larkin, Joseph S. Rogers (not received,) Nathan Davis, J. R. Butts, Elias T. Burdick, E. B. Lewis, Wm. Green, J. B. Wells, Wm. B. Maxson, David Clawson, Christopher Chester, D. C. Green, N. V. Hull, H. W. Stillman, W. C. Whitford, J. C. Crandall.

RECEIPTS.

FOR THE SABBATH RECORDER:

T. T. Burdick, Alfred Center	$2 00	to vol. 9	No. 52
E. R. Saunders "	2 00	9	52
Asa Burdick "	2 00	9	52
Thomas Place "	2 00	10	12
Wm. Cagwin, Verona Mills	2 00	9	40
Orville Williams "	2 00	9	52
Wm. Green, Stowell's Corners	1 00	9	26
W. Clarke, Sackett's Harbor	2 00	8	52
Daniel C. Maine, Adams Center	2 00	8	52
Vivace Dike, Diana	2 00	9	26
Geo. Irish, Hopkinton, R. I.	2 00	9	52
E.T.Burdick, Brand's Iron Works	2 00	9	40
Clarke Crandall, Perryville, R. I.	2 00	9	52
E. B. Lewis, Hampton, Ct.	2 00	9	52
Benj. Stelle, Crossingville, Pa.	2 00	9	52
James Stelle, Albion, Pa.	2 00	9	52
Nathan Davis, Sullivan, Ind.	2 00	9	33

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joseph L. Perry, Verona Mills $1 00

BENEDICT W. ROGERS, Treasurer,

People's Line of New-York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.
New Market:
For New York—6.20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

☞ All baggage at the risk of the owners, until delivered into the actual possession of the Agents of the Company, and checks given therefor.

A Year of Music for Nothing!—almost.

THE MUSICAL WORLD AND TIMES IS PUBLISHED EVERY SATURDAY, AT 257 BROADWAY, NEW YORK, BY OLIVER DYER AND RICHARD STORRS WILLIS.

THE object of this work is to furnish, 1.—A weekly supply of *new and choice music.* 2.—A complete and anusual Course of Musical Instruction. 3—Fearless and trustworthy Criticisms of Musical Pieces, Works, and Performances, and 4—Entertaining Musical Reading, together with a comprehensive Synopsis of events and things Musical, as they shall transpire; all to be furnished in a style of taste and elegance in harmony with the subjects treated of, and the refined minds of those to whom such topics are addressed.

THE SIZE of *The Musical World and Times* is that which is most conducive to convenience and beauty; being a *Royal Quarto* of sixteen pages, ten by fourteen inches in size, or more than double the size of the pages of magazines. It is printed on handsome paper and clear type; and its appearance is such as to render it an appropriate ornament of the Pianoforte, or Parlor table.

MUSIC.—Each number of the *Musical World and Times* will contain at least FOUR PAGES *of superior and popular music*, making over TWO HUNDRED PAGES OF MUSIC YEARLY; which, bought at Music Stores would cost, at least, $25.

SACRED MUSIC.—Particular attention will be paid to this department, and the wants of country choirs and families will be carefully studied and met.

SECULAR MUSIC.—The best possible variety of Secular Music, Vocal and Instrumental, will be regularly given, to supply which, the most eminent composers will render service.

MUSIC FOR LITTLE FINGERS.—Young children and learners will also be cared for. The world and the interests of Art will hardly progress without them; therefore, in our selection of music, we shall always bear them in mind, and often furnish a page for their especial benefit.

MUSICAL INSTRUCTION.—A complete course of *Musical Instruction* will be given; including Elementary Instruction, Harmony, Thorough Bass and Composition, Musical Form, or the *Architecture of Music*, and Instrumentation. Musical *exercises* will accompany this instruction, and the student will be able to *correct his own examples* by the rules afforded. In short, the student may become, by this course, master of the whole subject of music.

CRITICISMS.—These will be impartial, truthful, and perfectly independent—just what is needed in this age of indiscriminate and unlimited puffery.

MUSICAL NEWS.—Our facilities for obtaining both foreign and domestic musical news of interest are unequalled; and all events of importance will be recorded.

MUSICAL READING.—Musical literature—a class of reading as interesting as it in difficult to furnish—will always be found in our columns. We are enabled to do this by our facilities of translation, and by the access, which we have lately gained, to unusually rich artistic materials

IMPORTANT.—The subscribers announce with pleasure, that they have the active co-operation and practical assistance of Lowell Mason, Wm. Vincent Wallace, Thos. Hastings, Wm. B. Bradbury, Geo. J. Webb, Jonas Chickering, Oliver Ditson, Geo. F. Root, Firth, Pond & Co., Wm. Hall & Son, Mason & Law, Newman & Ivison, and other parties long and favorably known to the musical public.

TERMS.

One copy,	$3 00	Five copies,	$10 00
Two copies,	5 00	Ten copies,	20 00

and larger numbers in the same proportion, inflexibly in advance.

☞ Specimen numbers sent on the reception of five cents, or two postage stamps.

☞ Any person sending us a club of TEN subscribers shall receive *The Musical World and Times* one year *free of charge.*

☞ The Volume commences on Saturday, Sep. 4th; so *now is the time to subscribe.*

All orders and communications must be addressed, (*post paid*) to DYER & WILLIS, publishers of *The Musical World & Times*, 257 Broadway, New York.

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York:* SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

Miscellaneous.

The New Postage Act.

Approved August 30, 1852.

AN ACT to amend an act entitled "An act to reduce and modify the rates of postage in the United States, and for other purposes," passed March 3d, 1851.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the thirtieth day of September, eighteen hundred and fifty-two, the postage upon all printed matter passing through the mail of the United States, instead of the rates now charged, shall be as follows, to wit: Each newspaper, periodical, unsealed circular, or other article of printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent; and for every additional ounce, or fraction of an ounce, one cent additional shall be charged; and when the postage upon any newspaper or periodical is paid yearly or quarterly in advance at the office where the same is mailed, and evidence of such payment is furnished to the office of delivery in such manner as the Post-Office Department shall by general regulation prescribe, one-half of said rate only shall be charged. Newspapers and periodicals, not weighing over one ounce and a half, when circulated in the State where published, shall be charged one-half of the rates before mentioned: *Provided,* That small newspapers and periodicals, published monthly or oftener, and pamphlets, not containing more than sixteen octavo pages each, when sent in single packages, weighing at least eight ounces, to one address, and prepaid by affixing postage stamps thereto, shall be charged only half of a cent for each ounce, or fraction of an ounce, notwithstanding the postage calculated on each separate article of such package would exceed that amount. The postage on all transient matter shall be prepaid by stamps or otherwise, or shall be charged double the rates first above mentioned.

SEC. 2. *And be it further enacted,* That books, bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and shall be chargeable with postage at one cent an ounce for all distances under three thousand miles, and two cents an ounce for all distances over three thousand miles, to which fifty per cent. shall be added in all cases where the same may be sent without being prepaid, and all printed matter chargeable by weight shall be weighed when dry. The publishers of newspapers and periodicals may send to each other from their respective offices of publication, free of postage, one copy of each publication; and may also send to each actual subscriber, inclosed in their publications, bills and receipts for the same free of postage. The publishers of weekly newspapers may send to each actual subscriber within the county where their papers are printed and published, one copy thereof free of postage.

SEC. 3. *And be it further enacted,* That no newspaper, periodical, magazine, or other printed paper or matter, shall be entitled to be sent at the rates of postage in this act specified, unless the following conditions be observed: *First.* It shall be sent without any cover or wrapper; or in a cover or wrapper open at the ends or sides, so that the character of the matter contained therein may be determineed without removing such wrapper. *Second.* There shall be no word or communication printed on the same after its publication, or upon the cover or wrapper thereof, except the name and address of the person to whom it is to be sent. *Third.* There shall be no paper or other thing inclosed in or with such printed paper; and if these conditions are not complied with, such printed matter shall be subject to letter postage; and all matter sent by mail from one part of the United States to another, the postage of which is not fixed by the provisions of this act, shall, unless the same be entitled to be sent free of postage, be charged with letter postage.

SEC. 4. *And be it further enacted,* That if the publisher of any periodical, after being three months previously notified that his publication is not taken out of the office to which it is sent for delivery, continue to forward such publication in the mail, the postmaster to whose office such publication is sent may dispose of the same for the postage, unless the publisher shall pay it; and whenever any printed matter, of any description, received during one qaarter of the fiscal year, shall have remained in the office without being called for during the whole of any succeeding quarter, the postmaster at such office shall sell the same, and credit the proceeds of such sale in his quarterly accounts, under such regulations and after such notice as the Post-Office Department shall prescribe.

SEC. 5. *And be it further enacted,* That so much of the second section of the act entitled "An act to modify and reduce the rates of postage in the United States, and for other purposes," approved March third, eighteen hundred and fifty-one, as relates to the postage or free circulation or transmission of newspapers, periodicals, and other printed matter, and all other provisions of law inconsistent with the provisions of this act, are hereby repealed.

SEC. 6. *And be it further enacted,* That when a list of uncalled-for letters shall be published in any newspaper printed in any foreign language, said list shall be published in such newspaper having the largest circulation within the range of delivery of said office.

A "Haunted House" in Cincinnati.

On that great shopping thoroughfare—Fifth street—in the heart of the city, between Western-row and John, there is a fine modern-built brick house of three stories, containing a store-room and eight or ten other large rooms. Investigation has developed nothing remarkable in the construction or appearance of any portion of the house, which is altogether a desirable residence. The property is owned by a widow lady, Mrs. Warfield, who some time since leased it for a term of years to a Mr. Wales; Mr. W. soon after transferred his lease to Mr. James, and Mr. James recently sold it to Mr. Carter. The latter gentleman occupies the store-room, and a few days since rented the other part of the building to a Mr. Edwards, as a boarding-house. Mr. E. had been in the house but a few days—just long enough to get comfortably fixed—when, on last Wednesday evening, about ten o'clock, a noise similar to the discharge of a pistol was heard in an upper front room, but on examination no cause for the report could be ascertained. Several hours afterward, and when the family and boarders had retired, a succession of reports were heard by all the inmates of the house, accompanied by loud screams from a room where were several young lady boarders and a daughter of Mr. Edwards. The whole house was aroused, and rushing in the direction of the sound, found the young ladies in the utmost trepidation from terror. They declared that the "pistol shots" were made at their bed-side, repeated as from a revolver, and that they distinctly saw flashes of red light following each report. One of the girls, pale and almost senseless from fright, affirmed that just at the moment of the sounds, a tall, dark figure twice stooped over her pillow. Such was the excited condition of the whole family, that cots were prepared for all in one room, and the remainder of the night was passed in company, but no further disturbance was experienced.

On Thursday, at about noon, another sharp report was made in the kitchen, and for several hours during the day a noise was heard in the dining-room resembling the pawing of a horse, or the morticing of a carpenter in heavy timber.

The occupant, not inclined to pass another night in a manner so disagreeable, and unable to retain his boarders there, rented another house and moved out on Thursday. A party of persons, curious in such matters, spent the night there, but no noises were heard.

The owner of the property threatens to sue the tenant for damages, in giving the house the character of being "haunted," by circulating tales, and leaving the place; while Mr. E. thinks that damages should be given him, inasmuch as he was not informed of the reports previous to his renting it, which he understands were currently believed in the neighborhood regarding its "ghosts." Not only has the matter taken this phase, but the present lessee, upon the same grounds, demands the annulling of his contract, and so all that have been concerned in the building are asking reparation for their losses.

Taking this affair altogether, it is most curious. The residents in the vicinity say that the building has borne the character of a "haunted house" for several years, and that no family has been willing, of late, to remain any great length of time; the noises frighten them away. As there is always a solution to such mystery, we inquired after it, and were informed by one person that a carpenter, whose shop had occupied the ground, had been murdered there, that he could not rest until he had been revenged, and that he would reveal all to a "*writing medium!*" Another report was that the celebrated clairvoyant, Mrs. Bushnel, had reported a conversation which she had with the restless spirit, which revealed that it was a man whose last will had been destroyed with the design of defrauding an orphan girl, and that when reparation was made, he would cease to trouble the house! It was also reported that parties residing in the city were implicated in the unholy transaction, and that efforts were silently making to bring them to justice, and restore to the orphan what she long since should have possessed—a goodly fortune!

All this gossip we relate as it is current in the neighborhood of the "haunted house," and say nothing in regard to the correctness of any portion, save that the noises are heard—of that there is no question, and the solution of the matter would make an interesting page alongside the story of the "Cock Lane Ghost." [Cincinnati Gazette.

From the Pittsburgh Enquirer.

Cultivation of the Willow.

On Saturday last we had the pleasure of making the acquaintance of Mr. Wilson G. Haynes, of Putnam County, New York, who visited our city as a Delegate to the Free Soil National Convention.

Mr. Haynes is, we believe, the only person in the United States who has paid much attention to the cultivation of the Ozier, or Basket Willow, and until our interview with him we were not aware of its importance, and of the facilities for its cultivation.

It is estimated that there are some $5,000,000 worth of willow annually imported into this country, and the amount is rapidly increasing, as the necessities of the country for the articles in which it is used increase. All this willow could be grown here to advantage. The price ranges from $100 to $150 per tun. The chief importation is from France and Germany.

It is generally supposed that willow must be grown on wet or marshy lands, or near ponds or running water. This, Mr. Haynes tells us, is a mistake. He says the best basket willow can be grown on uplands of a clayey soil. The soil should be rich, and about as much attention should be given to the plant as to Indian corn. It should be cultivated and kept free from weeds. The first year the produce will be but little, unless the cuttings are large, but every year afterward the produce will afford ample profit. By the fourth year the plant arrives at perfection, and will annually thereafter yield its crop, provided it is properly cultivated. Plants in this State will throw up shoots twelve feet high in a season, of an inch in diameter, and without a knot.

This is the most valuable willow for manufacturing purposes, as it can be easily split.

Mr. Haynes, who is engaged in the growing and manufacturing of willow, says he grows as good willow as can be imported from any part of the world, and makes a profit in the growth, over all expenses, of about $150 per acre. He says that willow can be grown profitably in this country at $50 per tun, and he shows his own confidence by investing all the means he can command in the growth of the plant. He is importing great numbers of the cuttings, from different parts of Europe, and will soon have considerable ground under cultivation.

But it is principally for fencing purposes that Mr. Haynes thinks the willow can be made most useful in this country. This question of fencing is soon to become one of immense moment to farmers. It is certain some substitute must be found for timber, as the supply will soon be exhausted. Mr. Haynes, who has traveled extensively in Europe, to investigate this subject, says that fences which the most powerful animals could not force are made by the willow plant in two or three years. The manner of planting for fencing is to place the ends of strong cuttings in the ground, and then work them into a sort of trellis-work, passing a willow withe around the tops or ends, to keep them in shape for the first year or two. The tops are cut off yearly and sold to the basket-makers, thus affording a handsome profit on the fence.

There are great varieties of willow. The *Salix Viminalis* is the best for basket-makers, and experiments have tested that it will thrive and propagate in this country. An acre of this, properly planted on a suitable soil, and properly cultivated, will yield about two tuns weight per annum, costing about $35 per tun for cultivating and preparing it for market.

The *Salix Capua* is also good for baskets, and is used extensively for hoop poles and fencing, in England.

The *Salix Alba,* white willow, is a favorite in England, for shade trees. I grows more rapidly than any other tree, and makes a rich and beautiful shade. It is planted along avenues, water-courses, and on the margin of fish-ponds and mill-dams. It gives a fine shade in two or three years. The bark is held in high estimation for tanning; the wood for shoe-maker's lasts, boot-trees, gun and pistol stocks, house timber, and is extensively used in the manufacture of gunpowder. It is fine grained, and susceptible of a high polish.

From the Plough, the Loom, and the Anvil.

English Gardening, Etc.

Garden stuff comes to market early in the mother country. Peas are sown in November, and cabbages are planted at the same time, and will head in the following May. It is usual to sow radishes on new-year's day, upon a warm border in the open ground, and by covering them over with short straw or litter, they are sufficiently protected, and brought into early market.

An English gentleman prides himself in the beauty and productions of his garden. The even gravel walks, the ever verdant box edging, the closely-mown lawn, the weeping fountain, ornamental trees of almost every variety, and a profusion of flowers, are among the first sources of rational pleasure with which he loves to regale himself in his leisure hours, and to entertain his friends in the style of English hospitality.

Gardening in the mother country is a distinct business, practiced by a certain class of laborers, who have been trained to it; and they receive higher wages than workmen upon a farm. There are but few farmers or householders who do not employ an individual of this class long enough to keep their gardens in good condition.

The grape does not appear to beindigenous in England, but several imported varieties of the vine, both the white and the purple, bear very well, and the fruit comes to perfection, unless the season should prove to be very late. The Queen has, at one of her palaces, the largest vine in the country, yielding, I believe, some thousand of bunches every season. The white sweet water grape appears to be most extensively cultivated, as it comes to muturity early, and is adapted to the climate.

The cherry is found wild, but the fruit is smaller and more bitter than with us. The large black heart, the white heart, and the early duke, are excellent, both in size and flavor. The last mentioned is a red fruit, and is fit for eating in the month of May. The common red cherry, used here for culinary purposes, is there trained upon walls, and is greatly appreciated for domestic cooking. There is a late sort of half-wild cherry, called the mazzard, which matures later than any other, and is something like what grows so generally among us; and is valued, principally, on account of its being in season when all others have passed away.

The gooseberry, in England, is free from those diseases which attack it so often here. It grows very large. I have seen none here that begin to compare with it. The red currant here, I think, is fully equal to any elsewhere; but the white and the black with us are both inferior in size and flavor. These bushes, in this country, owing to the quickness of vegetation, are more liable to throw out suckers, and produce too much wood, which requires pruning off, to prevent the fruit from deteriorating.

Creeping vines, which produce the melon, cucumber, squash, and pumpkin, are more uncertain. The melon can be raised only under a frame. The squash I never saw until in this country; nor is the pumpkin raised there for cattle. It is sometimes produced in gardens, like the Indian corn, as a rarity. To sell an old countryman pumpkin-pies, a dish of squash, a plate of tomatoes, or of buckwheat cakes, would indeed raise his wonder, and cause him again to think the Yankees truly a queer people.

A foreigner riding through the mother country has his attention frequently arrested by the mansions of noblemen and country squires, and the remains of abbeys and ancient castles. These are generally surrounded by parks of great extent. In these beautiful, Eden-like inclosures, deer are preserved; while, upon the surrounding farms, game, including the partridge and pheasant, are looked after by a person called the game-keeper, who is always an appendage to these domains of land. The park itself is generally studded with horned cattle, grazing at their leisure, while large flocks of sheep are pastured upon the same. The woods of old English oak are the pride of the land-owners; and an old countryman always regards them with stirred feelings, they are so connected with the national glory of his native soil. These have been the material which have formed the wooden walls of his fatherland. Most of the parks are beautified with clusters and rows of these kings of the forest, which not only add to the grandeur of the scenery, but also to the value of the estate.

The State Prison Convict.

The following account of the reformation of a convict, gives a very forcible illustration of the power of love to reform even the most hardened of our race:—

"Many years ago there was brought to the State prison in Connecticut, a man of giant stature and of desperate character, one whose crimes had for seventeen years been the terror of the country. The Warden was a Christian—a Christian not in name only, but in deed and in truth—one who had more than usual faith in the power of kindness. When the prisoner came, he took off his irons and addressed him thus—'Friend, you are now placed in my care; it will be best for us to treat each other as well as we can. I shall try to make you as comfortable as possible, and shall be anxious to be your friend, and I hope you will get me into no difficulty on your account. There is a cell here for solitary confinement, but I have never used it, and I should be very sorry to turn the key upon any human being in it. You may range the place as freely as I do—only trust me, and I will you.'

"The desperado, though evidently surprised, seemed but little affected by this kindness, and for weeks to *soften very slowly.* True, he was not violent, but sulky; at length word came that he had attempted to break prison! The warden called him and charged him with it, but he gave no reply; his face was darkened by a ferocious scowl, and his lips sealed with sulky silence. He was told it would now be necessary to put him in the solitary cell. He was desired to follow the warden, who went before him carrying a lamp in one hand and the key in the other. In the *narrowest part of the passage,* the warden, a little, light-built man, turned short around, and with an eye beaming with kindness, looked up full into the face of the stout criminal, and said,

'I want to know if you have treated me as I deserve? I have done every thing to make you happy. I have trusted you, but you have never given me the least confidence in return. And you have even planned to get me into difficulty. Is this kind? And yet I cannot bear to lock you up. If I had the least sign that you cared for me'—

He had no need to say more—it was a *dead shot!* it had gone through the tough rind of his depravity, and had reached his very heart. The strong man was subdued, and bursting into tears, wept like a child.

'Sir,' said he, 'I have been a very devil these seventeen years, but you treat me like a man, and I can't resist it.'

'Come,' said the victorious warden, 'let's go back.'

The free range of the prison was again given him, and from that hour he became a new man—opening his heart to the kind warden, and fulfilling the whole term of his imprisonment in cheerfulness and content.

The world is just beginning to understand the meaning of the passage, 'We love him because he first loved us.'" [Ch. Ambass.

Inquiries about Manures.

We often have inquiries (says the editor of the *Cultivator*) whether long or short manure is best; whether straw plowed in is beneficial; whether chip-dirt is hurtful or advantageous, &c. General inquirers cannot always receive a general answer. For instance, we have known long manure, or that which was composed of much straw mixed with strongly fertilizing materials, prove actually injurious on light soils, and in dry seasons. On the contrary, we have known straw alone to prove highly beneficial on heavy and rather wet soils, by increasing the lightness and porosity, and facilitating drainage.

To prevent bad results on light land, all manure, but more especially that which is unfermented and mixed with straw, should be as much pulverized and mingled with the soil as possible. It should be first spread, and allowed to dry a few hours, the loss by evaporation being far less than the loss by want of pulverization. It can then be thoroughly torn to pieces by repeated harrowings, which will mix it thoroughly at the same time with the surface soil. When turned under by the plow, none of it will remain in lumps, and by being well intermixed, it will serve rather to preserve than to dissipate the moisture. The same treatment on heavy soils, will also have a beneficial result, by increasing the friability of the parts. In soils not over-supplied with vegetable matter, straw and chip dirt become useful as soon as they decay; and in adhesive soils they are useful by lessening the tenacity and promoting drainage. But on light soils they often prove hurtful, and most so in dry seasons.

Facts about Milk.

Cream cannot rise through a great depth of milk. If milk is, therefore, desired to retain its cream for a time, it should be put into a deep, narrow dish; and if it be desired to free it most completely of cream, it should be poured into a broad, flat dish, not exceeding one inch in depth. The evolution of cream is facilitated by a rise, and retarded by a depression of temperature. At the usual temperature of the dairy, 50 deg. Fahrenheit, all the cream will probably rise in twenty-six hours, but at 75 deg. it will probably all rise in less than half that time, and when the milk is kept near the freezing point, the cream will rise very slowly, because it becomes partially soldified.

In wet and cold weather, the milk is less rich than in dry and warm; and on that account more cheese is obtained in cold than in warm, though not in thundery weather. The season has its effects—the milk in the spring is supposed to be the best for calves, in the summer it is best suited for cheese, and in autumn the butter keeping better than that of summer. Cows less frequently milked than others give richer milk, and consequently much better. The morning's milk is richer than the evening's. The last drawn milk of each milking, at times and seasons, is richer than the first drawn, which is the poorest.

Animal Chemistry.

How seldom do we give a thought to the organization of the "house we live in," or the manner in which it is strengthened or undermined! We seem to think that it can take care of itself exactly as well without our aid as with it, and better too, perhaps. We don't reflect that, after all, we are mere animal, chemical machines, and that various substances combined in the human stomach present the same phenomena that they would in the receivers of a chemist's laboratory. For example, we see it stated that without lime the secretion of milk fails; "the bones and teeth become soft or are arrested in their delevopment; without soda, no bile can be formed; without phosphorus and magnesia, the nervous tissues lose their energy and the impaired condition of the brain is evinced by loss of memory, frightful headaches and impending paralysis.

"Ghastly paleness, prostration, faintness, and coldness attend the lack of carbon; deprived of sulphur, the hair would rapidly cease to grow, and the absence of iron is marked by lividity, disordered digestion, passive dropsy, and other symptoms of an anæmic or chlorotic character. The food we receive daily furnishes the natural source of these elementary substances, and serves during health to repair the waste of these matters through the skin, kidneys, and other excretories, consequent upon the voluntary and vegetable functions of the economy. Hence the equilibrium is preserved. Inordinate use of particular organs induces a disproportionate consumption of their substance, and hence of the elements from which this substance is formed. Excesses in watching, thought and muscular effort, for example, by overtaxing the brain and muscular fibre, render these tissues rapidly effete, and therefore cause an exaggerated demand for their peculiar *pabulum,* as phosphorus and iron." [St. Louis Times.

At the bombardment of Rangoon, Lieut. Campbell, of the Sesostris, worked so hard that he fell down exhausted, and slept alongside of a gun for an hour and a half, while it was discharging ten pounds of powder at every fire.

CHINESE CELEBRATION OF JULY 4TH.—The participation by the Chinese in the celebration of our National Anniversary at San Francisco, is described as follows:—

The great and principal feature of the procession was the Celestials, who turned out in astonishing numbers. There were no less than three or four hundred of these singular beings, who took an active part in commemorating this glorious day. Their procession was headed by four of their number, bearing a large flag made of silk, on which was the figure of a dragon having eyes made of looking glass. It was one of the richest specimens of art we have seen, and the cost of it alone was $2,000. Another banner in the procession, borne by some of their numbers, bore the emblematic words of "A rush for Republicanism," and "The 4th of July hereafter and forever a festival day for the Chinese." A carriage drawn by four grey horses contained a band of their native musicians, who, with their unwieldly and strange looking musical instruments, discoursed horrible harmony in an extravagant style. A large number of mandarins, in carriages and on horseback, were in attendance, while many followed on foot. The whole was under the command of Norman Assing, Esq., together with Sam Wo and several other of the prominent Chinese citizens.

BOYHOOD OF CAPTAIN COOK.—The discoveries of the English circumnavigator were owing to a particularly marked shilling. Young Cook was a native of Yorkshire, and served as apprentice to a merchant and shopkeeper, in a large fishing-town in that country. Some money had been missed from the till, and to detect the delinquent, a very curiously marked shilling was mixed with the silver, which was accurately counted. On examining the till shortly after, this peculiar shilling was missing, and Cook was taxed with having taken it out; this he instantly acknowledged, stating that its peculiarity had caught his eye, but affirming at the same time, that he had put another of his own in its place. The money was accordingly counted over again, and found to agree exactly with his statement. Although the family was highly respectable, and therefore capable of advancing him in his future prospects, and also much attached to him, and very kind, yet the high spirit of the boy could not brook remaining in a situation where he had been suspected; he therefore ran away, and, having no other resource, entered as cabin boy in a collier.

A CONJUGAL DIFFERENCE.—A fisherman on the Banks of the Rhine had been tormented by his pretty wife to go to the grand *féte* at Stratsburg, but he objected on account of the expense. Violent quarrels and even blows were the consequence, and discord reigned so much between them that it was decided they should go to the notary and be formally separated. They did so, and the notary, after vainly exerting all his eloquence to restore peace between the couple, promised to draw out the necessary documents. The parties then left, but on returning home a storm arose, and their boat foundered. The husband reached the shore by swimming, but the moment he landed he turned round and saw his wife struggling with the current. All their quarrels were in a moment forgotten, and he sprang into the river and saved her. On the following day they went together to the *féte.* [Assembalée Nationale.

THE STARS AND STRIPES.—A few weeks since a paragraph was going the rounds, inquiring when the present U. S. Flag was adopted. The Cincinnati *Gazette* replied thus:—

"The following is the original resolution adopting the Stars and Stripes:

"'In Congress, June 16, 1777—

"'*Resolved,* That the Flag of the thirteen United States be thirteen stripes, alternately red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation.'

"As new States were added to the Union, from time to time, new stripes were added to the flag, till the number had increased to fifteen or twenty. At length, about thirty years ago, the stripes were reduced by act of Congress to the original number of thirteen."

THE SOAP PLANT.—It appears that the soap plant grows all over California. The leaves make their appearance about the middle of November, or about six weeks after the rainy season has fully set in; the plants never grow more than a foot high; and the leaves and stock drop entirely off in May, though the bulbs remain in the ground all summer without decaying. It is used to wash with in all parts of the country, and, by those who know its virtues, it is preferred to the best of soap. The method of using it is merely to strip off the husk, dip the clothes into water, and rub the bulb on them. It makes a thick lather, and smells not unlike brown soap. The botanical name of the plant is "Phalangium pomaridianum."

RAILROADS.—It is estimated that by the year 1860 there will have been finished, in the United States, 30,000 miles of railroad. The cost of the roads already in use is stated to be $350,000,000, and those now in progress, about 11,000 miles, may be completed for $165,500,000. The new railroads in the South and West are built at $15,000 a mile, while those in the older States cost $32,000 per mile. This results from the increased experience and skill applied to the new works, and the smaller rate of land damages in the new States.

In very dry seasons, it is very important to water trees that have been newly transplanted; but the common mode is very objectionable. When the water is poured on the surface, the soil is apt to crack and let the moisture below escape. Dig a hole near the tree and pour in a pailful; then draw the loose earth in till the hole is filled. Do not water oftener than once a week.

The first census taken in Winconsin was in 1841, and exhibited a population of 80,000 inhabitants; in 1850 they had swelled to 300,000—a ten fold increase in ten years. Now they do not fall short of 400,000, and are increasing at the rate of at least 50,000 per annum. No other State in the Union has grown with equal rapidity.

Man has 246 bones; the head and face 63, the trunk 59, the arms 64, and the lower extremities 60. There are in man 201 muscles, or pairs of muscles.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

DeRuyter Institute.

THE Academic Year commences the last Wednesday in August, and closes the last Tuesday in June, of each year.

Board of Instruction.

Rev. J. R. IRISH, A. M., Principal.
Miss JOSEPHINE WILCOX, Preceptress.
Mr. O. B. IRISH, Teacher of Mathematics.

The Terms of 1852 and 1853 are as follows—

The first Term commences Wednesday, August 25; closes Tuesday, Nov. 30.

The second commences Thursday, Dec. 2; closes Tuesday, March 15.

The third commences Thursday, March 17; closes Tuesday, June 28.

There will be a recess of one day between the Terms, and of one week at the middle of the Winter Term.

Tuition must be arranged before entering classes, and, if less than a Term, paid strictly in advance.

Geography, Elementary Arithmetic, and Beginners in Grammar, per term,	$3 00
Higher Arithmetic, Advanced Grammar, Analysis, Composition, and Beginners in Algebra,	4 00
Higher Mathematics, Languages, Natural Sciences, &c.,	5 00
Heating and Sweeping Halls, Ringing Bell, &c.	50

Extras.—Chemical Experiments, $1; Drawing, $1; Monochromatic Painting, $3; Oil Painting, $5; Writing and Stationery, 50 cents.

Board.—In private families, from $1 25 to $1 50 per week. In Clubs, from 60 to 90 cents.

N. B.—Teachers' Classes will be formed at the opening of the Fall Term, and at the middle of the Winter, and continue seven weeks. The course will embrace a thorough review of the Common School Branches, with daily Lectures on "the Art of Teaching," the Laws of Health, School Laws, Chemistry, Physiology, &c. Tuition, $2 50. JAMES R. IRISH, President.

S. S. CLARKE, Secretary. DERUYTER, June 22.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Charles D. Langworthy,
" Hiram P. Burdick.
Alfred Center..B. W. Millard,
" David C. Green.
Akron—Samuel Hunt.
Berlin—John Whitford.
Brookfield—Andrew Babcock.
DeRuyter—B. G. Stillman.
Durhamville—John Parmalee.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Lincklaen—Daniel C. Burdick.
Newport..Abel Stillman.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville—Albert B. Crandall.
Preston—J. C. Maxson.
Richburgh—John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miraclo.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona—Christopher Chester.
West Edmeston—E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..Geo. Greenman
Waterford & N. L..P. L. Berry
RHODE ISLAND.
1st Hopkinton—Da[illegible] Coon.
2d Hopkinton—Ch[illegible] Spicer
3d Hopkinton—C. M. Lewis
Jamestown—Wm. A. Weeden
Pawcatuck—H. W. Stillman
Phoenix—Thomas R. Green.
NEW JERSEY.
Marlborough—David Clawson
New Market—W. B. Gillett.
Plainfield—E. B. Titsworth.
Shiloh—Isaac West.
PENNSYLVANIA.
Ceres—F. S. Crandall.
Crossingville—Benj. Stelle.
Hebron—Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jona. F. Randolph
N. Milton—Jeptha F. Randolph
OHIO.
Montra—Eli Forsythe.
Northampton—S. Babcock.
WISCONSIN.
Albion—P. C. Burdick.
Berlin—Datus E. Lewis.
Milton—Joseph Goodrich.
Utica—Z. Campbell.
Walworth—Wm. M. Clarke
Whitewater—Abel D. Bond
ILLINOIS.
Farmington—Dennis Saunders
Southampton—J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 [illegible] $ 75
[illegible] each subsequent insertion, 50
[illegible] six months, 6 00
[illegible] one year, 10 00
For each additional square, [illegible]

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 14.

NEW YORK, FIFTH-DAY, SEPTEMBER 16, 1852.

WHOLE NO. 430.

STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES.

These Statistics are principally taken from the Minutes of the Associations for 1852. In a few instances, they are necessarily taken from reports of previous years. In the column for ministers, l. stands for licentiate.

	CHUCHES.	MINISTERS.	DEACONS.	CLERKS.	POST-OFFICES.	Communicants.	Constituted.
Eastern Association.	Newport	L. Crandall	(son.	E. D. Barker	Newport R. I.	28	1671
	Piscataway	W. B. Gillett,	D.W.F.Randolph,R.Dunn,I.Claw-	I. S. Dunn	New Market, N. J.	167	1705
	1st Hopkinton	D. Coon	D.Lewis,C.C.Lewis,E.W.Babcock	E. W. Babcock	Potter Hill, R. I.	442	1708
	Waterford	H. H. Baker	D. Rogers, O. Maxson, E. Darrow	D. P. Rogers	New London, Ct.	103	1784
	Berlin	Wm. Satterlee	N. Vars, T. Saunders	J. Whitford	Berlin, N. Y.	270	1780
	Shiloh	W. M. Jones, G. R. Wheeler, J. Davis.	J. Bright, R. Davis, R. Ayres, G. Tomlinson, E. J. Davis.	A. S. Randolph	Shiloh, N. J.	258	1737
	Marlborough	D. Clawson	J Robbins, M. Moore, A. C. Her-	E. A. Crossley	Shiloh, N. J.	120	1811
	Petersburg	A. Estee	(itage, E. A. Crossley.	H. Clarke	Petersburg, N. Y.	110	1829
	2d Hopkinton	Henry Clarke	G.H.Perry,J.W.Langworthy,N.F.	C. Brown	Hopkinton. R. I.	143	1834
	3d Hopkinton	C. M. Lewis	M.S.Kenyon,S.Kenyon,(Chipman	P. B. Maxson	Rockville, R. I.	213	1835
	Westerly	Jacob Ayars	S. Noyes, J. W. Bliven	J. W. Bliven	Westerly, R. I.	62	1837
	Plainfield	J. H. Cochran	R. Dunham, A. D. Titsworth	T. S. Alberti	Plainfield, N. J.	95	1838
	Pawcatuck	A. B. Burdick	W. Stillman, J. P. Stillman	J. Maxson	Westerly, R. I.	172	1840
	Richmond			H. H. Green	Shannock Mills, R. I.	30	1843
	South Kingston		Clarke Crandall	G. C. Holland	Perryville, R. I.	21	1843
	New York	T.B.Brown,G.B.Utter	T. B. Stillman, Clarke [illegible]	[illegible] B. Utter	New York City	50	1845
	Greenmanville	S. S. Griswold	B. F. Langworthy [illegible]	[illegible] E. Maxson	Mystic Bridge, Ct.	53	1851
Central Association.	1st Brookfield	W. B. Maxson	W. Utter, G. B. Clarke, W. [illegible] cock, J. V. Greenman.	[illegible] B. Spaulding	Leonardsville, N. Y.	198	1757
	DeRuyter	James R. Irish	P Coon, H.Crandall,W.D.Wilcox.	B. G. Stillman	DeRuyter, N. Y.	120	1816
	Scott	T. Dye, l.	NPalmer,JBarber2d,HCHubbard.	L. P. Babcock	Scott, N. Y.	119	1820
	1st Verona	C. Chester	T. Williams, D. Williams. I.Green	T. Perry, [illegible] Sherman	Verona Mills, N. Y.	98	1820
	Adams	J. Summerbell, Joel Greene.	David Maxson, Asa Coon, R.Saunders, A. Trowbridge.	A. M. Whitford	Adams Center, N. Y.	203	1822
	2d Brookfield	Joshua Clarke	S. Spencer, C. Miller	D. P. Curtis	Brookfield, N. Y.	145	1823
	3d Brookfield	E. S. Bailey	E. Maxson, E. Stillman....(dick	B. Burdick	So. Brookfield, N. Y.	124	1823
	Truxton		B.Crandall,P.C.Burdick,V.M.Bur-	T. C. Maxson	DeRuyter, N. Y.	51	1824
	Otselic		L. Crandall, S. Church	A. C. Nichols, F. Tallett.	South Otselic, N. Y.	44	1830
	Lincklaen	R. G. Burdick	W. G. Crandall, C. Cartwright	Schuyler Olin	DeRuyter, N. Y.	143	1831
	Preston	E. Burdick		S. Rogers, Jr.	Oxford, N. Y.	47	1834
	2d Verona		Nelson H. Satterlee	A. G. Burdick	State Bridge, N. Y.	23	1837
	Newport				Newport, N. Y.	17	1838
	Hounsfield	E. Barnes	E. Frink, H. W. Maxson	B. Maxson	Stowell's Corners, N. Y.	42	1841
	Watson	W. G. Quibell, T. A. Maxson, l., H. Stillman, l.	Joseph Stillman, Daniel P. Williams.	E. R. Davis, H. Stillman.	Watson, N. Y.	100	1841
	Richland			W. V. Hubbard	South Richland, N. Y.	10	1845
	Diana			R. S. Geer	Pitcairn, N. Y.	16	1846
	Pinckney	Wm. J. Somes		C. Green	E. Rodman, N. Y.	23	1848
Western Association.	1st Alfred	N. V. Hull	A. Crandall, A. Lewis, G.W.Allen, Daniel Potter.	D. R. Stillman	Alfred Center, N. Y.	395	1816
	Friendship	B. F. Robbins	Ezekiel Johnson	R. W. Utter	Nile, N. Y.	96	1824
	Wirt	C. T. Champlin, l.	Moses Maxson	J. P. Dye	Richburgh, N. Y.	56	1827
	1st Genesee	James Bailey	Geo. Potter, J. Crandall	E. R. Crandall	Little Genesee, N. Y.	172	1827
	Clarence	Rowse Babcock	Lyman Pratt, Joshua Burdick	Samuel Hunt	Clarence, N. Y.	47	1828
	Hayfield	A. A. F. Randolph, R. Green, M. Cole, l.	B. Stelle, David Dunn	T. H. Dunn	Meadville, Pa.	83	1829
	2d Alfred	J. Kenyon, A. Burdick, P. C. Witter, l.	J. Langworthy, N. Lanphear, S. R. Smith, A. Burdick, C. D. Lang-	A. Burdick, C. D. Langworthy.	Alfred, N. Y.	252	1831
	Persia		Oliver C. Babcock......(worthy.	N. Randall, Jr.	Gowanda, N. Y.	40	1832
	Hebron	H. W. Babcock, l.	G. W. Stillman, W. H. Hydorn	W. H. Hydorn	Hebron, Pa.	62	1833
	Independence	T. E. Babcock	D. S. Remington, W.S.Livermore.	A. C. Burdick	Independence, N. Y.	126	1834
	Scio	Chas. Rowley, l.	C. Rowley, J. Witter	Luke G. Witter	Wellsville, N. Y.	37	1834
	2d Genesee	P. S. Crandall, l.	S. B. Maine	S.B.Maine, G. S. Cran-	Little Genesee, N. Y.	34	1834
	Amity	T. J. Giddings, l.	D. B. Stillman, E. H. Johnson	D. B. Stillman..(dall.	Scio, N. Y.	37	1834
	3d Genesee	Henry P. Green	E. P. Crandall	J. J. Smith	West Genesee, N. Y.	35	1843
	Pendleton		D. Davis	W. P. Longmate	Pendleton, N. Y.	23	1844
	Ulysses		N. H. Hallock	S. A. Slade	Ulysses, Pa.	24	1845
	Hartsville	H. P. Burdick	N. Truman	Geo. Hood	Alfred, N. Y.	84	1847
	Darien and Cowlesville	Rowse Babcock	E. Saunders	Robert Williams	Alden, N. Y.	39	1851
S. W. Ass'n.	Lost Creek	Samuel D. Davis, J.S. Davis, l.	Abel Bond, Sen., Wm. Kennedy.	Levi Bond, Jr.	Lost Creek, Va.	79	1805
	New Salem	Peter Davis	L. H. Davis	Wm. B. Davis.	New Salem, Va.	95	1745
	Middle Island	Ezekiel Bee	Josiah Bee	J. Jeffrey.	West Union, Va.	23	1832
	Hughes' River	Asa Bee	Jesse M. Lowther	J. M. Lowther.	White Oak, Va.	21	1834
	Woodbridgetown				Woodbridgetown, Pa.	5	
Ohio Ass'n.	Jackson	Simeon Babcock, B. Clement, l., M. Babcock, l.	John Forsythe, J. G. Babcock	J. G. Maxson.	Montra, O.	52	1840
	Port Jefferson	John Davis	M. H. Ailes	E. V. Ailes.	Pratt, O.	20	1840
	Stokes		Wm. Furrow	James Simpson.	Lewiston, O.	17	1842
	Northampton	Simeon Babcock		Eli Forsyth.	Montra, O.	56	1837
	Scioto					19	1842
North-Western Ass'n.	Milton	V. Hull, S. Coon, D. Babcock, R.C.Bond, W. H. Redfield, l.	L. H. Bond	Edwin S. Dunn.	Milton, Wis.	180	1840
	Albion	James Weed, l.	J. A. Potter, J. Weed, S. Burdick, (P. C. Main.	T. F. West.	Albion, Wis.	86	1843
	Walworth	O. P. Hull	A. Maxson, Wm. S. Clarke	N. L. Bassett.	Walworth, Wis.	34	1847
	Berlin	Julius M. Todd	Charles Hubbell	D. E. Lewis,	Berlin, Wis.	38	1850
	Christiana	Z. Campbell	Z. Gilbert	W. H. H. Coon.	Utica, Wis.	52	1850
	Farmington	L. A. Davis, J. Hill, S. Davison, L.D.Ayars.	Dennis Saunders		Farmington, Ill.	41	1849
	Madison				Madison, Ind.	7	1843
	Fredonia				Fredonia, Iowa.	6	1843

THE SEVENTH-DAY BAPTISTS:

Historical Sketch.

The Seventh-day Baptists are distinguished from the Regular Baptists mainly by the views which they hold on the subject of the Sabbath. In respect to this they believe—1st. That the Seventh Day of the Week was sanctified and blessed for the Sabbath in Paradise, and was designed for all mankind; 2d. That it forms a necessary part of the Ten Commandments, which are immutable in their nature, and universally binding; 3d. That no change as to the day of the Sabbath was made by Divine Authority at the introduction of Christianity; 4th. That those passages in the Old Testament which speak of the First Day of the Week, do not imply, either the substitution of that day for the Seventh as the Sabbath, or its appointment as a day of religious worship; 5th. That whatever respect the early Christians paid to the First Day of the Week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath, but continued to observe the Seventh Day in that character, until, by the edicts of Emperors and the decrees of Councils, the First Day was made gradually to supersede it; 6th. That, finally, the *Seventh* Day of the Week, and not the *First*, ought now to be observed as the Sabbath of the Lord our God.

Notices of people holding these sentiments are frequent in the history of the first six centuries of the Christian Church; and even during that dark period which intervened between the establishment of Papal dominion and the dawning of the Reformation, occasional traces of them appear. In the seventh century, while Pope Gregory I. was in authority, the subject of the Sabbath was much discussed; and among the disputants there was a class of persons who declared, "that it was not lawful to do any manner of work on the Saturday, or the old Sabbath." In the eleventh century, while Gregory VII. occupied the papal chair, the same doctrine was preached. In the twelfth century, also, there was a large and influential community of Christians in Lombardy who kept the Seventh Day as the Sabbath.

The Reformation seems to have introduced a new era in the history of Sabbath-keepers. In Germany, in the early part of the sixteenth century, Baptists who kept the Seventh Day were quite common. In England, they made their appearance in the beginning of the seventeenth century, although, in cousequence of the unsettled state of the country, they did not begin to organize churches until about 1650. Within fifty years of that period, however, there were eleven Sabbatarian Churches in England, besides many scattered Sabbath-keepers in different parts of the kingdom. These Churches were located at the following places:—Braintree, in Essex; Salisbury, in Wiltshire; Sherbourne, in Buckinghamshire; Tewkesbury, or Natton, in Gloucester; Wallingford, in Berkshire; Woodbridge, in Suffolk; and three in London, viz. the Mill-Yard Church, the Cripplegate Church, and the Prinner's Hall Church. Eight of the eleven have now become extinct. Of the three which remain, two are in London, and one is at Natton, near Tewkesbury. The Sabbatarians of England enjoyed the ministrations of some of the most distinguished Dissenters of their time—among whom mention should be made of Francis Bampfield, the founder of the Cripplegate Church in London; Edward Stennett, the ancestor of the famous Stennett family; Joseph Stennett, the author of that unanswerable reply to Russen's "Fundamentals without a Foundation, or a true picture of the Anabaptists;" Joseph Stennett, D. D., and Samuel Stennett, D. D., of the Little Wild Street Baptist Church, London.

In America, Seventh-day Baptists made their appearance in the latter part of the seventeenth century. Their first church was organized at Newport, R. I., in 1671, "while as yet there were but six societies of Regular Baptists on the Western Continent." For several years this church included in its membership nearly all observers of the Seventh-day Sabbath residing in the States of Rhode Island and Connecticut; and for the accommodation of the widely-scattered members, the pastors were accustomed to hold stated meetings at several distant places. A church was organized at Hopkinton, R. I., in 1708, and one at Waterford, Ct., in 1784. There are now eight churches in Rhode Island and two in Connecticut.

In New Jersey, the first Seventh-day Baptist Church was organized at Piscataway, about thirty miles from New York City, in 1705. From this Church sprang one at Shiloh, N. J., about forty miles south-west of Philadelphia, which was organized in 1737. At present there are four Seventh-day Baptist Churches in New Jersey, located at Piscataway, in Middlesex Co., Plainfield, in Essex Co., Shiloh, in Cumberland Co., and Marlboro, in Salem Co.

In the State of New York there are thirty-six Seventh-day Baptist Churches; the following sketch of which is arranged according to their geographical position. A church was organized at Berlin, Rensselaer Co., about twenty-five miles from Albany, in 1780, which has gradually increased in numbers, and has established a branch at Stephentown. It has also led to the formation of a church several miles north, in the town of Petersburg. From this neighborhood, several families removed to Adams, Jefferson Co., and organized a church; from which another has sprung up in the adjoining town of Hounsfield. A church was organized at Brookfield, Madison Co., in 1797. As it increased in numbers, and gradually extended over a larger territory, two other churches were formed in the same town. Grouped around these churches, in Central New York, are the churches at Newport, in Herkimer Co., at Richland, in Oswego Co., at Verona, in Oneida Co., at Preston, Otselic, and Lincklaen, in Chenango Co., at DeRuyter, in Madison Co., and at Truxton and Scott, in Cortland Co. Proceeding westward, there will be found eleven churches in Allegany Co., two in Erie Co., one in Niaraga Co., and one in Cattaraugus Co.

Other churches there are, many of them of recent origin, scattered over the South and West. There are four in Pennsylvania, four in Virginia, five in Ohio, five in Wisconsin, one in Illinois, one in Indiana, and one in Iowa. Besides these, there are numerous small societies of Sabbath-keepers, who are accustomed to meet weekly for prayer and conference, but who have not yet been organized into regular churches.

A YEARLY MEETING of the Seventh-day Baptists in America, was established at a very early period, and from it originated the Seventh-day Baptist General Conference—a body which held its meetings annually from 1805 to 1846, when it was agreed that the meeting should henceforth be held triennially. The last meeting of the Conference was held at Plainfield, N. J., commencing September 9, 1852.

The Seventh-day Baptist Denomination was divided into ASSOCIATIONS in 1835. There are now six Associations, each holding an annual meeting. The Eastern Association embraces the churches in Rhode Island, Connecticut, New Jersey, and that part of New York lying east of the Hudson river; its next meeting will be held at Piscataway, N. J., commencing on the fifth day of the week before the last Sabbath in May, 1853. The Central Association embraces those churches in New York lying between the Hudson river and the small lakes; its next meeting will be held at Scott, Cortland Co., N. Y., commencing on Fifth-day before the second Sabbath in June, 1853. The Western Association includes the churches in Western New York and Pennsylvania; its next meeting will be held at Independence, Allegany Co., N. Y., commencing on Fifth-day preceding the fourth Sabbath in June, 1853. The South-Western Association embraces the churches in Virginia, and met Sept. 2, 1852, at Lost Creek, Harrison Co., Va. The Ohio Association includes all the churches in Ohio, and meets at Jackson, Shelby Co., O., Oct. 7, 1852. The North-Western Association is composed of the churches in Illinois and Wisconsin, and meets at Albion, Dane Co., Wisconsin, Sept. 29, 1852.

The Seventh-day Baptists, as a denomination, have always been forward to engage in the BENEVOLENT ENTERPRISES of the day. They have repeatedly taken action, in their ecclesiastical bodies, against slavery, and in favor of temperance and other moral reforms. They have also had among them for a long time Societies for missionary purposes, and to promote the circulation of religious tracts and books.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY was organized in 1842; its object being to disseminate the Gospel at home and abroad. In carrying out this object, it has employed men from time to time to labor with the feeble churches in this country, and to preach to the destitute wherever an opportunity should offer. It has also sent two missionaries with their wives to preach Christ among the heathen. They are stationed at Shanghae, China, where they have built a chapel and a dwelling-house, and organized a church.

THE AMERICAN SABBATH TRACT SOCIETY was organized in 1843. Its object is "to promote the scriptural observance of the Sabbath, in connection with the interests of vital godliness and sound morality, by the circulation of religious tracts, and the employment of colporteurs and lecturers." It has now a series of fifteen stereotyped tracts, of which editions are published according to the means and demands of the Society. Besides these, it has several publications not connected with the series, but all relating to the subject of the Sabbath. Its Depository is kept at No. 9 Spruce-st., New York.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY was organized in 1849, for the purpose of giving permanence to the periodical publications of the denomination. It now issues a weekly paper called *The Sabbath Recorder*, a monthly called *The Sabbath-School Visitor*, and a quarterly magazine of history, biography, and statistics, called *The Seventh-day Baptist Memorial*. The office of the Society is at No. 9 Spruce-st., New York.

The Seventh-day Baptists have two LITERARY INSTITUTIONS, designed to furnish the means of securing a thorough education. One of them, called the DeRuyter Institute, is located at DeRuyter, Madison Co., N. Y., and was founded in 1837, at an expense of between twenty and thirty thousand dollars. The other is located at Alfred, Allegany Co., N. Y., and called the Alfred Academy and Teachers' Seminary. They have also several smaller academies, one of which is located at Shiloh, Cumberland Co., N. J., and another at Milton, Rock Co., Wisconsin. G. B. U.

THE LIFE OF THE BLESSED.

BY WM. C. BRYANT.

(From the Spanish of Louis Ponce de Leon.)

Religion of life and light!
  Land of the good, whose earthly toils are o'er,
Nor frost nor heat may blight
  Thy vernal beauty; fertile shore,
  Yielding the blessed fruits for evermore.

There, without crook or sling,
  Walks the good Shepherd; blossoms white and red
Round his meek temple cling,
  And to sweet pastures led,
  His own loved flock beneath his eyes are fed.

He guides, and near him they
  Follow delighted; for he makes them go
Where dwells eternal May,
  And heavenly roses blow,
  Deathless, and gathered but again to grow.

He leads them to the height
  Named of the infinite and long-sought good,
And fountains of delight;
  And where his feet have stood,
  Springs up, along the way, their tender food.

And when, in the mid skies,
  The climbing sun has reached its highest bound,
Reposing as he lies,
  With all his flock around,
  He witches the still air with undulated sounds.

From his sweet lute grow forth
  Immortal harmonies of power to still
All passions born of earth,
  And draw the ardent will
  Its destiny of goodness to fulfill.

Might but a little part,
  A wandering breath of that high melody,
Descend into my heart,
  And change it still to be
  Transformed and swallowed up, O love, in thee.

Ah, then my soul would know,
  Beloved, where thou liest at noon of day,
And, from this place of woe
  Released, should take its way
  To mingle with thy flock, and never stray.

A DEVOUT MINISTRY.

A logical discipline of the intellect, profound scholarship, and general intelligence, are important. A knowledge of profane and ecclesiastical history and extensive as well as thorough theological attainments, are important. Elegant manners, a good address and general tact, are important. But one thing is more important than any one of these qualifications, or than all of them put together; it is *a devout heart*. A devout heart, indeed, does not of itself constitute fitness for the ministry of reconciliation, in the absence of other essential qualifications. Yet it is the condition of complete biblical scholarship. When other necessary attainments are not wanting, it discovers, and places the student of the Scriptures in possession, not only theoretically, but really, of the true principle of biblical interpretation. "In thy light shall we see light." A devout heart becomes thus a necessary condition of success and joy in the great work of turning "many to righteousness." Knowledge is, indeed, called power; and such it is; but knowledge, apart from Christ, who alone is "the resurrection and the life," is not able to break the fetters of spiritual death. Eloquence may agitate the minds of men until they cast forth mire and dirt, but it can as little purify them as can the sound of the cymbal. Good conversational powers, polite manners, and general sociability, may win the affections of the people and secure for a minister of the Gospel a certain sort of popularity, but these accomplishments cannot turn a soul from sin or the world to Christ. A devout heart holds all natural abilities, all scientific and theological attainments, all external accomplishments, in conscious connection with the human-divine life of our blessed Lord. Held in this relation, every faculty and acquisition contributes to the extension and honor of the church. Engrafted into him by a living faith, the sap of Christ's life circulates through all the branches of a man's being, and, although they expand on earth where the climate of sin hinders their growth and mars their beauty, yet it clothes them with the evergreen foliage and blushing fruit of the heavenly Canaan. [Mercersburg Review.

WEBSTER ON CHRISTIANITY.

A few evenings since, sitting by his own fireside, after a day of severe labor in the Supreme Court, Mr. Webster introduced the last Sunday's sermon, and discoursed in animated and glowing eloquence for an hour on the great truths of the Gospel. I cannot but regard the opinions of such a man, in some sense, as public property. This is my apology for attempting to recall some of those remarks which were uttered in the privacy of the domestic circle.

Said Mr. Webster: "Last Sunday I listened to an able and learned discourse upon the evidences of Christianity. The arguments were drawn from prophecy, and history, with internal evidence. They were stated with logical accuracy and force; but, as it seemed to me, the clergyman failed to draw from them the right conclusion. He came so near the truth that I was astonished that he missed it. In summing up his arguments, he said the only alternative presented by these evidences is this: Either Christianity is true, or it is a delusion produced by an excited imagination. Such is not the alternative, said the critic; but it is this: The Gospel is either true history, or it is a consummate fraud; it is either a reality, or an imposition. Christ was what he professed to be, or he was an impostor. There is no other alternative. His spotless life, in his earnest enforcement of the truth, his suffering in its defense, forbids us to suppose that he was following an illusion of a heated brain.

"Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth, and the uncomplaining sufferer for truth. Now, considering the purity of his doctrines, the simplicity of his life, and the sublimity of his death, is it possible that he would have died for an illusion? In all his preaching, the Saviour made no popular appeals. His discourses were all directed to the individual. Christ and his Apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself and die for himself, and give up his account to the omniscient God, as though he were the only dependent creature in the Universe. The Gospel leaves the individual sinner alone with himself and his God. To his own master he stands or falls. He has nothing to hope from the aid and sympathy of associates. The deluded advocates of new doctrines do not so preach. Christ and his Apostles, had they been deceivers, would not have so preached.

"If clergymen in our day would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying, 'You are *mortal*; your probation is brief; your work must be done speedily. You are *immortal* too. You are hastening to the bar of God; the Judge standeth before the door.' When I am thus admonished, I have no disposition to muse or to sleep. These topics," said Mr. Webster, "have often occupied my thoughts; and if I had time, I would write upon them myself."

The above remarks are but a meagre and imperfect abstract, from memory, of one of the most eloquent sermons to which I ever listened. [Congregational Journal.

ISAIAH'S SATIRE ON IDOLATRY.

A few years ago, a young African addressed Mr. Johnson, a missionary, in language like this:—

"Massa, them words you talk last night strike very much. When you preach you read the 15th and the 16th verses of the 44th chapter of Isaiah, and explain them; you show me how our country people stand. Me say, Ah! who tell massa all this? He never been in my country. You say, Do not your country people live in that fashion? I say, yes, that true; God knows all things; he put them things in the Bible. Massa, I so sure that the Bible is God's Word, for man cannot put the things in there, because he no see it. That time I live with a man that make greegree. He take me in the bush, and teach me to make greegree too. He show me a tree; he say that greegree; he take country axe, and cut some of that tree; he make a god; and he take the leaves, and that which was left, and give me to carry home. When he come home he made a fire, and all the people come and sit round the fire. Then they cool and eat. When they done eat, the man take the leaves of the greegree tree and burn them in the fire, and then all the people stand around the fire, and clap their hands and cry, Aha! Aha! Massa, when you read this verse (44:16) I can't tell you what I feel. You then begin to talk about the text—verse 20—'he feedeth on ashes,' and I was struck again; for when they done cry Aha! Aha! they take the ashes and make medicine, they give to the people when they be sick. You been see some greegree which look like dirt, that is the the same ashes; they carry that round them neck, and they eat it sometimes. You see, massa, our countrymen feed upon ashes. For true the Bible God's Word." [Lon. Mag.

THE FIRST BABY.

My old school fellow, Mary Thornly, had been married nearly two years, when I made my first call on her in her capacity of mother.

"Did you ever see such a darling," she exclaimed, tossing the infant up and down in her arms. "There, baby, that's ma's old friend, Jane. He knows you already, I declare," said the delighted parent, as it smiled at a bright ring which I held up to it. "You never saw such a quick child. Notice what pretty little feet he has, the darling footsy-tootsies," and taking both feet in one hand, the mother fondly kissed them.

"It certainly is very pretty," said I, trying to be polite, though I could not perceive that the infant was more beautiful than a dozen others I had seen. "It has your eyes exactly, Mary."

"Yes, and da-da's mouth and chin," said my friend, apostrophising the child; "hasn't it, precious?" And she almost smothered it with kisses.

As I walked slowly homeward, I said to myself, "I wonder if, when I marry, I shall ever be so foolish. Mary used to be a sensible girl." In a fortnight afterwards, I called on my friend again.

"How baby grows," she said; "don't you see it? I never knew a child to grow so fast. Grandma says it's the healthiest child she ever knew."

To me it seemed that the baby had not grown an inch; and to avoid the contradiction, I changed the theme. But, in a moment, the doting mother was back to her infant again.

"I do believe it's beginning to cut its teeth," she said, putting her finger into the little one's mouth. "Just feel how hard the gums are there. Surely that's a tooth coming through. Grandmother will be here to-day, and I'll ask her if it isn't so."

I laughed, as I replied: "I am entirely ignorant of such matters, but your child really seems a very fine one."

"Oh, yes; every body says that. Pretty, pretty dear!" And she tossed it up and down, until I thought the child would have been shaken to pieces; but the little creature seemed to like the process very much. "Is it crowing at its mother? It's laughing, is it? Tinny ninny little dear. What a sweet precious it is!" And she finished by almost devouring it with kisses.

When I next called, baby was still further advanced.

"Only think," said my friend, when I had made my way to the nursery, where she now kept herself from morning till night, "baby begins to eat. I gave it a piece of meat to-day—a bit of real broiled beef-steak."

"What!" said I, in my ignorance, for this did look wonderfully; "the child eating beef-steak already?"

"Oh!" laughed my friend, seeing my mistake, "what a dunce you are, Jane! But wait until you have babies of your own. She says you eat beef-steak, darlin'," added the proud mother, addressing the infant, "when you only suck the juice. You don't want to choke yourself, do you, baby? Eat a beef-steak! It's funny, baby, isn't it?" And again she laughed—laughing all the more, because the child, sympathetically, crowed in return.

It was not many weeks before the long expected teeth appeared.

"Jane, Jane, baby has got three teeth!" triumphantly cried the mother, as I entered the nursery. "Three teeth, and he's only nine months old! Did you ever hear the like?"

I confessed that I had not. The whole thing, in fact, was out of my range of knowledge. I knew all about Dante, in the original, and a dozen other fine lady accomplishments, but nothing about babies teething.

"Just look at the little pearls!" exclaimed my friend, as she opened the child's mouth. "Are they not beautiful? You never saw any thing so pretty—confess that you never did. Precious darling," continued the mother, rapturously hugging and kissing the child, "it is worth its weight in gold."

But the crowning miracle of all was when "baby" began to walk. Its learning to creep had been duly heralded to me. So also had its being able to stand alone, though this meant, I found, standing with the support of a chair. But when it really walked alone, the important fact was announced to me in a note, for my friend could not wait till I called.

"Stand there," she said to me in an exulting voice. "No, stoop, I mean; how can you be so stupid?" And, as I obeyed, she took her station about a yard off, holding the little one by either arm. "Now, see him," she cried, as he toddled towards me, and finally succeeded in gaining my arms, though once or twice I fancied he would fall, a contingency from which he was protected, however, by his mother holding her hands on either side of him, an inch or two off. "There, did you ever see any thing so extraordinary? He's [illegible] a year old, either."

By this time I began to be considerably interested in "baby" myself. He had learned to know me, and would begin to crow whenever I entered the nursery; and I was, therefore, almost as delighted as my friend, when for the first time he pronounced my name.

"Djane," he said, "Djane!"

His mother almost devoured him with kisses in return for this wonderful triumph of the vocal organs; and when she had finished, I, in turn, smothered him with caresses.

I never, after that, smiled, even to myself, at the extravagance of my friend's affection for her baby! The little love had twined himself around my own heart-strings. How could I?

And now that I am a mother myself, I feel less inclination to laugh, as others may do, over that mystery of mysteries, a mother's love for her baby.

DAVIES' RECOVERY FROM SICKNESS.

The following is the closing part of a letter, written by this eminent and godly man, on recovering from a dangerous illness:—

"Formerly I have wished to live longer, that I might be better prepared for heaven; but this consideration had but very little weight with me, and that for a very unusual season, which was this: After long trial, I found this world is a place so unfriendly to the growth of every thing divine and heavenly, that I was afraid if I should live longer, I should be no better fitted for heaven than I now am. Indeed, I have hardly any hopes of ever making any great attainments in holiness while in this world, though I should be doomed to stay in it as long as Methuselah. I see other Christians around me making some progress; but when I consider that I set out about twelve years ago, and what sanguine hopes I then had of my future progress, and yet that I have been almost at a stand ever since, I am quite discouraged. O, my good and gracious Master, if I may dare to call thee so, I am afraid I shall never serve thee much better on this side of the region of perfection. The thought grieves me, it breaks my heart, but I can hardly hope better. But if I have the least spark of true piety in my breast, I shall not always labor under this complaint. No, my Lord, I shall yet serve thee—serve thee through an immortal duration—with the activity, the fervor, the perfection of the seraph that adores and burns. I very much doubt this desponding view of matters, and think it wrong, and I do not mention it with approbation, but only relate it as an unusual reason for my willingness to die, which I never felt before, and which I could not suppress. In my sickness I found the unspeakable importance of a Mediator, in a religion for sinners. O, I could have given you the word of a dying man for it, that Jesus, whom you preach, is indeed a necessary and an all-sufficient Saviour. Indeed, he is the only support for a departing soul. None but Christ! None but Christ! Had I as many good works as Abraham or Paul, I would not have dared to build my hope upon such a quicksand, but only on this firm eternal rock.

I am rising up, my brother, with a desire to recommend him better to my fellow-sinners than I have done; but alas! I hardly hope to accomplish it. He has done a great deal more by me already than ever I expected, and infinitely more than I deserved. But he never intended me for great things. He has beings both of my own and of superior orders, that can perform him more worthy service. O, if I might but untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. My strength fails me, I must give over."

LAST WORDS.—A pious negro woman expressed herself in her last illness in the following original declaration:—"My house is now building in Paradise. As soon as it is finished I shall be called to inhabit it. I am ready; I have peace with all creatures, even with the ants." She meant that she did not fear corruption in the grave, nor that her body should be food for the worms. Perhaps she remembered the words of Job: "Though, after my skin worms destroy this body, yet in my flesh I shall see God."

The Sabbath Recorder.

New York, September 16, 1852.

OUR ANNIVERSARIES.

Our anniversary season, this year, brought together a larger concourse of people than we have known to be assembled on any former occasion. The accommodating spirit of the New York and Erie Railroad Company induced the attendance of a large number from the churches located along its line, and there was also a goodly representation from the churches in other directions. The Central Railroad of New Jersey, issued excursion tickets also, giving all an opportunity to make the trip from New York to Plainfield, and return, for one fare. At Plainfield, the hospitalities of the people, so cheerfully and munificently bestowed, rendered our sojourn there, for the time, all that could be desired. We will add, that the meetings were characterized by great harmony, and we trust that God was with us. We heard quite a number say, that they thought it the best anniversary they had ever attended.

What particularly gratifies us is, that our Missionary, Publishing, and Tract Societies, appear to be working more and more into the affections of our people. The time was, (and it is not many years since) when we could scarcely induce a dozen persons, besides the delegates, to afford us their presence, or to show that they took any interest in the business done. Sometimes, on going to the places where they were appointed to be held, we found the meeting-house unopened, the people all away at their accustomed work, and seeming to be ignorant that any such meetings were about being held. Now we find the meeting-houses in readiness, the seats filled to overflowing, nay, a perfect eagerness on the part of the people to know what our benevolent enterprises are accomplishing. Indeed, they have come to understand, that the Annual Reports of our several Societies, and the Addresses by which they are followed, are quite as interesting as sermons, if not more so; and we learn that they look forward to them with the most pleasing anticipations.

Next year, it is determined to hold our celebration with the church at Adams, in the northern part of this State; a beautiful locality, and very easy of access by the Rome and Watertown Railroad. We hope that we shall see no diminution of interest on that occasion. The brethren of that vicinity, we know, will receive us with warm hospitality, and we trust that there will be a spiritual preparation for the event, not only by the church there, but by all those who shall go up to enjoy the holy festival. God grant that it may be a glorious occasion. T. B. B.

THE GENERAL CONFERENCE.

The session of the General Conference opened on Fifth-day, Sept. 9, at 11 o'clock A. M., with a discourse by Eld. N. V. Hull, from 2 Timothy 2: 15—"*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" The object of the discourse was to show the importance, to the church and the world, of a truly learned and pious ministry, and the special interest which the Seventh-day Baptist Denomination have in such a ministry. The introduction was taken up with a statement of the range of ministerial influence and duty, which was represented as very wide—not limited to the teaching of catechisms and public discoursing upon religion, but including sympathy with men, and efforts to benefit them, in all the relations and interests of life. The first point presented was the power and glory of knowledge; and in considering it, the ignorant and the educated man were contrasted in such a way as to make every hearer feel the weakness of the one and the strength of the other. The second point was the position of the ministry, and its relation to the world; under which head the varied and weighty responsibilites of the ministry were brought vividly to view. The third and last point considered was the position of the Seventh-day Baptist Denomination, as requiring special fitness for their work on the part of the ministry.

At the conclusion of the discourse, the Conference was called to order by the Moderator of the last session, a Committee to nominate officers was appointed, and a recess of one hour was taken.

On the opening of the afternoon session, the Committee nominated, and the Conference appointed, James Bailey, Moderator; and and H. H. Baker, J. M. Allen, and A. C. Burdick, Clerks.

Letters from the Churches were then read, among which were the following:—

1st, 2d, and 3d Hopkinton, Pawcatuck, Westerly, and South Kingston, in Rhode Island; Waterford and Greenmanville, in Connecticut; Shiloh, Marlboro, Piscataway, and Plainfield, in New Jersey; Berlin, Petersburg, 1st and 2d Brookfield, 1st Verona, Adams, 1st and 2d Alfred, and the Independent Church at Adams, in New York.

The Corresponding Secretary presented a report of correspondence during three years, and also a table of statistics, showing, as near as it is possible now to show, the officers, post-office address, number of members, and time when constituted, of all the Seventh-day Baptist Churches in the United States. This table will be found on our first page to-day.

The usual standing Committees were then appointed; after which it was proposed to appoint a Committee to revise the denominational "Expose," for publication in the minutes of the present session of the Conference—a proposition which led to a lengthy discussion, in which J. H. Cochran, T. E. Babcock, L. Crandall, S. S. Griswold, J. Summerbell, and others, took part. In the course of remark, the propriety of having any other standard of denominational views than the Bible was challenged, and the arguments for and against such standards were brought to view by the several speakers. The subject was not disposed of when the hour of adjournment arrived.

The evening was occupied with a discourse by Eld. S. S. Griswold.

On the morning of Sixth-day, Conference assembled at 9 o'clock. The subject under discussion at the time of adjournment was taken up, and disposed of by the appointment of a Committee to consider and report upon the propriety of publishing the "Expose," and to suggest such alterations as they may deem proper in case of its publication.

The Business Committee presented a report, embodying several resolutions for the consideration of the Conference.

A resolution was adopted, after remarks by several speakers, "that the General Conference appoint a committee, whose duty it shall be to collect all of the documents of the conference, and submit them to the Seventh-day Baptist Publishing Society, to aid them in their important and interesting labors; and especially that through this chanel we may secure a reliable history of the rise, progress and object of Conference." L. Crandall, T. B. Stillman, and W. B. Gillett, were appointed the Committee.

The following was adopted, after remarks by L. Crandall, W. B. Maxson, and others:—

2. That whereas there are several Churches, in various parts of the denomination, that have withheld connection with any of the Associations, it is thought by this Conference that, upon the whole, it would be promotive of the interests of religion for them to reconsider this matter, and connect themselves with the Associations within the bounds of which they are respectively located.

A resolution in relation to the manner of observing the Sabbath, was discussed by several persons, and finally adopted in the following form:

Resolved, That it is the duty of Seventh-day Baptists to do all in their power to impress the public mind with the sinfulness of violating God's holy Sabbath; and that this Conference would re-affirm the following resolution, adopted at its session in 1849:

> *Resolved*, That this Conference would urge upon all Sabbath-keepers the importance of a strict observance of the Sabbath, by abstaining from all unnecessary domestic labors and social visiting, and by devoting the hours of the Sabbath to the consideration of moral and religious subjects; and, especially, that they keep aloof from all connections or copartnerships which are likely to interfere with the faithful discharge of the duties of the Sabbath, or to weaken the influence of their testimony in its favor.

A resolution of the Committee on the subject of Slavery and the Fugitive Slave Law led to a long and warm discussion on the sinfulness of slavery and the duty of Christians to obey such a law as that for the arrest of fugitives, which occupied the remainder of the forenoon, and a part of the afternoon. The following is the form in which the resolution was finally adopted:—

Resolved, That we re-affirm our abhorrence of the system of American slavery; and that we deprecate the passage and enforcement of the Fugitive Slave Law, as hostile to the rights of humanity, and in conflict with the law of God and the benevolent spirit of the Gospel.

The following resolutions, presented by the Business Committee, were also adopted:—

Resolved, That as a Christian body we are deeply interested in favor of the success of the efforts now being made in the several States of this Republic to suppress the traffic in spirituous liquors by prohibitory legislation.

Resolved, That the efforts of the Seventh-day Baptist Missionary Society have our warmest sympathies, and that we command its objects to the fervent prayers and liberal contributions of the denomination.

Resolved, That this Conference regards with deep interest the developments in the providence of God which lead us to hope that the set time to favor ancient Israel is at hand, and that we recommend Palestine as a missionary field to the consideration of the Seventh-day Baptist Missionary Society.

[The consideration of the forgoing resolutions occupied the whole afternoon of Sixth-day. As the Conference had not quite completed its business when the hour of adjournment arrived, a brief session was held on the morning of Second-day; but we have no minutes of that meeting before us, and must close this hasty sketch by saying that the Conference adjourned to meet at Brookfield, N. Y., in October, 1855.]

Report on the State of Religion.

The Committee to whom was referred for consideration the state of religion in the churches, submit the following report as the result of their deliberations:

So far as we can learn from the letters of the churches, and the published minutes of the several Associations for the three years which have passed since the last session of the General Conference, the churches have been generally tranquil, and a pleasant union has been enjoyed among them. There are, however, a few painful exceptions to this desirable state of religious feeling. Some few of our churches have been passing through trying afflictions, from which, we trust, in due time, they will be delivered, and that the trial of their faith will result in their spiritual purification, and advancement in true holiness. The spirit of piety and dependence upon God, expressed in their communications to the Conference, give us reason to hope that the glory of God, and the true prosperity of his people, will happily result from these afflictions.

There appears to be a numerical decrease in many of our churches; occasioned principally, we think, by the revision of their several lists of members, in which many have been omitted, as being but nominally connected with them. We believe that, notwithstanding this apparent decrease, there has been an actual increase in the living and spiritual members of the body.

Revivals have been enjoyed by many of the churches, to some happy extent, in which the churches thus favored have received encouraging accessions.

Attendance on the means of grace and Sabbath meetings, appears to be general, and meetings for prayer and Christian Conference appear to be on the increase in the churches generally.

Sabbath Schools and Bible Classes are encouragingly increasing among us, and we hope the time is not distant when these auxiliaries of the Christian ministry will be established in every church and congregation of the denomination, and the juvenile portion of our families universally enjoy the advantages they afford.

We are happy in the persuasion that there is a growing interest felt by the churches generally in our *missionary operations*, and that our brethren are not weary in the work of contributing for their support. There appears to be an increasing willingness among our churches generally to increase their efforts to give the gospel to the destitute and perishing heathen.

Family devotions are, notwithstanding all these encouraging indications, we fear, by far too much neglected among us. We are aware that we must be pious and devotional at our homes, and in our own houses, if we would exert our best influence upon our families, and carry our religion into the various avocations of life, and faithfully let our light shine before the world. We trust that this very important department of our religious duty will receive increasing attention by all who occupy the responsible position of a head of a family.

In conclusion, we will say, that although we have many encouraging things among us, calculated to awaken and increase our gratitude to God for his abundant mercy, and to encourage his people to press forward in every good work, yet there is too little spirituality and too much apathy in divine things among us. We believe we are not the people we should be, and which our responsibility demands of us. On this account, we have reason to be deeply humbled, and to put our hands more efficiently to the work assigned us by our Divine Master.

On the evening following Sixth-day a discourse was preached by Eld. Joshua Clarke. On Sabbath morning, Eld. Wm. B. Maxson preached, and the discourse was followed by the celebration of the Lord's Supper. At 4 o'clock in the afternoon, a discourse was listened to from Eld. Charles M. Lewis, and in the evening one from Eld. Thomas E. Babcock. Of some of these discourses we hope to obtain sketches hereafter.

THE MISSIONARY SOCIETY.

The Seventh-day Baptist Missionary Society held its Tenth Anniversary on Sunday, the 12th inst. A crowded house indicated the intense interest felt in its proceedings. Elder James Bailey, of Genesee, N. Y., delivered the opening discourse, from John 15: 8—"*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*" It was a discourse worthy of the occasion, and we should be glad to give our readers a synopsis of it; but we took no notes, and our memory is not sufficiently retentive. The chief point of it was, to illustrate the fruit-bearing nature of the Christian system, as displayed in the missionary enterprise. But on account of the little time intervening between the adjournment and the putting of our paper to press, we are obliged to defer a more full account till next week. We simply give the programm, and the resolutions adopted, which were as follows. T. B. B.

Programm.

1. Hymn.
2. Prayer.
3. Treasurer's Report.
4. Annual Report of the Board.
5. Address, by Eld. W. B. Maxson, of Brookfield, N. Y.
6. Hymn.
7. Address, by Eld. A. B. Burdick, of Westerly, R. I.
8. Address, by Eld. H. H. Baker, of Waterford, Conn.
9. Address, by Eld. N. V. Hull, of Alfred, N. Y.
10. Hymn.
11. Benediction.

The Resolutions.

1. *Resolved*, That in view of the preserving care exercised over the missionaries of this Society, and the success which has attended their labors, we are called upon by the God of missions to be grateful for his continued smiles, to acknowledge our dependence upon his grace, and to consecrate ourselves, our property, and influence, more entirely to his service.

2. *Resolved*, That we are more than ever impressed with the importance of this Society, humble though it be in the sight of men in its origin and history, and with the necessity of its continuance and enlargement; and that we consider ourselves embarked in a permanent enterprise for the promotion of the missionary cause.

3. *Resolved*, That this Society, in the prosecution of its work, aims to give a perishing world a knowledge of the way of salvation by the blood of Christ; that, in strict keeping with this object, it aims to magnify the Divine Law, as an unalterable standard of morals, an everlasting rule of equity and righteousness, of which not a jot or tittle can fail, and to which he that believes in Jesus is bound, by every consideration of love, justice and gratitude, to conform his conduct.

4. *Resolved*, That the law of the Sabbath, as recorded in the Decalogue, is an unrepealed statute of God our Creator, designed as a standing testimony against Atheism and Heathen Idolatry; and that in preaching the gospel to the heathen, it is necessary to a full and complete exhibition of the duties which it enjoins, to urge upon them the observance of this institution, that they may be the more deeply impressed with the fact, that the God whom the Gospel calls them to acknowledge and worship, is that Being who created all things by the word of his power.

5. *Resolved*, That while the conversion of the world is an enterprise which demands a far greater outlay of property, and a much stronger reinforcement of laborers, than has ever yet been witnessed, yet no amount of pecuniary resources, and no array of numbers, learning, talents or influence, can be of the least value, without a spirit of humble reliance on God, fixed and unwavering adherence to Christian principles, and an intelligent application of these principles to all the duties, relations, and responsibilities of human life.

6. *Resolved*, That this Society, in the prosecution of its labors among the heathen, will aim to put in circulation such translations of the Sacred Scriptures as will most faithfully and unequivocally express the sense of the inspired originals.

7. *Resolved*, That while this Society aims at giving a reasonable prominence to our denominational peculiarities, believing them to constitute an important part of that faith once delivered to the saints, for which we are required to contend earnestly, it nevertheless cherishes a sincere and ardent admiration for those self-denying missionaries of other persuasions, who have labored, and are continuing to labor, for the salvation of the heathen, and bids them God-speed in their work of faith, and patience of hope, and labor of love.

THE PUBLISHING SOCIETY.

The Third Anniversary of the Seventh-day Baptist Publishing Society was held on Second-day forenoon, Sept. 13, commencing at 9 o'clock.

After singing and prayer, and the appointment of a committee to nominate officers, the Annual Report of the Treasurer was read, showing that $3568 03 were received during the last financial year, and that there was a balance of $177 07 against the treasury at its close, on the 9th day of June, 1852.

The Annual Report of the Board was then read. It gave a concise statement of the year's operations, and of the condition and prospects of the Society's publications. The Report also set forth a plan entertained by the Board to secure in some accessible part of the city of New York a building for the use of the Seventh-day Baptist Denomination, in which the business of our Missionary, Tract, and Publishing Societies, may be transacted, provided with a room for meetings of the Boards of those Societies, and a reading-room for a Sabbatic Library.

A motion that the Report be adopted, and published under the direction of the Board, was sustained by Wm. C. Kenyon and N. V. Hull in addresses of much interest, of which we hope to give a full report hereafter.

Thomas E. Babcock then offered the following resolution, which was adopted, after an address from him upon the subject:—

> *Resolved*, That the Board of Managers be encouraged to commence, as early as practicable, the publication of Religious Books, with a view to supply the wants of our Sabbath-Schools and Families.

The following resolution was presented and advocated by James Bailey, and adopted:—

> *Resolved*, That the Seventh-day Baptist Publishing Society commends itself to the patronage of the denomination as a medium of usefulness second only to the ministry of the Gospel.

The addresses of brethren Babcock and Bailey we expect to give entire in our next and therefore will not attempt a synopsis of them here.

The following resolutions were adopted, after remarks by L. Crandall, J. M. Allen, and others:—

> *Resolved*, That this Society approves the proposition of the Board, to obtain a building in the city of New York for the transaction of its business, and would recommend that the Board take such measures as they may deem necessary to secure this important object.
>
> *Resolved*, That we would cordially and earnestly invite our ministers and others to write more frequently for our denominational publications.

The next meeting of the Society is to be held at Adams, N. Y., in October, 1853.

THE TRACT SOCIETY.

The American Sabbath Tract Society held its Ninth Anniversary in the afternoon of Second-day, Sept. 13.

The usual introductory exercises were followed with an address from the President, N. V. Hull, on the reasons which impel Sabbath-keepers to prosecute the work of tract distribution.

The Treasurer's Report, and the Annual Report of the Board, were then read. The Report of the Board states that during the past year the Society's series of sixteen tracts has been thoroughly revised, and that they are all now stereotyped. A large edition of them has been printed for sale and gratuitous distribution, and also an edition for binding. Of the volume, about 600 copies have been sold, and the Board have determined to present a copy of it to the library of every College and Theological Seminary in the United States, and also to supply the saloons of many first-class steamers with copies properly labeled. Tract No. 9 of the series, and the Address to the Baptists, have been published in French, and distributed to a considerable extent in Canada. Three colporteurs have been employed by the Society during portions of the year.

J. W. Morton moved the adoption of the report, and sustained the motion by an interesting address.

An address was then delivered by Wm. M. Fahnestock, on the following resolution:—

> *Resolved*, That the *encouraging* indications of the times demand increased *alacrity* and *perseverance*, at the hands of Sabbath-keepers, in the circulation of our Tract Publications throughout the length and breadth of the land.

A gentleman named Lambert, who has labored to some extent as a teacher and colporteur in Canada, occupied half an hour in a statement of his labors, and of his recent experience in considering the claims of the Sabbath.

Wm. M. Jones followed with remarks in support of this resolution:—

> *Resolved*, That in our efforts for the restoration of the Bible Sabbath, the world is our field, and the love of Christ our constraining motive.

A letter was then read by James A. Begg, of Glasgow, Scotland; the receipt of which the Corresponding Secretary was instructed to acknowledge, expressing to Mr. Begg the Christian sympathy and regard which the members of this Society cherish towards him in his labors of love.

We give the letter of Mr. Begg to-day, and we hope in due time to be able to give sketches of the addresses mentioned.

Letter from Mr. Begg.

To the Directors and Members of the American Sabbath Tract Society:—

Dear Brethren,—I desire to express thankfulness on your account, and prayer in your behalf. I give thanks to the God and Father of our Lord Jesus Christ, that he hath put it into your hearts, and afforded to you the means and opportunity, of being fellow-workers with Him in recalling men to the enjoyment of the blessing that there is in truly remembering the Sabbath day to keep it holy; and I pray that grace may be given unto you all, enabling you to approve yourselves unto those for whose enlightenment you have combined, as "a band of men whose hearts God hath touched."

When Israel was faithful in the observance of the Sabbath, it was "a sign" that the Lord *did sanctify them.* It still remains so in regard to "the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it." More is thus demanded of us than acquiescence in the soundness of the argument, or the clearness of the evidence, by which the truth concerning it is established. Even the truth may be held in unrighteousness, through men's practice not according with their convictions. The blessing is in *keeping the Sabbath from polluting it.* It is this which makes it the sign, as it is this which constitutes it a test. In regard to the belief of doctrine which makes no immediate demand upon the external conduct, when the judgment is convinced, there is nothing to prevent an immediate avowal. But the keeping of the Sabbath aright is an evidence of faith and love, their possession being requisite to enable a man to submit himself to the practical influence of God's commandment, so as to be sanctified by Him.

It is to this, dear brethren, let us ever bear in remembrance, that all our efforts must be directed, while endeavoring to lead men to a knowledge of the truth. Faith must, however, be based on the word of God, as practice must follow or accompany faith. An intellectual perception of the will and purpose of the Most High may be aided by a clear exhibition of the Scripture statements on the subject of the Sabbath; and remonstrance may be addressed wherever there is the unfaithfulness which the neglect or perversion of the Sabbath implies. Some err from ignorance only; others are obstinately wedded to the error they have adopted. Yet, in all, conscience hath place; and the Spirit that inspired the Word is still capable of making it effectual in the human heart. Christ Himself, and Peter, and Paul, and all the holy men of God, reasoned out of the Scriptures, and when this is rightly done, we are still encouraged to hope that with us as with them, some will attend to the things spoken, the Lord opening their hearts thereunto.

As of old, when the law of God was made void by human traditions, so is it still, even among the people of God. In some cases, so inveterate is the evil, that the distinction between the law of the Lord and the tradition by which it is overlaid and concealed, is wholly destroyed. Men have come to receive the word of their fellow-men as if it were the word of the living God; and, often unconsciously, they expose themselves to the threatened work of judgment by the Lord upon those of whom He says, "Their fear toward me is taught by the precept of men." And yet, not only is the imagined change of the Sabbath a mere tradition, but the tradition itself is that of a confessedly corrupt church. Still more remarkable, and still more reprehensible is it, that the warning of an inspired Apostle—and he the Apostle of the Gentiles—that there should come "a falling away"—should have so failed in putting the church upon her guard against resting any thing on such tradition. Surely, in such circumstances, the friends of the Redeemer ought to have been more upon their guard against the danger to which their faith and practice were exposed by the too ready reception of the traditions of a church on which inspiration has thus placed the brand of apostasy. But the warning was little heeded, and has had little influence on the practice of those for whose guidance it was designed.

Apart even from the apostolic warning, it might well have excited doubts and fears as to the acceptance of the traditionary Sabbath, to find that even the less faithful Ecclesiastical Historians of a subsequent age distinctly intimate that the churches of Rome and Alexandria were the first to abandon the divinely-appointed Sabbath—Rome and Alexandria having been the grand nurseries of most of the heresies with which the church of Christ was so early overrun! Ecclesiastical Councils of a later date authoritatively legislated for the perpetuation of this and other errors; and as Rome attained that place of power and influence, over the west especially, to which her ambition had so long aspired, the memorial of God's creation rest was decried as Jewish, while Sunday and saints' days were exalted to a place to which, according to the word of God, they have no rightful claim. Thus these days of human appointment, first put on terms of equality with the Sabbath of the Lord, afterwards usurped its place, and anathemas were uttered against all who, in reverence of the law of their Lord and example of their Saviour, refused to allow tradition to thrust aside eternal truth.

Ages of superstition confirmed the false position which had thus been assumed; and the Council of Trent, looking back upon what Rome had done, declared (*Catechism*, Quest. xviii.) that "it hath pleased the Church of God, *in her wisdom*, that the religious celebration of the Sabbath day should be transferred to the Lord's day." "We also learn from the sacred volume," they indeed add, as one of the reasons of transference, but without citing chapter or verse, "that the first day of the week was held sacred because on that day the creation of the world commenced." The sacred volume speaks of the Sabbath in connection with the finishing of creation, not its commencement; but such was the "wisdom" of a General Council of a Church under "strong delusion, that they should believe a lie," because they received not the love of the truth, but had pleasure in unrighteousness. Other days, accordingly, says the Council of Trent, besides those in honor of the mysteries of our redemption, were instituted, the first of which are "those dedicated to the most blessed virgin Mother; and also to the Apostles, Martyrs, and the other saints reigning with Christ." (Buckley's Translation, pp 398,399.) The example and admonition of saints are despised, while their names are used to sanction evils against which they protest!

Imperfect was the Reformation towards which the faith and devotedness of Luther so signally contributed. With his whole heart bent on restoring to its place the doctrine of justification by faith, the Sabbath of the Lord had little other place in his creed, than it had received in that of the Church which he denounced as otherwise so corrupt. Calvin followed, in the aim at reformation. More strict in some respects, and more distinguished for logic than for love, he also failed to discover the delusions which had prevailed as to the day and design of the Sabbath, and was as little disposed to return to the position regarding it from which Rome had so sadly swerved. Neither he nor Luther recognized any day as now specially sanctified and blessed of God. Any day, in their estimation, was equally good with that which alone the Lord had chosen, for the edification of the Church and preaching to sinners—and to these ends alone, irrespective of the glory of Him who made the world, did they confine their contemplation of its purpose.

The inconsistency of allowing such scope to human caprice in dealing with a divine appointment, was too obvious to escape attention; and at a still later period, England gave consolidation to the apostacy by misapplying to the day of the Church's adoption all the sacred sanctions of God's law. Affirming that divinely the change had been made, and calling Sunday the Sabbath, the injunction of the Fourth Commandment is now read in connection with the first day of the week instead of the seventh. The promises of God to Sabbath observance, and the terrors of the Lord dissuading from Sabbath desecration, are used unhesitatingly in the present day to sustain a self-evidently false proposition.

Under the air of confidence with which this is done, however, the intelligent observer can scarcely fail to perceive that there are misgivings of the soundness of the law and the logic enunciated. There is an unwillingness to argue on the subject of the alledged change; a confession of the want of direct evidence in its support, a pleading of general practice, or the assumption that it matters not which day we observe—and all this by men zealous for the maintenance of a day unsanctioned by the Word. "To the law and to the testimony; if they speak not according to this Word, it is because there is no truth in them." In the light of the Lord, and the might of His grace, be it our aim and prayer, my dear brethren, to be enabled to rend away the veil from many hearts. A wide-spread confederacy has been robbing the Redeemer of His glory, under a plea of exalting His name. He who on earth exclaimed, "Think not that I am come to destroy the law or the prophets," hath not the less love to either, that He is now in glory. In his word and by his providence he again inquires, "Who is on the Lord's side?" Be it our part to be ever willing to be yielded to His hand, and to avail ourselves of all opportunities for the advancement of his truth. The printed page, composed in prayerful spirit, may be read in secret, and be meditated in silence, and be given effect to in the heart, when the ear has been closed against the preacher's voice. The message of love and truth may be borne, too, beyond the reach of your own observation, watched over by Him who distinguishes between the chaff and the wheat, and the fruit of all your labor may never be seen until the day of the appearing of the Lord we love and serve. That it may then be accepted and abundant, is the prayer of, dear brethren,

Yours in the love of the truth,

J. A. BEGG.

35 Argyll Arcade, Glasgow, August 27th, 1852.

Church Action for Temperance.—The Executive Committee of the New York State Temperance Society, deeply impressed with the importance of securing the coöperation and support of the several religious denominations of the State, in the present juncture of the cause of Temperance, unanimously passed, at a recent meeting, the following resolution, for which they beg leave to bespeak the favorable consideration of the numerous Presbyteries, Associations, Classes, Conventions and Synods, about to hold their autumnal meetings:—

Resolved, That the Corresponding Secretary be instructed to address the several ecclesiastical bodies about to meet in different parts of the State, and respectfully request them to take such action as shall seem, in their judgment, best fitted to advance generally the Cause of Temperance, and to secure specially the adoption of the Maine Law by the Legislature of the State at the next annual meeting.

HENRY MANDEVILLE, Chairman of the Com.
William H. Burleigh, Cor. Sec.
Albany, Aug. 16, 1852.

Dr. Bridgeman on China.—Rev. Dr. Bridgeman, who has been for twenty-three years a missionary in China, was one of the speakers at the meeting of the American Board of Commissioners for Foreign Missions, held in Troy last week. He said that when he went to China, there was but one missionary laborer in that country, while it was a capital offense to preach the Gospel. Now the country is open to a great extent, and seventy missionaries are in the field. Dr. Bridgeman estimates the population of China at 400,000,000. He appealed most earnestly to members and officers of the Board in behalf of those perishing souls. In October next he expects to return to his field of labor.

Salaries of Clergymen.—The Providence *Journal* states that the clergymen of Connecticut are complaining of their salaries, as altogether inadequate to the comfortable support of themselves and families. A pamphlet has been issued by the clergymen of the Episcopal Church, setting forth their grievance. It states that the average salary of the clergy, is not over $450.

The North-Western Association.—The next session of the Seventh-day Baptist North-Western Association is appointed to be held at Albion, Dane Co., Wisconsin, commencing on the 29th day of September, 1852, being the fourth day of the week before the first Sabbath in October.

General Intelligence.

An Affecting Narrative.

We copy from the Erie *Commercial Advertiser* the following interesting and affecting narrative of the escape from death of Mr. Carley and his sister, a delicate girl, by the sinking of the Atlantic. Mr. Carley is a young man in delicate health. The *Advertiser* says the narrative was given with great emotion, and brought tears to the eyes of many in the large assembly who listened to it. Mr. Carley said in substance:—

"If any one has cause for thankfulness on this occasion, it is myself. I am from Vermont; and, with my sister, a poor consumptive, was on board the Atlantic. I was traveling with her for her health. It was not without great fears of its perils that we undertook the journey. We went on board the Atlantic at Buffalo on Tuesday evening, and found her already crowded with passengers. I went to the steward to get a state-room for my sister. He told me they were all taken in the upper cabin, but he thought he could get her one below. We went down and found that all the rooms in the lower cabin were also taken. He, however, prepared as comfortable a bed as possible on a sofa. She tried to sleep, but found the air so close and suffocating that it was with difficulty that she could breathe. We again went to the upper cabin; and the steward then told me that he could furnish my sister a berth in the upper part of the cabin. I took her to it, and afterward myself found a berth in the forward part. It was the lower one of the three, and the two above it were already occupied. Being much fatigued, and now satisfied that my sister was in comfortable quarters, I was soon asleep. I was suddenly startled from my sleep by a tremendous crash, and awoke to find the outer side of my state-room broken in, and the two upper berths, with their occupants, on top of me.

"As soon as I could extricate myself, my first thought was for my sister. I went immediately to her room and found her awake. I told her that something had happened to the boat, but I couldn't tell which it was; but that I thought we had better be prepared for any danger. I went back to my berth and put on the rest of my clothes. I was in no haste, as there had been no alarm given. I went back to my sister's room; she had already dressed herself, and putting on her bonnet and mantilla, met me at the door, with her carpet bag on her arm. Just then a man came to the cabin door, and, looking in, told us that the boat would sink in ten minutes; and he exhorted us to pray for the forgiveness of our sins, and look to God for mercy. This was the first serious intimation we had of the extent of our danger. We went out on the deck, and had been there only a few minutes when the water began to rise around us. It was soon up to our knees. I was calm and collected. I was not afraid to die; all my care was for my poor slender sister. I could not swim. We therefore looked around for some means of sustaining ourselves in the water, should we be compelled to leave the boat.

"We found a couple of chairs, and took each of us one in our hands. The stern was the only part of the boat out of the water. We went to the railing, and my sister asked me to lift her up on it. I tried to, but was too weak, and called some men who were near to my assistance. We raised her up, and then there was another woman who wanted us to raise her up. We did so, and afterward I got up myself. My sister and I still kept hold of our chairs. Every moment we expected the boat would go down with a sough, and that the water would swallow us all up. We still clung to the railing, locked in each others' embrace. Soon we saw the propeller coming to our assistance, and a cry of joy burst from every lip. Shortly she was alongside of us. We all rushed to get aboard of her. I made an effort to raise my sister over the side, but was too weak. I made as powerful an effort as I was capable of, but my feet slipping, I fell between the two vessels, and sunk beneath the surface of the water. Grasping about I caught hold of a rope, by which I raised myself to the surface. But I was too weak to raise myself any further; and was every moment becoming still more exhausted. I saw nothing of my sister after I fell, and supposed, of course, she was lost. I was so weak I could not for a long time make my cries heard. I had been in the water about half an hour, and was about giving up all hope of being rescued, when I was discovered. Another rope was thrown me, and I was drawn up on the boat. What was my joy—the first female I met was my sister!"

Awful Tragedy.

The Nashville (Tenn.) *Banner* of the 1st inst., publishes the following horrible narrative.

Two brothers, Hiram and Warren Francisco, residents of this county, and well known in this community as respectable and peaceable citizens, have been for some time selling clocks in Jackson County, in this State. They usually travel different routes, but make a practice of meeting each other frequently. They agreed to meet at a public house in the vicinity of Brownstown last Friday night. One of the brothers reached the tavern about 9 o'clock, and inquired if his brother had arrived, and was informed by the landlord that he had not. After eating his supper, he called for a light and asked to be shown a bed. The landlord informed him that he had no candles about the house, but that, if he would follow him, he would take him to a bed. Francisco followed the landlord into a dark room, and undressed himself and retired to rest.

The bed seemed to be wet, and having some matches about him, he struck a light. Upon examining the bed, he found that it was wet with blood. Discovering a candle on a table near by, he lit it, and, looking under the bed, saw the body of his brother, with his throat cut from ear to ear, and perfectly lifeless. Fastening the door immediately, he proceeded to load a revolver, which he had, but before he could do so there was an effort made by several men to enter his room. Pretending not to be alarmed, he asked them to wait until he dressed himself. As soon as he had finished loading his pistol, he opened the door, and the landlord and two other men rushed on him, when he fired two barrels of his pistol, immediately killing the landlord and one of his accomplices, after which the other man fled.

We further learn that Francisco went before a Justice of the Peace in Brownstown and surrendered himself up, but, after an examination of the case, the Justice released him.

Some of the above statements may be exaggerated, but in the main we believe them to be true.

Shocking Accident.

We find the following account of a shocking accident on Casadaga Lake, on the 2d inst., in the *Fredonian Advertiser*. It is drawn up from the editor's personal inquiries and observations:—

It appears that a large number of young gentlemen and misses, from the villages of Sinclearville, Delanti and Casadaga, had assembled at the latter place for a pic-nic party on the island in Casadaga Lake. The principal portion of the party, consisting of twenty-four persons, embarked in two boats, (five in a skiff and nineteen in a scow,) for the purpose of rowing to the island, while the remainder passed around by the shore. A stiff breeze was blowing from the south, and when about midway across, one of the row locks of the skiff suddenly broke, and such was the alarm produced by this mishap as well as the gale, that in the frantic movements of the girls, the boat was capsized and the occupants thrown into the water. While this scene was transpiring in full view of the other party, the same spirit of alarm and confusion was communicated to the scow, and that was also capsized and its passengers plunged into the lake. The disaster then became complete. Those belonging to the skiff, however, were soon recovered, but the scow was less fortunate. Eight of its occupants, notwithstanding the exertions used by all able to render assistance, were drowned.

European News.

The steamer Europa, and Humboldt, with one week later news from Europe, have arrived at New York.

There is a great dearth of news by these arrivals.

From the number of ships advertised for Australia, it would appear there is no falling off in the demand for either freight or passage. The tunnage likely to sail between this date and the end of September, from English and Scotch ports, is estimated at little under 80,000 tuns.

The town of Wasa, in Finland, was destroyed hy fire on the 11th; only the Court House and four houses being left standing. The town was founded in 1606, by Charles IX. of Sweden, and contained about 3,200 inhabitants.

A letter from Warsaw of the 17th says that the origin of the cholera, at present committing such ravages in the neighborhood of Kalisch, arose from making some excavations in the cemetery of Lask, near Kalisch where the victims of the cholera of 1832 were buried. Almost immediately after leaving work, several of the workmen, employed in the excavation, were seized with the epidemic, which has since spread with great malignity.

Macaulay's health is so feeble that it is doubted if he will be able to take his seat in the new Parliament, to which he has been elected for Edinburgh.

The agricultural accounts from Scotland are highly satisfactory, and are no less so from most parts of England.

The Irish flax crop this season, promises to be very abundant, especially in the province of Ulster.

Underground Railroad.—One evening last week, a family of *fifteen* fugitives, (including children and grand-children,) came into this village (says the corning paper) by the mail train, and stopped over night. Their fare had been paid to Dunkirk by the liberality of some friends along their route from the South. Notice was soon given to those who eagerly embrace the opportunity of speeding on the panting fugitive, and further means raised to carry them to Canada. It was deemed prudent to send an advance to Dunkirk, lest the slave-catcher might lie in wait for his moveable "chattels," and accordingly M. F. Lucas and Daniel Deming went on in the morning to guard against surprise. Providentially, all was safe. The family left in the afternoon, reaching Dunkirk at night, and were soon safely housed in one of the up-lake steamers, Mr. Lucas accompanying them. The noble Captain, on reaching Detroit River, took *occasion* to wood and water at Malden, on the Canada side, thus enabling the fugitives to avoid the risk of a recapture at Detroit. Language cannot express their grateful feelings when their feet trod upon the *free soil* of Canada.

Railroad Accident.—An accident occurred on the New Haven Railroad on Fourth-day, Sept. 8th, which, for a moment, threatened to be of a very serious character. It appears that the switch tender at the Housatonic Bridge, near Bridgeport, on going to his dinner, neglected to adjust the switch at that point; and when the morning express train from Boston reached that place, the locomotive, tender, and baggage car, were precipitated over the side of the bridge. Fortunately, the connection between the baggage and passenger cars either broke or was loosed by some one—otherwise all the passengers would undoubtedly have been dragged over into the river, and the result would have been a dreadful loss of life. The engineer and fireman, on discovering the approach of danger, sprang from their posts, and escaped with slight bruises. Our friend Maxson Rogers, of Williamsburgh, was on board with his family, and describes the scene as one of great excitement, and the escape as very narrow.

The *Freeholder* (Anti-Rent) anticipates its usual publication to inform the tenantry of the Patroon that Judge Harris, after considering the arguments between one and two years, has finally given his opinion in the suit commenced by Attorney General Chatfield in behalf of the People vs. William P. Van Rensselaer. It says that Judge H. has decided that Van Rensselear's paper title is illegal and void; that with regard to the lands which have been occupied for forty years under the title from Van Rensselaer, possession is a bar against the claim of the State, but that in respect to unoccupied lands of the Manor, Van Rensselaer has notice.

The brave and talented Col. Freaner, whose letters, under the signature of "Mustang," were so justly admired during the Mexican War, has probably fallen a victim to savage barbarity, near the southern boundary of Oregon.

SUMMARY.

One of the most diabolical attempts at wholesale murder that has ever come to our knowledge, was perpetrated Monday night, on the line of the Hudson River Railroad, in the vicinity of Burnham's Hotel, at Bloomingdale. It appears that some villain or villains, embedded one end of an iron rail in the earth to the depth of two feet, with the upper end slanted off in the northern direction, so that the Evening Express train from Albany, on reaching the point, shortly after ten o'clock P. M., ran at full speed against it, staving in the front of the locomotive, and completely disabling it. Fortunately, and miraculously, however, no person was injured.

We have a report of another Anti-Rent outrage at Berlin, Rensselaer County, and the death of one of the disguised parties, on Saturday night. Several persons, disguised as Indians, went to the house of Mr. Shaw, and after arousing him, called on him to come out, which he refused to do, and they threatened to burn his premises. He ordered them off, and told them if they persisted in their attempt he would fire upon them. They, however, made demonstrations of carrying their threat into effect, when Mr. Shaw fired a revolver, killing a man named Joseph Wilbeck, of Nassau, and wounding two others.

Hon. W. A. Gorman, member of the House of Representatives from Indiana, and one of the Committee to investigate the causes of explosions and disasters on the rivers and lakes, was among the passengers on the Reindeer, and just previous to the explosion was standing on the upper deck, almost directly over the boiler, conversing upon that subject. While the landing was made at Bristol he went out on the promenade deck, and, like the others there, escaped without injury. Mr. Johnson, of the House, was also on the boat, and escaped uninjured.

On Tuesday night, the Oregon for Mobile, landed several passengers at East Pascagonia wharf, but in consequence of the heavy wind and rain, they concluded to stay at the warehouse on the pier-head until morning. After breakfast, some of them who had families on shore started up the wharf and reached the shore in safety. About 11 o'clock, the gale increased, and in a few minutes the warehouse, pier-head, and the entire wharf were swept away, together with the three persons who had remained in the warehouse.

The Postmaster of West Killingly, in this State, has been arrested and held to bail by Judge Judson, for detaining for a number of days, a package of postage stamps sent from the department at Washington, in the mail, and addressed to another Postmaster, with the design to embezzle the said stamps. It appears that other packages of stamps had been missed, which should have passed through the West Killingly Office; and the special agent of the department laid his plans so as to know.

We learn, (says the Watertown *Jeffersonian*, 6th,) that a fire broke out in the red-cedar swamp in that part of Henderson known as Six Town Point, on Sunday week, and that some 1,000 acres of land, valuable for its timber, had been burned over up to Saturday last. Fears were entertained for the safety of the light-house; and, but for timely assistance, that structure would have fallen a prey to the flames. The damage is immense, but of the amount we have heard no estimate.

The Woman's New York State Temperance Society will hold a meeting at Seneca Falls on Thursday the 14th of October next. Societies auxiliary to the State Society, and all Women's Temperance organizations, are requested to send Delegates, to take part in the deliberations of the meeting. All men and women throughout the State interested in this new movement of Women in the temperance cause, are earnestly invited to attend.

William Trotter and Isaac James had a difficulty at a ball in Steubenville, Ohio, two weeks since, which led to various hostile demonstrations. On the evening of Friday, the 27th ult, they met at the corner of High and Market-sts., high words passed between them, which led to blows, and this to the use of a weapon by Trotter. James fled, was pursued, received five stabs, fell, and died about seven hours afterward. Trotter was arrested on Saturday, 28th, and also James Shouse and C. C. Cable, who are alleged to be in some way implicated.

A dispatch dated Buffalo, Saturday, Sept. 11, 1852, says: Wreck of the steamer Atlantic, in marine armor, was made yesterday. The diver went down 105 feet, and experienced no difficulty; but the pressure on the air pipe was so great as to cause a fear of its bursting, and the man was consequently pulled up. A stronger hose is being constructed, and another attempt will be made on Monday, weather permitting. M. Maillefort feels confident of success.

The steamboat Reindeer was discovered to be on fire at the Bristol Landing at 4 o'clock, Friday morning, and by 5 she had burned to the water's edge, nothing being saved from the boat. No lives were lost. There are many conjectures as to the probable cause of the fire. Some think it to have been the work of an incendiary, but there is nothing to justify this conclusion. The general impression is, that it took fire from a spark from a passing boat, or from a cigar carelessly brushed, or even by spontaneous combustion.

A dispatch dated Fort Plain, Friday, Sept. 10, 1852, says: Last night, as a Polish pedler, named N. Franklin, was returning from the State Fair, he was followed by two men, and, while on his way from the depot to the village, they seized him and made off with his box, which contained jewelry to the amount of $200, and $75 in cash. This occurred at about 8 P. M., and within twenty rods of some houses.

The Colored People of Ohio held a Convention at Cleveland on the 9th, which was attended by some five hundred of their number. They discussed the means of improving their own condition, especially by instruction in the Mechanical Trades, to which they have now great difficulty in gaining access, owing to the bitter prejudices against them. Their proceedings were orderly, pertinent, and dignified.

The Mount Vernon Bank, of Foster, R. I., was entered some time between Saturday afternoon and Monday morning, and $10,300 in bills of the bank stolen. About $7,000 were of the denomination of $50, and were numbered mostly from 400 to 500, $2,000 of which had never been put in circulation. The balance of the bills were mostly in $10, $20, $50 and $100.

The whaling bark Belle, of Fairhaven, returned to New Bedford, Sept. 10, after an absence wanting only three months of eight years, during which period she took 5,750 barrels of oil. Captain Handy states that in consequence of the desertion of nearly the whole of his crew at Sidney, he was compelled to remain there four months in 1851. He also speaks of the gold excitement in Australia as being kept alive in a great measure by grossly exaggerated statements of the success of the miners. And further says, that the sufferings experienced by the adventurers in Australia are far more severe than any thing heard of in California.

The Coroner's Jury in the case of persons lost on board the steamer Reindeer, on the Hudson River, is as follows: The Jury find that the said persons, each and every one of them, came to their deaths and wounds by injuries received on board the steamboat Reindeer, which said injuries were occasioned by suffocation and scalding occasioned by the explosion of the flue-box connection of the after boiler in said boat; and said persons further find, that said explosion took place on board said boat at Malden, in the town of Saugerties.

At a trial of reaping machines which took place at Geneva in July before a Committee of the State Agricultural Society, the first premium for mowing and the second for reaping were awarded to Manny's Northern Illinois Mower and Reaper; the first prize for reaping was given to Burrall's Reaper; a third prize for reaping was given to Seamore & Morgan's N. Y. Reaper. Twelve machines competed for the prizes, Hussey's and McCormick's among them.

Mr. Thomas Baring, of the great Commercial House of Baring Brothers & Co., who is expected in the next steamer from Europe, comes principally in reference to the Guano question, and not on any mission relative to the Fisheries. The house of Baring Brothers hold large sums of the Peruvian bonds for their clients and customers, the value of which has been very sensibly affected by the original action of our Government on the Guano question.

The Troy *Budget* of Monday says that a Coroner's Inquest was held on the dead body of Joseph Witbeck, who was shot by Deputy Sheriff Shaw, in self-defense, at Berlin, on Saturday night last, and a verdict of justifiable homicide rendered. The body was then given to the friends of the deceased for burial. Witbeck was about thirty years of age, and leaves a wife and one child. No trace has, so far as we have learned, been discovered of the remainder of the party, though suspicion is fastened strongly upon certain persons, whose names are for the present withheld.

At the baths of Bagneres, in the Pyrenees, a party of gentlemen recently making an excursion in the mountains, came upon the body of a man lying at the foot of a precipice, and partially covered with snow. On searching further, nine other bodies were discovered, in a position that indicated they had fallen from the hights and rolled from rock to rock. They were conveyed to the valley and buried.

The Ogdensburg *News* says that at the late fire in that town, one very remarkable fact occurred, creating a good deal of alarm, by the explosion or bursting of the flagying in front of the burning buildings. The flag were of Potsdam stone, and the action of the heat caused them to explode, with a noise as loud as the report of a musket, throwing the fragments as high as twenty feet in the air.

The long-continued dry weather in the Lake Superior region has made the timber and turf on the south shore "dry as a powder-house," and last week extensive fires were raging. At the Ontonagon and Eagle Harbor thousands of cords of wood, and any given quantity of standing timber, such as it is, had been destroyed, and the fires were not checked.

It becomes our painful duty, says the New Haven *Register*, to announce the death, on Sept. 5, of John P. Norton, Professor of Agricultural Chemistry in Yale College. Mr. N. was a young man of high attainments in his profession, and justly esteemed for his moral and social qualities by a large circle of acquaintances.

Jane Williams, the colored woman who massacred the Winston family at Richmond, Va., plead guilty at her trial, and was sentenced to be hung on the 10th of this month. The trial of her husband, John Williams, for the same charge, has been postponed until the September Court.

On the night of Aug. 23d, a collision, causing accident more or less severe to 20 persons, took place on the Lancaster and Yorkshire Railway, England, through the carelessness of a signal man, who, on witnessing the smash, rushed to his cabin and hanged himself.

We perceive by statistics published in the Buffalo *Republic* of Saturday evening, that the total number of deaths in that city by cholera, during the month of August, was 398—an average of about eleven a day.

The Vienna *Gazette* has the following: "The Court Martial sitting in Vienna, has sentenced Maria Shabada, milliner, to 15 blows with rods and 14 days, confinement in irons for verbal and actual injury to the officers of public security."

We learn by the schooner Surf, which left Port-au-Prince on the 25th ult., that there was a very heavy shock of an earthquake there on the 18th at 9 o'clock A. M., followed on the next day by two others, one at 3 and the other at 4 A. M. No serious damage was done.

Two of the four Sextons of Buffalo report 194 burials of persons who died of cholera, from the 4th of August to the 4th of September. It is supposed that the other two Sextons had buried an equal number.

Cotton has found a new route to the New York market by the New York and Erie Railroad. Two hundred or three hundred bales of the first arrivals of the new crop have come to market by that route.

In the good old town of Wethersfield, Ct., it is the custom to toll the age of every person who dies. Last week the bell, one of the largest in the State, was tolled one hundred strokes, at the death of a Mrs. Ayrault.

The venerable George Washington Parke Custia will deliver the Annual Address before the Prince George's (Md.) Agricultural Society, at its exhibition to be held next month.

Several districts in the Crimea have been devastated by locusts, which descended on the nearly ripe cornfields.

The locomotive attached to the mail train on the Virginia and Tennessee Railroad burst its boiler Thursday, Sept. 9, killing Lather Wood, the engineer, and a fireman named Long.

The Postmaster-General has made the following changes in this State: Lincklaen, Chenango county, name changed to "North Pitcher;" West Lincklaen, Chenango county, name changed to "Lincklaen."

The steamer Atlantic, as she now lies in 25 fathoms water, was offered at auction for $10,000, but there being no bids above that sum, the sale was withdrawn.

A woman in Cincinnati lately horsewhipped a man who was in the habit of frequently calling to entice her husband to grog-shops.

A riot has occurred among the coal miners in Graves County, Mo. Two women and several men were dangerously wounded.

Advices from Cape Haytien to the 19th August, received at Salem, report that sickness there was sensibly abating.

The South Carolina and Florida papers complain of the ravages of the caterpillar in the Cotton.

The ship Wm. Frothingham, Capt. Babbidge, sailed from New York last week for Port Philip, Australia, with 250 passengers.

Hon. Mark H. Sibley died at his residence in Canandaigua on Wednesday morning, Sept. 8, after a severe illness of eight days.

Weng Fun, a young Chinaman from Hong Kong, recently gained the first prize in botany at the University of Edinburgh.

The Steam Planing Mill and Sash Factory at Durhamville, N. Y., was destroyed by fire on Friday night, Aug. 27. Insurance $3,500.

Experiments are making at Liverpool *to light the river Mersey* with the electric light.

MARRIED,

In Hopkinton, R. I., Sept. 6, by Eld. Daniel Coon, Mr. Elisha B. Palmer, of Connecticut, and Miss Harriet M. Langworthy, of Hopkinton, R. I.

In Westerly, R. I., on the 4th inst., by the Rev. F. Denison, Mr. Russell T. Robbins to Miss Mary A. Green, both of Hopkinton.

In Wirt, N. Y., on the 7th inst., by Eld. J. Bailey, A. H. Main, of Genesee, to Mary Cottrell, of the former place.

In Genesee, on the 5th, by the same, E. Whitaker to Maria Ligner, both of Sharon, Pa.

DIED,

In Hopkinton, R. I., August 5, at the residence of her nephew, George Irish, Mrs. Hannah Grinnell, widow, in the 76th year of her age. She was a member of the Baptist Church at Stonington, Ct., and left in hope of a glorious immortality beyond the grave.

In Genesee, N. Y., on the 6th inst., Mrs. Emma Stannard, wife of Ansel Stannard, and daughter of Dea. George Potter, aged 38 years. She became in early life a member of the Church in Genesee, where she held her membership till death. Her life was consistent as a Christian, and her death was a triumph over the last enemy. During all her sickness, she entertained the most exalted views of Christ, and seemed awaiting with patience and joy her deliverance from earth. Her death was both peaceful and triumphant.

In Verona, N. Y., September 6th, of apoplexy, Tacy Williams, wife of Ichabod Williams, aged 56 years. Sister Williams embraced religion in early life, and united with the first Seventh-day Baptist Church in Brookfield. After the organization of the 2d Church, she removed her standing to that Church, of which she remained a member until her connection with brother Williams. She then united with the first Seventh-day Baptist Church in Verona, and remained a worthy member of the same until removed by death to join the church above. Brother Williams is left, in old age and feeble health, to mourn the loss of a second companion. Brother Williams has four natural brothers, all of them widowers, and one only sister, and she a widow, a circumstance which seldom happens in one family. C. C.

In Ceres, Pa., on the 10th of July, Mr. Daniel B. Coon, in his 50th year. Bro. Coon had formerly been a member of the Church in Lincklaen. He had been a wanderer from the right way, but was fully recovered, and died peaceful and happy.

In Hopkinton, R. I., on the 2d of Sept., 1852, Mr. Nicholas Vincent, in the 68th year of his age.

In Stonington, Ct., at the residence of Dea. B. F. Langworthy, Samuel B. Shelley, aged 21 years. The deceased, who was a descendant of the sons of the forest, was a worthy young man and had made respectable attainment in knowledge. During an illness of nine months, he exercised patience; and, for some time previous to his death, Christian resignation and hope. S. S. G.

In Genesee, on the 5th inst., Thomas Maxson, aged 40 years. He had been mentally and physically infirm for many years.

RECEIPTS.

FOR THE SABBATH RECORDER:

John Allen, Alfred Center	$2 00	to vol. 9	No. 52
Amos Crandall "	2 00	9	52
Amos Burdick "	2 00	9	52
Jeremiah Place "	2 00	9	52
Henry Sheldon "	2 00	9	52
W. C. Kenyon "	2 00	8	52
J. J. Green, Adams Center	2 00	9	52
James Summerbell "	2 00	9	40
David Maxson "	2 00	9	52
Ransom Coon, Smithville	2 00	9	52
James M. Lanphear, Watertown	11 00	9	52
J. Utter, Jr., Stowell's Corners	2 00	9	52
Geo. P. Burdick "	2 00	9	52
Thomas Clarke, Friendship	2 00	8	52
Peter Burdick, Nile	2 00	9	52
Wm. B. Clarke, Andover	2 00	9	52
Thomas Lewis, Almond	2 00	9	52
Alanson Kenyou, Wirt	2 00	8	52
Asa West, Leonardsville	2 00	9	52
Joseph Button "	1 00	9	52
Erastus Fitch "	2 00	9	52
Catharine Sisson "	2 00	9	52
Lois Burch "	2 00	9	52
P. S. Clarke, Scott	2 00	9	52
M. & E. Hawley, Broadalbin	2 00	9	52
Jos. Wells, Petersburg	3 00	8	52
Wm. C. Satterlee, State Bridge	2 00	9	52
Benj. West "	2 00	9	52
N. H. Satterlee, Durhamville	2 00	9	52
E. M. Osgood, Lairdsville	2 00	9	52
E. P. Crandall, West Genesee	2 00	9	52
Alanson Potter, Alfred	2 00	8	52
R. L. Davis, Westfield, Pa.	2 00	9	26
Isaac C. Burdick, Westerly, R. I.	4 00	8	52
Wm. Stillman, Jr. "	2 00	7	40
John Darrow, New London, Ct.	2 00	9	52
Jer. W. Brown, Mystic Bridge, Ct.	2 00	9	52
John E. Edmonson "	2 00	9	52
Wm. M. Barber "	2 00	9	52
John Green, Hopkinton, R. I.	2 00	9	52
Benj. F. Chester "	4 00	8	52
H. Lanphear, Rockville, R. I.	2 00	9	52
Alanson Crandall "	2 00	9	52
Jedediah Kenyon "	2 00	9	52
Wm. Woodmancy "	2 00	9	52
Nathan Palmer "	2 00	9	52
Jonathan Boss "	2 00	9	52
Lucitta A. Crandall "	2 00	9	52
Hazard W. Burdick "	1 00	9	26
John S. Bacon, Shiloh, N. J.	2 00	9	52
John Bright "	2 00	9	52
Reuben Davis "	2 00	9	52
Reese Ayars "	2 00	9	52
Enoch J. Davis "	2 00	9	52
Phineas F. Randolph, Plainfield	2 00	9	52
C. C. Lewis, Hopkinton, R. I.	2 00	9	52
Geo. A. Babcock "	2 00	9	52
Lester Crandall, Ashaway, R. I.	2 00	9	52
A. G. Boss, Rockville, R. I.	87	9	52
Samuel Wells, Little Genesee	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

N. V. Hull, Alfred Center	$6 00
Henry Sheldon "	1 00
P. S. Crandall, West Genesee	1 00
B. F. Chester, Hopkinton, R. I.	1 00
D. B. Irish, Westerly, R. I.	1 00
Sale of Nos.—H. W. S. & E. P. L.	1 75
Of Lester T. Rogers, for Membership,	5 00

BENEDICT W. ROGERS, Treasurer.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 11 Battery-place.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 6¾ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4¾ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the severl stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.23, 7 56 P.M.
Going West—10.29 A.M., 3.41, 9 10, 11.40 P. M.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.
New Market:
For New York—6 20, 8.10 a. m., 12.50, 5 15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

☞ All baggage at the risk of the owners, until delivered into the actual possession of the Agents of the Company, and checks given therefor.

A Year of Music for Nothing!—almost.

THE MUSICAL WORLD AND TIMES IS PUBLISHED EVERY SATURDAY, AT 257 BROADWAY, NEW YORK, BY OLIVER DYER AND RICHARD STORRS WILLIS.

THE object of this work is to furnish, 1.—A weekly supply of *new and choice music.* 2.—A complete and unusual Course of Musical Instruction. 3—Fearless and trustworthy Criticisms of Musical Pieces, Works, and Performances, and 4—Entertaining Musical Reading, together with a comprehensive Synopsis of events and things Musical, as they shall transpire; all to be furnished in a style of taste and elegance in harmony with the subjects treated of, and the refined minds of those to whom such topics are addressed.

The Size of *The Musical World and Times* is that which is most conducive to convenience and beauty; being a *Royal Quarto* of sixteen pages, ten by fourteen inches in size, or more than double the size of the pages of magazines. It is printed on handsome paper and clear type; and its appearance is such as to render it an appropriate ornament of the Pianoforte, or Parlor table.

Music.—Each number of the *Musical World and Times* will contain at least FOUR PAGES *of superior and popular music,* making over TWO HUNDRED PAGES OF MUSIC YEARLY; which, bought at Music Stores would cost, at least, $25.

Sacred Music.—Particular attention will be paid to this department, and the wants of country choirs and families will be carefully studied and met.

Secular Music.—The best possible variety of Secular Music, Vocal and Instrumental, will be regularly given, to supply which, the most eminent composers will render service.

Music for Little Fingers.—Young children and learners will also be cared for. The world and the interests of Art will hardly progress without them; therefore, in our selection of music, we shall always bear them in mind, and often furnish a page for their especial benefit.

Musical Instruction.—A complete course of *Musical Instruction* will be given; including Elementary Instruction, Harmony, Thorough Bass and Composition, Musical Form, or the *Architecture of Music,* and Instrumentation. Musical *exercises* will accompany this instruction, and the student will be able to *correct his own examples* by the rules afforded. In short, the student may become, by this course, master of the whole subject of music.

Criticisms.—These will be impartial, truthful, and perfectly independent—just what is needed in this age of indiscriminate and unlimited puffery.

Musical News.—Our facilities for obtaining both foreign and domestic musical news of interest are unequalled; and all events of importance will be recorded.

Musical Reading.—Musical literature—a class of reading as interesting as it is difficult to furnish—will always be found in our columns. We are enabled to do this by our facilities of translation, and by the access, which we have lately gained, to unusually rich artistic materials

Important.—The subscribers announce with pleasure, that they have the active co-operation and practical assistance of Lowell Mason, Wm. Vincent Wallace, Thos. Hastings, Wm. B. Bradbury, Geo. J. Webb, Jonas Chickering, Oliver Ditson, Geo. F. Root, Firth, Pond & Co., Wm. Hall & Son, Mason & Law, Newman & Ivison, and other parties long and favorably known to the musical public.

TERMS.

One copy,	$3 00	Five copies,	$10 00
Two copies,	5 00	Ten copies,	20 00

and larger numbers in the same proportion, inflexibly in advance.

☞ Specimen numbers sent on the reception of five cents, or two postage stamps.

☞ Any person sending us a club of TEN subscribers shall receive *The Musical World and Times* one year *free of charge.*

☞ The Volume commences on Saturday, Sep. 4th so *now is the time to subscribe.*

All orders and communications must be addressed, (*post paid*) to DYER & WILLIS, publishers of *The Musical World & Times,* 257 Broadway, New York.

Miscellaneous.

When I was Young;

Or, What the Old Woman said to her Daughter.

One summer eve I chanced to pass, where by her cottage gate,
An aged woman, in the sun, sat talking to her mate.
The frost of age was on her brow, its dimness in her eye,
And her bent figure to and fro rocked all unconsciously.
The frost of age was on her brow, yet garrulous her tongue,
As she compared "*the doings now*" with *those when she was young.*
When *I was young*, young *gals* were meek, and looked around kind of shy,
And when they were compelled to speak, they did so modestly;
They staid at home, and did the work, made Indian bread and wheaten,
And only went to "singing school," and sometimes to night meeting.
And *children* were obedient *then*, they had no saucy airs,
But minded what their mothers said, and learned to say their prayers,
But *now-a-days* they know enough, before they know their letters,
And young ones that can hardly walk, will contradict their betters.
Young women now go flirting round, and looking out for beaux,
And scarcely one in ten is found, who *makes* or *mends* her clothes.

But there! I tell my daughter,
Folks don't do as they'd oughter,
They had not oughter do as they do—
Why don't they do as they'd oughter?

When I was young, if a man had *failed*, he shut up house and hall,
And never ventured out till night if he ventured out *at all*,
And his wife sold all her shiny plates, and his son came home from college,
And his gals left school, and learned to wash and bake, and such like knowledge.
They gave up cake, and pumpkin pies, and had the plainest eating,
And never asked folks home to tea, and scarcely went to meeting.
The man that was a bankrupt called, was kinder shunned by men,
And hardly dared to show his head, among his town folks then.
But *now-a-days*, when a merchant fails, they say he makes a penny,
His wife don't have a gown the less, and his daughter just as many.
His sons, they smoke their choice cigars, and drink their costly wine,
And *she goes to the opera! and he has folks to dine!*
He walks the streets, he drives his gig, men show him all *civilities*,
And what in *my* days were called debts, are *now* called *liabilities.*
They call the man *unfortunate* who ruins half the city—
In my days, 'twas his *creditors* to whom we gave the pity.

But there! I tell my daughter,
Folks don't do as they'd oughter, &c.

When I was young, *crime* was *crime*—it had no other name,
And when 'twas proved against a man, *he* had to bear the blame.
They called the man that stole—a *thief*, they wasted no fine feeling,
What folks call *petty larceny*, in my day was called stealing.
They did not make a reprobate the theme of song and story,
As if the bloodier was his hands, the brighter was his glory.
And when a murder had been done, could they the murderer find,
They hung him as they would a crow, a terror to his kind.
But *now-a days*, it seems to me, whenever blood is spilt,
The murderer has our sympathy, proportioned to his guilt.
And when the law has proved a man to be a second Cain,
A dozen jurors will be found to bring him in "*insane.*"
And then petitions will be signed, and texts of Scripture *twisted*,
Until the man who's proved to be as blood-thirsty as Nero,
Will walk abroad like other men—only a greater hero.

But there! I tell my daughter,
Folks don't do as they'd oughter, &c.

The New Postage Law.

The subjoined Postage Tables have been prepared at the Post-Office Department, and are believed to be correct.

Postage on Printed Matter.

RATES OF POSTAGE *to be charged upon Newspapers, Periodicals, Books, unsealed Circulars, and every, other description of Printed Matter, transient or otherwise, from and after the 30th September*, 1852.

	When 1 ounce or under.	Over 1 ounce, not 2.	Over 2 ounces, not 3.	When not over 1½ ounce.	When 3 ounces or under.	Over 3 ounces, not 4.	Over 4 ounces, not 5.	Over 5 ounces, not 6.	Over 6 ounces, not 7.	Over 7 ounces, not 8.	When at least 8 ounces.	Over 8 ounces, not 9.	Over 9 ounces, not 10.	Over 10 ounces, not 11.	Over 11 ounces, not 12.	Over 12 ounces, not 13.	Over 13 ounces, not 14.	Over 14 ounces, not 15.	Over 15 ounces, not 16.
	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.
Newspapers, periodicals, unsealed circulars, or other articles of printed matter, (except books,) when sent to any part of the U. S.,					1	2	3	4	5	6		7	8	9	10	11	12	13	14
Newspapers and periodicals, when circulated in the State where published,				½															
Small newspapers, published monthly or oftener, and pamphlets not containing more than sixteen octavo pages, when sent in single packages to one address, and prepaid by postage stamps,											4	4½	5	5½	6	6½	7	7½	8
Books, bound or unbound, not weighing over 4 oz. for any distance under 3,000 miles prepaid	1	2	3			4	5	6	7	8		9	10	11	12	13	14	15	16
For any distance over 3,000 miles, prepaid,	2	4	6			8	10	12	14	16		18	20	22	24	26	28	30	32
Transient newspapers, periodicals, &c., sent to any part of the United States, *not* prepaid,					2	4	6	8	10	12		14	16	18	20	22	24	26	28

Directions.

1st. Transient matter, to be entitled to the benefit of the rates first above mentioned, must be prepaid at the mailing office. If not prepaid, it is subject to double said rates.

2d. Small newspapers, &c., when sent in packets of less than eight ounces, must be rated singly.

3d. Books, sent unpaid, are subject to a postage of fifty per cent. in addition to their prepaid rates.

4th. The weight of newspapers, periodicals, or other printed matter, must be taken or determined when they are in a dry state; and when the weight of any book or other publication exceeds one pound, the same progressive rates, above laid down, must be charged.

5th. Newspapers, periodicals, magazines, or any other printed paper, or matter, must be sent without any covers or wrappers, or in covers or wrappers open at the ends or sides, so that the character of the matter contained therein may be determined without removing such wrappers.

6th. In case there is on or in any newspaper, periodical, pamphlet, or other printed matter or paper connected therewith, any manuscript of any kind by which information shall be asked for, or communicated in writing, or by marks or signs, or the directions herein prescribed are in any other respect not complied with, the same becomes subject to letter postage; and it is the duty of the Postmaster to remove the wrappers or envelopes from all printed matter, not charged with letter postage, for the purpose of ascertaining whether there is upon or connected with such printed matter, or in such package, any matter or thing which would authorize or require the charge of a higher rate of postage thereon.

QUARTERLY RATES OF POSTAGE, *when paid in advance, on Newspapers and Periodicals sent from the office of publication to actual Subcribers, from and after the 30th of September*, 1852.

—	Daily.	Six times a week.	Tri-weekly.	Semi-weekly.	Weekly.	Semi-Monthly.	Monthly.
	Cts.	Cts.	Cts.	Cts.	Cts.	Cts.	Cts
Weekly newspapers (one copy only) sent to actual subscribers in the County where printed and published,	—	—	—	—	free.		
Newspapers and periodicals, not exceeding 1½ oz in weight when circulated in the State where published,	22¾	19½	9¾	6½	3¼	1½	¾
Newspap'rs & periodicals of the weight of 3 oz. and under, sent to any part of the U. States,	45½	39	19½	13	6½	3	1½
Over 3, not 4 oz.,	91	78	39	26	13	6	3
Over 4, not 5 oz.,	136½	117	58½	39	19½	9	4½
Over 5, not 6 oz.,	182	156	78	52	26	12	6
Over 6, not 7 oz.,	227½	195	97½	65	32½	15	7½
Over 7, not 8 oz.,	273	234	117	78	39	18	9

Directions.

1st. When the weight of any publication exceeds eight ounces, the same progressive rate of postage, laid down in the above table, must be charged.

2d. Publishers of newspapers and periodicals may send to each other, from their respective offices of publication, free of postage, one copy of each publication; and may also send to each actual subscriber, inclosed in their publications, bills and receipts for the same free of postage.

3d. Postmasters are not entitled to receive newspapers free of postage under their franking privilege.

4th. If the publisher of any newspaper or periodical, after being three months previously notified that his publication is not taken out of the office to which it is sent for delivery, continues to forward such publication in the mail, the Postmaster to whose office such publication is sent, will dispose of the same for the postage, unless the publisher shall pay it; and whenever any printed matter, of any description, received during one quarter of the fiscal year, shall have remained in the office without being called for during the whole of any succeding quarter, the Postmaster of such office will sell the same, and credit the proceeds of such sale in his quarterly accounts in the usual manner.

5th. Quarterly payments in advance may be made either at the mailing office or the office of delivery. When made at the mailing office, satisfactory evidence of such payment must be exhibited to the Postmaster at the office of delivery.

A Broken Heart.

The interesting case of a literally broken heart we subjoin, was related by Dr. J. K. Mitchell, of the Jefferson College, Philadelphia, to his class last winter, while lecturing upon diseases of the heart. It will be seen, on perusing it, that the expression "broken-hearted," is not merely figurative.

In the early part his medical career, Dr. M. accompanied as surgeon a packet that sailed between Liverpool and one of our southern ports. On the return voyage, soon after leaving Liverpool, while the doctor and the captain of the vessel, a weather-beaten son of Neptune, but possessed of uncommon fine feelings and strong impulses, were conversing in the latter's state-rooms, the captain opened a large chest, and carefully took out a number of articles of various descriptions, which he arranged upon a table. Dr. M., surprised at the array of costly jewels, ornaments, dresses, and all the varied paraphernalia of which ladies are naturally fond, inquired of the captain his object in having so many valuable purchases.

The sailor, in reply, said that for seven or eight years, he had been devotedly attached to a lady, to whom he had several times made proposals of marriage, but was as often rejected; that her refusal to wed him, however, had only stimulated his love to greater exertion; and that, finally, upon his renewing his offer, declaring in the ardency of his passion that without her society life was not worth living, she consented to become his bride upon his return from his next voyage. He was so overjoyed at the prospect of a marriage from which, in the warmth of his feelings, he probably anticipated more happiness than is generally allotted to mortals, that he spent all his ready money while in London for bridal gifts. After gazing at them fondly for some time, and remarking on them in turn, 'I think this will please Annie,' and 'I am sure she will like that,' he replaced them with the utmost care. This ceremony he repeated every day during the voyage, and the doctor often observed a tear glistening in his eye as he spoke of the pleasure he would have in presenting them to his affianced bride.

On reaching his destination, the captain arrayed himself with more than usual precision, and disembarked as soon as possible, to hasten to his love. As he was about to step into the carriage awaiting him, he was called aside by two gentlemen who desired to make a communication, the purport of which was that the lady had proved unfaithful to the trust reposed in her, and married another, with whom she had decamped shortly before. Instantly the captain was observed to clap his hand to his breast, and fall heavily to the ground. He was taken up and conveyed to his room on the vessel. Dr. M. was immediately summoned; but before he reached the poor captain, he was dead. A post-mortem examination revealed the cause of his unfortunate decease. His heart was found literally torn in twain! The tremendous propulsion of the blood, consequent upon such a violent nervous shock, forced the powerful muscular tissues asunder, and life was at an end. The heart was broken.

Fast Passages.

The Albany *Evening Journal*, commenting upon the fact, recently stated, that Capt Nye, of the Pacific, not long since ran close upon the rocks near Cape Broyle, speaks of him as celebrated for his short passages—to make which, however, great hazards are sometimes taken—and adds the following judicious remarks:—

"In the competition that exists between the noble ships of the Collins and Cunard lines, there are more perils than even passengers dream of. So far, life has been wonderfully preserved. And while all is safe we can say, without offense to any, that a fearful responsibility rests upon the officers of these vessels. For the sake of gaining a few hours on a voyage, not only these ships, but the lives of all on board, have been often jeopardized. In these cases, the officers have been as watchful and vigilant as was possible under such circumstances. There are dangers enough of an unavoidable character, to which others are superadded by efforts to make 'the shortest passage on record.'

"The speed of these ships has been fully tried and ascertained. That speed is all that is or should be required. Henceforth, the object should be to make safe voyages. The struggle to cross the Atlantic in less than ten days involves too much hazard of life. True, it has been safely accomplished, and may be again. But the effort is not made without infinite peril.

"Generally, the passengers on board our Atlantic steamers are more to blame for the racing than the officers. The moment a steamer leaves New York or Liverpool, passengers begin to settle upon the day and even the hour of her arrival. A. expects to take such a train on a given day for London or Manchester, or for Philadelphia or Boston. B. wants to breakfast or dine with his family on such a day. C. and D. have written to their friends or agents that they will meet them on a day or hour named. And these *reasonable* people, all impatient to fulfill their engagements, are quite nervous and unhappy if the steamer does not work out her daily three hundred miles. And worse than this is a vicious system of betting among the passengers, not only on the hour of the steamer's arrival, but upon each day's work. This is carried to dangerous lengths, for the sums bet are frequently so large that, if the engineers were capable of being tampered with, there would be no security for their steadiness and prudence. As it is, we know that the mates, pilots, and engineers of steamers get their feelings more or less interested in the bets of their friends, and there is danger in that, even if they are not to win or lose themselves. This species of gambling among steamers' passengers, upon the speed of the vessels, is fraught with danger, and ought to be broken up."

The Tomato.

To many persons there is something unpleasant, not to say disgusting, in the flavor of this excellent fruit. It has, however, long been used for culinary purposes, in various countries of Europe, and become a general favorite in this country. Dr. Bennett, a Professor of some celebrity, considers it an invaluable article of diet, and ascribes to it very important medical properties. He declares:—

1. That the tomato is one of the most powerful deobstruents of the *Materia Medica*, and that in all those affections of the liver, and other organs where calomel is indicated, it is probably the most effective and least harmful remedial agent known in the profession.

2. That a chemical extract will be obtained from it, which will altogether supersede the use of calomel in the cure of disease.

3. That he has successfully treated serious diarrhea with this article alone.

4. That when used as an article of diet, it is almost a sovereign remedy for dyspepsia or indigestion.

5. That person removing from the east or north to the south or west, should by all means make use of it as an aliment, as it would, in that event, save them from the danger attendant upon those violent bilious attacks to which almost all unacclimated persons are liable.

6. That the citizens in ordinary health should make use of it, either raw, cooked, or in the form of a catsup, with their daily food, as it is the most healthy article in the *Materia Alimentaria.*

Professor Rafinesque, of France, says, "It is every where deemed a very healthy vegetable, and an invaluable article of food."

Dungleson says, "It may be looked upon as one of the most wholesome and valuable esculents that belong to the vegetable kingdom."

Razors.

Barbers often tell us that razors get tired of shaving, but if laid by for twenty days they will then shave well. By microscopic examination, it is found that the tired razor, from long stropping by the same hand, and in the same direction, has the ultimate particles or fibres of its surface or edge all arranged in one direction, like the edge of a piece of cut velvet; but after a month's rest, these fibres re-arrange themselves heterogeneously, crossing each other, and presenting a saw-like edge, each fibre supporting its fellow, and hence cutting the beard, instead of being forced down flat without cutting, as when laid by. These and many other instances are offered to prove that the ultimate particles of matter are always in motion; and they say that in the process of welding, the absolute momentum of the hammer causes an entanglement of orbits of motion, and hence a re-arrangement, as in one piece; indeed, in the cold state, a leaf of gold laid on a polished surface of steel, and stricken smartly with a hammer, will have its particles forced into the steel so as to permanently gild it at the point of contact. [Scientific American.

Plums and the Curculio.

Two or three years since, it was announced in the agricultural periodicals, that syringing plum trees with lime water, so as to cover the fruit with the lime, was a certain remedy against the curculio. It was tried in numerous experiments, and the final conclusion was that the practice was of little service. It is now said, that if a portion of sulphur be added, the mixture will be effectual for the purpose. Thomas W. Ludlow, Jr., of Yonkers, says:—

"Pond's Seedling Plum I have succeeded in raising for the second year, as well as several other later and finer varieties, by syringing the trees with a mixture of lime and sulphur, just after the fall of the blossom, which I repeated three times a week for four weeks. The mixture was made in the following way:—Having a barrel upon wheels, I had a thick whitewash made, such as is generally used for whitewashing walls; to this I added eighteen double handfuls of flour of sulphur. After it was thoroughly mixed, it was applied to the trees with a valved syringe, having a spout with a lip to it, which flattened the stream as it passed out, and was thus dispersed over the tree. The sediment of the barrel furnished sufficient strength to have it filled twice more with water only."

Dutch Delicacies.

A letter-writer in the Boston *Transcript* thus describes some of the sights he saw in the streets of Amsterdam. It will be perceived that our New Amsterdam has greatly degenerated from her original pattern, through the disasterous irruption of the Yankees:—

Some of the Dutch delicacies are certainly very extraordinary. People eat pickles as the French eat peppermints. All about the streets may be seen little stands, upon which are temptingly displayed pickled cucumbers, beets, onions, and other vegetables, soaking in vinegar, and cut up into little tit-bits for the refreshment of the passers by, who, for a stiver, can set their teeth on edge most admirably. Diminutive eels, salted and steeped in vinegar, form an article in traffic for divers old ladies at the street corners. I do not know that children cry for them, but probably the youthful Mynheer yearns for a pickled eel as a young Yankee longs for a stick of candy. A stranger might wonder at seeing such gastronomic enormities hawked about the streets like lozenges, till he heard the dissonance of the language, when he would perceive that a people who speak such a jargon, need some such diet as sourkrout and pickled eels to keep their vocal organs in proper tone.

Embarrassing, Very.

The exclamation of Dick Swiveller, when he discovered that the "Marchioness" had disposed of his clothes during his illness, and that he was left without even an umbrella in case of a fire, is familiar to our readers. Not less awkward was the predicament in which Mr. Jones was placed, the morning after his marriage, when on his way to Niagara, with his blooming bride. That gentleman was exceedingly cautious, and ever evinced the greatest dread both of fires and robbers. Having stopped for the night at one of the principal hotels in Washington, he charged his wife, before she retired, to "leave nothing about," and carefully deposited his own inexpressibles, the pockets of which contained his valuables, (including the door key, which he had prudently withdrawn,) in his new trunk with a patent lock. As he intended to take the early train at 6 o'clock, he awoke betimes, but, to his dismay, discovered that he had neglected to remove the keys from his pockets, and that they were within the trunk, which closed with a spring. This was sufficiently provoking, but, to add to his perplexity, Mrs. J., in her anxiety to "obey" literally the injunctions of her husband, had placed her own garments in her trunk, and given him the keys for safe-keeping, which he had secured with his own. It was not until after repeated knocks at the door, and when the cars were far on the way, that Jones could summon resolution to reveal the cause of his tardiness. The chambermaid, with an extra key, relieved him from his imprisonment, but the attendance of a lock-smith was necessary to procure the pair presentable suits.

The recollection of that day's involuntary detention never fails to elict from Jones a hearty anathema against all new fangled notions in the way of trunk-locks, which he classes with man-traps and other devices of the enemy. [Journal of Commerce.

New Virtue in Coffee.

The London *Medical Gazette* gives the result of numerous experiments with roasted coffee, proving that it is the most powerful means not only of rendering animal and vegetable effluvia innocuous, but of actually destroying them. A room in which meat in an advanced degree of decomposition had been kept for some time, was instantly deprived of all smell, on an open coffee-roaster being carried through it, containing a pound of coffee newly roasted. In another room exposed to the effluvium occasioned by the clearing out of a cess-pit, so that sulphuretted hydrogen and ammonia in great quantities could be chemically detected, the stench was completely removed within half a minute, on the employment of three ounces of fresh roasted coffee, whilst the other parts of the house were permanently cleared of the same smell by being simply traversed with the coffee-roaster, although the cleansing of the cess-pit continued several hours after.

The best mode of using the coffee as a disinfectant is to dry the raw bean, pound it in a mortar, and then roast the powder on a moderately heated iron plate until it assumes a dark brown tint, when it is fit for use. Then sprinkle it in sinks or cess-pools, or lay it on a plate in the rooms which you wish to have purified. Coffee acid or coffee oil acts more readily in minute quantities.

STARTLING SCENE IN A CHURCH.—On Sunday afternoon, August 22d, in the "First Congregational Church" in North Chelsea, during the singing of the second hymn, a rabid dog of enormous size rushed up a side aisle, and commenced an attack upon the pew of Mr. Jonathan Harrington. Failing to effect an entrance, he sprang with a spasmodic leap to the pulpit, beating furiously against the doors, until he fell upon the head stair exhausted, and frothing with impotent rage. The audience were instantly thrown into a great confusion, and a general, and perhaps fatal, rush for the door seemed likely to ensue. They were somewhat re-assured, however, by a caution from the pastor, Rev. Norwood Damon, "to be composed, and remain in their seats, as the surest means of safety." At this crisis, Mr. Ephraim Pierce, a youth of 18, and a son of captain John Pierce, stepped from his place, seized the animal by the back of the neck, and notwithstanding several attempts to bite, succeeded in dragging him from the house unharmed. The doors were closed, and the dog fled to the adjoining grave-yard where he was subsequently shot.

Grafting Evergreens.

The French nurserymen are very successful in grafting evergreens, and practice it as follows: "The proper time for grafting pines is when the young shoots have made about three quarters of their length, and are still so herbaceous as to break like a shoot of asparagus. The shoot of the stock is then broken off about two inches below its terminal bud; the leaves are stripped off from twenty to twenty-four lines down from the extremity, leaving, however, two pairs of leaves opposite and close to the upper end of the shoot so headed back—which leaves are of great importance for drawing up the sap. The shoot or stock is then split to the depth of two inches, with a very thin knife, between the two pairs of leaves left; the scion is then prepared—the lower part being stripped of its leaves to the length of two inches, and is then cut to a wedge and inserted in the ordinary mode of cleft grafting. The graft is tied with a slip of woolen, and a cap of paper is fastened to a stake, and firmly fixed over the whole graft, to protect it from the sun and rain. At the end of fifteen days this cap is removed, and the ligature at the end of a month." Some evergreens, grafted in this way, make a second growth of five or six inches the first year, but most sorts do not start till the next year. [Horticulturist.

Gooseberries with Tan-Bark.

I have made an experiment with mulching gooseberry beds with tan-bark, and so far as one year's experience is worth any thing, I am well satisfied with it. The great difficulty with the gooseberries here, seems to be with the heat and want of moisture. My bushes are planted in quarters three feet and a half apart each way, trained to single stems. I have hitherto lost quite half the crop by mildew. Early last November, after pruning the plants and dressing the borders, and digging in plenty of stable manure, I hauled several loads of tan with my team, and spread it uniformly all over the bed, six inches thick. There it remained all winter, and still remains. The foilage of the bushes is more healthy than I ever saw is before; the fruit is almost entirely clear, and very large and promising. [Horticulturist.

AN APPALLING POSITION.—On Saturday, August 28th, a citizen of Rochester was on a visit to Canada, and about the time the storm of that evening was coming on, started in a carriage to return to the American side. When about midway of the suspension bridge, the storm struck them with appalling fury. The wind blew a perfect tornado, while the air was densely filled with driving hail and rain, and so potent was the wind that the bridge swayed laterally to and fro, ten or a dozen feet, making one giddy with its vibrations. So appalling was the commotion, that the horses stopped, and finally fell upon their sides on the bridge, while the driver, in the extremity of his terror, seemed incapable of making the least effort to move from the perilous spot. The inmates of the carriage could with difficulty keep their seats, and for a short time expected nothing else but to be precipitated into the surging waters. A situation like this is too appalling for description.

SWINGING OF BUNKER HILL MONUMENT.—An immense pendulum, hung within Bunker Hill Monument, has led to the knowledge of a variety of interesting facts. Among them is one which we see given on the authority of Prof. Horsford, of Harvard College, stating that the Monument swings backwards and forwards like a pendulum, every day! By an apparatus, which it is unnecessary to describe, it has been ascertained that there is a very slight but perceptible movement, in the morning to the westward, at noon to the northward, and in the evening to the east. It is caused by the unequal expansion of the sides of the Monument by the heat of the sun. What confirms it is, that a shower suddenly cooling one side, also produces a movement.

A BUSINESS WOMAN.—The Lexington *Sentinel* says, that there is now living in Holmes County, Miss., a woman who married her *first* husband in September, 1823. She subsequently parted with him; and from time to time married three others, with all of whom she separated. On the day twenty-five years from her first marriage, she parted with her *fourth* husband, attended the funeral of her *second*, was married to her *first*, and the marriage ceremony was performed by her *third* husband. She is now living with her *fifth*, or rather her FIRST husband, and doing well.

Rev. Orin Fowler, M. C., from Massachusetts, just deceased at Washington, was born in Lebanon, Conn., in 1791, and was 61 years old. He graduated at Yale College in 1815, and was ordained as a clergyman at Plainfield, Conn., soon after. He thence removed to Fall River, Mass., where he was Pastor of the First Congregational Church over twenty years, until he was elected to Congress. He married the daughter of Rev. Dr. Payson, who survives him. Their only child died in infancy. He was an upright, conscientious, industrious man, and very highly esteemed.

A great earthquake occurred at Santiago de Cuba on the 20th ultimo, causing a terrible destruction of property. All the houses were more or less injured, and the city is blocked up with the fallen buildings. Three shocks were experienced in the course of a few hours, and many others followed during the next two.

Gibson, the celebrated pedestrian, is now engaged in a most remarkable feat and one that has never been attempted by any person in this or any other country. He is walking 1,250 miles in as many successive hours, 1,250 ½ miles in as many half hours, and 1,250 ¼ miles in as many quarter hours. The whole time occupied is 10 weeks, 2 days, and 10 hours.

Stephen Holt, Esq., formerly the well-known proprietor of the United States Hotel—which he erected—died Sept. 5th, in the 71st year of his age.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York:* SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

TERMS:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
each subsequent insertion, [illegible]
six months, [illegible]
one year, [illegible]

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 15. NEW YORK, FIFTH-DAY, SEPTEMBER 23, 1852. WHOLE NO. 431.

PUBLISHING SOCIETY'S ANNIVERSARY.

Address of Thomas E. Babcock.

Resolved, That the Board of Managers be encouraged to commence, as early as practicable, the publication of Religious Books, with a view to supply the wants of our Sabbath-Schools and Families.

MR. PRESIDENT: When such a resolution as this is presented for the action of the Publishing Society, it may be expected that it should be followed by some remarks; as well to examine the grounds upon which the proposed action is urged, as to bring before those interested, a view of the nature and extent of the responsibility which would be incurred in its passage.

There are two evils, of fearful magnitude and prevalence, among our youth—the class around whom cluster the principal hopes of every philanthropist. One is an extreme aversion to reading at all; the other is a clamorous appetite for the light and corrupting emanations of the secular press. One or the other of these evils stalks forth to infest the ground, and oppose the success of almost every form of Christian exertion; and it is difficult to determine which of them is likely to result in the accumulation of the most loathsome corruption of the moral sensibilities, or render its victims most unmanageable and hopeless as subjects of religious effort.

An early and ample supply of such reading as is contemplated in this resolution, would be equally valuable in its tendencies to prevent both of these evils; and its usefulness as an auxiliary to every other means of promoting the interests of the kingdom of God, can scarcely be overrated; its influence co-operating alike with the faithful labors of the Minister, the Sabbath-School Teacher, and the Christian Parent.

The value of such books cannot be properly estimated, without taking into account their influence, both in the conversion of sinners, and in enlightening the mind, and establishing it upon correct principles, and favorably and thoroughly developing the religious character of the disciple of Christ. Neither can the importance of the agency which, when brought to bear at a proper period, tends to either of these results, be fully estimated, without a review of the lamentable consequences that follow a neglect of its application. None but the most indifferent has failed to observe the difficulty of leading those to Christ who have reached the meridian of life without the influences of religious reading, or those of a kindred character. More frequently than otherwise, with all that can be done for them, they go heedlessly on, "treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God," until they are thoroughly "fitted for destruction."

Instance, again, the motley aggregate of professors of religion who unrelentingly oppose, not only every work of reform, but many of the established dictates of the gospel; who have to be carried on the backs of the friends of progress and order; many of them, not contented to remain passive, go kicking and struggling, like a refractory child in the arms of a patient and forbearing mother.

Whenever the history of such persons is examined, it will be seen that few if any of them have devoted much time to the perusal of religious books. But, on the other hand, many of those who have become eminent in piety and usefulness, are vastly indebted to the agency of such books in the formation of the character which has rendered them objects of gratitude and admiration to the Christian world.

Such books are not only an auxiliary to other means of improvement, but they can frequently be made to serve a good purpose where others are not in operation. And such instances are by no means rare. Where the religious instruction of the young is neglected by parents, or where they are situated remote from Sabbath-Schools, and places of public worship, their influence may become invaluable, not only resulting, in some instances, in the conversion of souls, but in the establishment of those means of grace for which they were introduced as a substitute.

Again, religious books can often be made available where the living teacher, however competent, could not. Cases of this kind may occur, where instruction is needed, and greatly desired, but cannot be had for the want of a competent instructor. But the investment of a few shillings in a well-written book upon the subject, will furnish a companion always accessible. The habits and disposition of many, are such as to render the personal presence of an adviser so embarrassing as to preclude the prospect of success—an obstacle not at all encountered in the use of books. There are subjects and points, of vast importance, upon which persons could not be approached by others, without arousing a spirit of resistance, which would blast every hope of reaching the confidence; while a book will often stealthily thread its way to the goal, without encountering a single shot; but if, under a momentary suspicion of the approach of an enemy, a gun is fired, the entire absence of resentment and alarm soon pacifies the panic of the guard, and it passes noiselessly on, without further opposition, to the citadel; and, as an evidence of conquest, its flag is soon seen streaming from the topmost spire.

Who, then, under the inspiration of the many-tongued eloquence with which they commend to us their utility, can be indifferent respecting the publication of religious books? If such a state of feeling is disposed to escape, pray do not pursue it, though you should be provided with a law for the recapture of fugitives, more rigorous than that of 1850; and, aroused from the ennui which has been induced by its pestiferous presence, let us make strong the boiler, put a lubber-lift upon the valve, throw pitch into the furnace, lubricate the machinery, and let on the steam!—not to repeat the disaster of the ill-fated "Henry Clay," but to multiply the issues of the religious press, until, like the "bread of heaven" upon Israel, they may fall at every door.

But it may be said, that other denominations are publishing books enough, and that we may have them made ready at our hands, without the trouble of producing them. This is true; be it said to their credit, for the zeal with which they have held up the truth as they understand it, and to our shame, for the want of that zeal which would have prompted us to do likewise. Tenacious as we may be of those principles which constitute our peculiarities, and separate us from the rest of the Christian world; and sanguine as we may be that they are points of interest and consequence to the navigator exploring for truth, who, that takes observations from the current religious literature, would be likely to discover their position? While other denominations, that have come into being long since we, in this country, assumed the reponsibility of a separate organization, are scattering their productions as the winds of autumn scatter the falling leaves, we have scarcely made our mark upon the world. This is one of the strongest reasons why the truths which we represent are so unpopular. Those whom we address upon the subject say, "Where are your authors and your books?" This interrogation is, by no means, always the signal of contempt; but is frequently made by those who have been so accustomed to regarding such means as among the indispensables of religious effort, that it seems to them, that to identify themselves with a people who neglect their use, is equivalent to throwing themselves away. A knowledge of the fact that we have remained in this condition more than one hundred and seventy years, has, beyond a question, served to throw a suspicious appearance upon the whole subject, and leave the inquirer to doubt whether there may not be some mistake about the truth of a matter which otherwise looks so perfectly plain and clear. Lightly as any may be disposed to treat the matter, and low as they may estimate the worth of those who have stumbled upon such points, making it the ground of dismissing the whole subject, if they could have been got over them, and induced to become fellow-laborers with us, our affairs, no doubt, would have borne, at this time, a very different aspect.

Again, it may be said, that we are not able to publish books. With some, probably, who would be glad to see the work go on, this objection has great weight. They see the missionary enterprise, as it seems to them, still trembling under the support of those who have scarcely felt safe in relinquishing their hold for the purpose of taking breath from the time it was set upon its feet, and lament the poverty that has doled out to it so scanty a support. But the truth is, these alarming indications are principally the result of not having sufficient scope for the development of our resources. We have been like a man trying to walk a wire stretched at a high elevation, who, if he walks at all, goes with a trembling step. At the outset, such a difficulty is not the want of strength, but the want of room. An understanding of the trouble will suggest the remedy.

It is next to impossible to concentrate the strength of a denomination upon a single enterprise. There is every conceivable shade of variety in the character of men, from those who are "thoroughly furnished unto every good work," to those whose tastes and attachments have so exclusively fed upon the *material*, that they are scarcely capable of conceiving of an equivalent for money, except in something that gives unmistakable evidence of possessing the essential properties of physical matter. Even such persons as these may be induced to buy a book, and they will read it to get the worth of their money, and allow their children to read it, and perhaps all will be made better by the operation.

The want of definite and proper objects upon which to bestow those means which the purest dictates of Christianity would have labeled "surplus," and sanctified to the promotion of its own interests, has been a greater obstacle in the way of our prosperity, than all our poverty. Much of the means which ought to have been thus appropriated, has been worse than wasted in the cultivation of habits, tastes, and style, which have prepared the descendants of those who have cultivated them to become an easy prey to those seductive influences which have tempted them to forsake the principles which have been poorly taught them, and more poorly exemplified, by their unfaithful parents.

We have sowed sparingly, and gathered a sparing harvest; but God, long ago, announced that such a result would follow such a course. He has also said, "There is that scattereth and yet increaseth." We have found by experiment that one statement is true; and others have demonstrated the truth of the other. The Methodists, Baptists, and others, may be mentioned as illustrations in point; but the Free-Will Baptists furnish an encouraging example of recent date. The tears are scarcely dried away, whose fountains were opened at the death of him who prematurely wore himself out in laying the foundation of their publishing interest, and persuading a reluctant people to come to its support. But they have responded, and their publishing establishment has become a respectable concern, and its issues are exerting their benign influence throughout the denomination. In the mean time, they have repeatedly recruited their missionary forces in the foreign field, and multiplied the facilities for education, and yet their means are increasing in proportion to the increase of their outlay.

It may be said, that after a favorable disposition is made of all these objections, there is still another perplexing difficulty, as to who shall write the books. But where there is a *will*, there is a *way*. Let it be definitely settled, that we are *to* enter upon the work, and proper exertion put forth, and the *men* and the *women* will be found who are qualified and *willing* to serve the interests of religion in that capacity. God has had greater care for us in this respect than we have had for ourselves. Besides, there are many books, already extant, which, with proper revision would be admirably adapted to our wants.

In conclusion, let us look, for a moment, at the question as to how much is involved, when we say we *encourage* the Board of Managers to commence this work. We do not simply say that it would be proper for them to give their attention to the subject, or that we would be glad to have them do so; but we say, "Brethren, go on! and whatever draft duty may execute upon us, we are prepared forthwith to walk up and cancel it." In short, it is not a mere statement of what we *believe*, but a pledge of what we will *do*.

Now, brethren, shall this resolution pass—spirit and sentiment—to parts unknown, to be followed by the last, lingering, sickly hope of our success? Or, shall it *pass* into a living, pervading rule of our action, under the inspiration of which, we shall dig deep, and lay broader and firmer the foundations of our prosperity? In the light of all that is dear and precious in our beloved Zion, let the response be made.

Substance of Remarks by James Bailey.

Resolved, That the Seventh-day Baptist Publishing Society commends itself to the patronage of the denomination as a medium of usefulness second only to the ministry of the Gospel.

Sanctified thought is rendered immortal by the Press. The preacher lives, and speaks, and dies, and his arguments cease to convince, and his eloquence to persuade, as the voice that uttered them ceases to speak. The Press steps in and rescues from oblivion, and imprints on the tablets of a thousand hearts, those thoughts that moved the masses when uttered by the living speaker, rendering emphatically true the oft-repeated saying, "He being dead yet speaketh." The number of laborious, energetic, philosophical thinkers, is few. Whatever such minds originate or develop, may become a rich legacy to the world, and should not be lost upon the ear. He who works into the mysteries of religion, and develops truth in a new light; or by some wise illustration of it, brings it home to the heart, and then commits it to the care of the Press, renders it as lasting as the world. The minister toils in his study till he brings into a proper shape the thoughts by which he hopes to move the minds of his audience, consecrates those thoughts with prayers and tears, and with an anxious heart goes to his congregation with his message; but, alas! how often does he repeat in his closet, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" His message may be received by some, but it is forgotten by many, and perhaps is unheeded by more. The Press takes up his message, and gives it an immortality of existence, and places it, at a trifling cost, in thousands of hands, where it shall germinate, and yield in the end an abundant harvest.

With us, the Publishing Society is the chosen guardian of sanctified thought—the collector and preserver of developed truth. It is our only hope of rescuing from oblivion the clear, well-sustained, and conclusive arguments, by which it is shown that truths neglected by all the church beside, have found a home and lovers with us. So it stands, with its power to give a wide-spread and ever-living existence to whatever shall receive its imprint. The Press has placed in living characters the revealed word of God, the holy gospel of Jesus Christ, and the inspired teachings of the Apostles. It has clothed with immortality the pure and intelligent thoughts of a Bunyan, and a host of other lovers of truth. It has placed beyond the rust of time, the expositions of Scripture truths and gospel doctrines of many who have given their time and giant intellects to their study. It has given life and vigor to those happy illustrations of truth, which have simplified and made it plain. It has multiplied, a thousand and a hundred thousand fold, the copies of a single argument, and given the author an audience of hundreds of thousands of attentive and admiring auditors, thus extending indefinitely, and almost world-wide, the thoughts that would otherwise have remained embosomed in the soul that gave them birth. All must admire and honor the piety of "Uncle Tom," and loathe and detest the incarnate, fiendish, soul of Legree. Thousands of souls throb and beat with honest indignation as the graphic pen of Mrs. Stow delineates in living characters the domestic institution of the South. Forgetfulness shall never blot from the soul the thoughts that she has imprinted there.

The Publishing Society is destined to harmonize and embody in a system of divinity the sentiments of the denomination. From Rhode Island on the east, to Virginia on the south, and California on the west, there is with us a uniform sentiment upon the Sabbath. The Sabbath has brought and bound us together. From the Baptists, Methodists, and others, have the original Sabbath-keepers received accessions. These have brought with them to some extent their denominational peculiarities. Thus, on many questions, we have no acknowledged denominational views as a standard. The harmonizing power of the press, in the hands of the Publishing Society, is to take the heterogeneous mass of sentiment, and frame from it a pure system of divinity, around which we all are to cluster, rejoicing in our unity. While our weekly, monthly, and quarterly publications, are to teem with the shorter articles, the bound duodecimos and octavos are to embody complete, clear, and satisfactory arguments, that all shall receive. We are yet to have, perhaps, B. on the Moral Law, M. on the harmony of the Law and Gospel, H. on Exegetics, B. on family religion, and one, another, and another, now nameless, on the several doctrines, theoretical and practical, of religion. Ranged side by side with these, on the shelves of each private library, bearing the imprint of this Society, may we yet see the poems of Mrs. C., the devotional works of Mary, the metaphysics of Miss Sarah, and in each church the series of Sabbath-School books by one and another. With all these as a guide, and the Bible as a standard, the Publishing Society is yet to harmonize the sentiments of the denomination, and throw in the pathway of the busy, bustling world, the pure, the sublime, the unadulterated word of life. All this, and more, shall it do, under the fostering care of those to whom it commends itself.

It is thus that we are yet to have, and *must* have, what we never *have had*, a denominational literature; and until we have such, we have not in full, vigorous, active use, the medium which is second only to the ministry of the Gospel for extending the truth. A few bound volumes of a denominational character are to be found in our libraries. These are cherished ones. But the progress of the age calls for more; the claims of truth, and inquiries for truth, demand more, and these must be supplied. What parent is there among us who has not felt the need of a chaste, instructive, attractive volume, to place in the hands of his child, as he sees him idling away his time, or turning away after error and sin? With glad emotions has the volume of "Tracts on the Sabbath" within a few months been laid on many a center-table, as a safeguard to the family against turning from God's holy Sabbath. Ah! often has the heart of the faithful pastor been chilled, as he has found, in his "family visits," the volume of doubtful or vicious character; and full oft has he felt the degeneracy of the times, as he has been told that our denominational paper costs twice as much as another paper twice as large. And it has been even difficult for him to convince some, that pure, simple truth surpasses error as much in value as a barrel of flour surpasses in value a boat-load of the sweepings of the streets. O! how effectually would a denominational literature remove the inducements to error, and guide the unoccupied mind into truth; while, at the same time, it should overleap denominational barriers, and call to our embrace the lovers of God, and the lovers of his truth.

The Publishing Society is to be a medium for the development of latent piety and talent. Jesus Christ instituted the Ministry of the Gospel. Piety and talent have sought this as an open door for usefulness, to a limited extent. There reposes in the churches intelligent piety, and sanctified intellect, that is ill suited to the pulpit. There may be no so appropriate sphere for its development as is furnished by this Society. ~~This offers to such~~ encouragement. It proposes to take the secret workings of the soul, in its communion with truth, and breath into them the vitality of active life. It says to the latent genius, Spring into life. It says to the fire shut up in the soul, Break forth, and cause the heart of the ignorant to throb and glow with the pulsations of intelligence and truth. It says to truth, Speed your way in the earth, to enlighten and save; and wherever man has made his habitation, there find a resting place. Thus the brother and sister, in the privacy of their retirement, may give shape to myriads of minds that shall live after them, and cause intelligence and truth to spring up and flourish in the hitherto uncultivated moral wastes of this world.

Once the denomination was small, uneducated, and circumscribed in its influence. Now we have strength of numbers, intelligence, education, and mental vigor and sagacity equal to the work assigned us in the church. Once we cowed before the uplifted steel of our opponents. Now, as it glitters, brandished over us, we bid them who wield it strike, and interpose the shield of truth to shiver it into fragments, and then pour upon the weaponless warrior an avalanch of argument and of truth, that shall quite prostrate and bring him under its powers, through which he must have a resurrection, if at all. Once the minister, single-handed, stood alone in the contest. Now from almost every church and family there comes forth the intelligent, well-armored champion, ready for the defense of truth. If error now seeks the covert of ancient languages, as a dernier resort, to hide itself and obtain a seeming victory, the closited student of languages comes forth to the rescue, and with his Greek meets Greek in the tug of war. In metaphysical disquisition, in classic lore, in clear scriptural exegesis, we are prepared to defend our cause. And since it has become so, the Goliaths of former times choose to save their heads by less proudful boastings and arrogant assumptions of superior education. Once it was difficult to get, in a permanent form, our arguments before the world. Now the Publishing Society wields a mighty engine of its own, and seeks to pour its publications in the lap of every inquirer. And these publications have been enriched, and are to be enriched, by the offerings of brethren and sisters in private life. Such opportunities to give vent to the pent-up throbbings of the soul, and the workings of sanctified intellect, commend themselves to the patronage of the denomination, and to all who would aid in the advancement of truth in the world.

The Publishing Society is the chosen medium to aid in any denominational enterprise. If our missionaries in China wish to build a chapel or dwelling, or publish tracts, or educate a Chinese child, they speak through the Publishing Society's publications, and a kindred feeling is awakened through the whole denomination; and from Rhode Island to Wisconsin comes the needful response. If the cause of education needs a new impetus, the appeal is made through the press, which prepares the way for the attainment of the desired end. And so there is no denominational interest but is served through this agency. And all feel that it is the heart of the body, by its beatings to send pulsation through the whole, and keep it harmoniously active. Once I stood where this Society now stands. From that position I could survey the denomination, and understand the tone of its feelings, the nature of its wants, and the character of all its operations. So the Society sees the whole, and is best of all prepared to serve it. And what has not already been done by the press in the denomination? There is not a church or society but has felt its healthful influence. There is not an operation but has been sustained and strengthened by it. And while it is working, we shall be gaining continually in all that is good and useful. When it ceases to work, ignorance and superstition, dark and drear, like the pall of night, shall rest upon all that is lovely and dear among us, and the cherished truths of which we are the sole guardians, shall have no lovers, and be lost in forgetfulness. Let the denomination rally, with the spirit of its zeal, the might of its purse, the power of its prayers, the strength and intelligence of it sanctified thought, and the high purpose of its inspired souls, and the Publishing Society shall be known and felt as a medium of usefulness second only to the ministry of the Gospel.

THE VIRGINIA ASSOCIATION.

The Seventh-day Baptist Virginia Association met at the meeting-house on Lost Creek, Harrison Co., Va., on the 2d day of September, 1852, at 11 o'clock, A. M. E. Bee preached the opening discourse, from 2 Tim. 3:16, 17. After sermon, the Association organized by appointing E. BEE, Moderator; JAPTHAH F. RANDOLPH and MOSES H. DAVIS, Secretaries; and GEORGE J. DAVIS, Treasurer. Adjourned until 3 o'clock.

Met agreeable to adjournment. The letters from the churches were called for, handed in, and read, from which the following statistics were taken:—

Lost Creek—S. D. Davis, Elder; Wm. Kennedy, Deacon; Levi Bond, Jr., Clerk. Added 9, deceased 3, total 86. Com. 2d Sabbath in June, and once in 3 mo. Messengers, S. D. Davis, J. S. Davis, Wm. F. Randolph.

New Salem—Peter Davis, Elder; L. H. Davis, Deacon; Wm. B. Davis, Clerk. Dismissed 1, total 94. Com. 3d Sabbath in Feb. and once in 3 mo. Messengers, P. Davis, G. J. Davis, J. J. Davis, J. F. Randolph, M. F. Randolph.

Middle Island—E. Bee, Elder; J. Bee, Deacon; J. Jeffrey, Clerk. Total 23. Messengers, E. Bee, A. Bee, J. Bee.

Hughes River—A. Bee, Elder; J. M. Lowther, Clerk. Messengers, A. Bee, A. Bee, Jr. Excluded 1, total 25. Institutions, Sabbath School, Bible Class, Investigations.

Woodbridgetown, Pa.—5 members.

Visiting brethren were invited to participate in our deliberations; after which the following committees were appointed:—

On Preaching—Wm. Kennedy, J. J. Davis.

On State of Religion—S. D. Davis, A. Bee.

J. F. Randolph was appointed Corresponding Secretary.

The Corresponding Secretary of last year handed in and read his correspondence.

The friends of education, still endeavoring to raise a high-school at West Union, seek advice and encouragement of the Association. *Resolved*, therefore, that we renew our approval of the enterprise, and promise to use our best influence in carrying it forward, fully believing that the wants of Western Virginia require a more elevated standard in the noble cause of education.

The third topic, as numbered in the Minutes of last year, being discussed, it was *Resolved*, That we believe it to be our privilege and duty, as Christians, to do and act towards Christian professors of other denominations as God by his Word and Spirit may direct, under the circumstances in which we are placed.

Adjourned until to-morrow morning at 9 o'clock.

Met September 3d, at 10 o'clock. Prayer by A. Bee.

The fourth topic came up, and the form not being satisfactory, the following was adopted: "Does the Scripture justify a Christian in holding office under the political government?" This question being partially discussed, was waived for the present.

Adjourned to meet at the call of the Moderator.

Met Sept. 5th, at 9 o'clock, A. M. Prayer by J. S. Davis. Samuel D. Davis was appointed to preach the Introductory Discourse at our next Anniversary; Joshua S. Davis, alternate. Adjourned to meet at the call of the Moderator.

Met at 5 o'clock P. M., at the house of Bro. Wm. Kennedy. Prayer by S. D. Davis.

Whereas, there is a request from the Woodbridgetown Church for ministerial help once in two months, *Resolved*, therefore, that we request the ministers of this body to lay the subject before their respective churches for consideration.

The Report on the State of Religion was handed in, read, and adopted.

Resolved, That we instruct our Corresponding Secretary to request both the Ohio and Western Associations to communicate with us by delegation at our next annual meeting.

The Association then adjourned to meet at the Meathouse Fork, Doddridge Co., Va., on the sixth day of the week before the first Sabbath in September, 1853, at 10 o'clock A. M.

Report on the State of Religion.

The Committee on the State of Religion within the bounds of this Association, report, that from the communications received from the different churches, we have occasion to rejoice in the evidence presented that God has not entirely forsaken us. We have had some tokens of divine favor. God in his mercy hath blessed us with some additions to our numbers of those whom we trust have been born of the Spirit, and will prove a blessing to the churches, by their steadfastness in the faith, and their unwearied perseverance in the way of well doing. It appears, as a general thing, that union and harmony exist among the brethren in the different churches; yet we believe it to be our privilege and duty to occupy higher grounds, in order that we may let our light so shine before men that they may see our good works, and glorify our Father which is in heaven. We believe that it becomes us to humble ourselves before God, and endeavor to cultivate all the graces of the Holy Spirit, in order that God may bless us as a people, and save us at last with an everlasting salvation, in Christ Jesus.

EZEKIEL BEE, Moderator.

JEPTHAH F. RANDOLPH, } Sec's.
MOSES H. DAVIS, }

EXCURSION AND PIC-NIC.

On Sunday, Sept. 5, the Sabbath-School of the Pawcatuck Seventh-day Baptist Church, accompanied by the members of the schools connected with the First and Second Hopkinton and Westerly Seventh-day Baptist Churches, and others, were conveyed to Osbrook Grove, by the steamer Water Lily, for the purpose of joining a pic-nic celebration. After leaving a part of the passengers at the place of destination, the steamer proceeded to Mystic Bridge to take on board the Greenmanville Sabbath-School; after which it was intended to proceed to Waterford to take on board the School connected with the Seventh-day Baptist Church in that place; but after taking on board some ninety or a hundred at Mystic Bridge, it was thought advisable to land them before proceeding to Waterford. On gaining the shore, the children with their teachers and friends proceeded to the grove to prepare for the festivities of the day, while the boat was dispatched for the Waterford School. While some of the friends were engaged in setting out the tables with the bounties provided for the occasion, the children, under the direction of Mr. Charles Potter, Jr., sung a number of beautiful pieces; after which a meeting was organized by choosing T. S. Greenman, President, and E. G. Champlin, Secretary. The following named persons were chosen Vice Presidents: T. M. Clark, of Greenmanville Church; P. L. Berry, of Waterford Church; H. Clarke, of 2d Hopkinton Church; N. H. Langworthy, of Pawcatuck Church; W. A. Langworthy, of 1st Hopkinton Church; D. Larkin, of Westerly Church; C. M. Lewis, of Rockville Church.

It was voted that each of the schools represented should select one of their number to compose a Committee on Resolutions. The following were chosen as that Committee: G. H. Greenman, of Greenmanville; Chas. Maxson, from Pawcatuck; Jos. D. Spicer, from 2d Hopkinton; John J. Babcock, Ashaway.

Voted, That when this meeting adjourns, it adjourns to meet at the call of the President.

Some very interesting remarks were then made by Eld. A. B. Burdick, Eld. S. S. Griswold, T. M. Clark, and E. Stillman, after which the meeting adjourned, and each one went his way to seek enjoyment till the arrival of the friends from Waterford.

At about half past 2 o'clock the boat arrived with about 120 persons from Waterford, when the whole number, consisting of about 450, immediately repaired to the tables, which were bountifully supplied, to partake of a collation, after a blessing being asked by Eld. S. S. Griswold. This being dispatched, the meeting was called to order, when, after singing by the children, the Report of the Committee on Resolutions was called for, and the following resolutions were read, spoken to, and adopted:—

Resolved, That this numerous and joyous gathering of Sabbath-Schools inspires us with fresh interest in our good work, and we will try during the coming year to make greater advancement in the knowledge of God's Works than heretofore.

Resolved, That our humble thanks are due our Heavenly Father for his kindness, manifested to us as Sabbath-Schools, during the past year, and that our future prosperity depends upon his gracious smiles.

Resolved, That, while we enjoy the exalted pleasures of this festive gathering, our hearts are saddened with the reflection that there are millions of children in our own and heathen lands whose minds have never been illuminated by the blessed Bible, and who know nothing of the blessings of enlightened Christianity.

Resolved, That we tender our hearty thanks and sympathies to our Pastors, Teachers, Parents, and Guardians, for the deep interest which they have manifested in our religious instruction, and we will endeavor to so improve the lessons imparted to us, that we may be *virtuous* and *useful* in life, and finally reap the reward of the righteous in heaven.

Resolved, That, as Sabbath-Schools, we feel an interest in the spread of the gospel in the earth, the dissemination of truth relating to God's holy and sanctified Sabbath, and will try, by our contributions and prayers, to aid our brethren and sisters who are laboring in foreign lands.

Resolved, That the high-toned moral sentiments set forth by the Sabbath-School of Adams Center, N.Y., at their celebration on the 25th of August last, relating to Slavery, Temperance, &c., meet with a cordial response in our hearts.

Resolved, That it is with inexpressible pleasure that we learn of the increasing prosperity of many of the Sabbath-Schools in our denomination.

GEO. H. GREENMAN, Pres.

J. DENISON SPICER, Clerk.

Voted, That the Secretary request the publication of the resolutions in the *Literary Echo*, and forward a copy of the same to the *Sabbath Recorder*.

The time having arrived when it was thought advisable to disperse, it was voted "to adjourn to one year from this time." The Greenmanville and Waterford schools having taken their departure in the Water Lily, the others took "scow" and set sail for Westerly, all feeling that it had been a day pleasantly and profitably spent.

The Sabbath Recorder.

New York, September 23, 1852.

"DENOMINATIONAL SINS."

The thoughts which we have given to our readers under the above caption, especially those which set forth the sin of neglecting family prayer, seem to have stirred no little feeling with some of our readers. We are glad of it. It is painful to find, however, that so much of the feeling is that of opposition; but better that than entire apathy. If we have set forth God's truth, opposition will only serve to render the ultimate triumph of that truth more marked; and there is even hope, that the agents of this opposition themselves will see, that nothing is to be gained by the course they are pursuing.

One thing, however, we regret; that is, that whenever we would begin in right good earnest to search out, and expose, the sins of the people, there are always found some who are ready to proffer *apologies*, and to make it appear, if possible, that the reproved ones are no worse than the generality of Christians—on the whole, a worthy, good class of people, as deserving of our fellowship as those who are more punctilious in duty. This readiness to apologize for their erring brethren may spring from very amiable motives, but we submit, that the effect of it is bad. Its tendency is, to destroy that sense of guilt which plain, outspoken, uncompromising reproof have created. It makes the guilty feel *less* guilty, so that they begin to think, that though they cannot be accounted the tallest specimens of piety, they are nevertheless in a pretty fair way for heaven. And what hope, then, is there of reformation?

Could we succeed in fastening a sense of guilt upon the consciences of our brethren; could the wound produced by a well-merited reproof remain unhealed, and unmeddled with, we should begin to hope. For is it not uniformly the fact, that when one begins to feel the stings of a wounded conscience, the first promptings of his proud heart are to seek some sort of justification? Is he not always ready to give such a turn to the case as will, at least, palliate his guilt? We know that he is. But if this self-justifying disposition could be left to itself, and not ministered to, and encouraged, by those who have a good reputation for piety, it would soon expend itself, and be followed by a healthy reaction. Brethren should think twice, therefore, before they come forward with apologies, which only tend to perpetuate the evil complained of.

We solemnly aver, that what we have written in regard to the delinquencies of our people has not been prompted by any spirit of unkindness. It was not that we desired to hold the denomination up to reproach; far from it. On the contrary, we wanted to contribute something towards saving it from that contempt which must inevitable be its fate, if we continue to neglect high and holy duties. We were, and still are, desirous of seeing our people "ride upon the high places of the earth." The bosom of him who pens these remarks could not swell with greater pleasure than it would to hear the Seventh-day Baptist denomination spoken of as an upright, God-fearing community, and to know that the commendation was well deserved. But it is as certain as the truth of God's word, that if we despise Him, we shall be lightly esteemed. 1 Sam. 2: 30. We have written, in the hope that God's blessing would follow our poor effort; and while we have been writing, we have endeavored to take a view of ourselves, lest we also be tempted.

There is, however, a morbid sensitiveness with regard to the honor of our denomination, which serves only to precipitate the reproach we would avoid. Akin to the foolish fondness of parents, who take offense when the faults of their children are set before them, it takes unnecessary alarm when denominational sins are spoken of, and fears that the exposure will only tend to impair our influence over community. But what if, in the endeavor to save the reputation of the denomination before the world, we compromit the honor of God? What if, in trying to secure ourselves from censure, we do but cherish that corruption which, if persisted in, is sure to be our downfall? We think such morbid sensitiveness might better be dismissed.

But it may be, that all we have said, and all we can say, will do but little good. Verily, it would seem so; and we confess that we are sometimes sick at heart, when we see so many overwhelming proofs of the unwillingness of men, even of brethren, to deny themselves for the truth's sake. It is not merely *our* little influence that is disregarded, but the combined influence of many of our most respected ministers. Did not Conference, at its late session, discuss and re-affirm its conviction of the duty of Seventh-day Baptists to do all in their power to impress the public mind with the sinfulness of violating God's holy Sabbath? Did it not urge upon all Sabbath-keepers the importance of keeping aloof from whatever would weaken the influence of their testimony in its favor? And yet the ink that recorded that resolution was scarcely dried, when some that were there from a distance, and heard all the discussion, began to make their arrangements for starting on their journey homeward before the close of holy time, and afterwards, as we learned, actually put their purpose in execution. Not only so, but some, who made their appearance there on Sabbath day, in time for worship, had consumed about two-thirds of the Sabbath in getting there. And again we hear of some, professing to recognize the obligation to keep the Sabbath holy, who have just passed through our city, *journeying*, and consuming almost the whole of the sacred season in so doing, even to the neglect of making a passing call at the house of God. And must we keep silence under such a state of things? Must we whisper that all is well, or, at all events, grow mealy-mouthed, and mince the matter, lest our denominational reputation should suffer?

T. B. B.

BRITISH CORRESPONDENCE.

The Queen—The Crystal Palace—Sunday in England and Ireland—Evangelical Alliance.

GLASGOW, September 3, 1852.

Our Queen, with her family and suite, reached her Scottish Highland Home two nights ago. She travels with an ease, and caring less for pomp than crowned heads often do, while there is a punctuality to appointments and arrangements that is rarely seen in dependents. She left London on Monday morning, and, resting one night by the way, arrived at Holyrood Palace, Edinburgh, on Tuesday afternoon. Starting in the morning of Wednesday, she reached Balmoral at night—the whole distance, except that of the last few hours in the Highlands, being accomplished by Railway. Her mother, the Duchess of Kent, who also has purchased a place in the Highlands, proceeded thither three weeks ago.

We have noted the promise of the Government to grant a charter to the new Crystal Palace Co., with the distinct proviso, that it is to be opened to the public on *Sunday* afternoons, having trains running between it and the metropolis. The direct encouragement thus to be given to Sunday profanation, as it is called, is obvious enough; while those who prefer Sunday to the Sabbath naturally expect, as a consequence, that additional license will be thereby given and taken for other Sunday amusements. The religious newspapers, (at least the London *Record*, and Glasgow *Scottish Guardian*,) call for farther efforts to prevent the accomplishment of the design. Vain are likely to be such efforts; a multitude of men are now busy erecting the building, under the pledge already received from the Earl of Derby—himself, by the way, the author (though anonymously, and about ten or twelve years ago,) of a good little volume in elucidation of the Saviour's parables. Some of the Sunday observers, seeing no prospect of their being likely to prevent the Sunday exhibitions at the Palace, propose to add to them the preaching of the Gospel there, by the *most eloquent* of the ministers—which they hope the Directors would connive at. Even if those whose hope and desire of gain is the only motive for their embarking such an amount of capital, in the hope of large returns of interest, could be induced to mar their purpose by commingling such discordant elements, surely those who propose such plans—and one of them subscribes himself "a once-beneficed clergyman"—forget that the cross of Christ and the foolishness of preaching will have little interest for those who have left the Capital in search of pleasure and amusement. Of the tens of thousands who may be congregated there on Sunday, professing the while to regard it as the Sabbath, a very small proportion, we apprehend, would be induced to listen to any eloquence that really made a demand for the crucifying of the flesh with its affections and lusts.

In London itself, a number of butchers, provision-dealers, shoemakers, and clothes-brokers, were charged at the police bar lately with transacting their ordinary business on Sunday *at prohibited hours*. Of these, a broker was fined 4s. 6d. for selling goods at 11 o'clock, as the magistrate did not see any necessity for prosecuting then such business, although there might be for the sale of bread, meat, and other provisions. Sunday trains, however, excite the greatest apprehension for the continued sanctity of Sunday. A Memorial has, accordingly, just been presented to the Directors of the South-Eastern Railway, signed by about 100 clergymen, praying them to discontinue the running of trains on Sundays, *after half-past six o'clock in the morning, and before the hour of half-past five in the evening*. A curtailed Sunday, sanctioned even by the clergy! The Secretary, in reply, intimated that "the Memorial has been considered by the Directors," and "that it will receive their farther attentive regard." Meanwhile, the trains run, and are likely to continue also to receive the farther attentive regard of the Directors, so long as dividends are thereby increased.

We have next to note Irish Sunday tomfoolery. A week ago the newspapers contained the following paragraph:—

THE KING OF DALKEY.—*Sunday* being the anniversary of the *crowning* of Mr. Henry Hughes, turner and blockmaker, 12 City Quay, his Majesty proceeded, as is customary on these occasions, in the steam vessel Mona, from the Quay to visit his loyal subjects in Dalkey Island, where he was received by some hundreds of them with the greatest fealty and enthusiasm."

Another such paragraph, of the same date, informs us that "*Sunday* being what is called 'The Walking Sunday' of Donnybrook Fair, 'The Green' was visited by a good many of our citizens, and a huge swarm of the 'gamins' of the metropolis."

The Sixth Annual Conference of the British Organization of the Evangelical Alliance, commenced its sittings in Dublin last week. A letter to one of the members, from Sir C. E. Eardley, dated Paris, Aug 12, says that "all Protestants in France expect days of fiercest persecution." The ground of this fear is indeed not confined to that country. The case has been mentioned of the Madiais, husband and wife, severely punished for reading the Bible and Protestant books at Florence. An appeal for the reversal of the sentence was taken to the Court of Cassation, which was rejected by that Court on the 7th August. Appeal was next made to the Grand Duke of Tuscany in their behalf, and he has just declared, that it would be *against his conscience* to modify the finding of the courts of law! The Hanoverian Government also has issued an order "forbidding all meetings of Anabaptists." The principality of Waldeck, too, has ordered the expulsion of teachers of those views.

On the other hand, however, Mr. Oncken, a Baptist minister, and agent at Hamburgh for the Edinburgh Bible Society, who was expelled in March last from Prussia, while circulating the Bible and preaching the Gospel, has been honorably reinstated, with express approval, by the King of Prussia, and liberty to travel and sojourn in any part of the monarchy.

J. A. BEGG.

MORE TESTIMONY FROM JERUSALEM.

To the Editors of the Sabbath Recorder:—

Will you please insert in your forth-coming paper the following extract of a letter from Mr. Finn, the British Consul of Jerusalem, to Elijah Meshullam and Charles A. Minor; also, the letter of Bro. Charles A. Minor to the editor of *The Presbyterian*?

J. L. BOYD, Agent.

PHILADELPHIA, Sept. 16, 1852.

Extract from the Letter of Mr. Finn.

JERUSALEM, 29th June, 1852.

Few travelers have visited Jerusalem of late years, whose attention has not been drawn to the Valley of Artas, situated between Bethlehem and Solomon's Pools, where cultivation has been undertaken, and extended with surprising and satisfactory results, by John Meshullam, a Jewish convert to Christianity. For many years previous he had been a resident in Jerusalem, where, from 1841 to 1850, he had kept the only English Hotel, and for the past seven years he turned his attention to agriculture in the aforesaid valley, where there was a ruined village, a few patches of ground wretchedly cultivated, and a copious, unfailing spring of water, the whole bounded by stoney hills. There he leased a patch of ground from the poor peasants. In process of time, he leased another and another; built rough walls around them, sowed kitchen vegetables and grain for the support of his family, and for sale in Jerusalem. The valley began to asume a new aspect. After this, he erected a stone cottage, and brought his wife and seven children to reside there permanently in 1850, adding stable and poultry house, &c.

He had trying difficulties to encounter from the hostility of the wandering Arabs, who had been accustomed to water their flocks at the spring, who would sometimes steal his property, &c. These annoyances are now ended, he having conciliated the Arabs, by bringing down a supply of water for their flocks beyond his fields, and on various occasions stood their friend, as a mediator in disputes with others.

A peculiar feature has characterized the proceedings of Mr. Meshullam through his career in Palestine, especially while engaged in this undertaking—*his pity for the poverty and degradation of the Jewish people.* He is a sincere Christian, and, though he never considers himself a missionary for their spiritual interests as a teacher, yet he practices hospitality and Christian charity to his nation to a large extent. When he first commenced farming at Artas, he has been known to carry sacks of produce to the Jewish Quarter of Jerusalem, on purpose to sell them to the wretched, starving Jews, at prices very far below the common price—and in many instances giving them without price. Jews are constantly going to Artas, to beg, and obtain, measures of corn or grain a sack of kitchen vegetables, and a good meal; their wives and children frequently go also, as Artas is not far out of the road from Jerusalem to Hebron. But he is anxious to do something more permanently beneficial for them, and connected with agriculture. This brings us to notice the fact, that during last year some benevolent persons in the United States of America—having seen a pamphlet published in Philadelphia, describing his character and enterprise—sent him donations of seeds and agricultural implements, and some sums of money.

In March last, several persons arrived in Artas from the United States, with stores of seeds, tools, &c., and some money, to co-operate with and assist him in his benevolent task. There they still remain, living mostly in tents, and laboring in cultivation.

Of late, a considerable feeling has been roused among the Jews in Jerusalem of dissatisfaction at the oppressions of the rabbis, and of a desire to earn their bread out of the ground—*the* land of Israel; on which last point, they quote numerous apt passages from the Hebrew Scriptures. And it is determined, that public notice be given in England, Germany, and the United States, that subscriptions and donations will be thankfully received by Meshullam & Company, for carrying out the object of promoting agriculture in Artas by Jews, for their own support and sustenance.

JAMES FINN.

Letter of Mr. Minor.

ARTAS, (near Bethlehem,) July 30, 1852.

MESSRS. EDITORS,—I take great pleasure in addressing you from this land, and, after a residence here of nearly five months, I can truly say that our hearts are more devotedly attached to the land which the Lord hath chosen above all others. True, it is now desolate, and its hidden beauties and buried resources are almost entirely unnoticed by the passing traveler, as he hastily glances over its surface; but to the active resident, each day presents new evidences of the glory which once covered, and may again, with the Divine blessing, easily adorn this afflicted inheritance.

In the varied positions of this land, each fruit, vegetable, and nearly every plant and flower of every clime, may spring forth and bear in the greatest luxuriance. The continued experiments of Mr. Meshullam, as well as our own brief efforts on the capabilities of the soil and climate, have been followed with the most promising results. There is scarcely a mountain or hill, however barren in its appearance, which will not produce a large growth of the best of grapes, which, as a staple article of food one-third of the year, besides raisins and wine, yield a good profit. The olive, fig, almond, pomegranate, quince, and other trees of use, will grow every where on the most rugged hills; while on the wide terraces, in the valleys, and on the plains, the best qualities of grain are grown, embracing some varieties wholly unknown in America; and in those situations which can be irrigated, several successive crops of vegetables may be raised annually. Mr. Meshullam has raised three successive crops of American Indian corn during the summer months, as it requires less than fifty days from planting until harvest. We have already planted, and gathered, several kinds of vegetables since our arrival. The sweet potatoes (which we brought) have grown remarkably well, and promise, like our Indian corn, to furnish an excellent staple food for this country.

But I wish to speak of the present state of its inhabitants, especially the children of its ancient possessors, the Jews. If you could witness the reality of their sufferings—their abject poverty and extreme helplessness, being without means of employment, and, considering their great anxiety to learn and help themselves whenever the least opportunity is offered them, your most tender feelings would be touched, and your strongest energies engaged, to send without delay to their aid; especially were you duly to consider the feasible and permanent means of their relief, and future enlightenment in the knowledge of the truth, afforded by their being employed, under Christian example, in tilling the soil of their fathers, and particularly at the present time. A great change has recently taken place in the feelings of those who reside in Jerusalem; they have given up their strong prejudices, and, disregarding a law of the Talmud, which forbade them to labor in the soil, and having their minds opened to the benefits of agriculture, and seeing the safety with which Mr. Meshullam and ourselves reside in the open country, and also stimulated by the fact of our coming from our distant land to instruct and assist them, they have come out to Artas during the last month in large numbers, with letters of recommendation and entreaty from different rabbis, begging (in some cases with tears) for employment for themselves, and also for scores of their poor brethren. On being informed by Mr. Meshullam, that we were unable to employ at present but a very few, they again came out, requesting permission to write an appeal in Hebrew, which large numbers would sign before any authority, expressive of their great desire, and pledging themselves to engage in cultivation, and desired us to send it to our friends abroad, to assist with funds, in order that we may obtain sufficient land, implements, &c., to enable large numbers at once to proceed in the happy work of rearing "their own vine and fig tree" in their own land.

It is a well known fact, that numbers in the holy city have their minds partially enlightened, through the secret reading of the gospel; and it is undoubted, that this class compose those most anxious to escape from the bondage and charity support of the rubbis to the freedom of self-maintenance in a country life. Some may question their willingness and ability to labor; but all those which we have employed, have proved industrious and desirous to learn, and are often men of intelligence, and, in all cases, willing to accept the lowest wages. From Mr. Meshullam's experience of the capabilities of the soil, he is convinced, that were only a moderate capital invested in securing land and erecting cheap dwellings, and the first expenses defrayed, any number, according to the extent of land employed, might be sustained from the products of their own industry.

Providence has opened the way, for, during the last few years, great obstacles have been removed. The wildest Arab tribes are in the most complete terms of friendship, and will now assist rather than hinder. The rains have fallen in quantities unknown before, causing a great and permanent increase of water, while new springs have appeared in places entirely desert before; and the roaming Bedouin shieks earnestly desire cultivation around.

The present favorable state of affairs in this land, together with the recent change in the feelings of the Jews, form to the friends of Israel a most interesting and important "sign of the times." See the heart of the Jewish world stirred to seek and accept aid from and under the direction of Christians. It calls loudly at the hand of every believer—"through whose mercy they may obtain mercy"—to render the aid which they so much need. But we submit their own appeal to the people of Christ, and must leave the responsibility of their case with them, only reminding them that suffering numbers wait with patient hope for the result. In the mean time, we shall devote the feeble means in our power to encourage and assist them.

We are happy to state, that just at this needful moment we have received the sum of $420, through our agent, Mr. J. L. Boyd. Our prayer is, that God will abundantly bless and reward the kind donors, among whom we are gratified to notice the names of several of your readers. We beg they will accept the gratitude which we truly feel is their due, and desire that they cease not to remember, at the throne of grace, our and their humble effort in behalf of Israel.

The health of our little number, with one exception, has been remarkably good, and all are surprised to find the climate here far more pleasant and healthy than they had anticipated. Although engaged in toils and trials, yet their hearts are daily rejoiced with the rare evidences before them, that the promised day of blessing is dawning on this land, and on its ancient people; and their only and fervent desire is, that while the Lord is now hastening it "in his time," all his people may be co-workers together with him.

I herewith submit a copy of the translation of the Hebrew *Petition of the Jews of Jerusalem*, which they desired Mr. Meshullam and his American friends to send to the public, and which sixty-three Jews signed before the English Consul, which number might have been indefinitely increased, if desired.

"This shall be for a faithful witness in the hands of the bearer, the benevolent, who follows after righteousness, mercy, and multiplied goodness. Is not this the excellent Signor Meshullam, whose residence is in the holy dwelling place, the land of Israel, the most holy of all lands, (near) the holy city Jerusalem; may it be built and established speedily in our days, amen. Upon the land which is newly restored is the possession of him who buildeth the old waste places, having gardens, fountains, and springs, which ran among the valleys and hills from before even the ancient time of King Solomon, (peace be upon him,) the name of this place is now called Artas. And we, the poor sheep, came to the benevolent above-mentioned with bitter hearts—for our souls are bowed to the dust—and we said unto him, 'How didst thou come to this?' and he answered us, saying, 'Ye are as I am; if ye will labor in the ground as I do this day, then shall you also eat of her fruit, and be satisfied from her goodness; for he that tilleth his land shall be satisfied with bread.' When we heard this, we greatly rejoiced, as one that findeth great spoil. The same Signor Meshullam, who is above mentioned, promised us that he would exert himself on our behalf, and would write letters to the four parts of the earth, to all his acquaintances, and those who have encouraged him in this enterprise, that they should *help us*, and be a shield for us, and sustain us, for he cannot support such a number of souls and families from his own means; that they may show mercy, truth, and great righteousness unto us and our households, our children and little ones, that we may be enabled to buy land, make us gardens and vineyards, and labor in the ground; that we may walk in the ways of our forefathers, and be fed from the labor of our own hands, as our holy and pure fathers have done, (may *their* righteousness cover us;) and the land that shall be bought by the help of God (blessed be his name,) shall be unto us and our children for an everlasting inheritance, and they (the benefactors) shall obtain an everlasting name by *comforting* the souls of the seed of Israel, and fulfilling the commandment towards the children of our holy fathers, Abraham, Isaac, and Jacob, (may their righteousness cover us,) that they may send unto us the free gift of their good hearts, and just what seemeth good in their own sight, through the means of an upright and faithful messenger. 'For the eyes of the righteous shall behold uprightness, and unto all that exceed in showing *mercy*, even upon them shall good blessings come, and in their days and our days shall Judah be saved, and Israel dwell safely, and the Redeemer shall come to Zion. Amen. So be it."

Very truly yours, in Christ,

CHARLES A. MINOR.

MISSIONARY SOCIETY'S ANNIVERSARY.

Substance of Eld. Maxson's Remarks.

I feel grateful to God, that we have a Report from the Executive Board of this Society, which gives unequivocal evidence, not only that the Society still lives, but that its operations are extending more widely over the moral wastes of our world. I am grateful to God, that he has enabled us to make false the prediction uttered by a missionary of another denomination, when leaving the shores of the United States, in company with our beloved brethren and sisters, for their future home, the field of their missionary toils, namely, that a people so small in numbers, and weak in wealth, would find themselves unable to sustain a foreign mission as expensive as they would find this to be. I say, I am glad, and feel grateful to God, that He has enabled his people to prove this prediction to be false. The mission has been sustained thus far, and I trust that, by the continuance of the Divine favor, it will continue to be sustained.

As a missionary organization, with all its weakness, this has received evident tokens of the favor of God. When, a number of years since, the subject of a foreign mission was presented for the consideration of the Society, at an annual session, the whole body seemed to be moved with the conflicting sensations of hope that they would be enabled to enter into this important department of evangelical labor and successfully prosecute it, and of fear that it would fail (as some of the efforts of our people had done) for want of suitable means and agencies to accomplish it. We had not the necessary funds to begin with, nor were our friends supposed to be sufficiently endowed with wealth to make it an easy matter to obtain from them what would be needful for such an undertaking. Nor had we, as we feared, the persons fitted for this work, who would feel disposed to sacrifice themselves, their kindred, and their country, and all their pleasant associations of Christian society, to live, to labor, and to die in a foreign, and probably a heathen land. But as soon as this Society resolved, by the permission of Providence, to engage in this work of a foreign mission, in addition to their domestic missionary efforts, God provided for them, not one devoted couple only, as had been contemplated, but two, and such as have given proof of their fitness for the work.

The first foreign field contemplated by the Society was Palestine—to evangelize and save the lost sheep of the house of Israel. But vascillating in regard to this, we thought for a time more favorably of Abyssinia. Finally, forbidden by the Spirit, as we thought, to go there, China was resolved upon as affording an ample field for our brethren to labor in the work of the Lord, without conflicting with differing missionary brethren. God, in his kindness, united our hearts in sending our beloved missionary family to China. And when a call was made for funds in order to carry out this arrangement, our brethren throughout the denomination responded to the call, and the Board was enabled to send them forth comfortably supplied with the means of support. Nor should we be unmindful of God's protecting kindness in their preservation during their long and perilous voyage, and bringing them safely to their desired haven. Thus we can say, Hitherto the Lord hath helped us. And has not God continued to favor this mission? He has been a sun and shield to our missionaries, delivering them from disease and death, and blessing their labors of love in the conversion of some precious souls, whom God has rescued from the influence of their pagan friends, by calling them to sit with Christ in his kingdom, and others who are now their fellow-laborers in their good work. Our brethren at home offered willingly to build for them a house of worship, and dwellings to shelter them from the scorching sun of summer, and the chilling storms of winter. Surely, God has looked with favor upon this missionary enterprise.

And now what do we hear? The Macedonian cry comes to us from the interior of the Chinese empire, to go to the help of a large colony of the lost sheep of the house of Israel. Palestine is sending to us a cry for missionary help. On the North, the way is open to Canada for the labors of our missionaries. In the West, also, where our domestic labors have been performed, does our labor increase upon our hands. Surely, God does not design that we should be an idle people. He has assigned to us our work; He has committed to us an important trust, viz., to restore the Sabbath of Jehovah to its honored place in the ark, from which it has been cast out by an erring church.

It is important that the church, and the whole church, recognize her appointed and appropriate work; that she consider herself as having been organized by her divine Founder, as a purely missionary organization, for the express purpose of going into all the world, and preaching the gospel to every creature; and teaching them all things whatsoever He has commanded. The church that is unwilling to labor in this department, cannot reasonably hope for the commendation of the Lord. And he who will not work, nor by his contributions aid others in working, for the glory of God and the salvation of perishing sinners, shall not eat of the precious fruits of the heavenly Canaan.

May our brethren be not weary in well doing. As a people, we have but just begun our appropriate work. It is our duty, unquestionably, to labor, and to make personal sacrifices, in order to enable the Executive Board to meet all these claims upon them. None are impoverished by what they have hitherto done. The more we do, the more we shall be enabled to do. God will multiply the seed sown. Let us put our hands to the work in earnest. Hitherto our labor has not been in vain in the Lord; nor will it be, while we willingly come to the help of the Lord in this great and good work. I hope this report will be not only adopted, but published, and sent forth on the wings of the wind to our distant brethren and sisters, and that it will be the means of invigorating and en[illegible]ging them to the increasing labors of mis[illegible] benevolence.

"THERE WAS NO MORE SEA."

There is apparently a disingenuous mode of argument, which, for want of knowledge or candor, is too frequently adopted, even by good men. Commencing their subject by inaccurately stating the views of their opponent, they very adroitly improve the advantage to offer their own logical and profound objections. For instance, "*There was no more sea,*" is said to be ascribed to that state of the earth which shall first succeed the gospel dispensation; and the absurdity of this belief, in connection with the views of the more literal expounders of the word, is quite ironically enlarged upon. If the writer will inform himself more diligently, he will discover his own mistake. The Millennarian believes that the thousand years begin when the gospel proclamation ends. During that happy season of universal peace and holiness, the sea, as at the present time, is very prominent, her great waters still rolling on in all their suggestive sublimity. The ships of Tarshish are borne upon the ocean wave, "bringing his sons from afar, and his daughters from the ends of the earth." "After this," in the order of things—for order is Heaven's great law—"the sea gives up the dead that are in her," the earth and the heavens flee away before the face of Him who sat on the great white throne, and "there was found no place for them." As it is written, "Behold, I make all things new," the new earth appears, receives the nations of them that are saved, where they dwell in everlasting righteousness and bliss, walking, not in the light of the sun, or of the moon, but illuminated with the effulgent splendor of the New Jerusalem. There is too often a light manner of handling this sacred and deeply-interesting subject; but how dangerous to take away any part of the prophecy of this book, or to add thereto! This outline, suggesting questions and answers, may be profitably occupied. Careless reader, search the Scriptures as, did the noble Bereans, and see of these things are so.

J.

THE AMERICAN BOARD.—The Annual Meeting of the American Board of Commissioners for Foreign Missions, recently held at Troy, was one of uncommon interest and pleasure, arising in part, probably, from the large number of returned missionaries in attendance, and the fact that during the past year the Board has been freed from debt. It appeared from the Treasurer's Report, that the receipts for the year ending July 31st, were $301,723 70, and the expenditures, exclusive of the debt, $257,727 95. The debt had [illegible] canceled, and there remained in the treasury a balance of $5 35. The Annual Report of the Board stated that fourteen ordained missionaries and 23 assistant missionaries, in [illegible] 37 persons, have been sent out, for the [illegible] time; and 5 missionaries and 4 assistant missionaries, in all 9 persons, have returned to former fields of labor; making a total of 46 missionary laborers who have been sent into the foreign fields during the year. There are now under appointment in this country, 14 males and 13 females, in all 27 persons, expected to take their departure as soon as their arrangements shall have been completed. We shall endeavor to find room next week for a general view of the missions of the Board.

FOREIGN MISSIONARIES.—Two young men, named Nesbet and Whittaker, recent graduates of Rochester University, have been conse[illegible]ed to the work of foreign missions. Mr. Whittaker has since married a daughter of Cephas Bennett, long a missionary at Tavoy. She was born in Burmah, but brought at an early age to this country, where she received her education, and in a revival in Homer, obtained a hope in the Saviour, and now returns back to the place of her nativity as a coadjutor with her husband in the good cause in which her father and mother have spent the greater portion of their days. Her mother, who is making a visit here for her health, will return in November, delightfully associated with her daughter on her voyage, and in the sweet hope of rejoining her husband under most gratifying circumstances.

ELD. ELIAS BURDICK requests us to say, that he has settled with the Church at Truxton, and that his post-office address is DeRuyter, Madison Co., N. Y.

Evangelization of China.—Within the last four or five years it has been the aim of some of the Christian missionaries settled in the free ports of China to carry the Gospel, as opportunities offered, to the natives of the interior. One of the most diligent and successful laborers in this field has been the Rev. Mr. Lobschied, who was sent to China by the Rhenish Missionary Society. He has found his knowledge of medicine of great value in procuring for him facility of access into remote towns and villages, from some of which he received urgent requests for visits. In all sorts of situations—in the market-places, in shops, and in family circles, he found abundant opportunities of preaching the Gospel. There were many respectable listeners, and a few who sought, in private interviews, to learn more perfectly the things of the kingdom of grace. Mr. Lobscheid is about to return to China as the agent of the Chinese Evangelization Society of London, accompanied by the Rev. Dr. James Thomson.

The Contrast.—Several years ago the *National Era* was started at Washington, to advocate the cause of Freedom. It has, we believe, been a paying concern from the first, and now circulates some twenty thousand copies weekly. A little more than two years ago the *Southern Press* was started at the same place, to advocate the cause of Slavery. At the end of two years it was discontinued for the following reason, as stated in the closing number:—

"The main cause of this result is the delinquency of its subscribers. There are now forty thousand dollars due to the paper for subscriptions, and this is only the beginning of its third year. And if this sum were now paid in hand, it would not indemnify the proprietor and senior editor for his pecuniary advances, liabilities, and services in the undertaking."

Liberal Bequests.—The late Dr. John Wiley, of Brooklyn, made the following bequests in his will:—

Brooklyn Protestant Orphan Asylum,	$500
Brooklyn Asylum for Indigent Aged Females,	500

In his codicil, after his brother George died, he added the following sums to his bequests, and appointed C. C. Cambreleng, W. C. Bryant, Robert B. Minturn, Alfred Pell, Theo Sedgwick, and Francis Dupont to carry his intention into effect:—

St. Luke's Hospital, New York,	$10,000
Brooklyn Protestant Asylum,	5,000
Brooklyn City Hospital,	5,000
Total.	$21,000

Jewish Festival.—The New Year Festival of the Jews occurred last week, commencing on the evening of Second-day and closing on the evening of Fourth-day. Most of the stores kept by Jews were closed. They appear to be as tenacious in the observance of their feasts now as their fathers were in the days of the Hebrew Commonwealth. Any other people, scattered as the Jews are, would have become denationalized and lost as a distinct people, centuries ago; but the Jew remains a Jew still, and will continue to remain so "until the fullness of the Gentiles be come in."

Cumberland Missions.—The Cumberland Presbyterian Church has an incorporated "Board of Foreign and Domestic Missions." Its receipts the past year have been larger than before, and yet have but little exceeded $2,000: its mission churches embrace about 300 members—63 added during the year; its missions, tion far, are confined to "Home;" the only status occupied beyond Kentucky and Missouri is Oregon. California, Texas, and the Choctaw country are contemplated as fields.

Liberal Contributors.—There are at the present time two hundred and fifty-seven individuals who contribute $150 each to the American Tract Society annually, for the support of a Colporteur. More than one hundred of these generous donors are residents of New York and Brooklyn, several of whom pay the salaries of more than one Colporteur.

The New York Daily Times.—This racy and reliable diurnal entered upon its second volume September 18th. Heretofore, each number has furnished four six-column pages for one cent; but hereafter its size and price are to be doubled, while its value will probably be trebled. It will be difficult to find a better paper for the same money. Edited by H. J. Raymond, Esq. Published by Raymond, Jones, & Co., at No. 113 Nassau-st., New York.

The Musical World weekly newspaper, published by Dyer & Willis, is rapidly gaining an enviable distinction among our popular hebdomadals. It is conducted with ability and spirit, and not only presents an agreeable artistic miscellany, but promotes the interests of education by its practical instructions in the rudiments of music.

The Church in Truxton.—Eld. Elias Burdick is laboring with the Seventh-day Baptist Church in Truxton. A recent letter from him says: "Our prospects here are somewhat encouraging, and I hope that the church will arise and live. Formerly, diversities of opinion in regard to discipline, and distracting movements, well-nigh destroyed this church, as well as many others. But that subject is now harmoniously disposed of, and we have good meetings and an increasing congregation."

To the Editors of the Sabbath Recorder:—

At the annual church meeting of the Seventh-day Baptist Church, held at Lincklaen, Sept. 12, 1852, Eld. Sebeus M. Burdick was restored to his original ministerial standing and office; and, by a vote of the church, was requested to exercise his talents and gifts by laboring in the capacity of a minister, in good and regular standing in the church; and it was farther resolved, that the above be forwarded for publication in the *Sabbath Recorder*. Done by order and in behalf of the Seventh-day Baptist Church at Lincklaen, this 12th day of September, 1852.

Schuyler Olin, Clerk.

General Intelligence.

European News.

The U. S. Mail Steamship Pacific, with European news to Sept. 8th, arrived at New York last Sabbath afternoon. The following summary embraces the principal items of news brought by her.

An old gentleman named Neild, of Ashford, Kent, has just died, and bequeathed $1,000 to his relatives, and *a million and a half* to the Queen.

Another murder has just taken place in County Tipperary, Ireland, a landlord named Callaghan Ryan having been shot on his own property, at Newcastle.

Government returns show the number of emigrants from Liverpool during August, for America and Australia, was 21,907, about 8,000 over the corresponding month last year, and independent of passengers by private ships. To America the emigrants were mostly Irish and Germans, and Scotch to Australia.

The Minister of War in France has given notice, that in all future agreements made with contractors by the War Department, any working on Sundays or holidays will be prohibited.

Elihu Burritt has just arrived at Paris, on his peace mission.

Lamartine is negotiating for the sale of his estate, in Asia Minor, to some English capitalists, but it is doubtful if the Sultan will assent to this cool way of trading off his bounty.

The Emperor of Austria has promised an immense reward to any person who will recover the Crown of Hungary, which disappeared during the revolution. He has promised a million of florins to those magnates who are suspected of being in correspondence with Kossuth if they will assist in the recovery of that crown.

The articles on exhibition at the Breslau Exhibition of Industry have been disposed of by lottery. The first prize, a splendid state carriage, with equipments, was drawn by two coffee girls in the refreshment room of the Freiburg Railway station. The King of Prussia drew a piece of cloth and a pair of boots.

An electric time ball is to be put up on a prominent spot on South Foreland Point, near Dover, which will act simultaneously with the electric clocks at the Greenwich Observatory. The falling of this ball, and the simultaneous firing of a gun by electricity, will enable all vessels within ten miles, and those in the Downs, to regulate their chronometers to a second.

It is reported, though not officially, that Murray, the Englishman about whom so much has been said lately, will be pardoned on his promising to leave the Roman States forever.

The Dowager Empress of Brazil had left Lisbon for Madeira on the 26th, accompanied by her daughter, in a feeble state of health.

Six Catholic Missionaries sailed from Bordeaux on the 29th ult., for the East. Five are for Hindostan and one for Thibet.

Accounts from Syria state that a band of marauders had attacked and plundered the town of Hebron.

Lady Lovelace, (Lord Byron's only daughter, Ada,) is thought to be dying.

A soldier jumped off the summit of Shakspeare's cliff, the other day, and was killed, of course.

Religious communities are extending in an extraordinary degree throughout France.

Another Railroad Accident.

A sad accident occurred on the N. Y. and Erie Railroad, at Almond, Allegany Co., N. Y., on Tuesday evening, Sept. 14, about 10 o'clock. The accommodation train, running east, was just starting from the depot, near a minute before its time, when it was run into behind by a freight train, which was said to be running by telegraph, off its regular time. The locomotive plowed its way through the passenger car of the accommodation train near its entire length, and of the 11 or 12 persons, including passengers and hands, on that car, no one escaped unhurt. One, named Saxbury, of Hornellsville, was instantly killed. Jas. McElroy, brakeman, of Canada, and Thos. McCallen, oilman, of Dunkirk, expired in a few minutes. Matthew Stillman, of Friendship, Allegany Co., and J. E. Greek, from Addison, died about 8 o'clock next morning. Several others were badly bruised and scalded. The engineer of the freight train squat by the furnace door, and escaped unhurt. The fireman jumped off soon enough to save himself. The scene, as described by the inhabitants who heard the screams and cries of the scalded passengers, was heartrending beyond degree. All the dead that were not killed by the concussion were scalded by the escaping steam from the locomotive. The skins of several hands with the nails on, were picked up next morning.

And now, who is to blame? One conductor waited a moment for his time to leave—the other, (it is said,) though off the regular time, was running by telegraphic orders down a grade of fifty feet to the mile, with a heavy train, at a tremendous speed, and by orders was to reach Hornellsville, four miles distant, about ten minutes from the time of the collision. These are the reports.

Public Education in Prussia.—The N. Y. *Tribune* gathers the following statistical informatiom from a German paper, and gives it, with a hint to the reader to remember that the Kingdom of Prussia, including all its provinces east and west, is only as large as New York, Pennsylvania, and New Jersey combined, though possessing a population of near 17,000,000.

According to official reports, there are at present in Prussia 24,201 common schools, with 30,865 teachers, and 2,453,062 scholars; 505 Burger schools—the pupils pay a small sum for tuition in these—with 2,269 teachers, and 69,302 scholars; 385 girls' schools, with 1,918 teachers, and 53,570 scholars; 117 gymnasia, with 1,664 teachers, and 29,474 scholars. The 46 normal schools, or school-teachers' seminaries, count 2,411 pupils; in the seven universities, at the end of last year, were 4,306 students, and in the six theological seminaries, 240. The budget for 1852 grants 349,228 thalers—about $262,000—for the support of the Protestant Church, while the expense of the State for the Catholic Church reaches 725,401 thalers, or $550,000.

Cholera in Western New York.—A correspondent of the N. Y. *Tribune*, under date of West Bloomfield, N. Y., Sept. 10, says:—

There have been three or four undoubted cases of cholera at Genesee—originating there—all traceable to bad personal habits, and exposure to the fumes and stench of a very offensive slaughter-house in the vicinity of the residence of the deceased.

At Portage and vicinity there have been several cases of cholera among those who attended the bridge celebration, some two weeks since. Those who have the best opportunity to know, charge the subsequent sickness to the food, drink, heat, and exposure of that occasion. There had been several deaths by cholera among the laborers on the works at and near the bridge before the celebration, rendering it, perhaps, not altogether prudent to call 15,000 or 20,000 people together for the celebration referred to.

At Nunda village, a Dr. Warner and his father-in-law, residing in the same family, died on Saturday and Sunday, 4th and 5th inst., of disease called cholera by attending physicians. But in the doctor's case death might have ensued from like exposure, at any season, and in any locality.

A Court convened at Genesee on Monday, 6th inst; but although pressed with a great array of criminal and other business, adjourned, on account of apparent or anticipated disease among those attending, until the 3d week in October next. In fact, the panic as to the public health absorbs all other topics of thought, and it is quite impossible to divert the current at present.

New Settlers in Potter Co., Pa.—The Coudersport *Journal* of Aug. 10th says: Our quiet village was suddenly quite excited on Sunday evening last, by the announcement that the world-renowned Ole Bull had arrived in town. As no intimation of his visit had reached us, most of our citizens were at first exceedingly suspicious about the matter, but the presence of John F. Cowan, Esq., from Williamsport, soon dissipated all doubts, and we began to realize our good fortune. But our astonishment was greatly increased, on learning that this celebrated man had purchased of Mr. Cowan *one hundred and twenty thousand acres* of land in this County, with a view to its speedy settlement by his countrymen. Ole Bull's reputation, genius, and wealth, will enable him to settle as many of his countrymen on his new purchase as he may desire; and we therefore look upon this movement as the most important that has ever occurred in the history of this County. As a further evidence of the *reality* of the change that is taking place in our affairs, and of the intention to settle our South-eastern wilderness, there arrived on Monday evening some thirty fine-looking, robust, and determined sons of Norway, on their way to Ole Bull's new purchase. As we understand it, this is the vanguard of the army which is to follow—and to follow just as fast as these pioneers can make arrangements for others to live.

The Henry Clay Catastrophe.—At 12 o'clock, on the 15th inst., the Grand Jury came into the United States District Court, and presented a true bill for manslaughter against Thomas Collyer, James F. Tallman, John Germain, Edward Hubbard, James L. Jessup, James Elmendorf, and Charles Merritt. The indictment contains fifteen counts, is a very voluminous document, occupying twenty-eight pages of foolscap, closely written. It alledges that, within the jurisdiction of the Court, the defendants were engaged on board the steamboat *Henry Clay*, and that by their negligence and inattention to their duties, on the 28th of July, 1852, the lives of Stephen Allen, Abraham Crist, A. J. Downing, and divers other persons, were lost, on the navigable waters of the United States, to wit: between the ebb and flow of the tide on the Hudson River, &c., &c., &c. In the course of the week, the defendants will be brought up to plead, and a day will probably be named for the trial, which may be set down for the October or November term.

Frightful Railroad Accident.—As the freight train of the Michigan Southern Railroad was passing over the Calumet Bridge beyond Ballytown, on Monday afternoon, Sept. 13, the axle of one of the freight cars broke, and the car was thrown off the bridge, carrying with it three other cars, among which was one filled with emigrant passengers. They fell bottom up, and were almost entirely demolished, as the distance was some fifteen or more feet. It was supposed that the passengers were nearly all killed. As soon as the locomotive could be detached, it went to La Porte, and in about two hours returned with all the physicians that could be obtained. Drs. Meeker and Higday amputated the leg of a man whose ankle was crushed, and dressed the wounds of all others who were injured. They were then placed in the cars and brought to Chicago, and placed under the care of competent persons, at the expense of the Michigan Southern Company.

A Teacher for the West.—The Boston *Chronicle* says: "Among the women now at Hartford, Conn., preparing to leave as teachers for the West, under the auspices of Gov. Slade, there is one young woman worthy of special mention. An orphan and penniless, she resolved to educate herself and move in a higher sphere. Amid poverty and toil, she began her labors. She entered a factory to earn her bread, and obtain means to educate herself. Her nights she devoted to study. Her aim has been reached. Her work is done and well done. She is a fine scholar. She can teach French and Latin; she is a fine performer and instructor of music, and is now ready for the field before her—the illimitable West.

Precocity.—In allusion to the late Bishop Henshaw, a writer in the Banner of the Cross says that he received the degree of A. B. at the remarkable early age of sixteen years, and his bacheloric degree was followed by those of A. M. and D. D. He officiated as lay reader in the church at Cambridge, while yet a youth, and before he had attained his nineteenth year, he had founded two new congregations in Vermont. He was ordained a deacon on the 13th of June, 1813, the day he attained his 21st year; and on the 13th of June, 1816, was admitted to the priesthood by Bishop Hobart, the earliest day allowed by the canons.

The American Board received more than $300,000 the past year, an amount altogether beyond that of any preceding.

SUMMARY.

The Montreal *Herald* narrates this affecting instance of patriotic enthusiasm: "We regret to state that a man, named Mackenzie Rose, fell a victim to his loyalty, in the town of Brockville, on the 29th ult. We learn from the *Recorder*, that on that day the deceased observed a boat at anchor in the river, on the mast of which the "Stars and Stripes" floated above the "Old Union Jack." This irritated poor Rose's feelings, and he resolved to put the Union Jack in its proper place—above the other flag. No boat being at hand by means of which he could reach the flags, he went into the river for that purpose, but was suddenly seized with an apoplectic fit, and drowned.

Mrs. Mary Gregg, wife, of Ephraim K. Gregg, of Munnsville, Madison Co., N. Y., was shot through the body Thursday evening, Sept. 6, about 8½ o'clock, as she was washing dishes before her pantry window. The shot came from the outside, and was evidently fired within a few feet of the window. The unfortunate woman expired about 3 o'clock next morning. At the time the gun was fired, Mrs. Susan M. Gregg, sister-in-law of the deceased, was standing beside her, assisting her in the work. No traces of the murderer have been found, and no cause can be assigned for the commission of the deed.

An attractive feature of the present exhibition of the Pennsylvania Horticultural Society, is a display of models of nearly one hundred varieties of pears, apples, and other fruits, the production of the genius, taste, and skill of Messrs. Town & Glover, of Fishkill Landing, New York. The models are executed in wax, and the imitation of the most minute particle of the interior and exterior organization of the natural fruit is so perfect as to deceive the very best judges. Every shade of coloring, and every defect even, are wonderfully counterfeited.

A dispatch dated Springfield, Friday, Sept. 17, 1852, says: A fatal railroad accident occurred this morning at Cabotville, just as the excursion train was leaving for this place. The engineer, in letting on the steam too suddenly, caused such a concussion of the cars as to throw all the passengers from their seats, two of whom, Mr. Stone, from Northampton, and another (name unknown) from Holyoke, were killed.

The General Ticket Agent of the New York and Erie Railroad, in reply to a letter asking for a Reduction of Fare to Delegates to the Anniversary of the Bible Union, and Baptist State Convention, says that tickets will be sold to such delegates from Dunkirk, Hornellsville, Elmira, Owego, Binghampton, Deposit, Delaware, Middletown, Goshen, Chester, Cuba, and Narrowsburg, to New York and *return, at single fare*. Tickets to be good from the 6th to the 18th Oct.

The boats of the Southern Michigan Railroad line on Lake Erie are to be fully furnished with large India Rubber life-preservers. They are each furnished with life ropes and are capable of sustaining forty or fifty people. They are now being manufactured by one of our leading India Rubber Companies. This attention to the safety of passengers is creditable to the Michigan Southern Company.

A pickpocket on one of the steamboats between Albany and New York last week, stole from N. M. Rowe, of Oswego, money, notes, and drafts amounting to $2,000. The drafts, however, proved not to be available, and the thief probably feared that they might be traced to him, returned them by mail to Mr. Rowe. They amounted to about $1,650.

Adams & Co.'s Express recently added a feature to its facilities, by forwarding a female child, seven years old, from Washington City to its parents at Dayton, Ohio. The child had been separated from its distressed parents for a year, and no means were afforded for its return until the agent of this Express company was applied to, and generously demonstrated the availability of this means of transportation.

We learn that Barnum, the Napoleon of managers, has concluded an engagement with Catharine Hayes, to give *sixty* Concerts under his direction, in California, Mexico, Cuba, and the U. States, and British Provinces of N. A. Mr. Barnum pays her $50,000, and one half the net profits. Sig. Mengis and other artists are also engaged, and the party sails for California in November.

Some of our exchanges seem to feel no little pride that a couple of live German Princes have seen fit to visit us. One is probably a brother or cousin of the Duke of Nassau, the independent Monarch of an immense territory on the Rhine, 55 miles long by 33 wide; the other is from a little principality, which was given to Nassau in 1806, and to Prussia in 1814.

Other victims of the Reindeer calamity have been added to the list of the dead. On Tuesday morning Miss Lockwood expired at Malden; and on Wednesday morning Mrs. Williamson, wife of Rev. Geo. R. Williamson, also died. The recovery of Miss Quigly is despaired of. The list of deaths by this calamity now numbers 33.

A great fire occurred at Ravenna, Ohio, on the morning of the 15th inst., which burned down 12 stores and several private dwellings, but little of the contents being saved, so rapid was the spread of the flames. The loss is estimated at from $40,000 to $60,000 in buildings alone, the insurance on which is partial. The town presents a deplorable sight.

In the village of Lockport, Sept. 13, as Mr. Flynn, a farmer, was driving with his wife, child, and father-in-law, his horses ran away and upset the vehicle, killing Flynn and breaking the arms of his wife. The horses then ran into a buggy in which were T. L. Ely, Esq., and Mr. Harvey, of Lockport. Mr. Ely was seriously, if not fatally, injured.

An elegant quarto volume has been prepared by Mr. Charles H. Barrett, a graduate of Yale College in 1852, containing sketches of several prominent natural features of New Haven and lithographic portraits of the Faculty of the College and of the members of the cless of 1852, with specimens of their autographs.

The division of the estate of John Randolph, in the County of Charlotte, known as Middle Quarter, or Roanoke, was sold, Monday, 5th inst., at Charlotte Court-house, for something less than $25,000. Wood Bouldin, Esq., of the city of Richmond, was the purchaser.

More than fourteen thousand persons were carried over the Eighth-avenue Railroad, on Sunday last.

The Cincinnati *Commercial* mentions the trial of a life preserving trunk in the Ohio River, on Thursday, 26th ult. In the trunk was placed a lot of clothing and a variety of articles. From the mouth of Deer Creek the inventor started, seated upon his diminutive craft; when opposite the foot of Main street he met the steamboat G. W. Sparhawk, and rode the waves safely, not a drop of water entering the trunk. On the Kentucky shore, below Covington, he landed, and upon inspection the contents of the trunk were found to be free from even dampness.

One day last week, three brothers—all boys, and living in Buffalo—went into an orchard and ate freely of unripe apples. The next morning they all lay dead in a room together, having been attacked with cholera in the most virulent form.

A dispatch dated Norfolk, Tuesday, Sept. 14, 1852, says: A negro was kidnapped from a British schooner midway in Hampton Roads this morning, by Charles Brown, master of schooner Alexander, of Baltimore, and sold at this place. Brown is in jail.

Residents of Sing Sing and Peekskill are, striving to get the fare of passengers from New York to those places reduced from fifty cents to one shilling each, with a view to increase the population of those villages from New York and vicinity.

A man named F. Stimpson was killed at Cleveland recently by a kick from a horse. He was intoxicated, and playing with the horse, which kicked him on the head, causing instant death.

The death of Hugh Lowery, at Malden, a day or two since, who was one of the firemen on board the Reindeer, makes the thirty-fourth victim of that calamity.

The Sheriff of Rensselaer County, with other officers, have arrested nine Anti-Renters, on suspicion of being concerned in the late outrage at the residence of Mr. Shaw.

The New Orleans *Picayune* says that Miss Johnson, a school teacher, was drowned while bathing. Her sister, who went to her rescue, was also drowned.

Major Howe has been tried at Litchfield, Conn., on a charge of attempting to murder Miss Buck, the school teacher, and found guilty. Sentence not yet passed.

Daniel Webster has instituted a suit against the City of New Orleans for the recovery of $25,000 as a fee for legal services in the Gaines case.

Dr. Beman, of Troy, in a recent sermon remarked, "If Franklin controlled the lightning, Prof. Morse *taught it the English language!*"

The Phœnix Cotton Factory, in the vicinity of Baltimore, was recently sold at auction for $28,000. It originally cost $100,000.

Mrs. J. W. Alexander, widow of Rev. Dr. Alexander, died at Princeton, N. J., on the 7th inst.

Hon. Samuel D. Hubbard, of Middletown, Conn., succeeds Hon. Nathan K. Hall, as the head of the General Post-Office.

A fire occurred at Rodney, Miss., on Sunday week, which destroyed every building in the town.

The Fair of the American Institute will commence Oct. 5. On the 19th, 20th, and 21st days of October the exhibition of stock will take place.

The Health Inspector's Report for last week shows 430 deaths for the week—116 less than the previous week.

New York Market—September 20, 1852.

Ashes—Pots $4 62; Pearls 5 56.

Flour and Meal—Flour, 4 37 a 4 50 for Canadian, 4 25 a 4 31 for common to strait State, 4 31 a 4 50 for mixed to fancy Michigan and Indiana, 4 50 a 4 62 for fancy Genesee and Ohio. Rye Flour 3 75 a 3 87.

Grain—Wheat, 98c. for mixed Ohio, 1 05 a 1 07 for prime white Ohio, 1 09 a 1 10 for good to prime Genesee. Rye 84c. Barley 48c. for prime four-rowed. Oats 44 a 45c. for Jersey, 46 a 48c. for Western and State. Corn 70 a 71c. for Western mixed, 72c. for Southern yellow.

Provisions—Pork, 17 00 for prime, 19 00 for mess. Beef, 5 00 a 7 00 for prime, 12 00 a 16 00 for mess. Lard 11½c. Butter, 14 a 16½c. for Ohio, 18 a 20c. for Western dairies, 21 a 22½c. for Orange County. Cheese 6 a 6½c.

Feathers—40c. for good Ohio.

Hay—1 00 a 1 18 per 100 lbs.

Hops—30 a 35c. for new, 20c. for old.

Lumber—12 00 a 13 00 for Spruce and Pine.

Seeds—Clover 8 a 8½c., Timothy 3 00 a 4 00 for reaped. Flaxseed 1 40 per bushel.

Tallow—10c. for inferior, 10½c. for prime.

MARRIED,

At Waterford, Conn., on the 6th inst., by the Rev. H. H. Baker, Mr. Clark A. Brown, of Hopkinton, R. I., to Miss Lucy L. Merritt, of Genesee, Allegany Co., N. Y.

In Hounsfield, N. Y., on the 5th inst., by J. Greene, Mr. Perrin H. Frink to Miss Emily, daughter of W. C. Crandall, all of the above place.

DIED,

At Almond, Allegany Co., N. Y., on Fourth-day morning, Sept. 15, at 9 o'clock, from injuries received by a collision the previous evening on the N. Y. and Erie Railroad, Matthew Stillman, of Friendship, aged 36 years and 2 months. He was a member of the Seventh-day Baptist Church at Nile, and leaves a widow and two children, together with numerous other friends and relatives, to mourn his death. Of eight other persons who were in the car with Mr. Stillman, six are now dead, three having died immediately.

LETTERS.

Jonathan F. Randolph, J. L. Boyd, S. Olin, Asa West, Daniel Coon, E. M. Crandall, W. M. Fahnestock, John Parmalee, T. Wait, Cornwell St. John, J. Greene, E. W. Lawrence, Elias Burdick, D. Austin Babcock, E. I. Maxson, Cyprian Stevens, M. Wilcox, D. C. Green, E. R. Clarke, R. W. Utter.

RECEIPTS.

FOR THE SABBATH RECORDER:

Grace A. Dunn,	Plainfield, N. J.	$4 00	to vol. 9	No. 52
John D. Titsworth	"	2 00	9	52
Wm. Dunn	"	2 00	9	52
Alexander Dunham	"	2 00	9	52
Randolph Dunham	"	2 00	9	52
Z. F. Randolph	"	2 00	9	52
I. S. Dunham	"	2 00	9	52
John C. Smith	"	2 00	9	52
Daniel B. Rogers	"	2 00	9	52
Asa F. Randolph	"	2 00	9	52
Isaac D. Titsworth	"	2 00	9	52
James H. Cochran	"	2 00	9	52
Wm. S. Dunham		3 00	9	52
J. F. Randolph,	New Salem, Va.	2 00	9	52
Jesse F. Randolph	"	2 00	9	52
W. F. Randolph,	Green Brier Run	2 00	9	52
Richard Ford	"	2 00	10	6
Cyprian Stevens,	Paris, Me.	1 00	9	40
Joel B. Crandall,	Little Genesee	2 00	10	7
Ira J. Burdick	"	2 00	10	7
Moses Maxson,	Richburg	4 00	9	52
Erastus A. Green,	Alfred Center	2 00	9	52
Reilay Potter,	Berlin	2 00	9	52
Erastus Miller,	South Otselic	2 00	9	52
T. B. Stillman,	New York, 3 cops.	6 00	9	52
Cornwell St. John,	Leonardsville	6 00	8	52
Josiah D. Ayres,	Wirt	2 00	9	36
Augustus Kenyon		2 00	9	52

BENEDICT W. ROGERS, Treasurer.

New York and Boston.

Regular Mail Line, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 11 Battery-place.

Light.

The subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

The subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

Trains leave pier foot of Duane-st., New York, as follows:

Express Train at 6½ A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the severl stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P. M.

Central Railroad Company of New Jersey.

There are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.
New Market:
For New York—6.20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

☞ All baggage at the risk of the owners, until delivered into the actual possession of the Agents of the Company, and checks given therefor.

A Year of Music for Nothing!—almost.

The Musical World and Times is published every Saturday, at 257 Broadway, New York, by Oliver Dyer and Richard Storrs Willis.

The object of this work is to furnish, 1.—A weekly supply of *new and choice music*. 2.—A complete and unusual Course of Musical Instruction. 3—Fearless and trustworthy Criticisms of Musical Pieces, Works, and Performances, and 4—Entertaining Musical Reading, together with a comprehensive Synopsis of events and things Musical, as they shall transpire; all to be furnished in a style of taste and elegance in harmony with the subjects treated of, and the refined minds of those to whom such topics are addressed.

The Size of *The Musical World and Times* is that which is most conducive to convenience and beauty; being a *Royal Quarto* of sixteen pages, ten by fourteen inches in size, or more than double the size of the pages of magazines. It is printed on handsome paper and clear type; and its appearance is such as to render it an appropriate ornament of the Pianoforte, or Parlor table.

Music.—Each number of the *Musical World and Times* will contain at least four pages *of superior and popular music*, making over two hundred pages of music yearly; which, bought at Music Stores would cost, at least, $25.

Sacred Music.—Particular attention will be paid to this department, and the wants of country choirs and families will be carefully studied and met.

Secular Music.—The best possible variety of Secular Music, Vocal and Instrumental, will be regularly given, to supply which, the most eminent composers will render service.

Music for Little Fingers.—Young children and learners will also be cared for. The world and the interests of Art will hardly progress without them; therefore, in our selection of music, we shall always bear them in mind, and often furnish a page for their especial benefit.

Musical Instruction.—A complete course of *Musical Instruction* will be given; including Elementary Instruction, Harmony, Thorough Bass and Composition, Musical Form, or the *Architecture of Music*, and Instrumentation. Musical *exercises* will accompany this instruction, and the student will be able to *correct his own examples* by the rules afforded. In short, the student may become, by this course, master of the whole subject of music.

Criticisms.—These will be impartial, truthful, and perfectly independent—just what is needed in this age of indiscriminate and unlimited puffery.

Musical News.—Our facilities for obtaining both foreign and domestic musical news of interest, are unequalled; and all events of importance will be recorded.

Musical Reading.—Musical literature—a class of reading as interesting as it is difficult to furnish—will always be found in our columns. We are enabled to do this by our facilities of translation, and by the access, which we have lately gained, to unusually rich artistic materials

Important.—The subscribers announce with pleasure, that they have the active co-operation and practical assistance of Lowell Mason, Wm. Vincent Wallace, Thos. Hastings, Wm. B. Bradbury, Geo. J. Webb, Jonas Chickering, Oliver Ditson, Geo. F. Root, Firth, Pond & Co., Wm. Hall & Son, Mason & Law, Newman & Ivison, and other parties long and favorably known to the musical public.

TERMS.

One copy,	$3 00	Five copies,	$10 00
Two copies,	5 00	Ten copies,	20 00

and larger numbers in the same proportion, inflexibly in advance.

☞ Specimen numbers sent on the reception of five cents, or two postage stamps.

☞ Any person sending us a club of ten subscribers shall receive *The Musical World and Times* one year *free of charge.*

☞ The Volume commences on Saturday, Sep. 4th so *now is the time to subscribe.*

All orders and communications must be addressed, (*post paid*) to DYER & WILLIS, publishers of *The Musical World & Times*, 257 Broadway, New York.

Miscellaneous.

An Editorial Aeronaut.

The Paris correspondent of the Washington *Republic* states that M. Coste, one of the late editors of the *Avenment*, had deserted journalism for æronautics. The third ascent of this gentleman was the most perilous in ærostatic annals. The wind had been violent all day, and at 5 o'clock in the forenoon, the hour of departure, the balloon, instead of being of the form of a pear, looked like the letters S. M. Goddard advised his pupil not to venture; all the gentlemen who had engaged places in the car refused to embark; and the audience were upon the point of opposing the ascent, when M. Coste, taking advantage of a lull in the wind, jumped into his place and gave the order to let go. His departure could not have been called an ascent; his upward motion was so slight that he barely escaped the roof sheltering the Hippodrome; but his speed horizontally was terrific. In less than thirty seconds he was out of sight, and the universal belief was, that he never again would be seen alive. He soon found himself in the midst of the clouds that were causing all the commotion; and knowing that it was impossible to descend, he determined to soar above them. He threw out thirty pounds of ballast, and was soon conscious that the balloon was ascending rapidly. But so extended were the clouds, that it was only at an elevation of 22,000 feet (four miles) that he came in view of the sun and left the wind below him. He speedily found that he could not remain in so rarified an atmosphere; his ears hummed, his breathing was difficult, and pieces of paper that he threw over fell like lead. It became indispensable to descend, and to brave the fury of the elements as best he might.

His strength was so reduced, and friction was so remarkably increased, that he could not, until after repeated efforts, raise the valve and allow a portion of the gas to escape. At such an altitude the ascension force of gas is doubled, and when the valve opened, a quantity was discharged that at once destroyed the balance, and the balloon began to descend furiously. M. Coste threw out every thing he could dispense with, and lashed himself to the car. The earth began soon to appear, and approach at a frightful rapidity. The balloon struck sideways, and ploughed up the field for some twenty yards. The æronaut freed himself from his cordage, and jumped ashore unhurt. The balloon, of a hundred or more lbs., was off again in a twinkling, but M. Coste caught hold of the anchor-rope, which is always allowed to hang, and suffering himself to be taken up a dozen yards, brought the balloon back. By this time assistance had arrived. A party of stout peasants bound the frantic machine to a tree—where it was disinflated. M. Coste arrived at the Hippodrome the next morning at 10 o'clock, and was received as a man risen from the dead. He had been given up as lost by all who saw him start. Nothing daunted, he has made ascensions since, and has seen nothing yet, he says, to dissuade him from adopting the career of an æronaut.

The Volcanic Eruption at the Sandwich Islands.

The annexed very interesting notice of a visit to the scene of the late eruption is copied from the San Francisco *Pacific*:—

You doubtless have seen already in the Polynesian an account of the recent eruption on Mauna Loa; but as it was my privilege to be a near eye-witness of it for twenty-four hours, when its action was the most magnificent, I will send you a brief description of what I saw and heard. The first eruption on the summit of Mauna Loa, about 14,500 feet above the level of the sea, I only saw in the far distance, it being on the Hilo side, and opposite from us. That outbreak was very sudden, and, as seen at Hilo, was most magnificent, where, though some sixty miles distant, the light was so great as to awaken the slumbering inhabitants. This was early on the morning of February 17th. It continued its action only about twenty-four hours; then all was quiet again, and it was supposed that the internal fires had sufficiently disgorged themselves; but, early on the morning of the 29th, it burst out again with great fury, half way down the mountain, in the very direction of Hilo. It sent forth a liquid stream of great depth and width, which flowed at the rate of several miles an hour, threatening ruin to the village and bay of Hilo, thirty-six miles distant. This stream continued to flow, with diminished activity, for more than three weeks. It ceased to flow entirely before it reached Hilo, ending the painful suspense so long felt there.

The light of the volcano at night was very great, illuminating the surrounding country for many miles distant, and giving to the overhanging clouds the appearance of an immense body of fire. After witnessing this for several nights, my desire to visit it became so strong that I resolved to make the long and tedious journey, to take a near view of this grand display of the Almighty's power. Accompanied by Mr. Fuller, I set out on the first day of March. After traveling through woods and over wide districts of naked lava, we arrived at the vicinity of the eruption on the forenoon of the third day. Its deep, unearthly roar, which we began to hear early on the day before, "waxed louder and louder," as we drew nearer and nearer the action, until it resembled the roar of the ocean's billows when driven by the force of a hurricane against a rock-bound coast; or like the deafening roar of Niagara.

We first reached the deep channel through which a wide stream of liquid lava had flowed down the mountain, desolating an area of vast extent; it had ceased to flow in this direction, but was flowing still at a little distance, at which we gazed with delight. The main stream was still beyond, which we could not approach, on account of the great heat; but at night we had a fine view of the fiery river, at no great distance from our encampment. Though the lava gushed out in several places like water springs, yet the main fountain was one of indescribable grandeur. In the midst of a forming cone, with a base of two or three hundred feet, there shot up a jet of clear liquid lava to the height of from four hundred to eight hundred feet, combining, in its ascent and descent, all the beauties of the finest water-fountains. Jet after jet ascended in constant and regular succession, day after day; descending, it mostly fell back into the crater, but sometimes it fell spattering on its sides, and flowed down, uniting with the main stream. The outer portions cooled to a blackened mass while in the air; the upper and lighter portions were carried by the propelling force to the regions of the clouds, and fell in showers over the surrounding country.

The intense heat of the fountain and streams of lava caused an influx of cool air in every quarter; this created terrific whirlwinds, which, constantly stalking about, like so many sentinels, bade defiance to the daring visitor. These were the most dangerous of any thing about the volcano. Sometimes we were compelled to prostrate ourselves for safety. Once we ventured within about a quarter of a mile of the great jet; soon one of the most terrific whirlwinds formed at the crater, and advanced straight towards us, threatening us with instant ruin; but, fortunately for us, it spent its force and turned to the right, leaving us to make a rapid retreat.

We saw a similar one whirling round the jet, and concealing it with a dense cloud of ashes, as if engaged in a furious combat. The two contending elements presented a most wonderful spectacle. When the strife ceased, the fountain appeared in constant action, as though nothing had occurred. Clouds approaching the volcano were driven back, and set moving in wild confusion.

The glare of the liquid fountain was very great, even when the sun was shining; but at night it was vastly more so, casting the light of nearly a full moon in the shade, and turning night into day. Spending the night near the eruption, during its greatest action, we felt ourselves highly privileged.

Very few mortals have had the opportunity of hearing such a deep, unearthly roar, and of witnessing such a molten river, such a lofty fiery fountain, such terrific whirlwinds and agitated clouds, all at the same time, and within a little space. Such a scene is calculated to fill one with feelings of awe and reverence towards the great Author of nature's wondrous works. With great reluctance we left a spectacle so rare, and retraced our steps. That day we reached the old volcano Kilauea, and spent the night on the brink of the crater. There is not much action there at present.

Time will not permit me to add more.

Sincerely yours, H. KINNEY.

The Perils of the Sea.

From the Boston Times.

The steamship Pacific, Capt. Nye, left Liverpool on the 28th of July last bound for New York, with about one hundred passengers, besides engineers, sailors and servants, about 120 more. On the outward passage to Liverpool, Capt. Nye discovered a difference in his compasses—the one in the binnacle differing from the one on deck. On leaving Liverpool, an allowance was made for this difference, and which proved correct; as the ship passed the Tuskar Light and Cape Clear at about the distance intended. The first 24 hours' run was very favorable, being 327 miles—the second equally so, being 300 miles. On Friday, the third day out, being then entirely clear of Ireland and on the broad Atlantic, a thick fog set in, which lasted until Monday, when we were enabled to get a good observation, and found the ship *nine miles north* of the *great circle* or latitude intended. The ship's course was then altered so as to place her on that circle line, and which would carry her about five or ten miles south of Cape Race.

On Wednesday morning, at 6 o'clock, it was supposed we were about abreast of the *Cape*, and the officers and men forward were told to keep a good look-out for land. At half-past 8 the same morning, the sea being smooth, the fog thick, a sudden call was made of "*A boat alongside*." The engines were ordered to be stopped, but before this could be done, the boat in which were two men, was swept under the paddle-wheels, and the two men instantly killed, fragments of the boat only being seen floating on the surface. By this time the engine was stopped, and the ship's headway deadened; when, about the length of the ship ahead, a rock rose up, as it were, out of the ocean, the top of which could not be seen. The helm was ordered to the star-board, the ship rounded to, almost as it were on a pivot, our paddle-boxes coming within about twenty feet of an immense rock, supposed to be from three to five hundred feet high, and about as long.

Another boat, in which were five men, was soon seen around the projecting rock, which soon came down to us and told Capt. Nye our position—which was, Cape Broyle, on the western end of Newfoundland, and twenty miles *north* of Cape Race. Our ship's head was then put to the southward, and after running on that course about thirty miles, it was changed to the westward. The imminent danger that we thus so providentially escaped, caused many a heart to beat with gratitude to the great Disposer of events; so many lives, together with that noble ship, having been saved by the sacrifice offered by the two men so suddenly called to eternity.

Composting Muck.

The following is the method of composting muck or peat, practiced by Prof. Mapes, of New Jersey. He says, "The chloride of lime and carbonate of soda is made by slacking three bushels of shell lime, hot from the kiln, with one bushel of common salt dissolved in water. Common salt being composed of chlorine and soda, the lime combines with the chlorine, forming chloide of lime, which in turn receives carbonic acid from the atmosphere, and becomes carbonate of soda. The mass should be turned over every day for three days, at the end of which time it is ready for use. Four bushels of this mixture, thoroughly divided through one cord of muck, will decompose perfectly in ninety days in winter, and in a proportionately less time in summer. When this muck cannot readily be procured, any organic matter will answer the same purpose; pond-scrapings, river mud, decayed leaves, or even head-lands, with one-twentieth its bulk of stable manure or weeds, will answer well."

Prof. Mapes is economical of the liquid droppings of his stable, and using stables for his cattle without floors, he is enabled thus to bring his muck into direct contact with them, and thus save all the manure they are capable of making. His method is this: "Under the oxen, cows, &c., the earth is removed to the depth of eighteen inches, making a space capable of holding half a cord of muck for an animal. This muck is covered at night with salt hay for bedding, and the liquid manure voided by the cattle, is absorbed by the muck, and rapidly decomposes it. This decomposition is assisted by the warmth of the animal while sleeping upon the bedding. The solid manure is removed from the bedding each morning, and after being mixed with twenty times its bulk, is placed under cover. The muck containing the liquid portions of the manure is removed every four days, and is also placed under cover; after ten days the manure head is turned over and wetted with a weak solution of nitrate of soda, after which it is permitted to remain until sufficiently decomposed for use—*thirty days*. All the weeds of of the farm are daily thrown into the hog-pen, and the hogs are induced to root among them and will keep the weeds in constant motion until decomposed. About once in ten days the pen is emptied, and after salting the weeds, to prevent the possibility of their again germinating, they are mixed with twenty times their bulk of muck, and four bushels to the cord of salt and lime mixture, and placed under cover, where the mass readily heats and after twenty days is ready for use. * * * "The amount of manure I am enabled to make by these methods," says Prof. Mapes, "and the assistance of six oxen, three cows, three horses, and twenty hogs, is about fifty half cords per week."

Prof. Mapes is one of the best scientific and practical agriculturists in the country, and his method of composting with muck may be depended upon as a *good one*. [Far. Visitor.

Labor of Authors.

Performances of true value are less indebted to any imagined inspiration, than to hard work. True it is, that men of intellectual vigor have occasionally performed at a sitting, a labor which might seem, to the uninitiated, herculean. The crowd gape and stare, and clapping their hands, cry genius! But they do not consider the years of preparation and hard training of which this is only an incidental result. They overlook the period spent in imbuing the mind with the subject, in clearing away obstacles, in becoming acquainted with the necessary facts, in constructing the plans and reconstructing them; and when the soul comes up all dripping from the fountains of inspiration, and fired with its theme, pours forth its burden as if with the *furor* and rapidity of a Delphic priestess, they think it is all the work of a moment. Genius, indeed! But if there were more love of patient discipline, and slow, laborious work, in this world, we believe the amount of genius displayed might be increased an hundred fold. Hume wrote over his History of England three times before he sent it to the press. Sir Walter Raleigh's unfinished History of the World was the work of eleven years. Gibbon was twelve years in completing the Decline and Fall of the Roman Empire. Adam Smith required twelve years to complete his Wealth of Nations. It cost Lord Littleton twenty years to write the Life and History of Henry II. Diodorus Siculus devoted thirty years to his History. One of Pascal's Provincial Letters occupied him twenty days. John Foster retouched and polished his works to the last degree. The manuscript of Paul and Virginia was copied nine times by the author, that he might render it more perfect. Robertson wrote all his sentences first on small slips of paper, polished and rounded them, and then copied them into a book, which also underwent much revision. Let no one be deceived by the idea that genius is a substitute for labor. Let no one imagine himself a genius, and therefore abjure labor. The order of this world is work, work, and few may hope to escape from the common lot of man. But the fruits of labor are always sure. Sow, and you will reap.

Galvanism in Asthma.

Perhaps in no disease is galvanism of greater value than in cases of asthma. Dr. Wilson Philip particularly recommends it for this complaint. In nearly every case of asthma I have had, I have been successful. A lady of Torquay was brought to me in a carriage, so dreadfully afflicted with the asthma that her friends imagined every moment she would be suffocated; indeed, it was enough to make one's heart ache to witness the agonies she was enduring. I placed her under the action of the galvanic apparatus, administering it so weak, that she was scarcely aware I was galvanizing her at al. In ten minutes her anxious friends, as well as myself, noticed that the breathing was getting easier; in five minutes more she exclaimed, "Thank God, I am relieved!" She was now breathing quite freely, and told me that she wished she had tried it years ago, and had not listened to the advice of her medical attendant, who was continually ridiculing galvanism. In one month she left me, quite free from the complaint! I have lately been informed that she mounts a hill with the hilarity of a young girl. [Halse.

The Wonder of Surgery.

We have been attracted by a long article which we find in the Pittsburgh *Journal*, descriptive of one of the wonders of Surgery, in shaping and fixing a perfect nose where before there was nothing but a cavity. The subject of this extraordinary operation was Edward Clarke, a master roller at the Kensington Iron-works, in Pittsburgh, well known for several years as a skillful workman, a man of successful thrift, and much sterling worth of character. About fifteen years ago, he lost his nose by mercurial disease, resulting from an attack of billious fever. A single cavity only was left, where there should have been a nose. Hearing that there was means of restoring this important and long lost member, he resolved to try them, and accordingly he proceeded to Philadelphia for the purpose. The operation was performed, and he has returned to Pittsburgh, with a nose perfect in all its functions, natural in its appearance, as sensitive to the touch and comely to the eye, as any other plain man's nose. The operation was performed by Joseph Pancoast, M. D., Professor of Anatomy in Jefferson Medical College, Philadelphia, assisted by Dr. Charles P. Turner; and the account is so curious, and so eminently creditable to the professional gentlemen, that we cannot refrain from copying the material parts of Mr. Clarke's statement:—

On the 4th day of February last, at the College, in the presence of Dr. Charles P. Turner, House Physician, and of all the students there assembled, Dr. Pancoast operated upon me. He began the operation by detaching from my forehead a portion of flesh of sufficient size to make the nose; he then pared down the edges and sewed the flesh taken from the forehead into the orifice left by the destruction of the original nose, the cheeks in a kind of groove, and dressed the same much after the manner of a common cut or wound. I had tubes of gold made to form the nostrils and enable me to breathe; these were removed immediately when the Dr. thought the healing far enough advanced. I had also a mould made of gutta percha, modeled on my father's nose, which was fastened over the new nose with straps, giving it exactly the shape I wished. On the fifth day the stitches were removed, and in little more than seven weeks I was discharged from the Infirmary, needing no further treatment. And now I have a new nose, sound and well formed, with all the sense of feeling, and smelling equally fine and perfect as I ever recollect possessing previously. The new nose, I should mention, is the exact counterpart of my father's, so that even the shape of the nose is under the control of Dr. Pancoast in this operation.

I am thirty-five years of age, in full health, and feel greatly rejoiced and thankful that I look my former self again.

The Way to make Good Workmen.

The facts in the annexed paragraph from the *Tribune* deserve the widest publicity:—

"For the past three years, the Messrs. Hoe and Co., the eminent printing press manufacturers, have maintained, at their own expense, an evening school for the instruction of their apprentices and employees in mathematics, the exact sciences, mechanical drawing, the French and English languages, etc. Every one of their many apprentices is required to give a punctual attendance at the school, which is also open to such adult members of the establishment as choose to attend. Two teachers, Messrs. O'Gorman and Diak, are regularly employed, and Professor Hyatt has just been engaged to give a course of lectures on Experimental Philosophy, which are now being delivered, and will close the winter term. They are attended by nearly all the workmen as well as all the apprentices. We mention these facts because we consider them worthy of being imitated by other large employers of laboring men. And while we have not the slightest doubt that the Messrs. Hoe established this school without a thought as to whether they should gain or lose by it, pecuniarly, we cannot but think that they reap an advantage, in the increased intelligence of their workmen, and their increased regard for the proprietors of the establishment, which more than compensates for the considerable outlay which this school involves."

California Items.

Statistics show that 51,000 people have arrived at San Francisco since the first of Junuary last. It is fair to estimate the arrivals by sea during the remainder of 1852, at 35,000, making 86,000 increase of population from that source for the current year. From present indications, the overland immigration cannot be less than 40,000, which will swell the number of people who will visit California during the season to 126,000. Allowing for the number who will leave the State, it will still be within bounds to estimate the increase of population the present year at about 100,000.

The enormous tide of emigration setting from Canton River and Shanghai, China, across the Pacific Ocean to San Francisco, arrests the notice of the most casual observer. A table made in the early part of May last, giving an estimate of the number of Chinese supposed to be in California at that time even, exhibited startling facts. But the last three months have developed a more astonishing state of things still, and according to statistics compiled with great care and labor, it appears that since the 1st of May the emigration of Chinese into California equals that from all other parts of the world, and is nearly three times that of the previous quarter from China.

From a recent estimate, believed to be correct, it appears that there are 4,330 houses in San Francisco, which are presumed to contain seven persons each—making the population of that city about thirty thousand. Five years ago the little town of San Francisco contained a few houses built of sun-dried brick, and had a population of less than four hundred. Four years ago the population was still less than one thousand.

The number of French people in California is estimated at 22,000. In San Francisco they are numerous enough to sustain a tri-weekly newspaper of fair proportions, in the French language.

An Arab's Notion of Vinegar.

I carried with me some vinegar in case of return of fever; and mixing a little of it with the dirty water to make it less unpalatable, asked the Arab if he would like to taste. He looked at me archly, and said, "You should not ask me—it is against the prophet; and yet I can't refuse—but I never touch those things." I replied, "Nonsense, this is vinegar, not wine; it is heating liquor, but produces quite a contrary effect." With much difficulty he overcame his scruples, and drank it; but so strong was the conviction on his mind of its being an intoxicating liquor, having never heard of vinegar, that he stroked himself down complacently, and said, "How good!" Next day I offered him some more; he winked his eyes, and said, "It's very wrong—but it's your fault; you know I can't refuse; you taught me." He objected this time to my putting any water to it, and tossed off so much that it gave a twist to his inside; and yet stroking himself down, he cried, "How good, how good!" and for the next two or three hours was under the firm impression of being intoxicated. [Capt. Peel.

CATCHING A ROGUE.—Constable Clapp, of Boston, has a peculiar way of astonishing the rogues who fall into his hands; on Saturday, at the Providence Depot, he stepped up to a young man, and with great familiarity, said: "How do you do?" "Pretty well," returned the person addressed; and, after looking at the Colonel a moment, continued: "But I don't recollect you." "Your name is George Curtis, ain't it?" "Certainly." "I thought so," said the Colonel; "and where are you going?" "Oh! I am going to New York," said the man. "Well, I guess I wouldn't go to-night;" and, without further preliminary, walked him to the lock-up, there to await the arrival of the City Marshal of Providence, who had given information by telegraph that Curtis had committed a larceny. This is what they call "being struck by lightning."

HOW TO SOFTEN HARD WATER.—A half ounce of quicklime dipped in nine quarts of water, and the clear solution put into a barrel of hard water; the whole will be soft water as it settles clear. This is a practicable and practical recipe or direction. But the precipitate will not be chalk, as the *Scientific American* states, unless the hardening substance is lime or chalk, which is seldom the case. Common hard water contains gypsum as well as carbonate of lime or chalk, both of which will be removed by [illegible] as above.

NEW PROCESS OF MAKING BUTTER.—Mr. James Stubbs, of Cuttyhunk Island, informs us of a new and simple process of making butter from cream, which promises to supercede the labor of the churn, at least during the warm season. At his dairy, recently, a quantity of cream that had obstinately refused to become butter under any reasonable or unreasonable amount of "agitation" in the usual mode, was at length emptied into a clean "salt bag" of coarse linen, and deposited in the ground at a depth of about 12 inches below the surface to cool. On the following morning it was found that the buttermilk had entirely separated and disappeared, and the butter remained in the bag perfectly nice and sweet. He has since frequently manufactured butter by this method, with invariable success, in from 6 to 12 hours. As an effectual preventive of any earthy taste becoming imparted to the butter, Mr. Stubbs suggests that the bag containing the cream be placed in another bag, or cloth, of the same material. The value of the discovery may be easily tested. [New Bedford Mercury.

STRAWBERRIES—*Season for Planting them.*—It is quite singular, that such apathy and neglect should exist in regard to the easy means by which any family may be supplied with enough and to spare of this most healthy and delicious of fruits. A very small allotment of ground, formed into beds 3½ feet wide, each containing four rows of plants, a foot asunder from each other, will be all that is required. The present is the proper period for planting them, and, if kept free from weeds for a few weeks, until the runners from the main plants begin to fill up the spaces between them, they will exact no further labor, and each family may thus enjoy, independently, the fragrant and delightful product of their own garden. Some prudence should be exercised in the selection of varieties. Among the best are the Prolific Scarlet, Le Baron, Primate, Charlotte, Superlative, Monstrous Swainstone, Cornucopia, Triumph, and Scarlet Melting.

FATTENING YOUNG LADIES IN TUNIS.—A girl, after she is betrothed, is cooped up in a small room, with shackles of gold and silver upon her ancles and wrists. If she is to be married to a man who has discharged, dispatched, or lost a former wife, the shackels which the former wife wore are put upon the new bride's limbs, and she is fed till they are filled up to the proper thickness. The food used for this custom, worthy of barbarians, is a seed called *drough*, which is of extraordinary fattening quality. With this seed, and their national dish, *cuscusoo*, the bride is literally crammed, and many actually die under the spoon. [Keating's Travels.

VARIETY.

A man named Patrick Bartlett recently committed suicide in Pike County, Ala., by hanging himself soon after his marriage. He had been in love with a young lady, but was prevented, by some means, from marrying her, and wedded another. Soon after his marriage, he carried his wife to see his parents, and there met the young lady, his former love, to whom he appeared to have been devotedly attached. Their feelings upon meeting overcame their sense of propriety, and they rushed into each other's arms, embraced, and were melted to tears. This seems to have revived, in a tenfold degree, his love for her; and after carrying his wife back to her parents, he said that the would go to Troy and mail a letter which he had written; but it appears he came to the determination on the way to destroy himself, which he did in the manner above described.

The New Haven *Courier* gives the following description of another invention designed to promote the comfort of passengers traveling by railroad: The invention is a very simple one, and consists merely in a connection formed between all the cars by inclosing the platforms, so that the external air, with the dust, smoke and cinders, are entirely excluded from the usual ways of ingress. The front of the baggage car is open, but protected from the smoke of the locomotive by a screen. The air rushes in through the front of the car, and circulates freely through the whole length of the train, keeping up at all times a gentle motion of the air, without the possibility of annoyance from dust, &c.

They are building a railroad in Egypt; and late accounts from Alexandria tell us, that nine or ten thousand workmen are actively engaged upon it. Think of that! Crossing the desert after a locomotive! Good bye to camels and dromedaries! Farewell to tents beneath the spacious blue firmament over head! A "long farewell" to Arab guides and Arab extortions! Railroads and steamboats will yet thread through Palestine, and paddle the sluggish waters of the Dead Sea!

We think it was Lord Kames, who, on being asked what kind of preaching he preferred, replied, "That which makes me shrink closer into the remote corner of the pew, feeling that the devil is after me!" And in this reply an important truth is intimated, though in a rough way.

A severe shock of an earthquake was felt at Bathurst, New Brunswick, on the 22d inst. The main wall of the Court-House in that borough was parted by the concussion, for nearly half an inch, in the upper story. Many panes of glass were also broken in other buildings.

Some men devote themselves so exclusively to business, as to almost entirely neglect their domestic and social relations. A gentleman of this class having failed, was asked what he intended to do. "I am going home to get acquainted with my wife and children," said he.

Some sound beams, formed from the wood of the mulberry tree, have been found in the ruins of Nineveh, where they are supposed to have been placed at least 700 years before the birth of Christ.

There is a row of eight houses in Second street, Williamsburgh, opposite the Catholic Church, containing, altogether, one hundred and twelve families, which, on an average, is fourteen families in a house. Many of these families, we are informed, take boarders.

A letter from Philadelphia says: Among the large buildings going up in this city is an extensive factory, fifty by a hundred feet, and five stories in height, to be exclusively appropriated to the manufacture of playing-cards.

The Cholera still prevails at Paris, Kentucky. Most of the inhabitants have left the place.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York:* SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" each subsequent insertion, 50
" six months, 6 00
" one year, 10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 16.

NEW YORK, FIFTH-DAY, SEPTEMBER 30, 1852.

WHOLE NO. 432.

The Sabbath Recorder.

THE TRACT SOCIETY'S ANNIVERSARY.

Address of Wm. M. Fahnestock, M. D.

Resolved, That the *encouraging* indications of the times demand increased *alacrity* and *perseverance*, at the hands of Sabbath-keepers, in the circulation of our Tract Publications throughout the length and breadth of the land.

On rising to address a few words of encouragement to you, dear brethren, for your laudable efforts at tract distribution, I feel somewhat as Washington Irving expressed himself, some years since, when he first published his inimitable *Sketch Book*, in London. Jeffrey, of the *Edinburgh Review*, had very superciliously asked, "Who reads an American book?" Irving, in return, pertinently remarked, on that occasion, that he felt strangely on making his bow to the British public, knowing full well, that they looked rather to see a feather on an American's head than in his hand. And so with myself, in yielding to the solicitation of some of our friends to address you, my words, perhaps, would appear in better place at a clinical exposition of morbid phenomena, or in the disquisitions of a scientific lecture, than before an assembly accustomed to be electrified by impassioned eloquence; yet I ever have been, and hope ever to be, a man of duty; and as this is a duty imposed upon me, without any of my own seeking, I must even try to discharge it, whether, in the language of Robert Burns, it "turn out a sang, or turn out a sermon."

One feature of sermonizing, however, I shall carefully avoid, namely, the *scolding part.* I have always admired the anecdote of a plain member of a congregation, who reminded his Pastor, that it was not fair dealing, nor good policy, to be forever whipping the good horse, and requiring him to bring up a double load, and drag the lazy one into the bargain. Now, the friends present, by their presence, deserve to be spared a whipping or a scolding, for their presence implies a disposition to coöperate in all measures, to the extent of their opportunity and ability, to foster and forward this noble enterprise. And while I desire to spare them in this matter, yet I do not wish to lull them into supineness by over praise for what they have done. The Bereans were commended by the Apostles for their diligence in searching the Scriptures; and we are yet to learn, that that commendation, in any manner, interfered with their duties, or, in any wise, spoiled their usefulness; and I truly believe, that any People will work with more alacrity, when cheered and encouraged, than when driven under the goadings of a frowning brow, and the lashes of unmerited flagellation. I would, therefore, seek to excite your emulation, by a very cursory glance at your noble efforts in distributing our *winged messengers*, and by rehearsing the manner in which those efforts are regarded by the church and the world at large, as incentives to renewed exertions in the good cause of God and his truth.

The uniform testimony, written and oral, of the whole period that we, *Sabbath-keepers*, have existed as a denomination, affords unqualified commendation to our adherence to our principles, and our consistent walk, amid a perverse and gainsaying generation. Next to undaunted adhesion to the strict observance of the true Sabbath—"the *seventh day*—the Sabbath of the Lord thy God"—our perseverance in promulgating our belief—the perseverance of a mere handful of disciples—has been the wonder and the praise of thousands and of tens of thousands. Much intercourse with society at large enables me to speak of my brethren with much confidence in regard to the high estimate entertained of them by all classes of the community; yea, I may add, the *terror* with which this small handful of disciples are regarded by other denominations; because they are persuaded, that we have the truth, (although they are slow to acknowledge it,) and because we prove ourselves *valiant for the truth.*

I cannot occupy much of your time with such allusions, which may appear somewhat egotistical; but there is such abundant testimony to the point, that I scarcely know where to begin or where to end, in bringing a few illustrations before you.

While we may, ourselves, truly and justly lament our delinquencies and our short-comings, when such a load of responsibility rests upon us, far otherwise does the world regard our works; and from that estimate do I draw the greatest encouragement to alacrity and perseverance. Some few years since, a distinguished Doctor of Divinity remarked to me, that he regarded the Seventh-day Baptists as the most indomitable sect in the country, and ten-fold more efficient, for their numbers, than any other denomination in the Union; that they have so much direct Scriptural backing, that wherever their principles are proclaimed, they challenge profound attention, if they do not prove entirely irresistible; that he would rather encounter any thing than a discussion on the Sabbath with the weakest of our members; and that one of our small Tracts can put to defiance a hundred of *their own.*

Brethren, do you know yourselves? Would you not feel proud of your profession, to hear such testimony, from such a source? I did! I felt proud, that God's truth, in such weak vessels, terrified hosts in high places—yes, even to shake the modern Sanhedrim. Take courage, brethren, take courage; your work is not in vain.

Some time since, while passing along one of the principal streets in Philadelphia, I overheard an animated conversation between a distinguished Prelate of the Episcopal Church, and a prominent gentleman of this city, who had recently embraced the Roman Catholic religion; and I stepped within the door of a book-store to listen to their discussion. "Sir," said the Catholic, "the Seventh-day Baptists are the only consistent Protestants in Christendom. They repudiate our Church from beginning to end, and throw themselves entirely on the platform of the Bible; and therein they are consistent. You profess to take the Bible as the *only rule of faith*, but you stultify your profession—you mince and garble the Bible from Genesis to Revelation. Where do you get your *First-day Sabbath* from? Where do you get your *Baptism* from? Where do you get your *holy days* and your *saints' days* from? Not from the Bible, but from our Church! You have not the slightest shadow of evidence for them from the Bible—you derive them all and wholly from the Fathers and the *Canons* of our Church! Here you stultify your profession, are inconsistent with yourselves, and do yourselves and your cause infinite damage. The Seventh-day Baptist, I repeat, is the only sect that can stand with head erect, and unblushingly point to his *Thus saith the Lord*, for his practice. I honor that People for their consistency. They are honored throughout the world, if not always openly, yet secretly, and their influence must be felt—must *tell* for good."

Brethren, does not such testimony make you proud of your profession? It does me; at least, it makes me ambitious of emulating my forefathers in the faith. Let us, my friends, strive to prove ourselves worthy sons and worthy daughters of such noble ancestors.

Such praise, brethren, cannot spoil you—it may inspire holy ardor, which is profitable. One thing I have learned, and that is, the more I work for my Master's cause, the more I become interested in doing his work; and the more actively I become engaged in that work, the better I love the work, and I long the more to renew my efforts to extend his truth; and thus it is, that his *yoke* becomes *easy*, and his *burden* light; not that we may arrogate any merit to ourselves for our works, but, as it is *His* pleasure, in his own wise economy, to make *works* the fruit of love and obedience, and at the same time make our labors become the source of joy unto us, to cheer us in our pathway of cares and trials here below. I trust that no man's praise will ever retard me from any duty, nor his flattery render me vain and foolish—oft-times a melancholy evidence of human weakness. So far as it encourages alacrity and perseverance in well doing, it is legitimate and wholesome. I have found it to be a spur, to myself, on more than one occasion, to be certified, that a lone and isolated disciple may accomplish something for his Master's cause, if he have a heart to put forth his energies; and I hope, therefore, to be excused for making a personal allusion to the point.

Soon after the publication of our Tract No. 13—*The Bible Sabbath*—I sent it to some particular friends. One of those friends, a distinguished gentleman of Boston, a man much engaged in the cause of religion, and who, perhaps, has done as much for the cause of missions as any man living, thanked me for it, the first time he met me. On inquiring of him, How he liked it? (for I wanted his candid opinion,) "Why," said he, "you certainly have the *correct theory.*" "Well, deacon," I returned, "that is very good, so far, but how is it about the *facts* in the case?" "I hoped," he replied, "that you would be satisfied with that expression; but if you insist upon it, I must acknowledge, that *the facts* are *all on your own side.*" From another distinguished friend, a Presbyterian Minister, (an LL. D.) a favorite among the Princeton clique, I had an equally gratifying reply. On handing one of the same tracts to him, he said, "I am rejoiced that you have given me an opportunity to reply to you—I shall review it in our *Review.*" I encouraged him to do so; but after waiting eight or ten months, I reminded him of it, and his reply was, "It is an easy matter to promise much, but a much more difficult task sometimes to perform little."

Are not such concessions, (and dozens of others might be introduced,) sufficient to excite your emulation, brethren, to enter the field, if not the *arena*, and aid to overcome the great error of the times, by working with alacrity and perseverance for God's truth and for God's holy law, when you find the great and the learned bow to the force of God's testimony, when driven home upon their consciences, and when you have scarcely any thing to do but place one of our *Daguerreotypes of God's truth* into their hands to confound them? Thousands of those set in the Church *to teach*, will endeavor to evade the subject when pressed upon them by *their own people*, from a consciousness of their inability to maintain themselves when driven to *Scriptural* testimony; and while they give a negative support to the sacredness of the *first day of the week*, there is not any thing that they dread more than to face one of our Tracts—our Daguerreotypes of God's truth—or have them circulated among their members. Then, brethren, who among you is not ready to emulate David, and with your little pebble of Divine Truth slay the giant *Sabbath Desecrater!* God Dethroner!

You have, my friends, in your midst, this afternoon, several *illustrious* examples of the power of God's Truth, in constraining the prejudices of man—the prejudices of education—to yield to the requirements of Jehovah, in regard to his holy Sabbath, and particularly two trophies of the potency of Divine Truth, under the most trying circumstances.* I allude to the learned gentleman who has just preceded me, and to the one who is to follow me—two noble brothers, truly, joining hands most valiantly, like veteran champions, to aid in rolling on the Car of Truth, over the craggy steeps of Idolatry, and the heavy quicksands of Sunday superstition.

Brethren, our Daguerreotypes are not only sufficient to confound an individual, but they have actually excited the fears of whole Bodies of those in power, who have attempted to crush us; and have, thus, given the most indubitable proof of the truth of our profession, and of the irresistible potency of our exposition of Divine Truth.

Pending the application to the Legislature of Pennsylvania, by my brethren of that State, for relief from the unequal and oppressive Sunday laws, at the request of one of the Senators, I forwarded to him five or six hundred of our Tracts, which were distributed among the members of both Houses, as an offset to the homilies on the "*Observance of the Christian Sabbath*," that had been pealed, simultaneously, by arrangement, from every pulpit at the Seat of Government, the next Sunday after those Petitions were presented. Very soon afterward several of the members of both Houses, told some of our friends, that if they wished to succeed in obtaining their "*exemption*," they must not distribute any more of the Tracts; for, instead of seeking simple *exemption* for themselves, it looked like aiming at unsettling the minds of the community, and endeavoring to overthrow the sacredness of the *first day of the week.* What, brethren, accept "*exemption*" at the cost of muzzling ourselves? Were ever more degrading conditions proposed to freemen? Is there a Sabbath-keeper among us, who could thus barter with the Father of Lies, for any advantage? Sell or smother God's truth to gain any favor whatever? I trust not! I should blush for such a fallen renegade—such a contemptible renegade. Of all the meanest wretches upon earth is that Judas who proves treacherous to God's truth, God's holy truth, for temporal advantage. It is worth all we can suffer, and a thousand times more, from fines, from stripes, and from imprisonments; and I truly trust, that there will never be one found among us, who has embraced the truth, that will turn his back on his Master in a dark hour, however dark that hour may be. If there be one such among us, I pray God to take him from our midst, for he is not of us; and if I could be induced, for once, to ask a favor from the Prince of Rebels, I would beseech him to claim his own, and to claim him quickly, ere he contaminate the flock. Our mission, brethren, is a holy mission. We are placed here, like a city set on a hill, to let our light shine, and to shine the more particularly in the darkest places and in the darkest hour. We must, under all circumstances, prove ourselves worthy of our high calling; and I know of no employment in which we can be more usefully and more honorably engaged, than in scattering *Daguerreotypes* of God's unadulterated truth abroad; not only among the hoodwinked populace, but among the benighted Churches of Protestant Christendom.

Brethren, if one of our Tracts can put at bay the Doctors of Divinity, can alarm the Sanhedrim, and terrify the Secular Power, which attempts to gag us, from fear of the truth committed to our hands, do you need any thing else to encourage you to alacrity and perservance in the great duty of diffusing that truth?—which any one can do, who has a penny to spare, or a heart in the matter, to hand one of our *winged messengers* to his neighbor. Take courage, brethren. If we can shake the Sanhedrim, and make the Secular Power quake, what may we not accomplish, few as we are, and slender as are our means? It has been justly said, "Aim at great things, expect great things, and you shall accomplish great things." Persevere with alacrity, and we shall be rewarded.

Now, dear brethren, in view of these facts, (and a thousand others might be adduced,) if such be our influence, and I derive it from impartial witnesses, need our small band despair? Despair of what? We can do in this contest—(it is no idle boasting)—for we are doing, what the handful of Greeks did at Marathon and Thermopylæ—a lesson that will never be lost to the world—even when defeated, still victorious; and if defeated or victorious, still we are to give battle, until the last enemy who "*believes a lie*" shall be subdued. We may be defeated for a time, but we are not to know that we have been worsted; as the American army was three times defeated on the battle field of Buena Vista, but would *not stay* defeated, so we must fight on, whatever reverses we have to encounter—fight for God and his truth, and we shall eventually be crowned with victory!

Brethren, I am no Homœpath in my profession, but I am a Homœpath in religious matters; believing, and believing firmly, that the utmost infinitessimal portion of God's truth, must stand against all error, and will eventually neutralize and destroy whole volumes of lies, specious as the inventions of men may appear. It was no slanderous assault of Robert Burns, but a lamentable truth, that he uttered, when he gave the following fling at such perverters of Holy Writ:

> "Some books are lies frae end to end,
> And some great lies were never penned:
> Ev'n Ministers, they hae been kenn'd,
> In holy rapture,
> A rousing whid,* at times, to wend.
> And nail't wi' Scripture."

And I repeat, that it will take but a modicum of Scriptural truth to overthrow a thousand such perversions and prevarications.

Brethren, take courage, and buckle on your armor. That armor the Apostle Paul describes in Ephesians 6: 14—17 inclusive. And when encased in the armor of God, wield your missals *valiantly*, and let your missals be true Daguerreotypes of God's Word. Use these Daguerreotypes as Daguerreotypes, and not to supersede the Word of God itself—*that* is our *strong fortress* and our *tower of defense*—but to counteract the Tracts of other denominations; spread broadcast throughout the length and breadth of the land, on the principle, *similia similibus curantur*—like cures like. In this I am a Homœpath, and I wish you all to be such Homœpaths. Be not deterred, brethren, because the land is white, (or rather made dark) by Sunday tracts. One of our Daguerreotypes of God's truth, be assured, will dispel a thousand based on "the commandments of men."

Brethren, I do not wish to restrain you to an infinitessimal dose, or to Lilliputian efforts. If you have greater zeal, and I have no reason [illegible] emulate the example of the [illegible] of Artillery, in the battle of Palma de la Resaca, the first brilliant victory in the war with Mexico. On the 8th of May the American Army was employed in defending their train (three miles long) of provisions and ammunition, without attempting to make regular battle, and at night rested on their arms. At the break of day on the 9th, the regiment was in readiness for battle, and as the picket guard came in and reported that the enemy was arranged in the gorge of the Pass, in horse-shoe form, to receive and flank in on the American troops, the Adjutant, (my own brother in the flesh,) announced to the Colonel the readiness of his regiment to proceed to action; upon which the senior Captain of the regiment asked the privilege, for the soldiers, to go into battle without caps or coats. The order was given, to doff caps and coats. In an instant all caps and coats were thrown behind them; they rolled up their sleeves, gave three cheers, and rushed impetuously onward. You all know the result. That battle gave tone and color to all the rest. In a much better cause, brethren, the battle for God's truth, throw off your hats and coats, roll up your sleeves, and rush to duty and to victory.

Rushing to duty and to *victory* may seem too warlike for plain Sabbath-keepers, who have never been ambitious of bloody strife, although they have always proved themselves good soldiers of the Cross, in contending for the truth of the Captain of their Salvation. And as it may not comport with your feelings and sense of propriety to emulate the *warrior soldier*, then emulate the plain, sturdy farmer, and sling the bag of good seed, freed from tares, around your shoulders, and scatter the Word of Truth, by the wayside, as your journey through life; and the bread that you thus cast upon the waters, shall certainly return unto you, even if it be after *many days.* Brethren of the Ministry, go forth like good Husbandmen, and prepare the soil—blow the sure trumpet of God's unadulterated Truth, and raise the flock to their labors. Brethren of the Laity, fly to the field—the harvest is white—and like good "*helps*," (for an *help* is a scriptural appointment, and an obligatory duty on every disciple,) and cast in the seed with a liberal hand, and pray the Lord of the harvest to prosper your work, and he will crown your efforts abundantly. As disciples of the Cross, go forth and show your faith. Work with alacrity and perseverance while it is called to-day—with every opportunity magnify your God and Redeemer's law. Give your hearts to your Master, and your willing service to *his* commandments. Be faithful and diligent to maintain the integrity of *his* government, and He will vouchsafe unto you joy and rejoicing through life, in death, and at the Judgment.

---

*Elder J. W. Morton, formerly a Missionary for the Reformed Presbyterian (Covenanters) to Hayti, and Elder W. M. Jones, Missionary of the Baptist Free Mission Society.

THE AMERICAN BOARD'S MISSIONS.

The following general view of the missions of the American Board, was given at its recent meeting in Troy:—

The Board commenced operations in Bombay 38 years ago; and 36 years ago in Ceylon; 35 among the Cherokee Indians; 34 among the Choctaws; 32 on the Sandwich Islands; 29 in Syria; 22 at Canton in China; 21 among the Mahrattas of the Decan; 21 among the Armenians of Turkey; 18 in Southern India; 17 among the Nestorians; 13 among the Zulus, near Port Natal in Southern Africa; 9 at the Gaboon in Equatorial Africa; 8 at Amoy in China; 5 at Fuh-Chau; and 3 among the Jews at Macedonia.

The two missions in Africa are in their incipient state. The *Zulu* mission is yet at work upon the thick, tangled forest, endeavoring to get seed into the ground; and the *Gaboon* mission, without neglecting the maritime tribes upon the river, is gradually working its way upward towards what is believed to be a populous and salubrious interior. The climate of the Zulu mission is one of the best in the world; and that of the Gaboon, where discretion is used, is not found dangerous to life. It is far safer than was that of Cape Palmas, and, like all tropical climes, improves upon acquaintance.

The young mission among the Zulus has 16 congregations, all small, it is true, but regularly assembled and instructed; nine churches, all infantile, but increasing, fifty-seven new members having been added the past year, and there being nearly thirty candidates for admission; seven native helpers, all yet in the mere rudiments of knowledge, but comparatively educated and employed and trusted.

Near twenty years have elapsed since Mr. and Mrs. Wilson commenced their residence at Cape Palmas, in Western Africa, whence they subsequently removed, with their associates, a thousand miles eastward to the Gaboon.

Turkey in Europe and Asia is one of the most important and interesting of our great fields of labor. We are there operating on Jews, Armenians, Syrians of different sects, and, to a small extent just at present, on the Greeks.

Our oral instructions among the *Jews* of Thessalonica and the neighboring country, are yet in their commencement; and the mission is now meeting the first reäctionary movement from the alarmed Rabbis, which, as is usual in the early stage of progress, leaves scarcely congregation or school, for a time, to the missionary. But the field appears to be one of the best for the Jews, and our brethren ask for new stations and more missionaries. Mr. Schauffler continues the valuable literary labors, in which he has been long employed.

What shall we say of the divine favor that continues to be bestowed on the *Armenian* mission and reformation? When one of the Secretaries of the Board visited the Levant, in the year 1829, not a missionary labored among the Armenians; not a pious Armenian had been discovered in Turkey. No secure footing had then, indeed, been gained in Syria; and the Nestorians, now so interesting to the whole Christian world, were absolutely a lost people, wholly out of mind and forgotten! How wonderful the rise and progress of events since that time! The Reformation among the Armenians has had more evident progress the past year than in any former one. More than a hundred places give more or less evidence of a spirit of religious inquiry. At Constantinople, the great metropolis, there is increasing interest. It is hereafter to be a center for the press, which is to be removed from Smyrna, as well as for all the other evangelical influences. Books, of which nearly 8,000,000 pages were printed, are now freely exposed for sale in one of the great business streets of Constantinople, near the grand bazaars, with no restriction on the part of the authorities, except that "only Protestant books" are to be sold there. The necessity for an effective spiritual occupation of places in the interior is increasing.

Among the *Syrians*, a church has been formed the past year at Hasbeiya on Mount Hermon, and another at Mosul on the river Tigris. Another has probably been formed ere this time at Aleppo in northern Syria, and perhaps another at Abeih on Lebanon. In several villages of Lebanon and the region of the Hermon, in towns occupying the sites of ancient Sidon and Tyre, and in Jezirah on the Tigris, there is an encouraging spirit of strong religious inquiry. The new version of the Scriptures by Dr. Smith into the Arabic, one of the most important languages in the world, has advanced through the Pentateuch, and the New Testament is now to be commenced.

We are now come to the *Nestorians.* A portion of these are in Turkey, in the mountains of Koordistan, but the more important body is found on the plain of Oroomiah, Persia. The mission has been taken once more under the formal protection of the British embassy in Persia, which has also obtained an edict of toleration from the Persian government, granting equal protection to all Christian subjects, and allowing them to change their religion at pleasure. The fifty-eight village schools on the plain contain more than a thousand pupils; and nowhere can more interesting schools of the kind be found, than are the seminary for males at Seir, and the one for females at Oroomiah. In one of the larger villages, where the truth has taken strongest hold, the Sabbath-school numbers more than two hundred pupils.

Passing on to India, we must regard this as the most inviting great field for missions. Its population is at least 140,000,000; all under the government of a single Protestant nation, friendly to Protestant missions. The country is also central as regards Upper Asia, Arabia, Eastern Africa, Thibet, Burmah, and China. And each of the several great divisions of the church has undertaken the conquest of this country for Christ. The Episcopalians, Congregationalists, Baptists, and Methodists of England, the Scotch and Irish Presbyterians, the German Lutherans, and the Congregationalists, Presbyterians, and Baptists of the United States—all are there.

The missions under the care of the American Board are among the *Mahrattas* of western India, and among the *Tamil* people dwelling in southern India and Ceylon. The oldest mission of the Board is the one among the Mahrattas, and for seventeen years the labors of that mission were not allowed to extend beyond Bombay and its neighboring maritime districts. The mission among the Mahrattas of the Decan, eastward of the Ghauts, deriving its name from the city of Ahmednuggur, was not commenced until 1831. This, with the mission lately commenced at Satara, is preëminently one for the preaching of the Gospel, and it has been lately remolded with special reference to that service. If the season for harvest be yet future, it is supposed not to be distant. In due season we shall reap, if we faint not.

The Madras, Madura, and Ceylon missions, though to a people of the same language and religion, have fields differing in many respects. The Ceylon mission, being in the midst of a compact community, is working directly for the masses for the entire community of Jaffna.

In these six India missions there are nearly thirty stations, about forty ordained missionaries, about one hundred and fifty native helpers, three hundred and fifty pupils in a higher course of education, and six thousand eight hundred pupils in common Christian schools. There are also twenty-five churches, with eight hundred and seventy-five members.

We pass on to China. Here, in less than ten years after the five maritime gates of the empire were set open, and while no missionary can legally travel more than half a day's journey into the interior, all the great divisions of evangelical Christendom, some fifteen in number, are represented; and half as many Protestant missionaries are already there, as we find in India. There is a good prospect of a line of ocean steamers ere long between China and California, taking the Sandwich Islands in their route. Thirty years ago, those islands were sunk in the lowest Pagan barbarism; and the *first* thing claiming our attention is, that they are now no longer a part of the heathen world. They are Christian islands. Paganism is there dead, as a religion, and cannot live again. A fourth part of the inhabitants belong to the Christian Church. The people support their common schools of 15,000 pupils, their high school for the children of chiefs, and their national college at Lahainaluna, at an annual expense to them of $32,000; and they contribute almost as much money for the support of the Gospel and other religious objects, as the American Board expends on the mission.

A *third* thing to be noticed is the *necessity* of having a *foreign* mission sent out from the Sandwich Islands themselves, and in part supported by the native churches, in order to develop their Christian graces so as to enable them to stand alone. Such is the true origin of the mission to the numerous islands far to the west, called *Micronesia*, to which an exploring mission was to go from the Sandwich Islands during the past summer, composed partly of natives. Our brethren among the *Choctaws* have enjoyed another year of prosperity. Though they have labored in much weakness, calling in vain for help, they report the admission of more than 100 persons to their churches, making the present number of communicants about 1300. This is the twelfth year of "refreshing from the presence of the Lord." It is apparent, moreover, that these churches are growing in grace and in Christian knowledge. "I do not know a single household among professors of religion," Mr. Hotchkin says, "where family prayer is neglected;" and many are liberal in their donations to benevolent objects.

The inadequacy of the *Cherokee* mission to do the work which is thrown upon it, has become exceedingly painful. Unless our brethren can be largely reinforced, the dearest interests of their people must greatly suffer.

To the *Dakota* mission, the past year has been one of anticipation rather than of action. As five stations are on the territory ceded to the United States by the treaties of 1851, the missionaries have not expected to accomplish much at present; but they have been looking forward to the time when they might adapt their plans to the new order of things. Greatly to their surprise, however, the Senate of the United States have refused to assent to the reservation of certain lands on the upper waters of the Minnesota for the use of the Indians, and merely agree to an occupancy during the pleasure of the President; so that, instead of an estate in fee, the Dakotas are to have a tenancy at will.

The *Ojibwa* mission is still embarrassed by the question of removal. Attempts have been made by the Indian Agent to transfer the La Pointe band, as well as others, to the right bank of the Mississippi; but he has managed the affair in such a way as to defeat his object for the present.

The *Senecas* are making constant advances in civilization; but there is not the same progress in their spiritual interests.

Among the *Tuscaroras* the Lord has turned again the captivity of his people; so that their mouth is filled with laughter and their tongue with singing. It became evident last fall that God was troubling the thoughts of many hearts; and in the months of January and February the revival went forward with extraordinary power. The accessions to the church by profession have been 58; and the whole number of Indian communicants is 104. About one-third of the tribe, therefore, belong to the church of Christ, and about one-fifth have joined during the past year! Of the ten chiefs, seven are members of the church; and nine proclaim themselves the disciples of Christ. The condition of these Indians, in other respects, is highly gratifying. They are advancing in industry, education, morality, and benevolence; and their manners are becoming more refined and elevated.

Only three deaths are known to have occurred the past year in all the missions.

RURAL ASPECT OF ENGLAND.

There we were, right in the midst of it! The country—and such a country!—green, dripping, glistening, gorgeous! We stood dumb-stricken by its loveliness, as, from the bleak April and bare boughs we had left at home, broke upon us that English May—sunny, leafy, blooming May—in an English lane; with hedges—English hedges—hawthorn hedges, all in blossom; homely old farm-houses, quaint stables and haystacks; the old church spire over the distant trees; the mild sun beaming through the watery atmosphere, and all so quiet, the only sounds the hum of bees and the crisp grass-tearing of a silken-skinned, real (unimported) Hereford cow over the hedge. No longer excited by daring to think we should see it, as we discussed the scheme round the old home fire; no longer cheering ourselves with it in the stupid, tedious ship; no more forgetful of it in the bewilderment of the bustling and the busy town; but there we were, right in the midst of it; long time silent, and then speaking softly, as if it were enchantment indeed, we gazed upon it and breathed it—never to be forgotten.

At length we walked on rapidly, but frequently stopping, one side and the other, like children in a garden; hedges still, with delicious fragrance, on each side of us, and on, as far as we can see, true farm-fencing hedges; nothing trim, stiff, nice, and amateur like, but the verdure-broken, tufty, low and natural. They are set on a ridge of earth thrown out from a ditch beside them, which raises and strengthens them, as a fence. They are nearly all hawthorn, which is now covered in patches, as if after a slight fall of snow, with clusters of white or pink blossoms over its light-green foliage. Here and there a holly bush, with branches of scarlet berries, and a few other shrubs mingle with it. A cart meets us—a real, heavy, big-wheeled English cart, and English horses—real, big, shaggy-hoofed, sleek, heavy English cart-horses, and a carter—a real, apple-faced, smock-frocked, red-headed, wool-hatted carter—breeches, stockings, hob-nailed shoes, and '*Gee up Dobbin*' English carter. Little birds hop along in the road before us, and we guess at their names, first of all electing one to be Robin Redbreast. We study the flowers under the hedge, and determine them nothing else than primroses and butter-cups. Through the gates we admire the great, fat, clean-licked, contented-faced cows, and large, white, long-wooled sheep. What else was there? I cannot remember; but there was that *altogether* that made us forget our fatigue, disregard the rain, thoughtless of the way we were going—serious, happy, and grateful. And this excitement continued for many days. [Am. Farmer.

QUESTIONS FOR SOMEBODY.—1. The building in which the church worship of which you are a member, cost several thousand dollars before it was fitted to accommodate a congregation. When would that church edifice have been built, if the other members of the church had taken no more interest in the matter than you have ever taken, or had left the contributions necessary to meet the expense just when you left them?

2. In order to maintain public worship, and secure the observance of the ordinances of the gospel, the church elected a pastor, and pledged themselves to support him. If all the members of the church, according to their means, had paid into the treasury as you have paid, according to your means, what kind of support would the pastor have received?

The Sabbath Recorder.

New York, September 30, 1852.

SPIRIT OF THE HEBREW CODE.

Some ministers have a loose way of speaking of the abrogation of the Old Economy, conveying to their hearers the idea, that what is commonly termed the Old Testament is a part of the Bible with which the Christian has very little concern. They speak of the New Testament as if it contained every thing necessary to be known by one who would discharge his duty to God and men, and by a most disingenuous sophistry, contrive to cover with obloquy the sentiments of those who differ from them in this respect.

Sometimes they speak of these two divisions of the Bible as analogous to two *Wills*, of different dates, by which a man gives away his property to his children. As his last will sets aside every thing contained in any former testament, except what is expressly specified again, so the New Testament is regarded as rendering void every precept of the Old, which is not brought over, and re-enjoined in the New; as if God were like man, and had occasion to alter his mind!

Sometimes these divisions are spoken of, as if they were nothing more than exhibitions of the two *Dispensations*, respectively. The duties, privileges and blessings of the Old Dispensation are regarded as being set forth in the Old Testament, and those of the New Dispensation as being set forth only in the New Testament; and then, overlooking the fact that throughout both Dispensations man is recognized as a subject of the moral law, those who would enforce a duty by a precept of the Old Testament are artfully represented as renouncing the Gospel, and going back to the Old Dispensation!

Again, these divisions are spoken of, as if they were the statute-books respectively of two *different forms of government*. And as, when a new government is established, none of the laws of the old government are any longer in force, except such as may be re-enacted under the new constitution, so it is maintained that Christians, being under a new constitution, are no longer bound by the laws of the Old Testament. As if God, seeing defects in the moral constitution under which he had placed man at the first, had found it necessary to make an alteration!

Now, for our own part, we believe that "*all* Scripture," whether that recorded in the Old Testament, or that which is contained in the New, "is given by inspiration of God;" and that the *whole* of it is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" nay, that unless the "man of God" is well trained and instructed in the whole of it—Old Testament as well as New—he is not "perfect and thoroughly furnished unto all good works." Indeed, we cannot resist the conviction, that "the holy Scriptures" in which Timothy had been instructed "from a child," were no other than the scriptures of the Old Testament; for in Timothy's childhood, no portion of the New Testament had been committed to writing. Yet he is exhorted by an Apostle, whose evangelical character will hardly be disputed, to "CONTINUE in the things which he had learned and been assured of," and is told that these holy scriptures are able to render him "wise unto salvation," (see 2 Tim. 3: 14—17.) Has a Christian, then, nothing to do with the Old Testament?

To confess the truth, we think that a much larger portion of the laws and institutions of the Old Testament is in force than is commonly supposed. We cannot be persuaded, that laws so calculated to promote happiness, so well adapted to remind man of his equality with his neighbor, and of his entire dependence on God, were ever intended to be but temporary enactments. Laws which required the rich to lend to his poor neighbor without usury—which enjoined the reaper to leave the gleanings of his field for the poor—which required the reversion of inheritances at the year of Jubilee—which enjoined protection to the fugitive servant—which prohibited the taking of the upper and nether mill-stone in pledge for debt, with many others that might be instanced, were too well calculated to promote human happiness, to be intended merely for a few generations, or only for a single race of people. The spirit of these laws is binding still, and Gentiles as well as Jews are under obligation to regard them.

It was a beautiful provision of the Hebrew code, that if a man had become poor, and was obliged to sell his inheritance on that account, an opportunity was to be given him to redeem it. Lev. 25: 25. But how do professors of religion interpret this law, under the Christian Dispensation? Why, here is one of them, to whom God in his providence has lent much, and who has plenty of money laid up in store. But his neighbor, who owns a small farm, has become straitened, and goes to him and says, "I am greatly in need of money: I must have it, or I am ruined. Here is my little estate; it is well worth a thousand dollars, but nobody wants to buy it, and for the sake of meeting my liabilities I will sell it at a sacrifice. Give me five hundred dollars, and it shall be yours." Glad of the opportunity to become the owner of a property well worth a thousand dollars at half its value, and having the money ready, the rich Christian purchases it. But does he give the poor man an opportunity to buy it back again, within a specified time, at the same price? Does he allow any of the man's kindred to do so? No. The law has made him the possessor of it, "at a bargain;" and is he going to be such a fool as to sell it again for the same money, when he may, by waiting awhile, make a clear profit of five hundred dollars on it? Not he. He "understands business" too well for that. And if reminded that the law of God once required his people to give the poor an opportunity of redeeming his inheritance, he eases his conscience with the persuasion that that was only a *Jewish* statute, which *Christians* are under no obligation to regard.

Now, there are multitudes of such cases continually occurring, in which all the compassion, all the God-breathed benevolence of the gospel is smothered, because a miserable system of theology has determined that Christianity shall not be practically illustrated by the precepts of the Old Testament. We would to God, that such a miserable system might undergo a more severe scrutiny, than it is wont to, by those who have so long clung to it. It would then very soon be seen, that it is only sophistry of a shallow kind, which argues that Old Testament precepts are done away because the Old Covenant is abrogated.

We might extend our illustrations, but time will not permit. We will simply ask those who have always advocated the system which we oppose, to re-examine it severely, and in a deep sense of the obligation to practice mercy and justice as imposed on them by the blood of Christ, to ask whether some of the laws given to the Hebrews were not also intended for Gentiles. T. B. B.

BRITISH CORRESPONDENCE.

Sunday-keeping in London—The Crystal Palace—Judgments.

GLASGOW, September 10, 1852.

The Free Church Magazine for the present month contains an article on the Sunday trading of London, containing some statements of a remarkable character. At the Exhibition, last year, not a little was said of the testimony to Sunday observance which the foreigner witnessed in the fact that the Crystal Palace was shut upon that day. There is, indeed, little reason to question, that the homage paid to an untrue tradition is greater than is to be seen in any other land; but the amount of evidence for the change of the Sabbath derived from *universal practice*, seems weakened by the following statement of facts, as presented by the City Mission, concerning the metropolis of the most Sunday observing country on the face of the earth.

The number of shops open for Sunday trading in that *half* of London to which the labors of the City Mission are confined, is 14,103. These open shops would be sufficient to give a frontage to all the leading thoroughfares of London. Thus, in this one half of the city to which the Mission is confined, the shops open for doing buisness would form a continuous line of 30 miles; and, as they observe, "if the other half of London is of a like character, which it may be fairly assumed to be, it extends the line to 60 miles." The total number of shops in the observed districts is 25,812—so that considerably more than a majority are open on Sunday, and "many declare, doubtless with truth, that they do as much business on that day as on the other six days put together."

As was to have been excepted, those who prefer Sunday to the Sabbath, and who, by trying to maintain for the former its improper place, think they are doing God service, dread an increase of this desecration from the opening of the New Crystal Palace. The "Evangelical Alliance," as it is pleased to style itself, and to be styled, resolved, at one of their meetings, with unusually little stir, however, to present a Memorial to Government, a Remonstrance to the Proprietors and Directors of the Palace, and an Appeal to the People at large, against the Palace being opened on that day. The *Record*, this week, says that farther, "the Scripture Readers' Society, the City Mission, the Religious Tract Society, the Wesleyan Committee, &c., &c., are already in motion, and will either memorialize the Government or take such other measures as may seem more advisable," for the same purpose. We have no expectation that any or all of these will succeed in arresting the purpose of the Palace Co. The leading organs of public opinion are silent or applaud the contemplated scene of Sunday amusement; and we doubt not that, as in the case of the Sunday traders, the Proprietors will find that it yields them more profit than the other six days put together.

The half-yearly meetings of Railway Proprietors have now been nearly all held; and we have not observed at any one of them the slightest allusion to the question of stopping Sunday trains. To those who formerly made such vigorous efforts for this purpose, it perhaps appears hopeless, although the traffic has increased rather than diminished.

But while the day which has so long usurped the place of God's Sabbath, is being restored to its place among "the six working days," there is no indication of any being thereby led to think of the privilege and duty of sanctifying the day which God hath blessed for this purpose. The movement is a farther inroad of worldliness, while those who have any real concern about a Sabbath at all, seem to cling the closer to what they yet confess they have no direct Scripture to sanction. They seem to suppose, nay, some of them say, that if they let go the day which the law and practice of the Church have set apart, no other will be substituted. But surely this putting down of the authority of God, stifling the voice of conscience, is what most endangers our having the true Sabbath to enjoy. If men misuse the privileges conferred, God may be provoked to withdraw the opportunity of their enjoyment; and although the Sabbath blessing abides for him who by faith lays hold of it, it is quite possible that those who have not preferred the law of God to their own tradition, even when shown unto them, may lose the one without gaining the other. Not choosing to retain God in acknowledgment, he may suffer them to fall into delusion, to believe their lie, without reaping profit from it.

When the Judgments of the Lord are abroad in the earth, the people should learn righteousness. Again this year has He smitten us severely. Over all the country the potato is diseased to an extent beyond what it has been since 1847. Authentic accounts say that a third, or even a half, are already destroyed. And this is not confined to this country, although upon the Continent the blight has been to a less extent. There, however, their vines have been to a considerable extent mildewed; while both upon the Continent and in this country, destructive floods have prevailed. And, in addition to these calamities, and still farther bespeaking the displeasure of the Most High, and in fulfillment of his threatenings against iniquity, *cholera*, which, after ravaging eastern lands, and having already carried off large numbers from some towns on the Continent of Europe—20,000 in Warsaw, of whom 1660 were Jews—has reached our shores. It is reported, as in different places of Lincolnshire; and, alas! authenticated cases in Glasgow, this week and last, are loudly calling for repentance and return unto the Lord, in heart and in life, glorifying Him in all we do. May this be the fruit of His solemn dispensations in the case of many.

J. A. BEGG.

MISSIONARY SOCIETY'S ANNIVERSARY.

Address of Wm. M. Jones.

MR. PRESIDENT: Feelings of a peculiar kind possess my heart as I come before this Society. Two years ago, I stood before you for the first time. I had then been two years a co-laborer with you. Having just arrived from the scene of missionary toil, my heart was full of zeal for the gospel; and, thanks to the Lord of missions, I feel not less interested to-day.

Allow me to allude to a scene which comes before me as fresh as though it were of yesterday. About eight years since, on a New England winter's morning, myself and companion took passage on board a small schooner at Boston. A few brethren and sisters hastily collected together; we had only time to give the parting hand, when our frail bark, loosed from her moorings, was wafted quickly out to sea. I can still see the waving handkerchief—the last visible token of an affectionate farewell. We were on our way to the prospective field of future labor, and felt that this was our last earthly adieu to kindred in Christ. But what changes since! I think of the Haytien mission, the mission schools, and especially of the one at Port de Paix. I love to think of those fellow laborers in the cause, some of whom have fallen asleep. Their graves are there as monuments of the missionary work. There are also converts from Romanism. They bid fair to shine forth as the sun in the kingdom of our Father. Among them is an old man, whose knees are quite callous from the effect of kneeling before the cross and image of Christ at a placed called Calvary. He had there met the multitude twice or thrice a week for years, and kneeled upon the stone steps to read prayers to the Virgin and to the Saints. I gave him a Bible, and that book was the means of his conversion to God. Brethren, I wish simply to call your attention to that interesting field. It is an extensive one, and very needy. The seed of the Gospel has been sown there; the Lord's holy Sabbath has there been observed and advocated. O, pray that we may yet reap fruit from those labors; and when you remember the heathen at the throne of grace, forget not the Haytiens.

But I arose to speak of my late tour to Lower Canada. While there I was told that a man could wear just such a complexion—white, black, or red—as it had pleased the Creator to give him, and not be disrespected for it. I will here speak of Protestanism in Lower Canada. In Montreal, Quebec, and other large towns, there are Episcopal, Presbyterian, Methodist, and Baptist Churches. They are doing a good work; but on account of using the English tongue, are shut out from access to the mass of the people. There are two Protestant Missions in that country, operating chiefly through the French language. The Grande Ligne Baptist Mission was commenced seventeen years ago. It numbers about 300 communicants, who are converts from Romanism. The station of Grande Ligne is provided with a farm of 80 acres, and suitable buildings for the accommodation of the missionaries, teachers, and students. Twenty-six young men are now there, receiving instruction preparatory to the ministry, or to act as colporteurs and teachers. At St. Pie they have a school for young ladies. It now numbers twenty. All these receive board and tuition free, and in some cases their whole support is provided by the mission. They also sustain a number of primary schools, in which children are taught gratuitously. The Gospel is preached at about twenty stations. The Canadian Missionary Society (Pedobaptist) is likewise doing a good work. At Pointe aux Trembles, nine miles from Montreal, they have a school of 100 scholars of both sexes. They have other schools and preaching stations, but this is their principal one. Here, as at Grande Ligne and St. Pie, scholars are boarded, taught, and in many instances clothed, at the expense of the Society. The French Canadian, when converted, is veay zealous, active and self-denying in his Master's cause. The colporteur sometimes carries needles and thread, and other articles, for sale, which introduces him to many families where he would not otherwise gain access. His salary is small, and in the long, cold winters, often too poor to pay twelve and a half cents for lodging, he sleeps by the stove on the floor, burning one side, and freezing the other. Some of these faithful laborers are becoming quite lame from rheumatism, brought on by their exposure to the cold. One day I met one on the road on foot, carrying a basket of Bibles and tracts on his shoulder. "What success?" said I. "Oh, very good. Sometimes I am turned out of doors, and sometimes am well received. In all my labors and trials I think of my Saviour."

Romanism has a strong-hold in Canada, much stronger than I had anticipated to find it. Popery there raises its head and horns in earnest. The people are very ignorant of letters and of true religion. It seems to me that the power of the priests is in some way or other greater than that of the Government. The priests hate the light, and will not come to it, lest their deeds should be reproved. I was conversing on board a steamer, with Mr. ——, of Quebec, when a gentleman requested the privilege of making a remark, which called forth a reply. He then said, "You are after all indebted to the Catholics for collecting and preserving the Sacred Scriptures; I say this, and yet am no Catholic." Several priests and others were standing near, and commenced laughing and retreating to the quarter deck, not giving me time to reply. I waited a long while for them to return into the saloon, but in vain. Verily, "the wicked flee when no man pursueth."

A French Baptist Minister related to me the following, which took place a few weeks since: He was at dinner, and arguing with a priest who sat near him. About a dozen priests were at dinner, listening to the conversation. Soon, one of the *Fathers* became alarmed, and went to the captain of the boat and requested him to interfere and stop the conversation. The captain refused, saying he should not, so long as the gentlemen conversed as calmly as they were doing.

As a farther illustration of the desire of these gentlemen, the priests, the following fact is taken from the *Semeur Canadien*, (Canadian Sower,) Last winter, L'Institut Canadien (Canadian Institute) wishing to rent a place for its library, its journals and weekly meetings, applied to the church of Notre Dame, who had a house altogether convenient. The church wardens, thinking a great deal of the location, thought it best to consult the faculty or trustees of the Catholic College, (which is on the same property,) which latter appeared to interest themselves a good deal in the affairs of the Institut Canadien. The Superior of the establishment, M. Bilaudelle replied to the persons acting for the Institute as follows: "We will rent you the building for £50 per annum, if you will accept the following conditions. 1. Not to discuss any moral or religious subject. 2. To exclude from your reading-room all journals whose complexions do not please us. 3. To fnruish a catalogue of the books in your library to the Bishop of Montreal, giving to his highness the liberty of excluding all books which he may consider bad. I need hardly add, that the Institute sought and found a location on better terms.

In regard to the distribution of tracts: I found many who could not read, and therefore refused them. Others refused them because they were Protestant publications. One man accepted a book, after I assured him that it contained a narrative of a *good* man. He thrust it into his pocket in a great hurry as though he feared the observation of some bystanders. Another came into a hotel, and inquired for newspapers; the landlord came to me; I gave him a copy of the *Sabbath Recorder*. Soon after, I entered the bar-room, and found him reading. I offered him a tract. No, he would not receive it—never read such publications!—and yet continued reading the Recorder with apparent interest! Some are so bigoted that they will not receive a Protestant publication, and the Bishop condemns every one that comes to his knowledge, and this condemnation is trumpeted through all the parishes, and the priests thunder anathemas against heretics and their writings, all of which tends to keep the flock on their guard. But some *will* read when a tract or book can be read unobserved. Others, a few others, here and there, receive tracts with thankfulness.

In the course of the tour, I went to Grand Bay, on the Saguenay River, 420 miles northeast of Montreal. I visited Cacouna, River du Loup, Green Island, Quebec, Indian Lorette, Montreal, Grande Ligne, Pointe aux Trembles, St. Pie, and St. Hyacinth. The latter place is the most inviting as a field of labor. It is a village of 3500 inhabitants, located on the Atlantic and St. Lawrence Railroad, 33 miles east of Montreal. A few Protestants are there, but no Protestant preacher. A desire was expressed by some of the people for a primary and high school. There is no Protestant school in the place. The last time I preached there, several Catholics were present. One of them had that day told her mother, that she would go no more to confession, that she was going that day to hear the word of God. Accordingly, she came to hear me. I think Indian Lorette would be a favorable location for a mission. Much might be done in Montreal and other places. As to the results of tract distribution, I have not time to speak at length. A few individuals in Montreal and St. Hyacinthe have given evidence of serious impressions in regard to the claims of the Lord's Sabbath. I wished much to visit the country north of the St. Lawrence, between Montreal and Quebec, but had not time. The field is vast and very needy. It is open to us, as much as to others; but if we enter it, we must expect hard labor and several trials. Some of you may wonder why I feel anxious for our people to have a mission among Catholics. I believe we may do great good by the conversion of Protestants to the Sabbath, but I do feel that it is better to strike at the root of the tree, instead of lopping off the branches. A converted Catholic is great gain to the cause of truth, and one converted to keep the Bible Sabbath would do a great deal to arouse the attention of the Protestant community to this all-important subject. O that we were prepared to make a strong and persevering effort to bring the gospel to bear upon that benighted people!

A word before I close in regard to mission schools. In Hayti our experience taught us, that in order to succeed we must begin with the rising generation. We considered schools an indispensable auxiliary to preaching the gospel. From our missionaries in China we are appealed to for aid to support schools. They feel that they are very much limited in their work without them. The two Mission Societies in Lower Canada have gone to work wisely in this respect. In the commencement it is quite difficult to get scholars. But here and there one is found. The children of the converts, and the converts themselves, need daily instruction; they must have it, or the work is retarded. The colporteur finds, even at a great distance from the station, a parent who is anxious, or at least willing, that his child should go to the Prot[illegible]ol. The little one is soo[illegible] taught to re[illegible] the Bib[illegible] in a few years he goes fo[illegible] the Word of God in his head and heart that all the power of Rome cannot take it from him. Most of the preachers and colporteurs of those Societies were a few years since pupils in the mission schools. They are looked upon as nurseries of piety and usefulness, and it is in the school that native helpers may be prepared to work to advantage among their countrymen. The supporters of those societies are found in the States, the Canadas, England, France, and Switzerland—they furnish thousands of dollars annually to board, instruct, and clothe Canadian children. May their example stimulate us to go and do likewise. Whoever enters upon the missionary work will find that it is not all poetry, nor a bed of roses. He will meet with opposition and trials at almost every step. He should be prepared for all sorts of weather, and not shrink when winds and waves threaten to overwhelm him. I would recommend the people of that country to your favorable consideration, to your prayers, and to missionary action. Who of you, friends, is willing to consecrate himself to the work? The call is very loud and earnest. It comes to us from China, from Palestine, and last, though not least, from Canada. The country is visited with a six or seven months winter; the people are taught to look upon us as heretics; even Protestants will regard us with a jealous eye. But God, who is rich in mercy, is able to make cold hearts warm, and hearts of stone hearts of flesh. The work is to be undertaken and carried on, not by might nor by power, but by the Spirit and Word of Him who came to seek and to save the lost.

Address of Eld. A. B. Burdick.

Bro. Burdick selected as the theme of his remarks, *Christian liberality as connected with Missions*. He urged it from three considerations:—

1. The *indispensable necessity* of liberality in order to great success in this work. Missions cannot be sustained without money, or its equivalent. God does not rain down bread and clothing from heaven to supply the wants of those laboring on the missionary field. In this remark, I do not forget nor underrate the importance of the influence of the Holy Spirit. Without *it*, no labor or bestowment of money can be in any degree effectual. Still, money must be had for the same uses as if our brethren were engaged in any other calling. They must have food and clothing; this requires money. They must have chapels, houses, books, printing presses, and materials for making tracts, &c., with other conveniences of life and labor; these all require money. Unless these wants are promptly met by us, their efforts will be more or less embarrassed, and our missionary enterprise suffer immense loss.

2. I urge liberality in this work, in view of *the benefits resulting to those who exercise it*. Selfishness withers and contracts the heart, and renders it incapable of great and sublime contemplation, or pure and elevated enjoyment; while the exercise of liberality enlarges and develops the soul, and causes it to feel that it is allied to man and to God. There is nothing in which man so much resembles his Lord and Saviour, as in the religious exercise of benevolence. Liberality thus exercised gives fervor to intercession for missions. No enlightened Christian can with confidence ask God to prosper the missionary cause while he withholds from it his liberality. Who is it that we hear, from time to time, as we assemble in the monthly concert, lifting up his heart in earnest pleading for the benighted heathen? Is it the brother to whom the plea for missionary aid is unavailing? No, he is not in that gathering; or, if there, does not take a part in the supplications. It is he who has consecrated every dollar that he feels that God and duty require, to this holy purpose, who can bow with a firm and joyous confidence, and ask God to bless the offering and the cause. Liberality and prayer generally go hand in hand in this work. Prayer will either open the purse, or withholding will shut the lips. "The liberal soul shall be made fat," while withholding is the true source of poverty.

3. I will close by simply referring your minds to some examples of noble liberality in God's cause. Among these are David and Solomon, with their cotemporaries in the great work of forwarding the cause of God, and building up the institutions of religion in the world. The history of their lives is a history of active liberality. The people "offered willingly" of the good things of which they were possessed, until a surplus caused their leaders to restrain them from bringing more. Oh, may the time be hastened, when the treasuries of the benevolent institutions of our denomination may be thus supplied. Remember, brethren, that God has said, that "he that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Remember, also, that "the liberal man deviseth liberal things, and by liberal things shall he stand." Let us therefore "cast our bread upon the waters," trusting in the immutable promise of God, that we shall "find it after many days." Let us make an effort to interest *all* in this good work; especially the children of our families and congregations. Would it not be well for the father, or the guardian, to train the children under his care in this good work? Let the children with their own hands present an offering to God in this way, and interest youthful minds in this momentous work. I hope that the time may soon come, that an enlarged liberality may characterize all our churches, and that the knowledge of the Lord may cover the earth as the waters cover the sea.

CONGREGATIONAL CONVENTION.

A great Congregational Convention is to be held at Albany on the 5th of October. The proprietors of *The Independent* have chartered, for this occasion, cars of the Hudson River Railroad at a discount from the regular fares, so that they are enabled to furnish tickets to Albany, for Clergymen and Delegates to the Convention, at half the usual rates, viz: $1 50 to go and return. Tickets to be procured only at the office of *The Independent*, No. 34 Beekman-st., New York. A clergyman of Albany has furnished the following interesting information relative to the Convention:—

A general Congregational Convention, consisting of Delegates, lay and clerical, from particular churches, associations, or other re[illegible]rly organized bodies connected with the [illegible]mination, will assemble on Thursday, the [illegible] of October, at the First Congregational Church in this city. The object of the Convention is to collect authentic information in relation to the number, condition and prospects of the Churches; to consult in relation to the best manner of prosecuting the work of home missions, more particularly in the West; and, in general, to deliberate on the position and duties of this section of the great Christian family, in the present state of our country. There will probably be assembled some hundreds of clergymen and laymen. The sessions will be public, although the meetings will be chiefly of a business character. There will doubtless be interesting and able discussions on the various topics which come up; and in the course of the Convention there will probably be discourses preached, which will be worth the hearing of such as may be able to attend.

A MINISTERIAL CEMETERY.

A proper regard for the memory of our ancestors, and especially of those whose attachment to truth and fidelity to duty made them pioneers in reformation, is important to the well-being of society. The Seventh-day Baptists, though they call no man father, yet owe a respectful consideration to the relics of their ancient ministers, as a token of gratitude for their labors and sufferings in the common cause, under the most trying times. The name of Wm. Hiscox is dear to every intelligent Seventh-day Baptist. He contended for the truth, and contended successfully, though without precedent or a colleague in the ministry in America. He was pastor of the first Seventh-day Baptist Church in America, and labored at Newport. Where his remains are deposited, may still be known to his posterity. Should they not be rescued from oblivion?—also those of Gibson, Crandall, and others? The remains of Eld. John Maxson, Sen., the first minister of the Westerly Church, and of all the western part of Rhode Island, are now resting near the scene of his labors, and in circumstances to require attention, to preserve them, and secure them from being lost; and, in respect for his memory, should be placed in some cemetery, where his brethren and posterity lie. It has been asked, Who, among all the descendants of New England Seventh-day Baptists, has not some of his blood in his veins?—for from him have all of his name in America descended. Equally dear to memory or posterity are the names of his successors, and equally deserving of the same regard.

It has been proposed, that near the site of the Old Hopkinton Church, suitable monuments should be erected to perpetuate to future ages the memory of the primitive Seventh-day Baptist ministers; and a small contribution from their recognized posterity would, if generally concurred in, be sufficient to defray the expense, not only of covering the remains of those whose graves are known and may be found, but of a suitable notice of those that may be lost.

There is in every breast a desire not to be forgotten—to leave some memorial to remind posterity of their deeds. Not only statesmen and heroes, but Christians and philanthropists, are inspired by the same laudable desire. "To die and be forgotten," is but to have been a blank in society. Holy men have labored and toiled, amid contradiction and opposition, with the blessed consolation, that though they were not understood, and their labors and sufferings not appreciated, yet a generous and grateful posterity would bestow on their memory the deserved award, and draw from their examples and sufferings instruction and courage. If such sentiments inspired the Saviour of the world, and drew from him the memorable words, "What I do, ye know not now, but ye shall know hereafter," we may well infer that such is a prevailing hope, and that the desire of posterity, to perpetuate their memory and their deeds, is not only a privilege but a duty.

I am therefore pleased that such a thought has been conceived, and hope that not only on the consecrated grounds of the Church of Hopkinton, but of Newport, and the churches of New Jersey, suitable monuments may be erected to perpetuate the memory of their early ministers and founders, whose immediate descendants have passed away. By calling up their memories, and pointing to the history of their labors and patience, we not only encourage the Christian in private life, but also give assurance to our cotemporaries in the ministry, that they too shall be remembered, when their toils are over, and those who cannot sympathize in their motives, or understand them, shall cease to censure.

J. M.

SUNDAY TRAFFIC IN BOSTON.—There has been great trouble and distress of mind in Boston, caused by the fear of losing the Sunday pot of baked beans, through the determination of the city authorities to carry out the law for the observance of the Sunday. It was feared that the bakers would no longer be allowed to deliver that necessary of New England existence on that holy day. But on Tuesday last, men's minds were made easy by a decision in the Police Court, in which it was decided that the delivery of bread, milk, and *baked beans*, from a shop on Sunday, does not come within the prohibition of the statute against traffic on the Lord's day, but that this kind of traffic comes under the exception of works of necessity and charity.

RESULTS OF THE PERSECUTION OF DR. KING.—Dr. King still remains unharmed at Athens, in spite of Russian interference, although he was sentenced to be banished several months ago. Twelve of the most distinguished lawyers of Greece, the majority of whom have occupied high stations under the government, have given in writing their deliberate opinion that religious liberty is undoubtedly granted by the constitution and laws of the land. The more intelligent of the common people are of the same opinion.

THE OHIO ASSOCIATION.—The Seventh-day Baptist Ohio Association will hold its third anniversary with the church at Jackson, Shelby Co., Ohio, commencing on Fifth-day, [illegible]ct. 7, at 11 o'clock A. M.

"**The Queen of Song.**"—Madame Henrietta Sontag, Countess de Rossi, whose extraordinary vocal powers have secured for her the title of "Queen of Song," is now giving Concerts in New York, on Monday, Wednesday, and Friday evenings. The story of her life is a remarkable one. Probably no vocalist ever lived whose career was not eclipsed by the brilliancy of Madame Sontag's. Endowed with beauty, and a charm of manner which brought Barons, Counts, Dukes, and Princes to her feet, her talent and her wonderful voice early achieved for her a fortune. This secured, she accepted the hand of one of her many admirers, with whom she retired from the excitement of public life to the enjoyment of the polished gaities of diplomatic life. But pecuniary losses, occasioned by the political revolution which has just shaken Europe, have again given to the world the songstress who once turned the brains and carried captive the hearts of so many in Germany, France, and Europe.

A gentleman who attended the first rehearsal in this city, makes the following comparison:—

"The only artist we have heard in this country with whom Madame Sontag can properly be compared is Jenny Lind. They are of essentially the same school; but in all that belongs to culture, and to correctness and severity of taste—that is to say, in the art of singing, strictly considered—Madame Sontag is, we are convinced, much the superior. Jenny Lind has a remarkable voice, and a transcendant dramatic genius, and exercises a magnetic power upon her audience; but as a singer, with all her splendor, she is guilty of faults of which Madame Sontag is incapable, at the same time that she never attains that delicious perfection which is characteristic of the latter."

"**Uncle Tom's Cabin" in England.**—The following extract from a letter recently received by Mrs. H. B. Stowe, author of "Uncle Tom's Cabin," is worth copying as an illustration of honesty, as well as to show the circulation that work is likely to obtain. Thomas Bosworth, of London, says:—

Madam: I beg respectfully to address you on the subject of your work, "Uncle Tom's Cabin," an edition of which I am now printing for sale in this country. There have been two editions published here as yet, but both of them in very inferior style, and I thought there must yet be room for a well-printed edition. I do not think it right, however, to avail myself of the present defective state of the copyright laws, and to reprint the works of an author, though belonging to another country, (which in my opinion does not alter the principle of the thing at all,) without making him or her a fair remuneration. I beg therefore, to offer you a "royalty" of three pence on every copy sold, which I shall have much pleasure in transmitting to you in any way you may request. My edition must, of course, be a cheap one, as the work is being printed in this country for *sixpence*; but it will be printed well, and have in every respect a creditable appearance.

American Authors and British Publishers.—Instances of justice between authors and publishers are multiplying. We have already chronicled the offer of a British publisher to pay Mrs. Stowe a per centage on copies of "Uncle Tom's Cabin" sold in England. Rev. F. C. Woodworth, who has recently returned from London, furnishes the N. Y. *Tribune* with another instance. He says:—

"Messrs. James Nisbet & Co., an extensive publishing house in London, entrusted to my care a beautiful copy of the 'Wide, Wide World,' which they had just brought out, and desired me to present it to the gifted author, with their compliments. They informed me, also, that they had made an equitable arrangement with this lady for the publication of most or all of her books; and they desired me to revise, for the English market, certain of my own juvenile works, for which, in the event of their publishing them, they proposed to allow me an adequate compensation. More than this, they assured me it was their deliberate determination *not to republish a page from an American author without sending him a fair and satisfactory equivalent.*"

A Visit from the Aborigines.—A company of Florida Indians, who had been on a visit to Washington for some time past, arranging matters with the Government, came to New York last Fifth-day, under charge of Gen Blake and Mr. J. Griffin, and put up at the American. Their names were Billy Bowlegs, or Holota Micko, Fusatha Emathla, Nocose Emathla, Chocote Tustenugga, representative of Sam Jones, John Jumper, Sarpaka Yohla, Abraham, (a negro,) interpreter. In the course of the afternoon they visited Barnum's Museum, and viewed the city from the roof, a prospect which highly delighted and astonished them. They passed the evening at Niblo's. The next day they took a view of the lions, paying another visit to the Museum, and taking a ride up to the High Bridge. They remained until Sabbath, when they left by steamship for Savannah, and thence to Key West. After disposing of their property, they will leave for their new home in the Far West, under charge of Gen. Blake—at least, they have promised this.

Rates of Postage under the New Law.—The following are the quarterly rates of postage on our several publications after Oct. 1:

The Sabbath Recorder—3½ cents in the State of New York; 6½ cents in any other part of the United States.

The Sabbath-School Visitor—½ of a cent in the State of New York; 1½ cents in any other part of the United States.

The Seventh-day Baptist Memorial—1 cent a number in any part of the United States.

These rates must be paid quarterly in advance, or they may be doubled. Small papers, like the *Visitor*, may be sent in parcels of not less than 8 ounces to one address, for half a cent an ounce, provided they are prepaid at the mailing office by affixing postage stamps. Each copy of the Visitor weighs about ⅓ of an ounce; consequently it will take 24 copies to make a parcel weighing 8 ounces. The postage on Visitors sent in this way would be less than ½ of a cent per number to any part of the United States. We will cheerfully affix the stamps, when they are furnished, to parcels of over 24.

European News.

The steamship Africa, with three days later dates from Europe, arrived at New York Sept. 21. We give a summary of the news.

An accident occurred on the Bristol and Exeter Railway on the 8th, by which the engineer was killed, and two persons seriously injured. The engine and tender ran off the track, but fortunately the impetus of the train was such that the sudden check snapped the connecting chain between the van and the first carriage, the whole line of which were impelled past the wreck at full speed, and so near was the van obstructing the way that a groove was made in some places an inch deep in the sides of the carriages as they passed it. The passengers escaped with some trifling cuts and bruises.

A fearful thunder-storm had visited Worcestershire and done immense damage to the crops.

A mine of valuable anthracite coal has been discovered at Cavan, Ireland.

As a party of soldiers were firing at a target with the Minié rifle, at Crinkle, Kings County, Ireland, Francis Najeat, a drummer, aged 18, was shot through the head by one of the bullets and instantly expired.

The Tribunal of Correctional Police at Paris, have condemned a hair-dresser, named Lanoe, to six months' imprisonment, and 100f. fine, for having used insulting language respecting the President of the Republic.

A company is being formed to sink artesian wells in each of the 48 quarters of Paris, for the purpose of supplying warm water to baths, at 20 centimes each, to four public wash-houses in each quarter, to private houses, and for warming apartments.

At the convocation of the bishops held in Cologne, a manifesto is stated to have been prepared for presentation to the King, praying his Majesty to abolish the royal order which gives the Roman Catholic bishops and clergy the power of inspecting all the schools; and likewise the abolition of the recent order prohibiting the reëstablishment of the order of the Jesuits in Prussia.

The reports of cholera are more favorable. The disease still commits considerable ravages in Posnania, and in the vicinity of the Lower Vistula, Vogat, and Middle Order, as well as upon the Pregal, near Konigsberg; but for the present it shows no disposition to cross these boundaries, and medical men do not entertain apprehensions of its extending toward the Elbe.

Some of the Madrid journals have for some time past been demanding the suppression of bull fights. In opposition to them, a petition, praying the Queen to establish a school of tauromachia, has been signed by several thousand persons, and presented to her Majesty by the Duke de Veraguas.

Nearly all the soldiers enlisted for the Pope's army at Portarlier have deserted at Civitta, and now amuse themselves by stopping the diligences and plundering travelers.

The correspondent of the *Trieste Gazette* writes from Constantinople that there is every probability of a speedy reïnstallation of Reschid Pacha, Ali Pacha, and Fuad Effendi, in their former ministries. Reschid Pacha is reconciled with Ali Pacha, his chief enemy, and the best possible understanding now exists between them. More than 5,000 families are left houseless by the recent fires; 3,000 have as yet found no place of shelter, and the Government has granted them the use of a sufficient number of military tents. In Adrianople conflagrations have caused the destruction of property to the value of 4,000,000 piasters. According to reports from Syria, Abdurahman's band had fallen upon Hebron and pillaged it.

A Singular Case of Suffering.

In the Supreme Court, this week, (says the *Boston Traveler*,) the case of Miss Ann M. Clark, who sues the city for $20,000 damages for injuries received from falling into a cellar-way in Hawkins-st., on the last night of the railroad jubilee, has been on trial. The testimony of the Massachusetts General Hospital physician, where Miss Clark has remained for nearly the whole time since the accident, discloses the following singular result:—

Miss Clark is about nineteen years of age. Previous to the accident she was employed as a worsted worker at Malden, and enjoyed good health. On the last evening of the Railroad Jubilee, she proceeded with some of her friends to witness the fireworks in Bowdoin-square. On their return home they passed through Chardon and Hawkins-sts., where she fell through a cellar-way which had been accidentally left open after the grade of the street and sidewalk had been altered. After she was taken out she complained of a feeling as if she had been struck in the stomach. The next day she proceeded to her work at Malden was there seized with vomiting, and violent pains in the stomach; she returned to the city, was conveyed to the General Hospital, where she has remained ever since. The physicians say that in her fall she received an injury to her spine, and the result is, that she can keep upon her stomach but a very small quantity of food, an amount barely sufficient to sustain life, but not enough to stay the cravings of appetite. Her chief aliment is molasses and water, and if any amount above two ounces is given to her, her stomach soon rejects it. Various expedients have been devised by the physicians to administer nourishment. Among others, blisters have been applied, and then Cod Liver Oil rubbed on the scarified surface, and thus absorbed in the system. The unfortunate young woman is little better than a skeleton, and her sufferings are no doubt very severe. The physicians state that there is recorded in the books but one similar case.

A Fortune found an Owner.—A young man named Hugh Belfrage, a private soldier, has become entitled to a princely fortune. It appears that between thirty and forty years ago, an uncle of his father, who was a silk mercer or silk dyer, left Scotland and settled in the West Indies. There he realized a large fortune, and about twenty years ago he died intestate, and without issue. The father of Belfrage was the heir at law, but, as he understood that the property had been acquired in the slave trade, he declined upon conscientious grounds to apply for it, considering that good could not come of money so obtained. The property was, under these circumstances, taken possession of by the authorities, in whose hands it has continued ever since, and it is now supposed to amount to about [illegible] million.

Whig Nominations.—The Whigs held their Convention to nominate State Officers at Syracuse last week. The following are the candidates nominated:—

For Governor—WASHINGTON HUNT, of Niagara.
For Lt. Governor—WILLIAM KENT, of New York.
For Canal Com.—THOS. KEMPSHALL, of Monroe.
For St Pris. Ins.—EPENETUS CROSBY, of Dutchess.

For Senatorial Electors.

SIMEON DRAPER, GEORGE R. BABCOCK.

For Representative Electors.

1. Wm. Rockwell.	18. P. G. Webster.
2. Francis B. Striker.	19. Almiron Fitch.
3. Samuel S. Wykoff.	20. David Babcock.
4. Rich'd S. Williams.	21. Ira Bowen.
5. James F. Freeborn.	22. Seth Severance.
6. Girard Stuyvesant.	23. Wm. L Easton.
7. Alex. W. Bradford.	24. Jas. L. Voorhees.
8. Thos. Carnley.	25. Ther. G. Yeomans.
9. Edw'd F. Shonnard.	26. James L. Seeley.
10. Edward Falen.	27. James Ely.
11. George Robertson.	28. Sam'l W. Smith.
12. Matthew Vassar.	29. Oliver Culver.
13. George B. Warren.	30. Clark Sanford.
14. Friend Humphrey.	31. Gideon Hard.
15. John Stewart.	32. E. Selden Ely.
16. Ashb'l B. Parmalee.	33. Alv'h H. Walker.
17. H. P. Alexander.	

Fire in a Railroad Car.—A singular accident occurred on a train of cars on the Rochester and Syracuse road, a few days since. Mr. Robert Lay, who resides near Vienna, was taking a beautiful and favorite horse to the State Fair, and was in the car with the animal himself. The train was in motion, and the door closed from the outside, when he discovered fire in the forward part of the car, among the straw. Almost instantly it was in a blaze. He tried to extinguish it, but failing, he attempted to open the door. At last he succeeded, but the train being under full headway, he dare not leap. He remained on it until badly burnt, when he jumped off, and narrowly escaped with his life, no bones being broken. Before the fire was discovered, the car was nearly destroyed, and the noble horse suffocated or burnt to death.

SUMMARY.

Died, in Buffalo, on Saturday, the 19th inst., James Copland Mason, aged 30 years. Some of our readers may remember that Mr. Mason was married about a year since to Miss Atkinson, and that Jenny Lind honored the ceremony by officiating as bridesmaid and Otto Goldschmidt as groomsman. The prospect which then seemed so pleasant, has been suddenly turned into one of gloom and sadness, and kind-hearted, amiable Margaret, has been left alone in the world, a widow. Both had been employed during the season on board the steamer "Southern Michigan," and had secured the esteem of her officers for the faithful manner in which they discharged their duties.

The Florence and Keyport Company expect soon to have in operation a new route between New York and Philadelphia, by means of a ferry between this city and Keyport, a plank-road from Keyport to Florence on the Delaware, and a ferry thence to Philadelphia. The object is to furnish a cheap line of travel, and the fare will not exceed a dollar. As the distance can be traveled by this route in six or seven hours, it will probably be availed of to a considerable extent, while the railway fare is maintained at the extravagant rate of three dollars.

At Philadelphia, Sept. 25, Ole Bull, the celebrated violinist, took the initiatory steps toward becoming a citizen of the United States. In obedience to the request of the distinguished Norwegian, the necessary oath was administered in the Hall of Independence, by Mr. George Pritt, Clerk of the United States Circuit Court. A number of persons were present, and witnessed the ceremony. Ole Bull said he designed inducing as many of his countrymen as he could to emigrate to this country.

An important case was tried a few days since in the Circuit Court of Shenandoah county, Va. The Rockingham *Register* states that about a year since, a gentleman, while going down the valley in a stage-coach belonging to Messrs. Farish, Harman & Co., was seriously injured by the upsetting of the coach. His leg was dreadfully broken, insomuch that he is made a cripple for life. He brought suit against the company, claiming damages to the amount of $10,000. The jury in the case rendered a verdict for the plaintiff, and assessed the damages at $9,000.

An Irishman who was supposed to have died suddenly on the railroad, was recently buried at Wheeling, Va. Those who attended the funeral, after lowering the coffin into the grave, returned to their homes, leaving a man to fill up the grave. It appears that after throwing in a few shovels full of earth, he was alarmed by a singular noise as of kicking and struggling in the coffin, so that he ran away. Coming up with Mr. Fitzimons, he told what he had heard, and both immediately returned, raised and opened the coffin, and found the man turned on his face, and his person warm.

The *Daily News* states that on the last voyage of the Canada from Liverpool to New York, the vessel narrowly escaped destruction by fire. After leaving Liverpool, it was found that one of the passengers was insane, and had to be put under restraint. The person appointed to watch him having left the cabin of the madman for a short time, it was immediately discovered to be in flames, and it was only by the most strenuous exertions that the fire was extinguished.

It is a remarkable circumstance, without parallel in the annals of Congress, that the annual Message of the President lay on the table of the House of Representatives without being referred, as is the invariable custom, from the period of being received until the adjournment. This fact speaks volumes as to the waste of time that characterized the proceedings of a session which was the longest since the establishment of the Government.

A poor German at Columbus was killed recently, while firing a salute, by the bursting of a gun Gen. Scott called on his widow and gave her an order for $400.

During the late Irish elections, no fewer than 30,000 soldiers and constabulary were actually on the move from one part of the country to another, as the elections came off at each place.

The whole amount of relief collected in this City for the sufferers by the late fire in Montreal, so far as returns have been made, is $18,685 92.

The Universalists, whose General Convention was held in this city recently, report 1091 societies, 828 churches, and 640 clergymen.

The Board of Health of Charleston reports 13 deaths from yellow fever, for the 24 hours ending Monday, at 10 P. M., and 40 deaths for the week. Of the 40 deaths, only 8 were natives, the rest were Germans, French, English, and Irish, principally the latter. Dr. Dawson, the City Register, appends a note to the report, published in the morning papers, stating that he had seen letters from a physician of high standing in Savannah, who says therein, that he has never known so much sickness in Savannah as now exists there, that the cases are ten to one more numerous than have occurred within his experience, and that he has had a patient who died with black vomit.

A Lancaster, Pa., paper says the celebrated aëronaut, John Wise, has recently made his one hundredth and fifth ascension at Cleveland, Ohio, during the State Agricultural Fair. He is now preparing his mammoth balloon, Hercules, for the purpose of testing the practicability of an aërial voyage across the Atlantic. Several gentlemen of New York and Philadelphia have raised the sum of $1,000 to defray the expenses of an experimental trip from St. Louis to Philadelphia or New York. The voyage, it is said, can be accomplished in 15 hours. It will soon be attempted.

Five young girls recently entered the baths on the Rhine, at Cologne. They were heard laughing and talking in the bathing room which they occupied, when suddenly the noise ceased. The master of the establishment, feeling somewhat alarmed, opened the door, and found that the flooring had given way, and that the whole party had fallen through into the river and been carried away by the stream.

The *Troy Budget* says that three men, named Peter Woodbeck, Martin Coons, and a Mr. Keach, were committed to the county jail on Friday afternoon, on warrants issued from our Justices' Court against them, on charge of being participants in the late outrage at the house of Hiram Shaw, Esq., of Berlin. They are all young men. The former—Woodbeck—is brother to the person whom Shaw shot during the perpetation of the outrage.

Anthony Menkins, a jeweler of St. Louis, together with his whole family, six in number, was poisoned on Sunday morning, Sept. 19, in consequence of partaking of food into which a quantity of arsenic had been put. Two mulatto girls, in his employ, are suspected of having committed the crime. One of the daughters is dead. The others are slowly recovering.

In Dauphin County, Va., are probably the smallest specimens of humanity in existence; two brothers, perfect in every respect, the elder three years old, 17 inches in hight, and weighing only 7 pounds; the younger 6 months old, weighing only 3 pounds. The parents are very large persons, the father weighing 204 pounds, and the mother 196 pounds.

The XXVth Annual Fair of the American Institute will open to the public on Tuesday, Oct. 5. The Plowing Match will take place at Nyack on the 9th. The Special Exhibition of Roses and Dahlias occurs on the 18th. Cattle Show at Madison Cottage on the 20th. Anniversary Address on the 21st. The Fair will doubtless attract the great body of our citizens and richly reward their attention.

A negro woman belonging to Geo. M. Garrison, of Polk Co., killed four of her children by cutting their throats while they were asleep, on Thursday night, the 2d inst., and then put an end to her own existence by cutting her throat. Her master knows of no cause for the horrid act, unles it be that she heard him speak of selling her and two of her children and keeping the others.

The N. Y. *Tribune* of Sept. 24th says: Yesterday we announced the death of Rev. Dr. Milledoler, one of the oldest and most highly esteemed clergymen of our City. This morning we are called upon to record the death of his estimable widow, who followed him within 2[illegible]rs. "United in their lives, in death th[illegible] not divided."

A dispatch from Quebec, dated Sept. 22, says: Last night the Legislature passed an address to the Queen, thanking her for the protection of the fisheries—and hoping that no treaty will be made impairing that of 1818, without embracing the whole commercial intercourse of the Colonies and the United States.

There arrived at this port on the 23d and 24th instants 6,832 passengers, as follows:—From Bremen, 752; from Hamburg, 486; from Liverpool, 2,686; from Antwerp, 267; from Havre, 1,298; from Rotterdam, 451; from London, 868; from Balize, Hond., 1; from Bonaire, 2; from Stockholm, 21. Total, 6,832.

The decease of John Vanderlyn, the eminent American artist, took place on Thursday night, at Kingston, Ulster Co., at a ripe and venerable old age. He was born in that town in October, 1776, and consequently, if he had lived a week or two longer, would have completed his seventy-sixth year.

We learn from the Troy *Times* that a Mrs. Margaret Ford, 79 years old, was burned to death on Saturday. She resided two miles from Troy, near the line of the town of Brunswick. It is supposed that her clothes caught fire from her pipe. She was alone in the house at the time.

Amadee Valle, Esq., of St. Louis, recently received information that nine negro men, who had been at work in his mines in St. Genevieve County, ran off and crossed the river to Illinois. At Sparta the citizens made an effort to arrest them, but the negroes fled to the woods. It is thought they were persuaded off, and assisted in their flight, by whites, who accompanied them.

The September term of the Court of Oyer and Terminer, of Westchester County Circuit, was commenced at White Plains on Monday last, before Justice Parker. On Thursday, the Grand Jury found a true bill of indictment against Thomas Collyer, the principal owner, and the officers of the steamer Henry Clay, for manslaughter in the first degree.

A letter from Havana says: "That you may not be mistaken with regard to our new Captain-General, I inform you of the fact that about 500 negroes, from Africa, have been landed at Ortigosa, in this island, and two ounces ($34) per head were paid for winking at the business."

Counterfeit two dollar notes of the City Bank of Hartford, Ct., are in circulation. The genuine notes of that denomination have a centre view of the Hartford Athenæum upon them. The spurious have not.

It is now determined that the Japanese expedition shall consist of three superior war steamers, viz: The U. S. steamer Mississippi, Capt. Long, which will leave New York from the 1st to the 10th of November; the U. S. steamship Princeton, Commodore Perry, which will accompany the Mississippi as flag-ship, and is now at Baltimore receiving her boilers. The third steamer is the Allegany, which is now undergoing repairs at the Gosport navy yard, and will sail in January.

Nine deaths have occurred in Chambersburg, Pa., of malignant cholera, from the 7th to the 14th inst. The *Whig* says it seized its victims, in some instances, without even the usual premonitory symptoms, and ran its fatal course with great rapidity. There were several new cases on Tuesday. The epidemic has invariably been aggravated by sudden changes in the atmosphere, of whatever nature.

A dispatch dated Boston, Saturday, Sept. 25, 1852 says: The house of the Mayor of Lynn—a friend of the Maine Liquor Law—was entered this morning very early, by several rowdies, who defaced the exterior, and soiled two carpets with blacking &c. They effected their entrance by breaking a window.

A family in Canton has engaged to have a set of blocks cut for a new edition of the national historians of China, a series of classical works called the Twenty-four Histories, which will involve an outlay of $100,000. It is done to show their regard for letters, rather than with the hope of gain.

Some days since, the topmasts of the schooner Merchant were found sticking above the surface of Lake Superior, the vessel lying in thirty feet water. Five years ago she left Sault Ste. Marie, with fifteen persons on board and $5,000 in specie; all went down in a gale, and nothing had been heard of the vessel till so discovered.

On the 21st of September, the U. S. ship Vincennes, commanded by Wm. L. Hudson, arrived at New York from Valparaiso, which port she left sixty-seven days before. The Vincennes doubled Cape Horn fifteen days after leaving Valparaiso. She has sailed 65,000 miles, and been in port thirty-two times, during her cruise of three years.

A sale of a portion of the personal property of the late Hon. Henry Clay took place at Ashland on the 15th inst., and embraced about twenty head of thorough-bred cattle, several fine horses, and a quantity of wine, put up several years ago by Mr. Clay himself. The sale took place under the direction of his executors.

Mr. Fletcher Barron, a resident of Ossian, Allegany County, was almost instantly killed, on Tuesday of last week, by the giving way of some timbers, which were being raised for a flame to a saw-mill, one of them striking Mr. B. upon the head. The mill was owned by Mr. B.

On the 2d instant, near Monroe, Ouschila Parish, La., a blacksmith shop, on the plantation of James H. Stephens, in which there were about thirty negroes, was struck by lightning and a portion of it literally torn to pieces, without a single negro being injured.

Two Irish girls, living in Manchester, Oneida County, were robbed of $8,000 a short time since. Their cousin, and her husband, with whom they lived, have been arrested on suspicion. The girls were sisters, named Sheil, and but lately come from Canada.

A social Tea Party was recently held last evening, at Lexington, Mass., for the benefit of an old lady by the name of Saunderson, in the 105th year of her age, whose "recollections of the 19th of April, 1775, are perfectly vivid."

A new railroad from Utica to Syracuse is proposed, and will probably be built. The route will probably run through New York Upper Mills, Clark's Mills, Vernon, Chittenango, &c. The distance will be about forty-six miles, or eight miles less than by the present line.

The *Democrat* sets down Chicago at "*one hundred thousand* population at the close of 1855," declaring that its growth for the last two months "has exceeded any thing the maddest enthusiast ever dreamt of."

MARRIED,

In Hopkinton, R. I., Sept. 16th, by Eld. Daniel Coon, Mr. Lebbeus M. Cottrell, of Persia, N. Y., to Miss Lucy M. Babcock, of Hopkinton, R. I.

In Alfred, Sept. 11, 1852, by H. G. Witter, Esq. Mr. David C. Green, 2d, to Miss Lovina Sweet, both of Alfred, N. Y.

In South Kingstown, R. I., Sept. 19, by Eld. Henry Clarke, Mr. Josiah Langworthy, of Hopkinton, to Miss Mary E. Champlin, of South Kingstown.

DIED,

At Unadilla Forks, Otsego County, N. Y., Thursday, Sept. 16th, after a most distressing illness of about four months, Mr. Jacob West, formerly from Cumberland County, New Jersey, in the 64th year of his age. In this sad event his wife has been called to mourn the loss of a beloved and affectionate companion; and one son and two daughters have been bereft of a kind and affectionate father. In his protracted sickness, although his bodily sufferings were great, his mind was composed and happy. He felt that he was prepared to die. He rejoiced in view of death, as he believed it to be a passport to the haven of eternal rest, where he would meet his Saviour, and those saints who had gone before, to sing the praises of his Redeemer forever. His exhortation to his children and friends was to be faithful, and prepare to meet him in heaven. He conversed familiarly of scenes before him, and to his relatives he said, Weep not for me; I am going to a holier and happier clime, where pain and sorrow never enter. He took no nourishment, except cold water, for the last fifteen days before his death. A few hours before his death, he wished to be raised in bed, after which he did not speak so as to be distinctly understood; but seemed to bid an affectionate farewell to his friends, and patiently waited his time. His departure for the spirit land was like the dying away of gentle zephyrs, or the summer sun, when

> "No lowering clouds obscure the sky,
> Nor ruffling tempest blows."

His funeral obsequies were performed on Saturday, the 18th, when an appropriate discourse was delivered by the Rev. Mr. Cutler, from Romans 1: 16—"I am not ashamed of the gospel of Christ,"—words which were selected by the deceased a few weeks before his death. L. S.

In Hopkinton, R. I., Sept. 9, 1852, Mr. Paris Eldridge, in the 58th year of his age. The deceased was a Christian, and for a number of years before his death he embraced the Bible Sabbath, and continued conscientiously to observe it until called to exchange worlds. The cause of his last illness and death was the bursting of a mill-stone while in motion, carrying him with a part of the stone through the end of the mill (which was stone) some distance, bruising him severely. He lived and suffered much pain for about six weeks, which he bore in meekness, and died resigned to the will of God. H. C.

In Scott, Cortland County, N. Y., August 28th, Beriah L. Babcock, aged 48 years, leaving a widow and one daughter to mourn, but not as those that have no hope. It is not a year since the typhus fever removed from this truly afflicted family two lovely daughters, who had grown to womanhood. Surely, in the most of life we are in death. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

New York Market—September 27, 1852.

Ashes—Pots $4 62 a 4 68; Pearls 5 56.

Flour and Meal—Flour, 4 18 a 4 25 for Old State, 4 31 a 4 37 for common to straight State, 4 31 a 4 50 for mixed to fancy Michigan and Indiana, 4 75 a 5 75 for fancy and extra Genesee. Rye Flour 3 87. Corn Meal, 3 50 a 3 56 for State, 3 68 for Jersey. New Buckwheat, 2 75 a 3 00 per 100 lbs.

Grain—Wheat, 95c. for red Ohio, 1 02 for white Ohio, 1 03 for white Michigan, 1 09 for prime Genesee. Rye 85½c. Barley 78 a 82c. Oats, 42 a 44c. for Jersey, 45 a 48c. for State. Corn, 68 a 69c. for Western mixed.

Provisions—Pork, 16 50 for prime, 18 50 for mess. Beef, 4 00 a 6 00 for old prime, 18 00 a 20 00 for prime mess Dressed Hogs 8 a 9c. Lard 11 a 12c. Butter, 16 a 19c. for Ohio, 20 a 23c. for Western Dairies, 24 a 25c. for Orange County. Cheese 6½ a 7½c.

Hay—85c. a 1 12 for 100 lbs.

Hops—20 a 30c. for new, 18 a 20c. for old.

Lime—95c. for common Rockland, 1 25 for Lump.

Lumber—13 50 for Spruce and Pine.

Seeds—Clover, 8c. for old, 8½ for new. Timothy 3 00 a 3 50. Flaxseed, 1 31 for Southern, 1 35 for handsome State.

Wool—41 a 45c. for domestic fleece.

LETTERS.

Ephraim Maxson, Enoch Barnes, H. G. Witter, L. Spicer, W. M. Fahnestock, H. A. Hull, Henry Clarke, Benj. Clarke, W. Barber, Jr., Joshua Clarke, N. V. Hull, D. Coon, O. Stillman, J. Whitford, J. M. Lanphear, J. Maxson, B. Clement, O. Snowberger.

RECEIPTS.

FOR THE SABBATH RECORDER:

S. F. Randolph, Plainfield, N. J.,	$2 00	to vol. 9,	No. 52
Voorhies F. Randolph "	2 00	9	52
Lewis C. Dunn "	2 00	9	52
Benj. Potter, Hopkinton, R. I.	2 00	9	52
Thomas W. Potter "	2 00	9	52
Geo. O. Holland, Perryville, R.I.	2 00	10	13
Mary Champlin, Mystic Bridge, Ct.	2 00	9	52
O. F. Randolph, Delhi, Ill.	1 00	9	52
H. G. Witter, Alfred,	2 00	9	52
Nelson Clarke, South Brookfield,	2 00	10	13
John Maxson "	2 00	9	52
David Maxson, West Edmeston,	2 00	9	52
Joshua Maxson "	2 00	9	52
Jos. Dennison "	2 00	9	52
Ezra Coon "	2 00	9	52
L. Spicer, Unadilla Forks,	1 00	9	41
A. H. Maine, Little Genesee,	2 00	10	15
J. W. Morton, De Ruyter,	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Jeptha F. Randolph, Westerly, R. I.	1 00
J. W. Morton, De Ruyter,	1 00

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at Plainfield, N. J., on Fourth-day, Oct. 6, at 10 o'clock A. M. G. B. Utter, Rec. Sec.

Publishing Society—Board Meeting.

THE next Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at Plainfield, N. J., on Fourth-day, Oct. 6, at 2 o'clock P. M.

Western Association—Executive Board.

The next meeting of the Executive Board of the Western Association will be held at Alfred Center on Fourth-day evening, Oct. 20. Missionaries in the employ of the Board, will please forward their reports in season for the meeting. Churches of the Association will please send very generous contributions, as the Board, trusting to your liberality, have enlarged their operations, and have now two missionaries constantly in the field. J. Bailey, Sec. of Board.

Madame Sontag.

MADAME HENRIETTA SONTAG'S CONCERTS will take place at—

METROPOLITAN HALL,

On Monday, Wednesday and Friday Evenings, until further notice. For further particulars, see Programmes from day to day in the daily papers.

The prices of admission are fixed at two dollars and one dollar, according to location.

Tickets for sale at the Music Store of WM. HALL & SON, corner of Broadway and Park Place.

Doors open at 6½ o'clock. Performances commences at 8 o'clock. 16tf.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 6 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the severl stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P. M.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.

Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.

New Market:
For New York—6.20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.

Phillipsburg:
For New York—6, 10.30 a. m., 3.15 p. m.

Miscellaneous.

The Old Apple Tree.

BY GRACE GARLAND.

That old apple tree, I love it well,
Better, far better, than tongue can tell;
I have watched its growth, beheld its decay,
Sat under its boughs in childish play;
Gathered its fruit in happiest glee—
Ah! I ne'er can forget that old apple tree!

At the noon-tide hour I have sought its shade,
Secure from the sun, and lazily laid
Myself on the moss that so kindly spread
A pillow to rest my weary head,
In dreamy visions again to see
My aged friend, that old apple tree.

Childhood is gone, and time flies apace,
Yet I cherish it still 'mid life's weary race;
'Tis hastening forward to Nature's tomb—
I behold its decay with feelings of gloom;
Under its shade may my resting place be—
Part me not from my friend, that old apple tree.

Barnum's Rules for Success in Business.

From Freedley's "Practical Treatise on Business."

EDWIN T. FREEDLEY, ESQ.:

Dear Sir,—I can scarcely expect to offer any thing new on the subject proposed, but will name a few rules that I am convinced, from experience and observation, must be observed in order to insure success in business.

1st. *Select the* KIND *of business that suits your natural inclinations and temperament.* Some men are naturally mechanics; others have a strong aversion to any thing like machinery and so on; one man has a natural taste for one occupation in life, and another for another. "I am glad we do not all feel and think alike," said Dick Homespun, "for if we did, every body would think my gal, Sukey Snipes, the sweetest creature in all creation, and they would all be trying to court her at once."

I never could succeed as a merchant. I have tried it unsuccessfully several times. I never could be content with a fixed salary, for mine is a purely speculative disposition, while others are just the reverse, and therefore all should be careful to select those occupations that suit them best.

2d. *Let your pledged word ever be sacred.* Never promise to do a thing without performing it with the most rigid promptness. Nothing is more valuable to a man in business than the name of always doing as he agrees, and that to the moment. A strict adherence to this rule gives a man the command of half the spare funds within the range of his acquaintance, and always encircles him with a host of friends, who may be depended upon in almost any conceivable emergency.

3d. *Whatever you do, do with all your might.* Work at it, if necessary, early and late, in season and out of season, not leaving a stone unturned, and never deferring for a single hour that which can just as well be done *now.* The old proverb is full of truth and meaning, "Whatever is worth doing at all, is worth doing well." Many a man acquires a fortune by doing his business *thoroughly*, while his neighbor remains poor for life, because he only *half* does his business. Ambition, energy, industry and perseverance are indispensable requisites for success in business.

4th. *Sobriety. Use no description of intoxicating drinks.* As no man can succeed in business unless he has a *brain* to enable him to lay his plans, and *reason* to guide him in their execution, so, no matter how bountifully a man may be blessed with intelligence, if his brain is muddled, and his judgment warped by intoxicating drinks, it is imposible for him to carry on business successfully. How many good opportunities have passed, never to return, while a man was sipping a "social glass" with his friend! How many a foolish bargain has been made under the influence of the *nervine*, which temporarily makes its victim so *rich!* How many important chances have been put off until to-morrow, and thence forever, because the wine-cup has thrown the system into a state of lassitude, neutralizing the energies so essential to success in business. The use of intoxicating drinks as a beverage is as much an infatuation as is the smoking of opium by the Chinese, and the former is quite as destructive to the success of the business man as the latter.

5th. *Let hope predominate, but be not too visionary.* Many persons are always kept poor because they are too *visionary.* Every project looks to them like certain success, and therefore they keep changing from one business to another, always in hot water, and always "under the harrow." The plan of "counting the chickens before they are hatched," is an error of ancient date, but it does not seen to improve by age.

6th. *Do not scatter your powers.* Engage in one kind of business only, and stick to it faithfully until you succeed, or until you conclude to abandon it. A constant hammering on one nail will generally drive it home at last, so that it can be clinched. When a man's undivided attention is centered on one object, his mind will continually be suggesting improvements of value, which would escape him if his brain were occupied by a dozen different subjects at once. Many a fortune has slipped through men's fingers by engaging in too many occupations at once.

7th. *Engage proper employees.* Never employ a man of bad habits, when one whose habits are good can be found to fill his situation. I have generally been extremely fortunate in having faithful and competent persons to fill the responsible situations in my business, and a man can scarcely be too grateful for such a blessing. When you find a man unfit to fill his station, either from incapacity or peculiarity of character or disposition, dispense with his services, and do not drag out a miserable existence in the vain attempt to change his nature. It is utterly impossible to do so. "You cannot make a silk purse," &c. He has been created for some other sphere; let him find and fill it.

8th. *Advertise your business. Do not hide your light under a bushel.* Whatever your occupation or calling may be, if it needs support from the public, *advertise* it thoroughly and efficiently, in some shape or other, that will arrest public attention. I freely confess that what success I have had in life may fairly be attributed more to the public press than to nearly all other causes combined. There *may* possibly be occupations that do not require advertising, but I cannot well conceive what they are. * * * * *

9th. *Avoid extravagance; and always live considerably within your income, if you can do so without absolute starvation!* It needs no prophet to tell us that those who live fully up to their means, without any thought of a reverse in life, can never attain a pecuniary independence. * * * * *

Men and women, accustomed to gratify every whim and caprice, will find it hard at first to cut down their various unnecessary expenses, and will feel it a great self-denial to live in a smaller house than they have been accustomed to, with less expensive furniture, less company, less costly clothing, a less number of balls, parties, theater-goings, carriage-ridings, pleasure excursions, cigar-smokings, liquor-drinkings, &c., &c., &c.; but, after all, if they will try the plan of laying by a "nest-egg," or, in other words, a small sum of money, after paying all expenses, they will be surprised at the pleasure to be derived from constantly adding to their little "pile," as well as from all the economical habits which follow in the pursuit of this peculiar pleasure. The old suit of clothes, and the old bonnet and dress, will answer for another season; the Croton or spring water will taste better than champagne; a brisk walk will prove more exhilarating than a ride in the finest coach; a social family chat, an evening's reading in the family-circle, or an hour's play of "hunt the slipper," and "blind man's buff," will be far more pleasant than a fifty or a five hundred dollar party, when the reflection on the *difference in cost* is indulged in, by those who begin to know the *pleasures of saving.*

Thousands of men are kept poor, and tens of thousands are made so after they have acquired quite sufficient to support them well through life, in consequence of laying their plans of living on too expensive a platform. Some families in this country expend $20,000 per annum, and some much more, and would scarcely know how to live on a smaller sum. Prosperity is a more severe ordeal than adversity, especially sudden prosperity. "Easy come, easy go," is an old and true proverb. *Pride*, when permitted full sway, is the great undying canker-worm which gnaws the very vitals of a man's worldly possessions, let them be small or great, hundreds or millions. Many persons, as they begin to prosper, immediately commence expending for luxuries, until in a short time their expenses swallow up their income, and they become ruined in their ridiculous attempts to keep up appearances, and make a "sensation."

I know a gentleman of fortune, who says that, when he first began to prosper, his wife *would have* a new and elegant sofa. "That sofa," he says, "cost me thirty thousand dollars!" The riddle is thus explained: When the sofa reached the house, it was found necessary to get chairs "to match," then sideboards, carpets, and tables, "to correspond" with them, and so on through the entire stock of furniture, when at last it was found that the house itself was quite too small and old-fashioned for the furniture, and a new one was built "to correspond" with the sofa and *et ceteras;* "Thus," added my friend, "running up an outlay of $30,000, caused by that single sofa, and saddling on me, in the shape of servants, equipage, and the necessary expenses attendant on keeping up a fine 'establishment,' a yearly outlay of eleven thousand dollars, and a tight pinch at that; whereas, ten years ago, we lived with much more real comfort, because with much less care, on as many hundreds. The truth is," he continued, "that sofa would have brought me to inevitable bankruptcy, had not a most unexampled tide of prosperity kept me above it."

10th. *Do not depend upon others.* Your success must depend upon your own individual exertions. Trust not to the assistance of friends, but learn that every man must be the architect of his own fortune; and with proper attention to the foregoing rules, and such observations as a man of sense will pick up in his own experience, the road to competence will not, I think, usually be found a difficult one.

P. T. BARNUM.

BRIDGEPORT, Conn., June 28, 1852.

A Suicide with a Moral.

The Philadelphia papers tell of the suicide of a young man named John S. Davis, at the West Jersey Ferry Company's wharf, on Monday, the 16th ult. Among other letters found on his table, was one assigning reasons for the commission of the fatal act, of a character so different from that which ordinarily characterizes this species of literature, that it is worth while copying it:

"It will be charged upon me by paragraph-mongers, that 'mental aberration, caused by pecuniary difficulties,' has led me to the act whose consequences are now visible. 'Love,' 'domestic affliction,' or any but the true cause, will be assigned. To refute all such charges, and to set at rest forever all speculations on the subject, I write these lines.

"I have passed my life in the search after happiness. Like other men, I have tried and exhausted all the springs of action; ambition, friendship, love, have all moved me in their turn, but they have not brought happiness.

"Mine has indeed been a 'battle of life.' And as I have kept my post upon its field, I have beheld all that makes life happy pass forever away. Projects of fame have failed, friends have fallen from my side, the love of my youth has turned to gall in my breast, the wife of my bosom has deserted and denied me, wealth has slipped from my grasp—all has proved but a dreary blank. And now at the end of strife, I stand alone upon the plain, my dead hopes strewn around in mockery, and nothing in the future but despair and death.

"Why it has been thus with me—why I have not enjoyed the happiness that other men have revelled in around me, I stop not now to inquire. Suffice it that I have not. As many another, many a better, and many a wiser man has found it less terrible to meet death than to brave the scorning finger of the world and to endure the gnawings of his own bitter thoughts, so I; and from a life of care and trouble, and more sorrow than my poor nature can bear, I turn to the quiet and silence of death. And what comes after? Eternity! dark, blank, mysterious and unfathomed eternity! In a single hour I shall have solved its mystery.

"To those who will be wronged by my voluntary exit from the stage of life, I have only to say that I have endeavored to act honorably and justly towards them all—to wrong no man—to do entirely unto others that which I would have others do unto me. I have set before me the words of the poet—

> "'Thou jewel, Reputation!
> Let me secure thee, bright and spotless now,
> And this weak care-worn body's dissolution
> Will cheaply pay the purchase.'

"I have labored for a name white as mountain snow, dazzling, and speckless; but the failure of the hopes I had built upon has come upon me too crushingly to be survived. If I could have lived, I should have redeemed my honor as it now stands pledged to them; as it is, they must only pity and forgive, while they condemn me."

The unhappy author of these lines was evidently a man of education and intelligence, in the worldly acceptation of the term; but, alas! it is no less evident that he lacked that kind of knowledge which alone enables suffering humanity to fight and win the "battle of life." Had he been blessed with something of Christian fortitude, he never could have sunk into the coward's grave, the grave of the suicide. The *air* of Athiesm or Infidelity pervades his letter from beginning to end; and that spirit of despondency which it conjures up in seasons of misfortune, to frighten its victims into eternity, is painfully prominent throughout. Hope, Patience, Contentment, Resignation, are weapons only the Christian can command in like seasons of trial. [N. Y. Express.

What Every Farmer may Have.

Every farmer may, if he will, have a *house*, a neat, tasteful structure, adorning his farm, and contributing to his comfort. There is, on every farm, if one could but find it, a fit site for a house, with grounds near it suitable for a garden and out-buildings.

What a pity such locations should not be selected, instead of the sorry places where too many farm houses are placed! We have seen a house standing on a ledge of rocks, and a recess for a garden excavated in a bank in the rear, when, not forty rods distant, a most inviting spot for building was neglected; and another stuck down on a low swampy piece of land, with planks running to the road as a means of access, when on the opposite side of the road, a gentle eminence, crowned with noble forest trees, was occupied by cattle.

As to the houses themselves, much might be said. Generally speaking, they seem to be a product of the farm; that is, a thrifty, well cultivated farm, has a snug dwelling on it, and a slovenly, ill-tilled one has an overgrown or decaying tenement.

A correct taste in building is not, and cannot be, in the possession of every one. Architecture is a science, and taste is the result of cultivation, and none but men educated to their profession, should undertake to design and build a house.

It is true, that so many sticks of timber, boards, nails, shingles, will make a building, and so too, a given quantity of iron, steel, and brass, will make a steam engine, but a novice makes a failure when he undertakes to construct either. Still, a little attention, the perusal of a work on this subject, might form some taste, and substitute tolerable dwellings for the ungainly structures that so often are seen.

Every farmer may, if he will, have a *garden*, not a *patch* of onions here, of beets there, of cabbages some where else, interspersed with bean poles and potatoes, but a veritable garden, a *cultivated* place.

A farm that has not a plot of ground adapted to the purposes of a garden, had better be abandoned at once. There is no good reason why the real luxuries that spring from the soil, under the culture of the practical gardener, sould be confined to the lands of the gentleman of leisure, They belong as legitimately to the sturdy, hard-working farmer, and indeed more so; for he who labors most actively, should reap the richest harvest. All that serves to make life more desirable, that tends to the improvement of the soil, the mind, and the heart, is not beneath the attention of man. We cannot conceive of a more fit place to commence the careful cultivation of a farm, than the garden. It would soon be evident that the greater care bestowed on the soil, the greater its product, and so a system of culture would by degrees be adopted, till the whole farm should become a fruitful field.

In the cultivation of a garden, can be noted, on a small scale, all the phenomena of growth, and from data there gathered, one can advance successfully from the tilling of narrow beds to that of broad acres. The knowledge necessary to success in gardening, is rather the result of experience, than of fixed rules. There is requisite a taste for the art, close observation, and a modicum of practical skill; give these, and common sense will supply the deficit. We would not by any means profess to teach gardening "in six easy lessons," but we assert that any one so disposed can make a beginning.

There are certain adj[illegible] to a garden, which a majority of far[illegible] who take the trouble to cultivate a few esculent roots, seem to think altogether too trifling to merit their attention. Such are beds of flowers, flowering shrubs, and grape and other vines. That ever potent argument of expense, and the ready excuse of poverty, cannot be urged against these decorations of the farmer's home. A man may be too poor to erect a costly cottage, but no one is too poor to cultivate a bed of flowers, to plant shubbery around his humble dwelling, or to train a vine to relieve its bare exterior. A beauty unattained by any triumph of art, is thus in the reach of the most obscure. Nature waits to provide, "without money and without price," the ornaments of a cultivated field, and the pleasure of a cultivated mind.

Contrast, for one moment, the cottage and the lawn, with the rude dwelling and its unkept grounds—compare the beauty and fragrance of flowers, with the unsightly weed and its rank odor—mark the difference between the luxuriant green of shrubbery, and vacancy of barren yards, and then decide whether an hour of time can be better spent than in effecting such a change.

The past few years have wrought a manifest improvement in matters of rural taste, but as yet its evidences are confined to cottages and farm-houses, scattered here and there, like oases in the wide desert. It will be seen, however, that as agriculture advances, and system takes the place of confusion, all these things will receive the attention that they so richly deserve. [Albany Cultivator.

A Crucifixion.

Bonn is a pretty little German city of some 13,000 inhabitants, beautifully situated on the banks of the Rhine, twenty miles above Cologne. It is the seat of a Prussian University, which annually counts more or less of the scions of princely houses among its students. Prince Albert was educated there, and the son of the heir apparent of the Prussian throne was lately recorded on the *Pedell's* books. There are two faculties of Theology connected with the institution, totally distinct from each other—the Protestant and the Catholic faculties. Since the revolutionary movements of 1848–9, the severity of the Governments having driven the people from politics, their excitement is forced into other channels, and has taken, to a great extent, a religious form. Enormous masses of people are to be met with in summer, in long processions, under the guidance of clergymen, bound to the hundred holy places, where are carefully preserved the wonder-working relics of canonized Saints, long since moldering in their coffins. Very naturally, this excitement is in some cases carried to great extremes, and we translate from the *Westfalische Zeitung* a remarkable instance of this character, which lately occurred near Bonn, in the beginning of August last:

"A young theological student of this place (Bonn) went out to Godesberg, (a village some four miles south of Bonn,) taking with him four nails eight inches long, a hammer, and a file. Having dined at the Hotel Bitsner, he walked out into a neighboring grove, sought out a tree, which bore some resemblance to a cross, and crucified himself upon it. First he nailed his feet fast to the tree, driving each nail four inches into the wood. He then, after driving a nail into a branch on the right, and filing its outer extremity sharp, nailed his left hand to the opposite branch. Having thus fastened both feet and his left hand to his cross, he struck his right upon the sharpened nail. The first attempt appears to have been unsuccessful, as his hand was sadly torn. Whether, overcome by pain, he now called for assistance, or that people by chance passed by, it matters not; he was soon after found, fainted away, hanging from the nails. As, however, those who found him had no tools to draw the nails from the tree, they cut it down and carried it into the village of Godesberg. Here he was separated from his cross, put on board a steamboat, brought back to Bonn, and placed in the hospital, where he lies in a fair way of recovery. The writer gives the physician who attended him as his authority, and adds that the facts are well known throughout the city."

Gigantic Telescope in England.

The necessary imperfections of, and the difficulties attendant upon huge reflecting Telescopes like those constructed by Herschell and Lord Rosse, has led to an attempt to construct an achromatic instrument which shall rival those gigantic instruments in power. The new Telescope, constructed for Rev. Mr Craig, Vicar of Leamington, under the superintendence of Mr. W. Gravatt, F. R. S., is placed upon a site of two acres, on Wandsworth Common, presented for the purpose by the Earl of Spencer in perpetuity, or so long as the instrument shall be maintained.

The central tower, consisting of brick, is 64 feet in hight, 15 feet in diameter, and weighs 220 tuns. Every precaution has been taken in the construction of this building, to prevent the slightest vibration; but, if any disappointment in this respect should arise, additional weight can be obtained by loading the several floors, and the most perfect steadiness will be thus insured. By the side of this sustaining tower hangs the Telescope. The length of the main tube, which is shaped somewhat like a cigar, is 76 feet, but with an eyepiece at the narrow end, and a dewcap at the other, the total length in use will be 85 feet. The design of the dewcap is to prevent obstruction by the condensation of moisture, which takes place during the night, when the instrument is most in use. Its exterior is of bright metal, the interior is painted black. The focal distance will vary from 76 to 85 feet. The tube at its greatest circumference measures 13 feet, and this part is about 24 feet from the object-glass.

The determination of this point was the result of repeated experiments and minute and careful calculations. It was essential to the object in view that there should not be the slightest vibration in the instrument. Mr. Gravatt, reasoning from analogy, applied the principle of harmonic progression to the perfecting of an instrument for extending the range of vision, and thus aiding astronomic research. By his improvements, the vibration at one end of the tube is neutralized by that at the other, and the result is that the utmost steadiness and precision is attained. The object-glasses are of English construction. The making of the large flint glass was entrusted to Mr. Chance, of Birmingham, who at first hesitated to manufacture one larger than nine inches in diameter. Upon being urged, however, by Mr. Craig, he has succeeded in producing one 24 inches—perfectly clear, and homogeneous in structure.

Beside this, there is a second, of plate-glass, of the same dimensions, cast by the Thames Plate Glass Company, either of which the observer may use at his option. The manner in which these object-glasses are fitted into the tube is a marvel of artistic invention. By means of twelve screws, numbered according to the hours of the day, they can be set in an instant to any angle the observer may require, by his merely calling out the number of the screw to be touched. The object-glasses also move round in grooves to wherever it may be considered that a more distinct view can be gained. The tube rests upon a light wooden frame work, with iron wheels attached, and is fitted to a circular iron railway at a distance of fifty-two feet from the center of the tower. The chain by which it is lowered is capable of sustaining a weight of thirteen tuns, though the weight of the tube is only three. Notwithstanding the immense size of the instrument, the machinery is such that it can move either in azimuth, or up to an altitude of eighty degrees, with as much ease and rapidity as an ordinary telescope, and from the nature of the mechanical arrangements, with far greater certainty as to results. The slightest force applied to the wheel on the iron rail, causes the instrument to move horizontally round the central tower, while a wheel at the right hand of the observer, by a beautiful adaptation of mechanical powers, enables him to elevate or depress the object-glass with the greatest precision and facility. So easy, in fact, is the control over the instrument in this respect, that a very slight touch on the wheel lifts ten cwt.

With respect to the magnifying power of this novel instrument, it is only necessary to state that, though the focus is not so sharp as it will be shortly, it has already separated the nebulæ in the same way as Lord Rosse's. It has also separated some of the double stars in the Great Bear, and shown distinctly a clear distance of 50 or 60 degrees between them, with several other stars occupying the intervening space. Ordinary readers will better understand the extraordinary magnifying power of the telescope when we inform them that by it a quarter-inch letter can be read at the distance of half a mile.

The preparations for this really national work have been progressing for the last two years, under the superintendence of Mr. Gravatt as engineer and mathematician, but it is only about three months since the superstructure at Wandsworth Common was commenced, and it is already near completion. We understand that the Observatory is likely to be endowed by its liberal and enlightened creator. Lord Rosse has visited the Observatory, and expressed his admiration of this novel and interesting invention.

Apples for Hogs.

One of our most valuable exchanges has the experience of Robert Tyton, of Westmoreland, Pa., detailed at length, in regard to the value of apples for hogs.

"After an experience of several years, I have come to the conclusion that, although apples possess fattening qualities, they do not possess them in a sufficient degree to warrant the assertion that *alone*, they can be used with success in fattening hogs. Hogs will some times thrive well upon them, and at other times will lose flesh if confined to them exclusively as food.

Three years since, having an abundant crop, I concluded to test their value as food in various ways. First, I tried them in their natural state, as they came from the orchard. For a short time the hogs devoured them greedily, but did not thrive.

I next threw them into the hogsheads in which my slops are kept, permitting them to remain there for several days before using; by which time many of them (especially those partly decayed when thrown in) were well saturated with the slop-water. They were then fed; but the hogs did not thrive any better than before the apples were given them. I then erected a temporary boiler in which the apples were placed, mixed with about one-half the quantity of corn meal I usually fed the hogs. The whole was then boiled until the apples were soft enough to be broken by stirring—they being of the sour kind. This mixture was then fed in the same quantity as the meal mixture alone had been formerly. On this food the hogs grew larger and fatter, observing which, I persevered in it until killing time, when I found them in quite as good condition, I think, as I could have had them by feeding them in the usual way. By this plan I saved one-half my corn meal at the expense of the wood necessary to boil the apples. Whether any thing was saved by the experiment, I am not prepared to say, as I kept no account of the wood burned.

From the above experiment, I am inclined to believe that apples, in their natural or raw state, do not possess sufficient nutrition to fatten swine; but if steamed or boiled, and mixed with meal, they may be used to advantage, provided wood is not too high in price."

A New Hampshire Belle.

A correspondent of the *Journal* gives the following description of a New Hampshire Belle, Miss Rosina Delight Richardson, of East Alstead, whom he visited during a recent visit to the Granite State:—

"She is nineteen years of age, is 5 feet 3¼ inches in height, measures 5 feet 4¼ inches around the waist, (6 feet 2 inches around the hips,) 22 inches around the arm above the elbow, 14 inches around the arm below the elbow, and 2 feet 10 inches in a straight line across the shoulders. At birth she weighed 6 pounds, at 5 years 148 lbs., at 10 years 268 lbs., at 15 years 365 lbs., and now, at 19 years of age, she weighs 478 lbs. On estimating the quantity of cloth in her clothing when dressed for a ride on a winter's day, we found it to contain 98½ yards of ¾ yard wide cloth. She has brown hair, dark blue eyes, is of fair complexion, and has what phrenologists would call a well balanced head, the perceptive organs predominating. She can knit, spin, weave, make a shirt, or a batch of bread, is a good singer, and plays the piano with taste and skill, is considered one of the best scholars in the town where she resides, is courteous and affable, and lively in conversation, and evinces a general knowledge which might raise a blush on the cheek of some of our city belles."

TOMATOES FOR WINTER USE.—"Take the largest ripe tomatoes, which wash and drain; cut them across and lay them with the cut side up in an earthen or wooden vessel; sprinkle well with fine salt, and with alternate layers of tomatoes and salt; fill your vessel, and let it stand all night. In the morning, pour off the juice, with as many seeds as possible, and throw it away. Put them over the fire, boil slowly until reduced to a pulp, which rub through a sieve, to get rid of the skins. Add to this pulp cayenne pepper enough to season it highly, and if necessary, more salt; boil slowly for two hours, or until quite thick; stir well to prevent burning. When cold, put into shallow earthen plates to dry in the sun, or a slow oven. When quite dry, put it into glass jars, and if kept in a dry place, where it will be free from mold, it will be as good at the end of the year, as when first made. A piece half an inch thick and three inches square, will season a gallon of soup. If wanted for sauce, soak it in warm water, and butter rubbed with crumbs of bread or flour, and stew for a few minutes before serving it."

OLD FASHION.—It is a curious fact, worth mentioning, that among the relics of art disinterred by Layard from the ruins of Nineveh, may be seen various ornamental devices exactly like some of the fashions of our own day. Among the rings and bracelets, for instance, of which Layard made excellent drawings, may be seen patterns which look as if manufactured from the designs of London and Paris jewelers of the present day. In one of the engravings of Layard's researches, we have a drawing of a horseman with his riding whip, the handle of which is a gazelle's foot, exactly like the present fashion as it is frequently seen in the finish of hunting whips. Verily, there is nothing new under the sun, telegraphs and steam engines excepted.

By a decision of one of the French courts, the owner of a dog, who, in an attack of hydrophobia, had bitten and caused the death of another party, in consequence of a neglect of the established police regulations, was mulcted in damages to the amount of 20,000 francs, payable to the wife and children of the deceased.

The cholera is spreading along the Mississippi River. It is also reported that two persons had died at Mifflin, Pa., of the same disease.

In no Catholic country on the globe can a Catholic laborer get as good treatment and as fair wages as he can in any Protestant country. A most weighty fact is his.

Within the last three years and a half, ending on the 12th inst., there have been 2,279 persons killed and 773 injured by accidents in British mines.

A fire in Parkersville, Mo., destroyed property to the value of $40,000 on the 26th August.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York:* SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 25
" " each subsequent insertion, 50
" " six months, 5 00
" " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 17. NEW YORK, FIFTH-DAY, OCTOBER 7, 1852. WHOLE NO. 433.

The Sabbath Recorder.

THE TRACT SOCIETY'S ANNIVERSARY.

Opening Address of the President, N. V. Hull.

Beloved associates and fellow-laborors in the cause of Sabbath Reform:—

It may be due to ourselves, to the cause in which we are engaged, and to those whom we would interest and benefit, to answer the question, "*Is there a sufficient cause for this outlay of money and labor?*" If a good and sufficient answer to this question cannot be given, we are in duty bound to withdraw our labor from this field, and bestow it upon one more worthy. To furnish an answer to that question is my present object. I therefore invite your attention to a few principles which are vital to the question.

1. We affirm, that religion is essential in order to man's well-being in *this* life, as well as in that which is to come. Man is a compound being. He has a *moral* as well as a *physical* and an *intellectual* nature, and it is as essential that his moral constitution should be developed, as that his physical and intellectual natures should be, and even more so. The man whose physical constitution is undeveloped, deformed, and sickly, is a burden. He whose intellectual constitution is uncultivated and weak, is an object of pity and commiseration. But he whose moral constitution is neglected, uncultivated, and absurd, is not only a burden and an object of pity, but is also an unmitigated curse. Indeed, the true idea of manhood is not there; he is a mockery. But the attempt to cultivate man's moral nature, without religion and its services, would be like attempting to cultivate his physical nature without giving him a due amount of food and suitable bodily exercise; or, like an attempt to develop his intelligence without requiring its healthful and necessary exercise upon suitable themes of thought. Indeed, are we saying too much when we affirm, that without religion man is unfitted for the due and satisfactory performance of any duty, either public, private, or personal, or for the highest enjoyment of which he is capable? We think not. When we labor, then, for the development of man's moral nature, we are rendering him the highest possible service of which we are capable.

2. The second principle is, that the Sabbatic Institution is strictly *religious* in its nature, and therefore an essential element of religion. Now, the idea that the Sabbath is to be observed by simply ceasing from labor, is incorrect. I am aware that to sabbatize we must cease from our labor. But to say, therefore, that resting is sabbatizing, is simply ridiculous. Resting is a necessary *condition* of Sabbath observance. The institution, in its *literal* character, is in part founded upon this idea, as in this respect it is the opposite of labor. But this is rather the *body* of the institution—not its *spirit*. We may rest, then, without really sabbatizing, as one may say his prayers without really *praying*.

A reference to the commandment designating and enforcing the Sabbath, will set this matter right at once. Ex. 20 : 8—"*Remember the Sabbath day to keep it holy,*" &c. The qualifying term "*holy*" teaches us, that to sabbatize "according to the commandment," our rest must be a *religious* one. The duty enjoined, therefore, is not simply a political or civil one, but a *religious* one.

Further, we are not simply to be religious in a general sense of the term; but, so far as the one idea of Sabbath observance is concerned, it is to be definite, conformed in its nature to the character and objects of the institution itself. To sabbatize with the same *feelings* and *objects* that one would receive the ordinance of baptism or the Lord's Supper, would be erroneous altogether, for the reason, that they differ in their *objects*. The religious idea of the Sabbath is *fundamental*—the first idea of all religion, that from which every other sentiment flows, an index pointing to the great Creator through his works. It gives us the *highest possible* view of the ETERNAL, his wisdom, power, and goodness. And universal history teaches us this important lesson, that the loss of the true knowledge of God and of the proper observance of the Sabbath, have gone hand in hand. We therefore affirm, that if the Sabbath be observed in its spirit and intent, it will prove a sure defense against all those great and heaven-daring apostasies which have characterized the history of our race, and so often invoked the hottest wrath of Almighty God! Is it not, then, a matter of infinite moment, that this institution be exhumed and restored to the church and the world, and that its observance be enforced by all of those exalted and God-honoring influences and considerations, which Heaven has thrown around it.

But the objector may reply, "I acknowledge the obligation of the Sabbath, and feel its importance as much as you." This statement we readily admit, when made by a certain class of religionists, so far as the general principle is concerned, the language being interpreted according to the popular sentiment in regard to the institution; but the statement cannot be truthfully made, if it be interpreted by the Holy Scriptures.

For a better understanding of this question, we proceed to make the following statement and classification of this subject. There are three general opinions that may be proper for us to notice.

1. A very large number of the Protestant communion, with the Roman Catholic Church at large, believe the Sabbath of the fourth commandment to be abolished; and they regard the popularly observed day as a *festival* only, and not as a Sabbath. We may safely say, that that portion of the Protestant Church already mentioned have their sentiments fairly represented by the late Dr. Neander, when he says, in his "History of the Christian Religion and Church during the first three centuries," translated from the German by Henry John Rose, B. D., page 186: "The festival of Sunday, like all other festivals, was always only a *human ordinance*; and it was far from the intention of the apostles to establish a divine command in this respect; far from them, and the early apostolical church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the close of the second century a false application of this kind began to take place. Men appear by that time to have considered laboring on Sunday as a sin."

Two things in this quotation are worthy of special attention; and these are, first, that Sunday is only a festival, and that of human and not Divine appointment; and second, that it is a false application of law, to charge that it is sinful to do ordinary labor on Sunday. In proof of the truth of the Doctor's statement, we might quote extensively from the most reliable sources; but as his statement has not been attacked directly by any one, so far as I know, whose attack would be worthy of notice, we will omit the labor.

In regard to the Roman Catholics, it is known by every one at all acquainted with the subject, that they make no other pretension than that the change was made by "The Church," and they charge it upon Protestants as one of their inconsistencies, that after professing to take the Bible, "without note or comment," as their "rule of faith and practice," they should observe an institution of such importance, having no other authority for it than that just cited.

2. Another though smaller branch of the Christian Church, hold to the perpetuity of the Sabbath law, but argue that a change has been made in regard to the particular day to be observed, and that that change was made by Christ and his apostles. But it should be observed, that when the *proof* is called for, the argument is conducted upon principles so similar to the one used in the case of the sentiment before described, that a confusion at once arises in the minds of those who attempt to follow them through from their premises to their conclusions. Let us see: They first give us their Protestant creed, "The Bible, and the Bible only, is the religion of Protestants;" or, "The Bible, without note or comment, as a rule of faith and practice." Now for the application of this "*rule*." First, the confession is made, that the Bible says nothing *directly* on the subject of a change of the Sabbath. But then, say they, certain statements are made in the Old Testament, which *intimate* that a change would be made in the days of the Messiah. Ask for one of these statements, one as much to the point as any they have, and perhaps they will give you Isaiah 65: 17—"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind!" There is your "intimation" of a change of the Sabbath. But now we come to the change itself; and this, we are told, we are to learn from *inference*; and when we ask for one of the strongest passages in the New Testament showing that the Sabbath has been changed, perhaps we are referred to Acts 20 : 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Or, it may be that Rev. 1 : 10 will be cited—"I was in the spirit on the Lord's day." And then, as if confident of their failure, they flee to the "Fathers." And now, to carry out their principles, "the Bible without note or comment," "the Bible only," they proceed, and perhaps, as their strongest passage, they will give you saint *Ignatius* to the Magnesians, about the year 100; and, that I may not be charged with unfairness, I will quote from the "Sabbath Manual," where the author, puts these words into the mouth of Ignatius: "'Let us (Christians) no more sabbatize,' he says—that is, keep the seventh day, as the Jews did, 'but let us keep the Lord's day,'" &c. But now let us see for one moment what this learned Doctor has done; and that we be not tedious, we will state one *fact*, and that is, that in the most authentic Greek copy of Ignatius, no such statement as the above occurs at all. The Greek word translated *day* is not in the text; and the best that can be done in the translation of the phrase is to make it read, "*Let us live according to the Lord's life,*" &c. Thus ends the "Bible and the Bible only" doctrine of a change of the Sabbath, as held by that class of Christians whose sentiments we have just noticed! Verily, "consistency, thou art a jewel."

3. The third class of opinions is that represented by this Society, and contained in the following language of Holy Writ: "Remember the Sabbath day to keep it holy. *Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.*"

Now, one thing is certain, and that is, that all of the above sentiments cannot be true. They oppose each other, and if either one of them is according to the word of God, the other two cannot be. And as the Sabbath institution is one of so general importance, exerting such an unbounded influence upon all the interests of this life, as well as of that life which is to come; and as those interests cannot be promoted, except as true notions are entertained by us on this question, does not the world's good require that he that hath light shall let it shine? I put the question soberly to all: Could a greater good to the church and the world be produced by a reform in any one department than by a reform such as we propose? Let us for one moment consider this point.

1. What a breach in the church of Christ would be healed! And who can calculate the strength, the joy and peace, that this would cause?

2. With how much more efficiency could Protestantism attack Romanism! Oh, what power it would wrest from Rome, and what strength it would impart to the Reformation!

3. How it would increase the church's spirituality, by giving her clearer views of gospel truth and Christian duty.

4. It would mightily increase the power of the church in the performance of her mission, the world's conversion.

The importance of the subject, then, I trust, will be admitted, at least by many. But there are some, I doubt not, who will affect to despise this labor, upon the ground of "liberal principles." This class of men dispose of every mooted question by pronouncing, with an air of mingled indifference, self-complacency, and affected wisdom, that it is "*unimportant.*" So of this question. "What's the difference in days?" say they; "just as if one day was more holy than another." Our answer to such men is, "Your philosophy charges God with folly. He has made a difference in days, not that one portion of time is unholy, and another the opposite, and therefore holy; but while some days are by Divine appointment devoted especially to services which regard our temporal necessities, he has also devoted by Divine appointment one day in each week to religious services, besides giving the day in itself a *religious* character, and in this sense making it a "holy day."

But these remarks have already occupied more time then I intended, and I will close by saying, that after years of reflection, I arrive at the conclusion, that the field of labor assigned to this Society is second to none among the many that occupy the public mind at the present period; and I sincerely pray, that it may become still more vigorous, and enlarge the field of operations, feeling that, with faith in God, it is pledged for life to the work assigned it.

For the Sabbath Recorder.

THE JEWISH NATION.

Our race can look back upon no event in its history more profoundly interesting than that declaration of Jehovah to Abraham, "In thee shall all the families of the earth be blessed." Time might have hurried on, and millions sunk into the depths of hopeless woe, and none been justified nor saved, had not our Heavenly Parent made a channel of communication though which to pour the truth out on the world. The Jewish nation was the grand medium which received and transmitted the oracles of God.

Early chosen for this purpose, their experience has been the most varied and instructive. We may well ask, What condition of life have they not experienced? While all the heathen tribes around were sunken in the most degrading and abominable idolatry, the Jews knew and worshiped the God of their fathers. We must pass over the galling servitude in Egypt, marked as it was by the awful demonstrations of God's retribution upon the haughty tyrant who dared assert a right to the bodies and souls of his fellow men; the passage of the Red Sea, when its sandy depths were trodden with impunity, while watery bulwarks, just ready to dash upon the hosts of Pharoah, and bury them in unutterable confusion, guarded either side with majestic sublimity; the long and perilous wanderings over the burning sands of the desert, when the Flaming Presence, scattering the gloom of night, assured them of their course, and the cloudy vesture of the dread I AM led them on by day; the thunderings of Sinai, when the great Moral Constitution of the world was spoken with such emphasis as to cause old earth to shake and tremble to its center, and man and beast to flee the terrible presence of Him who spake out of the midst of thick darkness. We cannot, in this connection, speak of valiant Joshua, who fought for Israel the battles of the Lord. Let Jordon's pebbly bed, revealed by her receding waves, and the toppling walls of Jericho, bear witness to his divine acceptance. Nor of the glorious deeds of Shamgar, Gideon, and Samson. The whole history of the Jewish Nation is replete with examples of illustrious men; and almost every brook, and hill, and valley of their Palestine is endeared to memory, as the residence of holy men of old, to whom we are indebted for the sublimest declarations of truth, and the most rapturous prophetic visions, reaching down even to the end of time, and the consummation of all things. To the Jews we are indebted for the holy principles of that Book which has gone forth to Christianize and enlighten the world, and to the influence of those principles we owe all that social and domestic order and happiness which to-day distinguish us from the Hottentot, or the untutored savage roaming our western wilds.

It is true, that this ancient people of God have experienced their national *calamities*, as well as *prosperities*. Indeed, the whole dealings of the Lord with them may serve as a grand example of what treatment we may expect from the Judge of All the Earth. When yielding obedience to the mandates of Heaven, and trusting divine protection, the richest prosperity attended them; but when self-confident or disobedient, sure destruction followed in their train. On the one hand, they rose to national wealth and greatness during the successive reigns of David and Solomon, so that the queen of Sheba, when brought into the presence of the king, fainting at the sight of so much splendor and magnificence, declared that the half had never been told her. On the other hand, for wicked misrule and heinous idolatry, they were delivered into the hands Nebuchadnezzar, and the streams of Babylon listened to their mournful wail, and their silent harps were hung upon the willows while they refused to sing one of Zion's songs. Although the Jewish nation was frequently almost blotted out on account of its grievous offences, still a remnant was preserved; and, when the time had fully come, the Messiah appeared on earth as the grand consummation of that system of Divine Truth which is destined to save the world. And here it becomes us to remember, that the Gospel was first given by David's Royal Son to the *Jews*, and written by inspired Jews for our salvation. How true that declaration of our Saviour, "For salvation is of the Jews."

We turn for a moment to the present. Go where we may, on both continents, from tropic suns to polar snows, every where we find the despised and outcast Jew; and although every circumstance has been the most unfavorable possible for him to preserve an existence distinct from the rest of mankind, yet he has strangely maintained his identity, and we find him *a Jew still*. It seems as though God is preserving His *ancient people* for some more glorious destiny; for, notwithstanding they have been persecuted from city to city, and wronged and outraged by almost every nation, Christian as well as heathen, yet, contrary to analogy, when the entire tendency has been to their extermination, we find them somehow wonderfully preserved.

We say, contrary to *all* analogy; for where are the contemporaneous nations? We look in vain for a living representative of the Mother of the Arts and Sciences. Where *now* are the proud Pharoahs, with their numerous hosts? Nought but the faintest outlines of their existence can be traced; and these a Champollion must with difficulty decipher from crumbling pyramids and obelisks and ruins—the only relics of a mighty nation. Where are the Syrians and Assyrians, the Persians and Medo-Persians—

> "The haughty priest, the Chaldee sage,
> The slave, the gemmed and glittering page?"

All, all, have passed away, nor left one trace behind. Nebuchadnezzar and Cyrus, Darius and Ahasuerus, Saleucas and Antiochus Epiphanes, who swore to abolish the Jewish religion, and extinguish their nation, and who erected a statue of Jupiter Olympius in the temple of the Lord—these too have sunk into merited oblivion, and long since the mammoth idol has crumbled to dust. But their despised subjects and slaves still live to remember their wrongs and triumph over the destruction of their oppressors. Or, if we examine more recent nations, the Sarmaritans and Thracians, the Greeks and Romans, are nations *known only in history*, and by their *imperishable literature and monuments of art*. Again, if we trace our own descent, or that of our European brethren, a few centuries ago we were all mingled and confused and lost among the savage northern hordes that overran Europe. But the Jewish Nation stands out upon the broad and stormy ocean of Time, like a mighty rock, whose bosom has received unscathed the dashing waves of four thousand years, and sternly bids defiance to the raging elements. And shall we doubt the veracity of God's Word, when we have these living witnesses in every city and nation, who have come down to us from Abraham and Isaac and Jacob? Let sceptics and infidels forever close their mouths in the presence of such indubitable evidence of the truthfulness of Divine revelation. TACITUS.

EXAMPLES OF BIBLE READING.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related and earnestly believed in the East, of a famous Mohammedan, namely, that during his confinement in in the prison of Bagdad, where he died, he read over the Koran *seven thousand times!*

That we may see—says Dr. Plumer—what can be done in becoming acquainted with the Bible, let us look at a few facts. Eusebius tells us of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a large portion of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's Epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Roger Cotton read the Bible through twelve times a year. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. I have read of more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from them.

SELF-KNOWLEDGE.

It is not what my hands have done
That weighs my spirit down,
That casts a shadow o'er the sun,
And over earth a frown;
It is not any heinous guilt,
Or vice by men abhorred,
For fair the fame that I have built,
A fair life's just reward:
And men would wonder, if they knew
How sad I feel with sins so few.

Alas! they only see a part,
When thus they judge the whole;
They cannot penetrate the heart,
They cannot read the soul.
But I survey myself within,
And mournfully I feel
How deep the principle of sin
Its root may there conceal,
And spread its poison through the frame,
Without a deed that men can blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me
For what I've left undone;
For opportunities of good
In folly thrown away;
For hours misspent in solitude,
Forgetfulness to pray,
And thousand more omitted things,
Whose memory fills my breast with stings.

And therefore is my heart oppressed
With thoughtfulness and gloom;
Nor can it hope for perfect rest
Till I escape this doom.
Help me, thou Merciful and Just,
This fearful doom to fly!
Thou art my strength, my hope, my trust;
Oh, help me, lest I die!
And let my full obedience prove
The perfect power of faith and love. [Rel. Mag.

LETTER FROM OREGON.

The following letter from C. P. Crandall, of Oregon, to F. C. Davis, of Leonardsville, N. Y., contains information of interest to all, and especially to those who contemplate a removal to the shores of the Pacific.

DEAR SIR:

Your inquiries concerning certain matters in Oregon, reached me a short time since; and now that I am prepared to answer them, I will do so in as satisfactory a manner as possible.

When you ask if such and such branches of business are good, you ask a question very difficult to answer; for at one time a certain branch may be quite profitable, and within a few months become an actual expense to the tradesman, so uncertain are all business matters in Oregon. However, I will say this much in regard to your first query; there are only two or three tanning establishments in Oregon, so far as I have been able to learn; and owing to the high prices of labor, they are able to do but a limited business, with no more than fair profits. Leather can be shipped from the States and sold cheaper than it can be manufactured here, unless one could carry on the buisness without the necessity of hiring labor. I am told that fir bark makes a very good substitute for hemlock, of which last there is but very little in the Willamette Valley. Fir is the principal timber of the country. Of oak there is considerable in some parts of the upper Willamette Valley, but it is scarce in the middle and lower sections. Hides can be obtained, only in small quantities, at from $2,00 to $3,00. I am told that an inferior quality of lime is found near the mouth of the Columbia River; but of its extent or cost I know nothing. Ashes are generally substituted for lime. In regard to music, I can say but little; for, aside from camp-meeting singing and shouting, I have heard but very little music since my arrival in Oregon. I am, however, of the opinion, that very few instruments would find purchasers. Cabinet-making will illustrate what I said at first in regard to the uncertainty of things. Two years ago, and even one year ago, it was an exceedingly profitable buisness, and it would have remained so had the gold mines of Oregon held out as valuable as at first supposed. Our people are beginning to learn a lesson of economy, the consequence of their own prodigality in prosperous times, as a matter of course. Money matters are becoming somewhat tight, and no class are feeling its effects at this time more than cabinet-makers, and such classes of mechanics as are least actually needed. Of fruit, there is no small quantity growing in Oregon, and there is perhaps as great a variety as in any of the Western States. There are plenty of crab-apples growing wild.

Having now answered your questions, I will venture a remark or two concerning the proposed colonization of Seventh-day Baptists in Oregon. You require, I presume, a vacant tract of country, of sufficient extent to allow a concentration of all your members; otherwise colonization for you could have no advantages. That vacancy cannot be found in the Willamette Valley, nor indeed anywhere south of the Columbia River. People of the States seem perversely obstinate in the belief, that Oregon is boundless in extent, good qualities, rich resources, agricultural facilities, &c., *ad infinitum*. That portion of Oregon, which has set the Western States agog, is no more nor less than a strip of land less than 200 miles in length, and averaging perhaps 50 or 60 in breadth, lying between the Cascade Range on the east and the Coast Range of mountains on the west. But few claims can now be obtained in this valley, as you may readily suppose, from the fact that the greater part of 20,000 inhabitants are already in it. From this you will see, that you must look to some other portion of Oregon for a place in which to colonize. I have thought much upon this matter, from the fact that my father, and a number of my friends, are about to become members of this country; and in casting about for a situation such as you must require, I can see, or learn of none, unless it be the country about Puget's Sound. A lengthy letter, lately received from Mr. H. R. Stillman, from Olympia, on Puget's Sound, gives much information that may be valuable to your society, a part of which I will transcribe. He says:—

"This country had been highly recommended, and I took the trouble to come and see for myself; and after traveling considerable, am satisfied that it is fully able to sustain its good reputation. There are many fine prairies, interspersed with the most beautiful groves of fir and cedar, together with excellent water running in clear and tranquil streams, with occasional ripples. There are no canyons to prevent easy access and departure. There is an excellent tract of land on and about the Cowlitz, the Chehalis, Bafan, and Noodcan Rivers—surface generally level, sail as good as in any part of Oregon or the Western States. This section has been almost entirely overlooked, and in consequence there are excellent chances to secure desirable locations."

In regard to facilities for marketing, he says:—

"Chehalis is navigable for large vessels forty-five miles from the mouth to the head of tide water; then for 45 or 50 miles farther for small boats, drawing from 24 to 30 inches water. Extensive bodies of coal have lately been discovered on the Cowlitz, and a steamboat is in process of building to run on the river. The prairies are free from fern, the pest of farmers in this valley."

I would add, You will find Oregon very different, in almost every respect, from any part of the States, and very many, no doubt, will be much disappointed upon their arrival. But a year's residence here will satisfy any unprejudiced man, that Oregon is emphatically *a good country*, when all circumstances are considered.

Several individuals have written to Mr. Coon and myself, making inquiries similar to yours; and I will suggest, that you will do us both a favor by publishing all or such parts of this communication as you may deem advisable, and thus saving us the trouble of replying to each one. Yours, &c.

C. P. CRANDALL.

DR. CHALMERS.

In Dr. Hanna's volumes, Chalmers is portrayed at full length. After the good example of Plutarch, the biographer has thought it quite consistent with his dignity to follow his hero into private, and to exhibit the *man* as clearly as the minister or the professor. By such details biography is distinguished from her graver historical sister; and it is no prurient curiosity, but an honorable affection, that prompts our desire to know the daily life of one whose deeds or writings we admire and love. To Dr. Hanna we are indebted for many such personal traits. We see Chalmers wandering abroad at daybreak in quest of a wild flower for a lady's cabinet; springing delighted from his chair, with a characteristic "ha, ha!"—falling out of a lively conversation into fits of silent abstraction; flinging his clenched fist from the pulpit in the face of those who "flounced in the robes of magistracy;" vociferous in his loyalty at George IV.'s visit to Edinburgh. We are not surprised to find a brother minister declaring that "much learning has made Chalmers mad." We can well understand how a friend felt his conversation to be "a tonic for the faint, and a crutch for the lame." We comprehend how he himself at one time thought military engineering his natural vocation; at another, deemed "the prosperous management of human nature the noblest exercise of human power." If we examine his style, we may trace the impetuous fervor of his spirit in the not unfrequent turgidity of his periods. But we must conclude: In his eulogy upon Dr. Andrew Thompson, Chalmers unconsciously pronounced his own. By temperament open, genial and enthusiastic, he flung love around him wherever he went, beside his own hearth and in the general world, in the scholastic class-room and in the pauper's cottage. Logical and precise in intellect, always haunted by his early fondness for mathematics, he preferred the facts of science to the theories of philosophy—the truths of morality to the subtleties of metaphysics—the *idea* of Christianity to the dogmas of theology. Severely conscientious, strong of will, and dauntless in resolution, he never recoiled from any labor, never swerved from any course which his mind determined and his soul adopted, never thought of the end where the first step was clear. Indignation at wrong might sometimes fan his warmth into passion; his precision might now and then degenerate into pedantry; his faith in induction might make him rely too much upon system; his firmness might occasionally be deemed obstinate or overbearing. But such excesses were, in truth, the overflowings of virtues. Emphatically, Thomas Chalmers was a man of love and honor. If we are forced to regret some important points in which we differ, we rejoice to believe, with his friend, Andrew Fuller, that those points are outnumbered and outweighed by those in which we agree. [Fraser's Magazine.

THE EXPLODED ROCK.

In blasting for the foundation of the Vermont State-House, a citizen was standing a considerable distance off, and heard the horn as a signal for the blast. Looking with anxious suspense, he saw a rock flying toward him with terrific force. He leaped with all his might. He went several paces from where he had been standing. But he went just far enough to receive the whole force and weight of the rock, and was killed in a moment.

Thou Judge of quick and dead,
Before whose bar severe,
With holy joy or guilty dread,
We all shall soon appear,
Our cautioned souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray.

Certain it is, whether we attempt to avoid death or are careless of it, we are all soon to meet it. Go to the west or to the east, to the north or to the south; depend upon it, each step carries us so much nearer to that trying moment. David said, "My times are in thy hand." While your eyes are tracing these lines, death, perhaps, is taking an arrow from its armory for you. How stands your account with God? There is an eternity of joy or woe.

The Sabbath Recorder.

New York, October 7, 1852.

Provisions of the New Postage Law.

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces, to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the State of publication.

Newspapers, periodicals, and pamphlets, of not more than 16 pages, 8vo., in packages of not less than eight ounces to one address, to be charged half a cent an ounce, though, calculated by separate pieces, the postage may amount to more.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent to be added where not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers and receipts for payments of moneys therefor, may be enclosed in subscribers, papers.

Exchanges between newspaper publishers free.

Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts before mentioned.

THE MISSIONARY CAUSE.

The Seventh-day Baptist Denomination stands forth as committed to the work of evangelizing the human race. Are there not among us many, who have never seriously reflected upon the position we have taken, the responsibilities which it involves, and the guilt which will lie upon us, in case we draw back, or even do this work of the Lord carelessly? Perhaps there are; but we would cherish the persuasion, on the other hand, that there are those who have looked at the matter in its various bearings, and, having put their hands to the plough, will by no means look back. We would exhort such to awake to new zeal; and if, for the benefit of *all*, we aim to stir up the mind to a remembrance of those principles which, by the blessing of God, may be the means of stimulating the denomination to fresh ardor in the good cause, it may not be regarded as an unsuitable supplement to the account we have given of our Annual Meeting.

Prominent among the means to be used for compassing the great object of the world's conversion, stands prayer. In view of the greatness of the harvest, we are directed to pray expressly for an increase of laborers; also, to make it our daily petition, that the will of God may be done on earth, as it is in heaven. But if the degree in which Christians have relied upon this instrumentality should be estimated by what has actually been accomplished in the way of furnishing the great field with laborers, and rendering the world obedient to God, either they have been sadly in fault, or the obstacles have been too many, and too great, for even Omnipotence to overcome.

The latter supposition is not to be admitted. The heathen are pledged to Jesus Christ for his inheritance, and the uttermost parts of the earth for his possession; and God Almighty makes no pledge which he is not able to fulfill. It is as certain that all the ends of the world shall remember and turn to the Lord, as it is that the kingdom is his, and that he is the governor among the nations. Ps. 22: 27, 28. Promises like these are absolute; they cannot fail of fulfillment. And with the same confidence that inspired the royal prophet, *we* may say, "*All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name;*" and, like him, we may rest this confidence upon God's greatness alone, without regard to the number and formidable character of the obstacles to be set aside. Ps. 86: 9, 10.

It will be no breach of charity to say, that, while Christians have prayed for the conversion of the world, they have, in too great a degree, satisfied their consciences with the petition merely. The Scriptures teach, however, that the bare expression of our wishes to the Divine Being is not all that is requisite to prayer. Besides this, there must be an undoubting persuasion that God will perform that which he has spoken, and a corresponding effort, on our own part, to obtain the blessing sought. These are necessary elements in "the effectual fervent prayer of the righteous man." Christians have prayed that all flesh might see the salvation of God, but they have not appeared to feel that, by so praying, they took upon themselves an obligation to labor for the result. But if there is any sin which is especially provoking to the Almighty, it is that of compassing him about with lies; a sin of which we are always guilty, when in prayer we profess the strongest desire for the conversion of the world, while we never prove the sincerity of the profession by active labors for the accomplishment of the object.

It will be seen, therefore, that in urging prayer as prominent among the means to be used for the world's conversion, we insist, not only upon the supplication, but upon all that it implies. We insist upon faith in God's promises. We insist upon active labors in the way of preaching the gospel, giving of our substance, performing deeds of mercy, and the like. And we believe, that such is the effect of fervent prayer upon the suppliant himself, that he will not have persevered in it long without inquiring, "Lord, what wilt thou have me to do?"

But alas! what will all our efforts result in, if we refuse to pray? Unquestionably, we shall labor in vain. We shall be left to see, that in "going out with ten thousand against him who cometh with twenty thousand," we have only insured our own defeat. The Lord Jesus himself, the greatest of all missionaries, whose life was one continued effort in missionary work, and to whom it was promised that he should see of the travail of his soul and be satisfied, did nevertheless feel the necessity of "offering up prayers and supplications with strong crying and tears." He spent whole nights in prayer to God. Has he not herein given us an example, that we should follow in his steps? O what faint conceptions of the heart's depravity do those have, who think that a little moral suasion will suffice to convert it! What an utter want of confidence in the testimony of Scripture, that men are "DEAD in trespasses and sins," do they manifest! They pray not, because they seem not to feel that God only can give life to the dead; or rather, because they do not truly feel that sinners *are* dead. Of course, we cannot expect such to pray; but if there are among us those who, by the Spirit of Truth, have been taught their own depravity—and we trust there are—of them we expect unceasing supplication to the God of our Lord Jesus Christ, that, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, he will bring the heathen to know him and believe on his name.

We had written thus far, when the following interesting letter from our sister Carpenter was handed us, which, if it do not contribute something towards stimulating the spirit of prayer and of holy activity among us, will affect the minds of our readers differently from what we think it ought. Read it, and then pray for Nemay and her relatives. T. B. B.

Letter from Mrs. Carpenter.

SHANGHAE, May 21st, 1852.

DEAR BRETHREN,—In the Ninth Annual Report of your Missionary Society, I notice a reference to the case of our dear China friend Nemay, and an apparent desire to know more of her religious state and prospects. She has, since her marriage in February last, visited her old home two or three times, and makes a point to improve such opportunities in giving us a good long visit, as we are not yet permitted to visit her in her new residence. She passed a day with us, not long since, and we endeavored to make the most of the opportunity, by religious conversation, reading the Scriptures, and prayer. I asked her what she wished me to say for her to our American friends. She said, tell them her heart is fixed to worship the God who made all things, and Him only to serve. All this will not be new to you; neither will it be news to hear of the stumbling-block which the reverence of ancestors, as connected with the observance of the fifth commandment, has ever been to her. The duty of going once a year to the tombs, repairing and decorating them, and making offerings to the departed, has in itself so much that is really attractive, that all must concur in the opinion of a late writer in the *Chinese Repository*, that whoever takes this citadel, does a work for China. Some of the missionaries, alive to all these difficulties, recommend to their converts to be particularly solicitous in their attention to the tombs, in order to give their heathen friends proof that their filial love is not diminished; but to do it at other than the yearly periods, thus doing away with all appearence of worship in the performance. Nemay's arguments are these: "It is from my ancestors that I derived existence, and now shall their spirits behold me unfilial—forgetful of them and unmindful of my duty? Is once a year too much to visit their tombs? I cannot go so far at other times, and alone." It is urged: "By going when others go, and doing as others do, occasion is given to the beholders to say, Nemay worships ancestors." "It is a light thing," she replies, "to be judged of man's judgment; God knows my heart, that I wish to worship Him. I *respect* ancestors, but do not pray to them. People must think of me as they please." However adequate my own feelings of charity may be, to cover all defects in her Christian character, these are certainly defects, which in the Christian church should not be tolerated; so we must wait until this veil also falls from her eyes, before we can choose to include her in church covenant. I have been thus particular, in order that you may understand fully the case, and know better how to sympathize with us in all our anxieties for these dear objects of our special care. What is to be done? Even missionaries do not scruple to tell the Chinese, that their long and quiet continuance in their own land has been the result of their observance (although ignorantly) of that command which insures this. No wonder, then, if, after hearing this, they should cling more closely than ever to a custom which is as dear to them as life, and with which its best interests seem all interwoven. For myself, I have long thought that all other obstacles in China were as straws compared to this; and it is that which only the strong arm of Omnipotence can reach.

But to return to Nemay. Her sincerity and truthfulness are remarkable. "What do you think of me?" she has repeatedly asked as we have sat in confidential conversation together. I reply, "If your heart is so and so, then I believe this or that," &c. The doubt implied by the "if," always seems to distress her, and she asks, with much feeling, "Do you think I would deceive you?" No, on no account would I do it; I believe our hearts are united in one common purpose, and that in another world we shall not be separated." She tells us, also, that her husband does not oppose her, in her religion, or in keeping the Sabbath—that he wishes and designs to make our acquaintance; but that her father-in-law is exceedingly bitter against all foreigners, and it is on his account she delays inviting us to visit her there. She fears the consequence of such a visit.

Ah-nah has failed much during the past winter, which has been unusually long and severe. She also misses Nemay very much, as there are none left to read to her, or to call her attention to those subjects in which they two, of all that household, have seemed almost exclusively to find pleasure. During my last visit with her, she seemed much depressed; but when once fairly aroused to speak of her religious feelings, her face kindled with its former pleasant smile, and I was again encouraged, even with the slight tokens of returning animation which her awakening spirit seemed to manifest.

Maymay I have not seen since her removal to the house of her future husband. The day of her removal was a solemn one to us both. Her face would swell with emotion, as she looked at me, without uttering more than a sentence or two, but those expressive of deep feeling, as well as of lasting affection. Her present position is that most humiliating one of the unmarried daughter-in-law; which differs but little, as you have heard, from our idea of a slave. I have no knowledge of the place of her residence, and no means of finding it out. Indeed, I suppose it would be considered the hight of impropriety for me to be introduced to her as an acquaintance, before she shall have attained the dignity of *wife*, and that will not be for the next two or three years, although I expect to see her occasionally in her visits to her former home.

I need not say, that my heart is sad in view of all these recent changes among those I have been deeply interested for, nor how earnestly I desire the fervent intercessions of Christians for these dear friends. I know they are in the hands of One who has said, he will be sought unto to do these things for them. O, for wrestling prayer, for overcoming faith!

Sincerely yours,
L. M. CARPENTER.

BRITISH CORRESPONDENCE.

The Duke of Wellington—The Queen—Parliament and Convocation—Dr. Newman—Ireland.

GLASGOW, September 17, 1852.

The Duke of Wellington died suddenly at Walmer, his summer residence, three days ago, in his 84th year. Regular and temperate in his habits to a remarkable degree, the immediate cause seems to have been an imprudent act of an opposite character. The previous evening he ate a hearty dinner (at fashionable dinner hours) of vension, and shortly after went to bed. In the morning he desired medical attendance. His usual physician when in the country was speedily summoned, and found the Duke suffering severely from indigestion. The medicine administered failed to operate, and epilepsy ensuing, he expired in the afternoon. We know of no evidence of his having been a religious man, in the true sense of the word; but few statesmen have had a more favorable reputation for integrity and general uprightness of purpose, and determination to act upon his conviction of what was right.

The Queen is still in her Highland Home, and if the death of the Duke interfere not with previous arrangements, is to remain there until about the end of next month. The London papers intimate the royal intention to build at Balmoral a new and magnificent Palace. No contradiction has been given to the announcement, while the Queen's predilection for Highland scenery renders it not improbable. The Court Circular, this week, in an announcement of the royal movements, astonished the cockneys, and even the literati of the metropolis, with a phrase in Gaelic—which is left untranslated, to puzzle the wise men of the south.

Shortly after the Queen's return to London, our Parliament is expected to assemble for buisness. At the same time, the Church of England Convocation takes place. At present, and for a long time past, this has been a mere matter of form. The Puseyite and high-church party, however, greatly dissatisfied that the clergy have no real power, not even to determine what is or is not *heresy*, when they have to deal with men of decision and means to carry an appeal, have elected generally this year those who have avowed themselves favorable to the resuscitation of Convocation in reality. Some effort, or attempt at effort, to do something, is therefore expected; although it is not probable that they will have any success. The State, which gave birth to and has continued to nourish this institution, as useful for its own purposes, is jealous of the aims of that which it created. And if the present Government should prove more willing than some of their predecessors to accede in any degree to these clerical demands the House of Commons is probably much less disposed to sanction such a course than it has formerly been. There are about 36 Dissenters returned to the new Parliament: 2 Baptists, 13 Independents, 9 Unitarians, 4 Free Churchmen, 3 United Presbyterians, 2 Wesleyans, 1 Jew, 1 Friend, 1 Plymouth Brother. All of these will be more disposed to abridge than to extend the power of the Church of England; and in this, at least, in whatever else, they are likely to have the help of the Popish members from Ireland, even although those they are resisting in the case will be principally those most nearly allied in principle to those of their own church.

The French Papists are being called upon to contribute towards the payment of the expense of the trial of Father Newman for libeling Achilli. The *Universe*, the Parisian organ of the priests, in a long article, urges this strenuously, and in the way of encouragement, it is stated that the convicted slanderous priest has begun to *say mass* twice a week for his contributors. No great value seems to be set upon his masses, however, for while the expenses are set down at £10,000, only £3,000 (including promises) have hitherto been obtained.

In Ireland, at the time of the elections, the Romish priests were unusually zealous to obtain returns in accordance with their wishes, and even more than usually audacious in the means employed. Two of them, Fathers Burke and Clune, have been arrested and held to bail for stimulating the mob when the soldiers fired upon them. Other priests, accused of promoting murder for their own purposes, are also to be tried. The conspiracy to destroy obnoxious individuals has been widely extended; and the Lord Lieutenant has been constrained to place the barony of Tireragh, in the county Sligo, under the provisions of the Crime and Outrage Act. Unhappy, indeed, is and must be the land which is under the influence of a system which, while professing the name of Christ, has so awfully departed from His spirit, and has so perverted His institutions. Yet so long as Protestants act in any degree on the same principle, we need not expect much amendment on the part of those against whom they protest. Indeed, hope of amendment, except on the part of a few, comparatively, Scripture gives us little warrant to expect. "When the Son of Man cometh, shall He find faith upon the earth?" "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

J. A. BEGG.

CONSERVATISM *vs.* REFORM.

Conservatism is the desire, the effort, of preserving what is established. Reform is the change from worse to better, from bad to good, and always supposes improvement. The result, the effect of conservatism, is permanency—that of reform is progress. Permanency and progress represent two inherent principles or tendencies of the human mind. These two principles, in their practical workings, are often correlative and opposing.

There is ever a tendency in conservatism to immobility, stagnation, and death; there is in reform a tendency to change, innovation. One tends to the preservation of what is already established, however old or dilapidated; the tendency of the other is to tear down or build anew. Conservatism is intent on preserving old discoveries, old organizations, old applications, or methods; reform is intent on making new discoveries, new applications, forming new organizations. The latter likes new wine in new bottles; the former prefers old wine in old bottles—so old, sometimes, that they burst for very rottenness. For one there is nothing so good, so beautiful, as newness; to the other, oldness is the only truly beautiful or good. Conservatism looks to the past as the golden age; reform looks to the future for the unfolding of that age; in both cases, the present is the age of iron. The former is ever crying, "The good time is past;" the latter, "The good time is coming." The one looks to the past for rules, guides, and precedents; the other makes its own precedents. Conservatism is negative and defensive; reform is affirmative and aggressive. Conservatism loves stately systems, synods, councils, and courts—anything that will give centralization and oneness; reform cannot brook ceremonies, complicated systems, or consolidation, but prefers independency, generalization, and diffusion. The former is ever tending to think the thoughts of others, receiving them, not so much from their truthfulness, as because the great and aged thought so. Lutherism, Calvinism, Arminianism, Presbyterianism, Methodism, are received by it as true, not because they are perceived to be truth, but because Luther, Calvin, Arminius, Knox, Wesley, or Edwards, thought their respective doctrines to be truth. Reform receives no truth because it is old, or has the sanction of great names. With it, oldness is no sure mark of respectability—indeed, there is ever a tendency to prefer the glitter and gush of newness, at the expense of old and established truths.

These are the legitimate tendencies of the two principles, acting unrestrained, unmodified by each other, in their ultra developments. But they were never designed thus to act. Their nature, their correlation, is such as to give them, in their appropriate action, a controlling influence over each other. Reform, in its radical or ultra development, often becomes mere innovation or revolution; conservatism, in its ultra development, terminates in immobility. Ultraism is but innovation seeking change, regardless of right or truth; or conservatism, clinging to the ancient, regardless of right or truth. The first and most important questions, in the one case, are, Is it new? how new?—in the other, Is it old? how old? If it is new—very new—it is adopted by the one without farther inquiry; if it is old—very old—it is held on to by the other with undying tenacity. Revolution is but the intensive action of reform or innovation, opposed and repressed by the intensive or ultra action of conservatism.

All true reform, and all true conservatism, terminate in progress. Change should never occur at the expense of right and truth; permanency should never exist at the expense of progress. Progress, rather than change, should be the watchword of reform; progress, rather than stability, immobility, should be the watchword of conservatism. There must be enough of conservatism in all reform to give permanency to right and truth; there must be enough of the reformatory principle in all conservatism to permit the discovery and the reduction to a concrete form of abstract right and truth. MACOM.

A MISSION IN PALESTINE.

To the Editors of the Sabbath Recorder:—

Unable to rest, I have risen from my bed to consecrate a few moments, in the stillness of the morning, to the subject which more than any other at the present time interests me; I allude to the mission to Palestine.

In perusing the last two papers, I perceive that no allusion is made to the action of the Missionary Society on that subject. I hope it has not been overlooked from want of interest, when it seems to me that more than ordinary interest should be felt. The providence of God, in my opinion, is pointing out to us the path of duty, as evidently as though God's hand was seen writing it upon the walls of our houses, directing us to improve the first opportunity to act in this matter. We read of the promise of God to Abraham, to give him the land of Canaan for a possession, and we believe it true. We find it fulfilled to his posterity, and we believe it was of God. Our Saviour predicted the dispersion of the people, till the time of the Gentiles should be fulfilled. We have seen it literally accomplished, and we believe we have seen the hand of God in the matter. We read that the people shall be gathered, and the waste places shall be restored, and the sterile soil shall be fertilized; and we admire his glorious purposes revealed, and expect that in due time they will be brought about. But we are infidel to the working of the *present time*. This is as fatal as any other infidelity, and of the most real and practical kind—the ruin of the world in the flood, and the sin of every age. We felt, years ago, that the set time to favor Zion was at hand, and we were stirred to make an effort to secure the interest of Sabbath-keepers in the conversion of the Jews. But we temporized, and fell back; and now God has commenced without us, and shows us the practicability of the work. He has taken from us the honor, and given it unto a woman, as in the time of Deborah. Nevertheless, we are invited to the work, after the first scene is opened; and we are called upon to come up to the help of the Lord, to rescue the pioneers from *falling* in the commencement of the battle, and to secure the advantages gained, and save the land from Sabbath desecration, under the hands of Mahomedan Arabs, Roman Catholic Christianity, and Protestant conformity. The valley of Artas is offered, to be secured forever from the desecration of the Sabbath, and to have the living demonstration of Christianity, in its benevolence, continually exhibited before the Jews and Arabs, *more convincing*, though in the humble labors and charities of a few true-hearted Christians, than by the labors and preaching of Doctors of Divinity without them. And what an ally is this to a Seventh-day Baptist missionary, who should teach from the Bible only. Should not the sum be raised by an immediate contribution from Seventh-day Baptists, and thereby be made a nucleus for future operations? I would be glad to head the subscription with a hundred dollars; but for want thereof, I pray God to accept the purpose of my heart, and dispose those who *have*, to give, on the condition that it be forever devoted to the churches of Sabbath-keeping Christians; and let it be independent of the missionary organization, but accessible forever to their coöperation. Who will begin the work? J. M.

AGRICULTURAL MISSION IN PALESTINE.

Our readers have been informed, from time to time, of the progress of the enterprise of Mr. Meshullam and the American friends who have volunteered their assistance in the Christian effort among the Jews. That this colony of truly benevolent individuals should be embarrassed with difficulties from the prejudice of Jews and Turks, by whom they are surrounded, is not strange; but that they should receive from Christian (?) hands such unchristian treatment, is passing strange. It will be seen by the following letter, how unscrupulous even Christian missionaries may become, when their less rich and powerful rivals can be made the tools of their own aggrandizement. Let this example be a warning, to put all on their guard against similar imposition from "spiritual wickedness in high places."

It appears that sixty-three Jews had signed a petition, in Hebrew, directed to Mr. Meshullam, expressing their anxiety to participate in his agricultural work. Mr. M. thought proper, before sending it to his friends in America, to get the signatures acknowledged before Mr. Finn, the British Consul. Mr. Finn, discovering the value of the document, contrived to keep it from Mr. M., and to turn it to account for the English Church Mission in Jerusalem. The document was therefore sent by the mail of the 25th of June to England, and letters of subsequent date sent to Meshullam, to keep him easy till the transaction was fully consummated, when a copy of the petition, without signatures, was returned to him. This imposition will not, we are confident, tend to benefit the cause it was designed to favor, but will, we hope, wake up the true friends of Israel among us to greater diligence and zeal. T. B. S.

ARTASS, July 27, 1852.

Dear Brother and Sister in Christ:—

Last evening we received your kind and welcome letters of the 8th of June, and I need not assure you of the joy and thanksgiving of our hearts to God, for the good news of our friends' welfare, and the great and very timely assistance from Christian friends to the suffering Jews, who began almost to despair from deferred hope. We are all in excellent health, except one case of diarrhea now recovering, and are greatly encouraged in our work by the success and fertility of the soil, as our spring and summer crops of corn, sweet and white potatos, tomatos, beets, peas, beans, etc. etc., have been very fine, and we are putting in a second planting. We find, also, that the climate is very delightful, and much more pleasant and cool mornings and evenings than we expected through the whole season thus far, with a constant fresh breeze, and we have suffered very little from heat.

But the last month we have had great reason to rejoice in seeing the work of God rapidly progressing among the Jews. A great interest exists in Jerusalem, among all classes of Jews, respecting agriculture. Many are constantly coming and going from Artass, and appealing in the most affecting manner to live with us and labor on the soil. They come out in little companies of from six to twelve, and spend the night, and tell us their griefs, and we search the gardens for ripe vegetables, give them supper and breakfast, a few paistres, and each a bag of corn, cucumbers, beans, etc., as we have; and it would break your heart to see the quivering lip, and look of despair, and sometimes tears, when from such companies dear brother M. can only select one or two to remain with us, and sends the rest to the city! Many speak German, and through sister Thuler converse with us. Some tell us, that our coming here to reside and befriend them, from such a distant land, has greatly encouraged their hearts; and the blessing on the land, and Bro. M.'s cultivation, altogether, seems a sign to them, that if they would leave off their evil and idle ways, and cultivate this land, and earn their honest bread, their Messiah will soon come. They love us much, and desire to live with us because we keep the Sabbath.

At length, such was their earnestness, that sixty-three Jews drew up a Hebrew petition, written by a rabbi, and sent it out by a delegation of a rabbi's son and five others, entreating, in the most forcible manner, to be taught and superintended by M., their brother; and wishing us to send it to our benevolent friends, to beg them to help them to lease land, and meet the expenses of a large beginning. Also, several other letters in Hebrew, from different Synagogues, one recommending (by a rabbi) seventy-two men as faithful and industrious, and promising to be responsible for them, and giving rabbinical consent. Well, Bro. M. thought it would be best to have their public petitions authenticated before the English Consul; so Albert took the Hebrew document into the city, and Mr. Finn promised to faithfully attest it in the presence of the Jews, and return it to Artass in time for us to send it by the next mail to America. This he delayed several days; and seeing its importance, he consulted the English Mission, and determined to appropriate it to their own plans. Mr. Finn drew up a paper stating Mr. Meshullam's character and agricultural success, (what they never published before,) and that the Jews were now, as never before, desirous to engage with him, but that as he declined the responsibility, they appointed Mr. Finn, Dr. McGowan (the head of the Church Mission Committee,) and, to make it plausible and probable, Dr. Barclay, an American, (whom they assured that Mr. M. desired it,) a Committee of Superintendence over Mr. M., Artass, and the whole work, to receive contributions, etc., and added, that the friendly Americans with Mr. M. consented! This, with a translation of the petition, he sent to England, to be extensively published, and sent back the original to us too late to send by mail.

You may judge what was our surprise and grief at such an unprecedented course. Mr. M. is indignant at this course, and will not consent at this late hour to be compelled to come under their control. But it has delayed and hindered us in presenting the petition to friends in America. He has the mail in his own hands and entire power. The next week he was so offended at M. and us, as he heard of M.'s disapprobation, that he sent out a most insolent official command, as Consul, for M., forbidding him to make any bargain with any person whatever, to lease land, or build any buildings, without his consent, declaring any such action without him null and void! He also sent out a very impertinent letter to dear sister Williams, who had just arrived, as an English subject, commanding her to show her proofs of it in 48 hours, or risk his not protecting her. He received no answer to either of these communications.

But we continue to feel their constant opposition. They strive to alarm Mrs. Meshullam and her sons, that we are selfish persons, and have designs on Mr. M.'s property, and will make great claims upon him, and that he will lose all that he has, and Mrs. M. and her dear babes will come to ruin!—that if Mr. M. should die, we would take possession of his land, and his family would suffer, etc. They also offer him large funds (under their direction) to carry on his great desire for his brethren, and to settle salaries on himself and sons, and make provision for Mrs. M. in case of his death. You may imagine, that in contradistinction with our poverty, and the piercing cries of the poor, how great is his faith in God, and how severe are his trials, in going forward unsustained by sufficient means. Sometimes they threaten, then try to coax, and then discourage his family. But in the straitest moments he has still held fast his integrity. Though his means were running very low, from his constant calls from the Jews, and benevolent hospitality, wages to the poor, etc., and acknowledging that he knew his last paistre must come, unless the Lord should interfere, he determined to stand his ground and struggle on. We continue much in prayer, and encourage him in every way in our power, in our converse. Yesterday I said to him, Wait, and trust in God; wait a little longer; the Lord will surely send us help. Also, sister W. said, The Lord will surely answer prayer; and he, half discouraged, replied, But there is no longer such open interference for his people as in the days of the prophets.

It was the Sabbath, and after encouraging each other's faith, we felt strengthened, although, from the many needs and the great opposition of these rich and determined enemies, my heart's burden had been through the day almost insupportable; when, at sunset, a friendly Christian Israelite came out with a package from dear Hugeno's banking agent in Jerusalem, who is also a converted Israelite, and very friendly. It contained a very kind letter from him, and yours inclosed, and also an order for the whole amount of the different sums you had directed to his care, and a very kind note from Dr. Burgheim, the above banker, for us to come in and receive the money! We were at tea, and all gathered round while I opened and read to them all your kind letters and relations of matters in the United States. Words can scarcely express the joy of all, and we soon retired to give thanks, before family worship, to the Lord for such considerable and timely aid at such a moment of our trial. Though we have difficulties to overcome, and outward opposition, we have many and increasing tokens that the Lord is our helper, and that he has in very deed begun to visit his land and people, and that our poor weak example and work are not in vain, but acceptable in his sight.

This week (the interest still increasing, many Jews having recently arrived,) a number of principal rabbis have petitioned Sir Moses, having a hundred signers to this petition, telling him, that although they were unwilling to work at agriculture as he had proposed to them three years since, that now Mr. M. has so succeeded, and Americans having also come, and settled without danger, and engaged in the same, they are ready and desire him to assist them in extensive operations of the same kind! So, you see, the work is rapidly increasing, and there is every prospect of the land being cultivated. Last week a converted Jew and his wife, who have purchased land near Jaffa, and commenced building, but know nothing of agriculture, came to see us, and entreated that one or two of us would come and join with him, to show him how to plant, etc.; but we had no help to spare. He told us that a rich Jew of Jerusalem had purchased land there also, and we know of one farm owned and worked by the Germans near Jaffa. The Greek Christians have lately purchased many large pieces, and are gathering out the stones, planting trees, and building houses and walls. There is also a report among the Jews, that Rothschild will purchase extensively; and so twenty respectable Jews, mostly rabbis' sons, wish to come here and learn to be superintendents of agriculture for him. So that, if we had many thousands, we could use it in the most judicious way for opening the door for Christian influence among their whole nation in Palestine! O, where are the lovers of Israel now?

INCIDENTS OF TRAVEL.

On my recent trip to our Anniversaries, the car in which I rode part of the way was literally a sort of traveling grog-shop. There were at least two parties that carried their liquor in a bottle, and were seen drinking it frequently, to the very great annoyance of sober travelers. One of the ladies of my party became really sick from the fumes of alcohol which she was compelled constantly to inhale.

"UNCLE TOM'S CABIN" was a subject of remark by a company of southern men. They seemed almost as destitute of intelligence as of religion and morality, often giving the work a coarse euology. One of them closed the criticims by saying, "It is full of Scripture; it has got as much Scripture as the Book of Genesis; give me a '*chaw* of tobacco.'" And, as a finale, the whole party drank again from the bottle. On one occasion, the company could not restrain their commendation of the "Maine Law," as a "solitary and alone" man drank the hated beverage.

These incidents I have given as an admonition to the friends of the Maine Law, that their best efforts are needed, "just now," to suppress liquor drinking and liquor traffic.

J. B.

COMMENCEMENT OF THE SABBATH.

To the Editors of the Sabbath Recorder:—

As the editors of the *Advent Review and Sabbath Herald* seem to be mistaken in commencing the Sabbath "at six o'clock," would it not be well to examine this subject a little? To say, "the seventh day of the week begins when the sun is an hour and a half high on the sixth day of the week (in long days,) or an hour and a half after sunset (in short days,") would not seem hardly reasonable, unless the Scriptures say so.

God made the sun "to *rule the day*," Gen. 1:16. "And the evening and the morning were the first day," "the second day," &c. That is, the *darkness* and the *light* were reckoned for *one day*. And God commanded, saying, "*From even unto even shall ye celebrate your Sabbaths*," Lev. 23:32. And to show when to *begin* and when to *end* the Sabbath, we have not only the above command, but the example of the Lord's people. See Neh. 13:19. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I command that the gates should be shut, and charged that they should not be opened till after the Sabbath." This was about the time of sunset. It could not have *begun to be dark* an hour or two before nor after sunset. This, then, is the time *to commence the Sabbath*, when it begins to be dark, or about the time when the sun is setting at the end of the sixth day of the week. It is so understood to this day, I believe, by that people to whom God "committed the lively oracles to give unto us."

But at what time *does the Sabbath end?* See Mark 1:21, 32. "And at *even, when the sun did set*, they brought unto him all that were diseased, and them that were possessed with devils," &c. Here we are expressly told, that the "*even*" was "*when the sun did set*;" nothing said about 6 o'clock. Matthew says this was "*when even was come*." Matt. 8:16. Luke says this was "*when the sun was setting*." Luke. 4:40. Thus Mark and Luke clearly show, that at the *setting of the sun is the time to end the Sabbath*.

But if we begin the Sabbath on the sixth day of the week at "six o'clock," an hour and a half before sunset (in long days,) we should not know when to leave off our work in a cloudy day, without any human time-piece to "rule the day." Yet, if we permit the "sun to rule the day," then all the people can know when it begins to be dark, even in a cloudy day, without any human time-piece.

I suppose that, upon a fair examination of this subject, our friends of the *Review and Herald* would find, in commmencing the Sabbath at six o'clock instead of at sunset, that they keep only a *part* of the Lord's "holy day," and a *part* of the Mahomedan sixth-day Sabbath, and a *part* of the Pope's first-day Sabbath.

B. C.

DEATH OF BISHOP CHASE.

The venerable Philander Chase died at his residence in the State of Illinois on Monday, the 20th ult., from the effect of an injury received some time since by a fall from his carriage. The deceased was Bishop of the Protestant Episcopal Church in the Diocese of Illinois, and Senior Bishop of that Church in the United States.

Bishop Chase was born at Cornish, N. H., December 14, 1775, and received his academic education at Dartmouth College, at which institution he graduated with the class of 1795. He was ordained to the ministry in St. George's Church in New York, three years after leaving College, and at once engaged in missionary labor in different parts of the State of New York. In 1805, he went to New Orleans, devoting himself with characteristic zeal to the establishment of the Episcopal Church in that city; and returning to New England in 1811, he was rector of Christ Church in Hartford for six years. Having taken a deep and apostolic interest in the progress of Episcopacy in Ohio, he was consecrated as Bishop of that diocese in 1819. His labors in the cause of education resulted in the erection of Kenyon College, but from a series of embarrassments, he was induced to resign the bishopric of Ohio, and at length took up his residence in Illinois, of which diocese he was elected bishop in 1835. Devoting himself with unabated zeal to the interests of education in the West, he succeeded in establishing another seat of learning, called Jubilee College, at Robin's Nest, in Peoria County. The autobiography of Bishop Chase, published a few years since, is a collection of curious reminiscenses, and throws a rich light, not only on the character of the author, but on the development of Episcopacy in this country. Bishop Chase was a man of indomitable energy, of enthusiastic zeal, and of single-hearted devotion to the welfare of the Episcopal Church. Not without a vein of eccentricity, he was remarkable for his high integrity of purpose, his fervent piety, and the disinterested ardor with which he devoted his powers to the service of his fellowmen. By his decease, the Right Rev. Dr. Brownell becomes the senior Bishop of the Episcopal Church in America.

PROVISIONAL BISHOP ELECTED.—Ever since the suspension of Bishop Onderdonk, in 1846, the Protestant Episcopal Diocese of New York has been without a Bishop, and dependent upon those of other dioceses. At the Annual Conventions in 1850 and 1851, much time was spent in attempts to elect a Provisional Bishop, but without success. Last week another Convention was held, which, after nine ballots, succeeded in electing Rev. Jonathan M. Wainwright, D. D., Provisional Bishop of New York. Dr. Wainwright is the man whose name was for a long time before the public in a controversy with Dr. Potts in regard to the legality and propriety of the office of Bishop. This controversy, which attracted much attention at the time, arose from a remark made by Hon. Rufus Choate at the New England Dinner, to the effect that our Puritan ancestors had formed "A Church without a Bishop, and a State without a King." It is generally believed by the Delegates, that the elevation of Dr. Wainwright to his new office will reünite the various classes which have for a long time existed in this Diocese.

ANNIVERSARY OF THE JERRY RESCUE.—The anniversary of the rescue of the fugitive slave Jerry, at Syracuse, was celebrated in that city on Sixth-day, Oct. 1. Gerrit Smith presided, and some five thousand persons were in attendance. Among the speakers were Messrs. Smith, Garrison, Wheaton, Raymond, May, Lucy Stone, Lucretia Mott, and Capt. Daniel Drayton, the gentleman who was imprisoned five years at Washington for attempting to run off slaves. The resolutions adopted declare that the Fugitive Slave Law is a sham, and that the rescue of Jerry was a rescue from a mob.

THE AMERICAN INSTITUTE.—The Twenty-fifth Annual Fair of the American Institute of the City of New York, opened to the public at Castle Garden on the 5th day of October. The object is to stimulate genius, advance all the useful and ornamental arts, encourage and reward industry, and elevate the condition of the laboring man; in the pursuit of which, efforts have been continued through a period of twenty-five years. These constantly recurring stimulants have exercised an important influence on the progress of the arts and manufactures of our country. The Managers solicit the presence and countenance of the People during the Fair, where they will meet large numbers of the intelligent and patriotic men of our country, whose presence always tends to increase among competitors their ambition to excel. The leading notices in the programme are as follows:—

Oct. 9, Plowing, Testing of Plows, and Spading Match, at Nyack, Rockland County, N. Y. Steamboat leaves the foot of Dey-st at 8 A. M.

Oct. 18, Special Exhibition of Roses and Dahlias.

Oct. 20, 21, 22, Cattle Show at Madison Cottage. Entries can be made on the 18th, 19th and 20th, on the ground, or at any time previous, by addressing A. Chandler, Corresponding Secretary, at No. 351 Broadway.

Oct. 21, Anniversary Address.

MADAME SONTAG'S CONCERTS, at Metropolitan Hall, are probably the most popular entertainments of the kind ever given in New York. They are got up on a scale of surpassing liberality and completeness, with Eckert for conductor, Eisfeldt for leader, and Badiali, Pozzolini, Jael the pianist, and Julien the violinist, among the performers. Of Madame Sontag's style of singing, some idea may be gathered from the following notice, by the musical critic of the *Evening Post*, of one of the songs sung by her at the first concert:—

"Sontag next gave, with a chorus accompaniment, a tender Swiss air, set for her expressly by Eckert, and, we think, on purpose to show that those remarkable ventriloquial effects which made Jenny Lind's Echo Song so famous, are within reach of any first-class singer. In delicacy, in refinement, in the sweet and simple charms of natural feeling, as well as in the accomplishment of difficulties, it was the gem of the concert, and, in our estimation, greatly surpassed the mountain song of the great Swede. The receding cadences were inexpressibly soft and exquisite, and vanished away like the stars that melt in the sky."

DISCOVERY OF COAL IN ILLINOIS.—We learn from the *Kendall County* (Ill.) *Courier*, that a bed of coal has been discovered about five miles south of Oswego. It was struck into by a person engaged in digging a well. The width of the vein has not been ascertained, but it was found to be six feet in thickness, and lies only five feet below the surface. Specimens of it had been tried in Oswego, and pronounced to be a very superior article—equally as good as Pennsylvania coal. Should future explorations prove the existence of any considerable body of coal, of this character, so near Chicago, the importance of the discovery can scarcely be over-estimated.

California News.

By the arrival of the Falcon at New Orleans, and the United States and Prometheus at New York, we have advices from San Francisco to Sept. 1.

The steamship Brother Jonathan, of the Nicaragua line, which was supposed to have been lost, had arrived at Panama, and sailed thence for her destination, on the 10th.

The Falcon reports that the new and splendid steamship Cortes, of Messrs. Davis & Brooks's New York and San Francisco line, had arrived at Panama, from New York, after the rapid passage of *sixty-three days* from port to port, being the shortest trip on record.

The health of the Isthmus was genetally good, and passengers were arriving and departing without any interruption.

Considerable excitement existed at Panama on account of discoveries of gold upon the Isthmus, and many of the inhabitants had left their homes for the diggings.

The overland emigration continued to arrive in large numbers. Some of the emigrants report the most terrible sufferings, while others have fared well during the entire journey.

The news from California is uninteresting. There have been some few murders and other outrages since the sailing of the last steamer, but as a general thing the state of affairs is far more encouraging. Some serious disturbances have, however, broken out in Contra Costa, which the authorities had taken prompt measures to quell.

The news from the mines is very favorable, and the yield the coming season, it is anticipated, will be immense.

A man named Dresser, from Massachusetts, committed suicide by drowning in the Feather River.

Measures for the independence of Lower California were still in progress.

The notorious Parker H. French was at Durango. He had made a proposition to the Governor to allow him to arm and equip an army of one hundred Seminoles, with which to fight the Apachés, and check them in their murderous and lawless deeds.

Some new and valuable gold discoveries have been made in the east range of the Sierra Nevada.

The California markets were only moderately active, and many descriptions of goods had declined. Several auction sales had been held, at which the prices accepted in a number of instances were below the first cost of the goods in the Atlantic States.

The money market was in a favorable condition, and the receipt of gold dust at San Francisco was on the increase.

From Oregon we learn that owing to the neglect of the farming interests, flour and wheat were on the rise, as were also many other articles of produce.

European News.

By the steamer Canada, we have European dates to Sept. 18th.

The English papers are filled almost exclusively with biographies of His Grace the Duke of Wellington. The Duke died suddenly, from an apoplectic fit, on Tuesday P. M., the 14th, at his seat, Walmer Castle, near Dover. The event has caused the profoundest sensation in England, and the funeral solemnities were to be of a national character.

Mr. Pugin, the celebrated architect, is also dead.

Louis Napoleon was on his tour to the South of France, meeting with enthusiastic receptions.

The threatened difficulty between England and Turkey had been adjusted.

A new palace for the Queen of England is to be built at Balmoral, Scotland, at a cost of £100,000.

During the past year the trade of France with the United States has been—Imports 110,000,000 francs. Exports 145,000,000 francs.

The steamer Sarah Sands was to sail from Liverpool for Australia via Queenstown the day the Canada left, with a full complement of passengers and the mails for the Cape of Good Hope and Australia.

Favorable replies have been received to the circular of the International Cheap Postage Association from the Ministers at London of the United States, Austria, Spain, Brazil, Sardinia, and Portugal.

Letters from Castinia, of the 30th ult., describe the damage done by the eruption of Etna. One stream of lava had flowed toward Zaffaroni, fifteen miles from the crater, and another toward Mila, devastating the vineyards in both directions. Prayers had been offered in all the Churches by way of averting the evil.

The recent high dividend of the Submarine Telegraph Company, has given an impetus to telegraph enterprises, and it has brought Messrs. Harrison's proposal, to unite Europe and America, via Iceland, Greenland, &c., more prominently forward. They have now obtained exclusive right from the Danish Government to Labrador. Stations are proposed to be erected at Kirkwall, Orkney; Lerwick, Shetland; Thors Haven, Faroe Islands; Riekiavik, Iceland; Julians Haab, Greenland; and at one of the most eligible of the English settlements on Labrador coast. Surveys have shown that the bed of the sea is favorable, and the greatest length of submarine wire would not exceed 500 miles.

Four days Later.

The steamer Atlantic, with Liverpool dates to Sept. 22, arrived at New York Oct. 2d.

In England, public attention is still occupied with the Duke of Wellington's death, and with the honors to be paid to his memory. It is officially announced that the obsequies shall be at the cost of the nation, and will probably be according to the programme of the funeral of Nelson.

During the night of Friday, Sept. 17th, the ship Bhurtpore, which sailed from Liverpool the previous day for New Orleans, went ashore on Long Bank, near Wexford, Ireland, and has since gone to pieces. She had on board at the time of the accident 35 crew and 485 Irish emigrants, five of whom were drowned.

Advices from Hong Kong to 23d July, had been received. The rebellion in China was exciting more alarm, the insurgents having appeared in the northern province of Honan, which is a new feature of the affair. Troops had been sent from Canton to oppose them. One of the high Mandarins had been degraded—an indication that the imperial forces had been having the worst of it.

Calcutta papers to Aug. 7, had been received in England. The chief event of importance that had occurred at the seat of war in Burmah, since the departure of the previous mail, was the capture of the town tos Prome, by a fleet of light steamers, under the command of Captain Tariton. The river Irrawaddy, below Prome, divides into two branches, the left channel being defended by two strong forts, and the right unnavigable except during the rainy season. Captain Tarion having been warned by some friendly natives that the left channel was defended, and being favored by the flood, ascended the right branch of the river, and entering the town without resistance, carried off 28 guns. Having no orders to advance, he returned to Rangoon, although there was reason to believe that the fleet could have made its way to Ava, the capital.

Baron Humboldt celebrated his eighty-third birthday on the 14th. The "Nestor of Science" is in excellent health, and is engaged daily for some hours on a fourth volume of the "Cosmos."

The latest reprint of an American book in England, is Richard Hildreth's "White Slave." It is announced as a companion to "Uncle Tom's Cabin," and "The May Flower," by Mrs. Stowe.

The Ministers of France, Netherlands and Turkey, have returned favorable answers to the memorials of the International Cheap Postage Association.

Died, on the 10th, at Brechin, Scotland, Rev. James Somerville, LL. D., late Professor of Theology, King's College, Fredericton, New Brunswick.

The latest reports from the districts of Posen, where cholera prevails, are still very unfavorable.

On the 11th, a woman named Rehe was beheaded at Dresden, for child murder.

SUMMARY.

The Baltimore *American* has the following table, which gives the comparative mortality of the principal Atlantic cities during the past week:

	Baltimore.	Philadel'a.	New York.	Boston.
Cholera	—	—	9	—
Cholera Morbus	—	—	25	—
Cholera Infantum	5	4	20	3
Consumption	11	17	37	14
Convulsions	6	11	36	3
Dysentery	4	20	34	6
Diarrhea	—	5	27	5
Other diseases	74	130	236	48
Total	100	187	424	76
Previous week	96	197	457	79

The Lockport *Journal* says an enterprising traveler, last week, being out of funds, and finding it necessary to get from Schenectady to Utica, crawled under one of the cars, hitched himself to the gearing, and, thus suspended, he arrived at the depot in the latter city. A bystander observed our "speculator" unhitch himself, and he presently made his appearance, literally covered with dust and perspiration. Our traveler subsequently resumed his comfortable quarters, and arrived safely at Syracuse.

A mechanic at Boston has hit upon an ingenious mode of nullifying an ordinance of the city, which provides that no sign of any description shall be hung, affixed, or erected, so as to project more than a foot into any one of the narrow streets; but which, by sufferance, admits of the suspension of political flags across the whole street. At the corner of Bedford and Kingston streets, may be seen a great flag, with an inscription like this: "Henry N. Gardner, Painter, Grainer, &c. For President—Daniel Webster."

There are at Gloucester twenty fishing firms, fitting out about three hundred fishing schooners, manned by some three thousand men. Some of these concerns carry on a large business, and at their commodious and spacious wharves manage the fisheries on very extensive scales. Messrs. S. Wonson & Son fit out this year forty-five schooners. This is probably the largest concern engaged in this business in New England.

There is a project on foot to build another railroad along the Hudson River, taking the west bank to Catskill, and then branching off to Schenectady. The rise in property on the east bank of the river, resulting from the building of the Hudson River Railroad, has measurably induced the new project; landholders on the west bank desiring to participate in the rise.

Judge McFarlane was killed by the falling of a heavy casting at his foundry at Hollidaysburgh, Sept. 27. He was the Editor of the *Harrisburgh Key Stone*, and Associate Judge of Huntington County. He formerly belonged to Philadelphia, was a most estimable citizen, and widely known throughout the State.

The case of Ann M. Clark against the City of Boston, of which we gave an account last week, was on Saturday given to the Jury, under a charge who returned a verdict for plaintiff, and assessed damages at $9,500. The amount claimed was $20,000.

The agitation of the subject of a parallel road has knocked down Syracuse and Utica stock 10 per cent. Utica and Schenectady has sympathized 3 or 4 per cent. The parties in the new project express a firm determination to build the road.

On Friday morning, between the Shamrock and Kingston stations on the Stonington Railroad, Mr. Caleb Vaughan, one of the hands on the locomotive, while looking back to see how near the mail train was in the rear, had his head struck by a bridge, nearly killing him on the spot.

A dispatch dated Providence, R. I., says: A barn has been burned in Exeter, and another in Richmond, in this State, both belonging to magistrates who recently decided against men arrested for resisting an officer in enforcing the Liquor Law.

The church corner of Murray and Church-sts., New York, occupied by the society under the pastoral charge of Rev. E. H. Chapin, was sold last week for $46,050. It was purchased by the same society five years ago for $17,500. In 1836 it was built by the old Garden-street Society at an expense of $63,000.

The Provincial Government has closed a contract with William Jackson, M. P., for himself and wealthy associates in England, to build a Railway across New Brunswick, from Nova Scotia to the United States, at six thousand five hundred pounds sterling per mile, including rolling and all equipments.

The Erie Road have commenced widening the track of the Ramapo Road, so as to run their wide equipage to Paterson. It is proposed to lay down a third rail on the Paterson, so as to accommodate the Erie equipage, as that of the Paterson, and thus the Erie trains, before winter sets in, could run directly from Dunkirk to Jersey City. If this should be done, it will, we believe, be the only instance in the United States of a track capable of accommodating both narrow and wide guage equipage.

An accident occurred on the Hudson River Railroad, on Thursday night, at Croton, by which two young men lost their lives. They stood on the track looking at the freight train as it was passing, when the express train down from Albany passed the point where they were standing, killing both of them. One of them had his head and feet cut off from his body, and the other was shockingly mangled. They both belonged to Croton, and were named John Tice and Horace Travis.

Died, at this place, on Monday last, says the *Grove Hill* (Ala.) *Herald*, Philip, better known es "Old Uncle Phil," aged about 105 years. He was the oldest man, white or black, in this County, and has been a faithful servant. The old man was buried on Tuesday night; a large number of the blacks followed him to the grave. The torch was carried by another venerable black, whose hoary head and unsteady gait betokened that he, too, would soon follow his old associate.

A Southern slaveholder offers to emancipate his slaves, to the number of sixty or seventy, on condition that the Massachusetts Colonization Society will furnish funds to transport them to Liberia. These people could be sold for $30,000 or $40,000, and constitute the bulk of their master's possessions. The Society have pledged, or in the treasury, $1,200, and appeal to the friends of the colored man for $900 in addition, for the above object.

Dr. Hawkes, of New York, has been elected Bishop of Rhode Island, by the Special Convention of the Protestant Episcopal Church. It is understood that he will be called also to the Rectorship of Grace Church, Providence, and that he will accept.

An old lead mine near Middletown, Conn., has recently been reöpened, and is being worked by Dr. Francfort with some success. The ore contains a considerable amount of silver, which adds materially to the profit of the operation.

Two fatal railroad accidents occurred near Lockport, N. Y., on Monday afternoon, Sept. 27, a man and woman being killed. The woman was walking on the track, and the man fell between the cars.

At Baltimore, the other day, a verdict of $2,000 damages was rendered in the Superior Court against Dan Rice for assault on George Appleby, a compositor. The assault was committed two years ago in the Sun Office, where Appleby was employed, and was an aggravated one.

A stampede of thirty-one slaves from Kentucky to Ohio, during the night of Sunday, Sept. 26, is reported. Three have been captured. There is very great excitement among the people of Ripley, Ohio, where the fugitives are supposed to be.

A large tank of water at the Bleaching Works, at Gloucester, New Jersey, gave way Sept. 27th, killing a workman named O'Neil, and seriously injuring Daniel Ingersoll and five others. The rush of water threw down two walls.

The death of Wm. Keene, Esq., which occurred Sept. 22, is supposed to have deprived Buffalo of her oldest inhabitant. Mr. K. came to the city in 1801, more than half a century ago.

Died, at Princeton, N. J., Mrs. Jerusha Alexander, widow of the late Rev. Dr. Archibald Alexander, and daughter of the celebrated James Woddell, the blind preacher of Virginia, described by William Wirt.

During the last quarter the Post-Office Department announces that they have opened *one million and a quarter* dead letters—from which the Deparment obtained over $11,000.

The brig Mount Vernon, from Havana for New Orleans, capsized at sea on the 10th ult., and sunk, and eleven persons were drowned. The captain and five of the crew were saved.

It is estimated that the returns of mackerel this year will fall short at least one-half of the usual average, taking the estimate from the "catch" during the same period last year.

Week before last there were eight cases of murder, homicide, or deadly assault, in this city, by the knife, the pistol, or brutal violence, and three of the sufferers are already dead!

The receipts of gold in Great Britian from Australia, have far exceeded the hopes of the most sanguine; for the first six months of 1852, they reached the sum of about $10,000,000.

The Mt. Morris (N. Y.) Presbyterian Church and Session House were burned down Tuesday evening, Sept. 28. Loss $6,000. Insured $1,000.

The steam mill of Mr. Ellsworth, on the edge of the Grand Prairie, near Lafayette, Ind., was entirely consumed on the 15th ult. Loss, $7,000.

Hon. Samuel Appleton has sent to Mayor Seaver a check for $1000, to be expended in the purchase of books for the public library in Boston.

A contract has been made to construct the railroad proposed from Nova Scotia to the United States.

The cholera, as an epidemic, has entirely disappeared from Rochester.

Two men were killed on the railroad near Charleston, S. C., on the 22d.

DIED,

On the 11th ult., at the residence of Col. Tuly, Clark Co., Va., Mrs. ELIZABETH BROWN, widow of the late Rev. O. B. Brown, of Washington City. We find in the Baltimore *True Union* the following delineation of her character, to the truth of which we most heartily subscribe:—

"Mrs. Brown was literally and truly one of 'the excellent of the earth.' In her family, ever kind and hospitable; to the poor, a bountiful benefactor; to the houseless orphan, an unwavering and reliable friend; to the sick, ever a comforter, both of the body and the soul. Among the many kind and beneficent ladies of Washington, few were less ostentatious or more active than Mrs. Brown, in all those works of charity that adorn female character. Many a poor young minister, while pursuing his studies at the Columbian College, has felt the influence of her kindness without ever ascertaining to whom he was indebted for the comforts he enjoyed. She has now passed from the scene of her labors, and has entered into rest, rejoicing in the fullness of that sovereign, unmerited grace, which formed the basis of her hope while on earth."

New York Market—October 4, 1852.

Ashes—Pots $4 68; Pearls 5 56.

Flour and Meal—Flour, 4 37 a 4 44 for common to straight State, 4 44 a 4 62 for mixed to fancy Michigan and Indiana, 4 68 a 4 81 for fancy Genesee. Rye Flour, 4 12 a 4 50. Corn Meal 3 75 for Jersey. Buckwheat 2 12 a 2 50 per 100 lbs., 5 25 for extra barrels.

Grain—Wheat, 95 a 97c. for red Ohio, 1 03 a 1 05 for white Ohio and Michigan. Rye 86c. Barley 76c. for two-rowed. Oats, 42 a 43c. for Jersey, 45 a 46c. for State and Western. Corn, 71c. for Western mixed, 73c. for yellow.

Provisions—Pork, 15 62 for prime, 17 37 for mess. Beef, 6 00 for new prime, 4 00 a 5 00 for two-year old prime, 11 00 a 14 00 for mess. Dressed hogs 8 a 9c. Lard 11 a 12c Butter, 16 a 18c. for Ohio, 20 a 22c. for Western Dairy. Cheese 7 a 8c.

Hay—1 00 a 1 18 per 100 lbs.

Hops—15 a 20c. for old, 25 a 30c. for new.

Lime—1 00 for common, 1 75 for lump.

Lumber—14 00 for Spruce and Pine.

Wool—36 a 43c. for domestic fleece.

LETTERS.

Benj. Green, Rowse Babcock, S. M. Burdick, Wm. M. Fahnestock, Wm. C. Whitford, Howell W. Randolph, J. B. Wells, J. M. Allen, C. S. Titsworth, S. A. Champlin.

RECEIPTS.

FOR THE SABBATH RECORDER:

Davis&Randolph, Walworth, Wis.	$4 00	to vol. 9	No. 20
S. A. Champlin, Westerly, R. I.	2 00	9	52
Paul M. Barber "	2 00	9	52
Enos W. Peck, Unadilla Forks	2 00	10	13
Thomas Harrison, New York	2 00	9	52

BENEDICT W. ROGERS, Treasurer.

Western Association—Executive Board.

The next meeting of the Executive Board of the Western Association will be held at Alfred Center on Fourth-day evening, Oct. 20. Missionaries in the employ of the Board, will please forward their reports in season for the meeting. Churches of the Association will please send very generous contributions, as the Board, trusting to your liberality, have enlarged their operations, and have now two missionaries constantly in the field.

J. BAILEY, Sec. of Board.

Madame Sontag.

MADAME HENRIETTA SONTAG'S CONCERTS will take place at—
METROPOLITAN HALL,
On Monday, Wednesday and Friday Evenings, until further notice. For further particulars, see Programmes from day to day in the daily papers.

The prices of admission are fixed at two dollars and one dollar, according to location.

Tickets for sale at the Music Store of WM. HALL & SON, corner of Broadway and Park Place.

Doors open at 6½ o'clock. Performances commences at 8 o'clock. 16tf.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, JR., & Co.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the year 1852.

$1,000 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address (postage paid,)
ROBERT SEARS, Publisher,
4w17. 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 11 Battery-place.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 6 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.
Mail Train at 7½ A.M. for all stations.
Way Train at 3½ P.M., via Piermont, for Delaware.
Way Train at 4½ P.M., via Jersey City, for Delaware.
Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.
Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the severl stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P. M.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m. respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.
New Market:
For New York—6.20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15 p. m.

☞ All baggage at the risk of the owners, until delivered into the actual possession of the Agents of the Company, and checks given therefor.

Miscellaneous.

Kite-Flying in China.

All sports that spare the humblest pain,
That neither maim nor kill,
That lead us to the quit field,
Or to the wholesome hill,
Are duties which the pure of heart
Religiously fulfill.

Though some may laugh that full-grown men
May frolic in the wood,
Like children let adrift from school—
Not mine the scornful mood;—
I honor human happiness,
And deem it gratitude.

And though perchance the Cricketer,
Or Chinaman that flies
His dragon-kites with boys and girls,
May seem to some unwise,
I see no folly in their play,
But sense that underlies.

The road of life is hard enough,
Bestrewn with slag and thorn,
I would not mock the simplest joy,
That made it less forlorn,
But fill its evening path with flowers,
As fresh as those of morn.

'Tis something, when the noon has pass'd,
To brave the touch of Time—
And say, "Good friend, thou harm'st me not,
My soul is in its prime—
Thou canst not chill my warmth of heart—
I carol while I climb."

Give us but health and peace of mind,
Whate'er our clime or clan,
We'll take delight in simple things,
Nor deem that sports unman;—
And let the proud, who fly no kites,
Despise us if they can!

The Careless Man.

The following is a sketch of one of the characters introduced into Dickens' Bleak House, in the second part of that interesting work:—

"Mr. Skimpole had been educated for the medical profession, and had once lived, in his professional capacity, in the household of a German prince. He told us, however, that as he had always been a child in point of weights and measures, and had never known any thing about them, (except that they disgusted him,) he had never been able to prescribe with the requisite accuracy of detail. In fact, he said, he had no head for detail. And he told us, with great humor, that when he was wanted to bleed the prince, or physic any of his people, he was generally found lying on his back in bed, reading the newspaper, or making fancy sketches in pencil, and couldn't come. The prince, at last, objecting to this—'in which,' said Mr. Skimpole, in the frankest manner, 'he was perfectly right'—the engagement terminated; and Mr. Skimpole, having, (as he added with delightful gayety,) nothing to live upon but love, 'fell in love, and married, and surrounded himself with rosy cheeks.' His good friend Jarndyce, and some other of his good friends, then helped him in quicker or slower succession to several opening in life; but to no purpose, for he must confess to two of the oddest infirmities in the world: one was, that he had no idea of money, in consequence of which, he never kept an appointment, never could transact any business, and never knew the value of any thing! Well! so he had got on in life, and here he was! He was very fond of reading the papers, very fond of making fancy sketches with a pencil, very fond of nature, very fond of art. All he asked of society was, to let him live. *That* wasn't much. His wants were few. Give him the papers, conversation, music, mutton, coffee, landscape, fruit in the season, a few sheets of Bristol Board, and a little claret, and he asked no more. He was a mere child in the world, but he didn't cry for the moon. He said to the world, 'Go your several ways in peace! Wear red coats, blue coats, lawn sleeves, put pens behind your ears, or wear aprons; go after glory, holiness, commerce, trade—any object you prefer; only let Harold Skimpole live!'"

Susceptibility of Animals to Atmospheric Changes.

In the common sensations of life, we perceive a distinction, according as the exciting cause is agreeable or otherwise—whether it presents itself as pleasure or dislike, bodily strength or weakness, activity or fatigue, warm or cold—by pressure or tension of the atmosphere, &c. By these combinations of sensations, all animals in which they are strongly developed are enabled to anticipate atmospherical changes before the most delicate instruments give any indication of them; and, in a minor degree, the same is traceable in persons of great nervous susceptibility. In the animal world it extends not only to creatures of the land and of the air, but also to those which inhabit the water.

The actiniæ throw out their feelers and expand themselves when a continuance of fine weather is to be expected, but withdraw and contract themselves, even in a room, when a change is impending. The mussels, before the approach of a storm, spin several new threads to secure their hold on the rocks; and leeches rise to the surface of the water before rain. Spiders enlarge their webs during fine weather, but spin only short threads, work seldom, or hide themselves in corners, during rain. Many beetles, by their active flight and humming sounds, give tokens of the morrow's brightness. Before rain, bees remain either in their hives or in the neighborhood of them; and ants convey deep into their hills the pupæ which they expose to the sun in fine weather.

The leeches rise anxiously to the surface of the water before a storm, and hence in Germany they are called weather-fish, and are kept in glasses, where, by their uneasy movements, they denote a change twenty-four hours in advance; and, from the same cause, many fish forsake the sea for the rivers; the groundling is roused into activity, the silurus leaves the deep waters, and the eels become lively. If the lightning strikes the water, the perch sickens and dies; the snake and the slow-worm are restless before a storm; toads leave their concealment before rain; ducks are busily active, and swallows fly lower.

Before a storm breaks forth, many birds, such as the cross-bill and plover, are uneasy, and show themselves less; and while many species of water-fowl hurry for shelter to the shore, the petrel, as if rejoicing in the coming conflict of the elements, dashes forth and defies its power. If the atmosphere be lowering in the morning, pigeons feed rapidly, and return to their cots; and the hare hides itself; but the mole comes to the surface of the ground, and the squirrel seeks its nest, and shuts its entrance. This susceptibility of atmospherical changes, influences, also, materially, the natural economy of some animals; the wild rabbit, for instance, which feeds chiefly in the evening or at night, comes forth at noon-day if the weather portends rain, and loses its natural timidity in its eagerness to procure food.

Before the occurrence of an earthquake, animals become uneasy. In that which took place in Calabria in 1783, it was noticed by Bartel, that the sea-fish were disturbed, and were taken in vast numbers; many birds fluttered about distressed in the air; dogs ran about howling; the horses and oxen trembled, pawing the ground and snorting as if in agony; and the cats slunk about with their hair bristled up. [Thompson on Animals.

Narrow Escape.

Mr. Chas. P. Davis, (son of Capt. Chas. M. Davis, of Portland, Me.,) recently returned from a voyage to the East Indies, met with a most remarkable adventure, while lying in the River Hoogly last fall. He was attached to the ship John Merrick, Capt. Stevens, bound from Calcutta to London. The ship had dropped down the river to a large island not far from its mouth, called Sagua, or Tiger Island—and having been informed that deer were to be found quite numerous on the island, Davis, with the ship's pilot, the skipper of the lighter, one other white man, and four natives, went ashore to hunt for them, each armed with a gun. After a half hour's ramble, they got sight of the heads and antlers of a number of deer, which were feeding on the opposite side of a hollow, behind a thicket or jungle of low brush-wood. Concealed by this jungle, the hunters were creeping stealthily, in single file, towards the game, when Davis was startled by the cry of "tiger, massa," from one of the natives, and turned his head just in time to see the glaring eyes of a monstrous Bengal tiger, that with claws outspread and mouth wide open, was coming down upon him, having made a flying leap from the contiguous jungle. Instantly the jaws of the fierce animal were closed upon his arm, near the shoulder, but fortunately the stock of the gun was taken into its mouth in connection with the arm, whereby the limb was in a measure saved from harm. The huge beast did not stand for trifles, but trotted away with him, gun and all, as easily as a cat would carry off a mouse. Davis grappled the animal's throat with his left hand, but he might as well have seized the gambril of an ox, ~~or an~~ iron bar, for all the harm he could do him; at the same time he shouted lustily for his companions to shoot at the tiger; but fearing the shots might take effect upon himself instead of the beast, they forebore. His own gun, however, proved his salvation; for the barrel, which extended its whole length from one side of the tiger's mouth, occasionally digging into the ground, induced the animal at length to drop him, for the purpose, apparently, of taking a better hold. At this instant, a ball from the well-aimed piece of one of Davis's comrades, struck the tiger, wounding him severely, and, with a roar that made the echoes ring again, he darted into the thicket, and they saw no more of him. Davis's arm was lacerated severely, and it bled profusely.

A New Use of the Leaves of the Pine.

From the National Intelligencer.

Not far from Breslau, in Silesia, in a domain called the Prairie of Humboldt, there exists two establishments as astonishing for their produce as for their union. One is a manufacture which converts pine leaves into a sort of cotton or wool; the other offers to invalids, as curative baths, the water used in the manufacture of that vegetable wool. Both have been created by Mr. de Pannewitz, inventor of a chemical process, by means of which it is possible to extract from the long and slender leaves of the pine a very fine fitaceous substance, which he has named woody wool, because, like the ordinary wool, it can be curled, felted and woven.

All the acicular leaves of the pine fir, and of the coniferæ in general, are composed of a bundle of fibrillæ, extremely fine and tough, surrounded and held together by a resinous substance under the form of a thin pellicle. When by decoction and the use of certain chemical agents the resinous substance is dissolved, it is easy to separate the fibres, to wash them and free them from all foreign substance. According to the mode of preparation employed, the woolly substance acquires a quality more or less fine, or remains in its coarse state; in the first instance it is used as wadding, in the second to stuff mattresses. If the pine has been preferred to the other kinds of pitch trees, it is on account of the length of its needle-shaped leaves. It is thought that a similar result might be obtained from other trees of the same species.

The tree can be stripped of its leaves when quite young without any injury. The operation takes place when they are still green. A man can gather two hundred pounds of leaves a day.

It was first advantageously substituted for cotton and wool in the manufacture of blankets. The hospital of Vienna bought five hundred, and, after a trial of several years, has adopted them entirely. It has been remarked, among other advantages, that no kind of insects would lodge in the beds, and its aromatic ordor was found agreeable and beneficial. These blankets have since been adopted by the penitentiary of Vienna, the charity hospital of Berlin, the meternity hospital, and the barracks of Breslau.

Its cost is three times less than that of horsehair, and the most experienced upholsterer, when the wool is employed in furniture, could not tell the one from the other.

This article can be spun and woven; resembling the thread of hemp for its strength; it can be made into rugs and horse blankets.

In the preparation of this wool an ethereal oil of a pleasant odor is produced. This oil is at first green; exposed to the rays of the sun, it assumes an orange yellow tint; replaced in the shade, it resumes its former green color; rectified, it becomes colorless. It differs from the essence of turpentine extracted from the same tree. It has been found efficient in rheumatism and gout; also as an anthelmintic, and in certain cutaneous diseases. Distilled, it is used in the preparation of lac of the finest kind. It burns in lamps like olive oil, and dissolves caoutchouc completely in a short time. Perfumers in Paris use it in large quantities.

It is the liquid left by the decoction of the pine leaves which has been so beneficial in the form of bath. The bath establishment is a flourishing one.

The membranous substance, obtained by filtration at the time of the washing of the fibers, is pressed in bricks and dried; it is used as a combustible, and produces, from the resin it contains, a quantity of gas sufficient for the lighting of the factory.

A New Agricultural Machine.

The *Albany Argus* describes an invention which is designed to supersede the plough, the harrow, the roller, and the man who sows the seed. It says:—

"Yesterday we were shown the model of a new, and what purports to be a valuable, improvement in one of the laborious departments of the agriculturist, and for which the inventor procured a patent in April of the present year. It embodies in one implement the capacity for ploughing with four ploughs, scattering the seed in the furrows, harrowing and rolling. The ploughs are arranged at suitable distances in front of the cart, and the number can be diminished at pleasure, or four used. Immediately following and attached to the ploughs are the buckets for the reception of the seed, corn included, and from which it is distributed. The harrows follow behind the wheels of the cart, and the rollers bring up the rear. On the platform of the cart, and forming a part of it, is a basin of the same width, which is the receptacle of the seed. Its position is immediately over the buckets, and as the cart goes forward, it is so arranged as to allow the seed to fall, in suitable quantities, into the buckets below. The platform is large enough for the driver, and will also accommodate several bags of grain. The harrows are also the width of the cart, in two pieces, as are also the rollers, for more easy passage over the ground. The entire arrangement can be removed with ease, and the cart used in any other capacity about the farm.

The inventor is Mr. Henry Beebe, a young mechanic of Albany. While it appears to be a valuable improvement, and has received the approbation of many distinguished agriculturists, its utility remains to be tested. There is scarcely a doubt, however, that on prairie land it will prove a valuable acquisition to the implements of the farm.

The Mammoth Cave—Its Cost.

In one of Mr. Willis' recent letters to the "*Home Journal*," we find the following paragraph, relating to the original purchase and the amount paid for the Mammoth Cave in Kentucky:—

"Colonel Croghan, to whose family it belongs, was a resident of Louisville. He went to Europe some twenty years ago, and, as an American, found himself frequently questioned of the wonders of the Mammoth Cave, a place he had never visited, and of which, at home, though living within ninety miles of it, he had heard very little. He went there immediately on his return, and the idea struck him to purchase and make it a family inheritance. In fifteen minutes' bargaining, he bought it for $10,000; though, shortly after, he was offered $100,000 for his purchase. In his will he tied it up in such a way that it must remain in his family for two generations, thus appending its celebrity to his name. There are nineteen hundred acres in the estate—three square miles above ground—though the cave probably runs under the property of a great number of other land owners. For fear of those who might dig down and establish an entrance to the cave on their own property—a man's farm extending up to the zenith and down to the nadir—great vigilance is exercised to prevent such subterranean surveys and measurements as would enable them to sink a shaft with any certainty. The cave extends ten or twelve miles in several directions, and there is probably many a backwoodsman sitting in his log-hut within ten miles of the entrance of the cave, quite unconscious that the most fashionable ladies and gentlemen of Europe and America are walking, without leave, under his corn and potatoes!"

New York Milk.

Very few persons have any adequate idea of the manner in which New York is supplied with milk. All know, that great quantities are daily brought into the city over the Hudson River and Harlem Railroads, and the knowledge of this fact is generally quite sufficient to banish suspicion that the article furnished for our tables comes from any other quarter. One thing is true, however; that two distillery establishments alone, one of which is in New York, and one in Williamsburgh, furnish daily for consumption between 6,000 and 7,000 gallons, or near 30,000 quarts. The former contains 1,300 cows, the latter 1,200. Besides these are several furnishing milk in smaller quantities, and extensive establishments of the same description at Wallabout, all contributing their proportion of this article of food.

The New York establishment referred to is located in the upper part of the city, and is probably the largest of the kind in the United States. Thirteen hundred animals of the bovine genus are there doomed to imprisonment for life. Extensive buildings, three in number, and each five or six hundred feet in length, have been erected, and placed parallel to each other, with narrow yards intervening. Their height is one story, and in them the animals are arranged in rows of fifteen transversely, with sufficient space to allow of their lying down, with a little squeezing. A few hundred feet distant is the distillery, from which the "slops" are conducted through a subterranean canal to a receiving reservoir, and from thence distributed at pleasure through wooden troughs to the animals' heads. With this food are also served portions of hay at stated intervals. As may be easily imagined, even with the exercise of a reasonable degree of attention, the effluvia arising from these tenements, with their low ceilings and indifferent ventilation, is anything but savory, especially in warm weather; and surprise is naturally excited, that the animals can long remain in a healthy state.

However, under the treatment described, a copious supply of milk is obtained, *twelve* quarts a day being considered only a very fair average. These 1,300 cows are owned by different persons, who obtain the supply of slops and lease of the building occupied for *six* cents a day per cow. In other words, the cows are put out to board. Some intelligent opinion may be formed from this of the degree of profit attending the prosecution of the business—leaving any *watering* processes out of the calculation. The fluid, thus prepared and ready for market, is sent off in all directions, in handsomely painted wagons, decorated with the words "Hudson Co. Milk," "Westchester Milk," or whatever is most convenient and looks best.

After having lived their allotted length of time, the cows bid adieu to sublunary things, and the [illegible]sition of their carcases forms another [illegible]t branch of business. Formerly they passed into the hands of the interdicted "bone boilers;" but now they are transported across the river. Their skins are then made into leather, their feet into oil, and the little fat on the bones into soap. Such has been the success of those following the latter vocation, that at least one or two individuals can point to rows of handsome residences in the upper part of the city as their own; and such is the ignoble end of very many unfortunate brutes. [Journal of Com.

Church Property in Spain.

The N. Y. *Tribune* says that the Spanish Government are exhibiting symptoms of a longing to lay their hands on the wealth of the Church in that country. An order has been issued by the Minister of Justice and Ecclesiastical Affairs, directed to the Bishops and heads of Dioceses generally, demanding a complete inventory of all the treasures and articles of value in the various churches. Great pains have been taken to keep the fact secret, but it has transpired, and all sorts of guesses are current as to the object of the order. It is believed by some, that nothing else is intended than to keep up the artificial credit of the State by an exhibition of the wealth of the Church. When it is consinered that the Cathedral at Toledo, for in stance, has articles of gold and silver to the amount of some $7,500,000, it would be no matter of surprise if the grand total in the kingdom should reach $125,000,000. It would prove no easy matter, however, for the Government to obtain possession of these immense treasures. The inhabitants of the country towns and villages would resist any attempt at removing the Church property, and in the cities, the heirs of former benefactors to the churches will naturally oppose any other application of treasures obtained from their ancestors than that for which they were given. A majority of the parish priests refuse to undertake the inventory demanded; and is it a remarkable circumstance, that just at the moment when the circular is becoming know, thefts in the churches seem to have become the order of the day. In two weeks, toward the end of August, more thefts of this kind have been committed than in many previous years together.

POCKET-BOOK DROPPING.—A few days ago a man named Enoch L. Nutter arrived in N. Y. from Maine, with the intent of taking passage on board the barque Dolphin for Australia. While amusing himself with viewing the sights of the city on Saturday, the "pocket-book dropping" game was practiced upon him in the following manner:—

The pocket book was dropped at his feet, and another of the gang picked it up and asked Enoch if it was his; while a third came up, collared him, and told him that he was the owner of the wallet, and that he (Enoch) had stolen it from him. This fellow threatened him with a berth in the State Prison if he did not at once settle the matter. Poor Enoch, fearing that he had got into hot water, gave the rascals fifty dollars to get clear. He then proceeded to the station-house and told his story, and a fellow was arrested named Waldren, and taken before Justice Bogart, but finally escaped through the instrumentality of a confederate, who recovered the fifty dollars for Enoch, and persuaded the latter to refuse entering a complaint, on the ground that he could not certainly identify Black Joe.

THE "LIQUOR BUSINESS."—The traffic in ardent spirits is said to be almost universally attended with such fraud as would disgrace and destroy the followers of any other calling. Gin is improved by the use of sweet oil and vitriol, which give it a "beed." Irish and Scotch whiskey are made of American, by the introduction of a little creosote, to give it the "smoky twang;" pale and dark brandies are made of whiskey by the introduction of a little more or a little less of the coloring matter, &c., &c. We read lately in the papers that one of the Delegates to the Cold Water Alliance, recently assembled in Utica, New York, in the course of a narrative of his experience, informed the Delegates that he was once engaged in the distilling business, and had frequently made and placed on sale good brandy, rum, gin and wine, from whiskey, in the short space of four hours, and could at any time make sparkling brandy from whiskey, which would deceive the palate of the upper ten. [Philadelphia Telegraph.

REAPING MACHINES IN ENGLAND.—We observe in the English papers reports of several recent trials of Reaping Machines in England, of a more thorough character than those previously here made, the results of which seem to have been in favor of that of Mr. M'Cormick. The £6 premium was awarded to it in a trial at Driffield, and the £10 premium in a late similar trial at Sunderland, where Hussey's Machine, improved by Garrett, Croskill's, and others, competed. In the *Times* of the 9th ult., there is a report made by the Royal Agricultural College of a trial in which each machine was made to cut *one hundred acres*, and the preference is given to M'Cormick's, in regard to ease of operation for horses and men, cleanness of work, speed of the machine, cutting damp or foul grain (without being clogged,) and the delivery of the grain, so that it can conveniently be bound into sheaves. [Tribune.

AFRICAN PROVERBS.—If there be still any adherents among us to the "baboon theory," and any depreciators of "African intellect," we beg leave to refer them to the Rev. Samuel Crowther, native missionary of the Church Missionary Society, and to his lately published "Yoruba Vocabulary," for a confutation of their favorite dogma. This book not only shows that an "African" can become a highly educated being, but it proves, what is far more to the purpose, that a whole African race, numbering 3,000,000, exists, possessing a language highly refined and developed, abounding in expressions which could only have arisen among a people in a state of considerable civilization, and rich in proverbial sentences, exhibiting not only a shrewd and worldly-wise, but also a gentle and moral people.

BAKED HAMS.—Most persons boil hams. They are much better baked, if baked right. Soak for an hour in clean water, and wipe dry, and then spread it all over with thin batter, and lay it in a deep dish, with sticks under, to keep it out of the gravy. When fully done, take off the skin and batter crusted upon the flesh side, and set it away to cool. You will find it very delicious, but too rich for dyspeptics. So says one of our agricultural exchanges.

A SINGING MOUSE.—The *Buffalo Commercial* says that a family, having rooms in the American Hotel, lately left town for a few weeks. On their return, they found that a mouse was in the habit of constantly visiting the cage of a canary bird which had remained in the room during their absence, having taken the opportunity of forming an acquaintance during the unusual stillness of the apartment. To the surprise of the members of the family, it was found that the mouse had taken lessons in singing of its musical friend, and would constantly give forth notes in exact imitation of the canary's tones, but low and sweet. The little creature now visits the cage nightly, eats of the seed, and endeavors by its singing to excite the attention and call forth the notes of the bird.

LAND WARRANTS.—The number of Land Warrants issued under the act of September, 1850, amount at their par to about $16,000,000; about one-third of which are estimated to be located, and the remainder floating in the market. The following table will show the amount of each description of Warrants issued under the act referred to:—

Warrants.	Numbers.	Par.	Total.
40 acres	75,000	$50	$5,700,000
80 acres	65,000	100	6,500,000
160 acres	30,000	200	6,000,000
Total			$16,200,000

In addition to the above, the new issue of Warrants under the act of the late Congress, has commenced.

VARIETY.

It was announced the other day, among sundry items of European news, that three Englishmen, who had undertaken, on a wager, to sail from London to Constantinople in an open boat, had arrived at some port in Germany. We now hear that they have got as far as Vienna, on the way down the Danube to the Black Sea. Their boat is three feet wide by twenty-one long, and weighs seventy-four pounds. For crossing the Bistish channel this was rather a dangerous conveyance, but the terms of the wager left them no choice; accordingly, they remained in the boat for the entire passage, but took care to have it hoisted upon the deck of a steamer before leaving London.

Authors and scribblers often boast of their correctness in orthography, and the beauty of their language—but they seldom turn their thoughts toward the toiling compositor, who, line after line, page after page, arranges their scrawling duck-feet letters into the semblance of sense—inserting here a neglected interjection, there a preposition, and occasionally a whole sentence—and then, after that, correcting the proof sheets, and giving to the world the effusion, which, if set in type in its original shape, would be the veriest nonsense.

According to the returns made to the Secretary of the Treasury, it appears that the steamboat tunnage connected with the American lakes exceeds that of Great Britian and all her dependencies. The steamers on Lake Erie alone measure more tuns than all the steamboats in Europe, Asia and Africa, inclusive, provided you leave out those which belong to Great Britian. What a comment are such facts on the boundless resources of our soil, and the go-ahead tendency of free institutions.

"We can prove," says Baron Liebig, "with mathematical certainty, that as much flour or meal as can lie on the point of a table-knife is more nutritious than five measures (about eight or ten quarts) of the best Bavarian beer; that a person who is able daily to consume that amount of beer, obtains from it in a whole year, in the most favorable case, exactly the amount of nutritive constituents which is contained in a five-pound loaf of bread, or three pounds of flesh.

"There is much fruitless haste to bring the world to rights, for want of a lively belief in a sovereign controlling Power, whose wisdom, whose goodness, whose resources, whose interest, to bring the world to order and happiness, infinitely transcend ours. This is missed the conclusion, If He can endure to see the stream of evil flow on age after age, then discretion would set some bounds to our zeal to see all evil rectified."

The Texan Judges of Elections have adopted a plan to save voters much inconvenience, in a country where the election district covers considerable ground. The ballot-boxes, accompanied by the judges and clerks, were recently taken up and down the river, and the votes of the sovereigns received wherever they found them.

A late English paper has the following paragraph: "Died, at Bushey, Hartfordshire, on his birthday, Aug. 4, aged 97, John Smith, formerly a soldier in the British Army, and as such present at the battle of Bunker's Hill, June 17, 1775."

People seek for what they call wit, on all subjects and in all places; nor considering that nature loves truth so well, that it hardly ever admits of flourishing. Conceit is to nature what paint is to beauty; it is not only needless, but it impairs what it would improve.

The Gardiner *Fountain* classes the new Legislature of Maine on the Liquor Law as follows: Senate—For the Law, *nineteen*; Against it, *two*. House—For the Law, eighty-four; Against it, *twenty-two*, and some twenty or thirty not definitely heard from.

A Board of Engineers have examined Mr. Robert Higham's plan and estimates for the tunnel under the Hudson River at Albany, and fully concur in them and the entire feasibility of the project, at a reasonable expense.

Louis XIV., when in his intercourse with the accomplished society of France, he felt his own deficiencies, often upbraided the foolish indulgence which had left his youth without instruction, exclaiming, "Was there not birch enough in the forest of Fontainbleau?"

Boil three or four onions in a pint of water. Then, with a gilding-brush, do over your glasses and frames, and the flies will not light on the article washed. This may be used without the least apprehension, as it will not do the least injury to the frames.

The Cleveland *Herald* of the 22d inst. states that E. G. McKie, of Troy, was robbed that day at the Weddell House of $48,900, which he had with him, for the purpose of buying wool. He offers a reward of $5,000 for the recovery of the money.

From a table published in the *Dubuque* (Iowa) *Express*, it appears that the population of the State of Iowa has increased in two years from 193,916 to 240,000, or about 23 per cent.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also the Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York*: SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
each subsequent insertion, 50
six months, [illegible]
one year, [illegible]

For each additional square, two-thirds the above rates

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 [illegible] IN ADVANCE.

VOL. IX.—NO. 18. NEW YORK, FIFTH-DAY, OCTOBER 14, 1852. WHOLE NO. [illegible]

The Sabbath Recorder.

ASSOCIATIONAL POWER.

TO "T. B. B."

From the manner you treat the subject we are upon, and its importance, I feel under obligation to write still more upon it, though at first I thought I would not.

You seem to have been obliged to look your "*Remarks*" over very closely, to find any thing to which my charge of false imputation was pertinent. And when you did find a single sentence to which you seem to become aware it might be applicable, you disavow the imputation of the sentiment to me personally. Well, let that be so understood.

But then, your "Remarks," from first to last, abound with the imputation, in substance, that the views I hold, and the amendment and measures I contend for, are presbyterian, prelatical, and episcopal, in their tendency. Thus, while you would profess not to hold me chargeable with such sentiments personally, your imputations of that sort against the views I hold, instead of lessening, increase, and are urged with accumulating pertinacity as you proceed.

Now, what I expect to show is, that such is not the tendency of my views—that your representation of the matter, in this respect, is an entirely mistaken view of the subject. I shall hit, too, on some other points. To put power, then, into the hands of the ministry, by which they may rule the ministry, or laity, or both, must be the tendency of my views, or you must be wrong. Your statements, if you mean any thing by them, as you say by me, (though I would not intimate that *you* write without meaning any thing,) must mean what I have said. Let us examine that doctrine, which you have clothed in such a frightful garb, and see what it is.

The doctrine I hold is this: I maintain that the churches associated, and their ministers, *as* ministers, as public men, (holding an office of the highest responsibility, authorizing them to administer the ordinances of the gospel throughout the whole body,) are amenable to the body of representatives chosen and sent by the churches to constitute their Association. I hold, that if any church in the Association lays a complaint before that body against another, or the minister of another, said church or minister is liable to be tried by that body, and dismembered by an act of the same, for any conduct which it deems to be in violation of the principles on which they originally associated. All must necessarily see, that the whole question whether or not such views tend to a government of presbyters, prelates, or bishops, must depend on another question, namely, whether the body of delegates who are to do the business, and constitute the tribunal, is to be composed of presbyters, prelates, and bishops, or of some other class of individuals. It is positively certain, that in the sense you use those titles, there are no such dignitaries among us. It follows, that the Association can not be composed of such. But suppose we call our ministers by those titles, or any others you please; they only stand on a level with the private members, in regard to being delegates to the Association; they have no claim to that position among Seventh-day Baptists by virtue of their office; the churches are not obliged to appoint or send them to do that business. On the contrary, if it is the pleasure of the churches to do so, they can make up the sessions of their Association and not have a solitary minister in them. It is true, the churches do generally send their ministers as delegates to those meetings; but they usually send three or four from the private membership of the church to one from the ministry; and the vote of each church is as the majority of its representatives vote. So the power is in the hands of the people, though the ministers are delegates. But should the churches perchance only send their ministers to the Association, you may say that would constitute a government of bishops, prelates, or presbyters. But that would not be true, if the churches still retained the right to demand a new trial of the case, and to appoint a new set of delegates to submit the matter to; which they always have done, and I trust they always will do, and which of course they most certainly ought to do, for the security of their own rights.

No, brother, no such brief authority as the churches give to any set of delegates, whether it be to decide as to the soundness of the churches, or of their ministers, bears the most distant resemblance to presbyterianism, prelacy, or episcopacy, imaginable. *My* scheme invests the *people—the members of the churches*—with authority to wield over the *ministry* for self-preservation. But presbyterianism, prelacy, and espiscopacy, invest the *ministry* with authority over the *people*, the membership of the churches, and also over the *ministry*, and that by virtue of their office perpetually. On *my* plan, if at any time the people wish to authorize their ministers, or other individuals, or both, to judge of any matters for them, they can do so. If they approve their judgment, they may acquiesce in it; if not, they have the power in their own hands—they can reverse it. The jurisdiction in the case possessed by the delegates to whom it was committed, has terminated when once they have given their opinion; it then falls back into the hands of the people, necessarily. But under presbyterian, prelatical, or episcopal governments, which in only a slight degree, if at all, originate with the people, and are not amenable to them, the people of course are obliged to submit to their rule or domination over them, whether it be right or wrong, or at least with but a slight chance of obtaining justice at their hands; yes, comparatively, with no chance of justice whatever. *I wish to make the ministry amenable to the people; my* doctrine secures that end, necessarily; it can not result in any thing else. But you heap odium on my views, (not to say on me,) by representing—yes, in substance charging—that they are presbyterianism, prelacy, or episcopacy, or that such views would put power into the hands of the ministry; which is so far from being true, that it is directly contrary to every fact in the case. In frankness, I must say, that I can not account for this idea of my views having such a tendency, on any other supposition than that it is purely a creation of your fancy. I am amazed that you should take such a view of this thing. But then, I am aware that as a people we are almost frantic when the thought of priestcraft crosses the mind, or especially when the frightful image of its horrid tyranny is held up to view, and this presented a strong inducement to excite disgust against my views in that way.

There is reason, indeed, to be afraid of priestcraft's iron sway. But there is no reason that we should allow its image, held up in vapors, to bewilder us, or overcome us with such a fascination, that we, like a charmed bird, should hover around in vain attempts to escape, and then throw ourselves into the extended jaws of the hungry monster. But I fear our case is something of that sort. For, by the course taken, and the views maintained, at the last Association, the ministers are put entirely out of the reach of all except the particular churches to which they belong. And who is ignorant of the fact, that a minister of but an ordinary share of ingenuity and tact, can easily find some church whose circumstances, together with his representations, will lead them to sustain him, and declare that he has done nothing for which he can be faulted. If, then, a minister gets into difficulty in one church, and can patch up his standing a little, so as to get a letter, or certificate of standing, or by some other manœuver or shift, get into a church that will defend him, he can not be touched. Or, suppose the pastor of one church accuses the pastor of a neighboring, sister church, of lying, and it can be proved that the falsehood is on him who made the charge; yet his church will hear no complaint, will not have the case examined, avows its confidence in his integrity, and continues him its pastor. According to your doctrine, the decisions of his church are final, ultimate, and of the highest authority; indeed, there is *no* other authority to which he is amenable. The subject being thus legitimately disposed of, (for they must manage their own concerns in their own way,) no church, nor the body at large, having any business to judge but what it is all right, the pastor accused of lying, and his church, and the pastor who accused him, and *his* church, are all in fellowship and communion, unavoidably. And whenever they are brought together in their association with the body to which they in common belong, the accused pastor and his church, so many of them as may be present, will be expected to go forward in the communion. Of his accuser it is only to be remembered, that he has been justified by the highest authority, and he can come forth with his flock, and sit down to the communion, or stand and administer to his accused neighboring pastor and flock. And even should the disaffection rise to such a pitch, that the Association should assay to withdraw the hand of fellowship from the accusing pastor, and then his church should declare its determination to separate from the Association, and that body erase the name of that church, or declare them dropped, and so they part, from mutual loathing and repulsion; yet, after all, these pastors and churches are all in communion; and if either of them should for any reason be disposed to claim that place, or privilege, in the assemblies and services of the other, it could not be refused. For the Association is only capable of handling some questions of a social character, of the nature of expediency, as I understand you. It can not touch any thing of the nature of discipline; it can not sunder in any way the vital cord of Christian fellowship or communion. It follows, that when once a church has been admitted to membership in the body, their pastor may bear false witness against his neighbor, his brother, and though it be proved against him by positive testimony the most unimpeachable, his church has only to say it is not so, and he can come forth into the churches, Associations, and Conferences, and claim his place as a minister and communicant among them, in spite of all they can do. The body may shake itself as hard as it pleases; it can't shake him off. Four-fifths of their number may believe him in the fault, beyond a doubt that they are bound, in justice to their own reputation, and in duty to man and to God, to separate from him, to keep no company with him, "no, not to eat;" they may vote to withdraw the hand of fellowship from him, and suppose they have succeeded to clear themselves of the wrong, and of him; but no, according to your theory, he is a member of the denomination; he and his church belong to the Conference, though they have withdrawn or have been excluded from the Association.

It will avail nothing for you to say, the church must sit in judgment on its own minister and members, and if it does wrong, cut them all off together. For, according to your views, they are not in any respect amenable to any body for any act of discipline of theirs; and of course they are not subject to be cut off for any act of that nature; they *cannot* be excluded for any act they can make appear to be of the nature of discipline in their body, do what they may. Any act of the Association in respect to such a church could only affect the *conventional* relations between it and the church. So I understand you, and your theory. *This* is the independency of the churches! *They* must have the power to vindicate their minister's standing against no matter what kind or amount of evidence; and when done, impose him and themselves on a people as a part of them, in the eyes of community, in spite of all remonstrance and all resistance.

Does some one say, We need give ourselves no trouble on that score—that no church or minister will ever trouble us in that way? I reply, It is nothing to the purpose whether any are disposed to do so or not. If your theory is what I have represented it to be, (and what, in my opinion, no man can prove it is not,) it is just as much to be objected to, as if there were churches and ministers waiting for an opportunity to take advantage of it to the full extent. If this is liberty, God save his people from it. If this is not presbyterianism, prelacy, or episcopacy, it is *no better*. It is the monstrous outbreak of that democracy which asks everything, and gives nothing; which would enjoy the protection of the social or religious compact, and at the same time the privilege of trampling on its equal claims with impunity; it is, indeed, the antithesis, the reverse of all it claims to be. Its practical definition of liberty is tyranny—the tyranny of the few over the many—of one church over all the ministers and churches with whom it is associated.

Now, whether it is *your* views or *mine* that ought to be charged with a tendency to presbyterianism, prelacy, or episcopacy, I am willing our readers should judge; and also, whether there is any reason why you should appeal to the love of approbation in our people, and at the same time attempt to excite their disgust against my doctrine, by saying, "But we do not think that Seventh-day Baptists are yet prepared for it, though it might be accounted sound doctrine in presbyterian and prelatical denominations." Who has less confidence in Seventh-day Baptists than you have? If *I* have, I have not transcended you in the exhibition of it, as seen in your allusion to their doctrinal views (or to their not having any) on the subject of "*Foreknowledge*," in your articles on that subject last winter, and more recently in what you have published on "*Denominational Sins*." I find no fault with what you wrote on the last-mentioned subject. Have you any more reason to desire the purity of Seventh-day Baptists, than your brethren, who from infancy have been taught by their parents to cherish that object as their patrimony—as their individual interest? Are you—is any man—more republican, more democratic, more congregational than I am? If so, let it be proved, not insinuated.

I hold to just such independency of the churches as will make them equally independent. But the idea that primary bodies may confederate, or associate, and yet be absolutely independent, and unamenable as to whether their doings shall comport with the objects of their organization or not, is an impracticable abstraction. It is nothing else than to declare all organic, constitutional, confederate, or associational obligations, null, and at one stroke to resolve the mass into its original elements. No organization can endure the shock of such a doctrine; and those who maintain it must not be surprised if the reward of disorganizers should be theirs.

You hold that the thirteenth article of the Constitution of the Eastern Association is an undisguised and unequivocal confession of the Association's faith in this respect, namely, that each church *has* such a right secured to it *by* the Gospel—that is, such a right as you contend for. I do not so understand it. Nor did your allusion to my criticism on that article, as being so singular, or your presentation of the first and last parts of it, enable me to see that it contained the complete refutation of my criticism which you seem to think it does. I still think the word "gospel" in the article should have the import which I gave it. Be that as it may, I know that *I* never meant to make such a confession of faith as you hold the Association made, when it adopted that article. Your statement, then, on that point, so far as it bears on me as a member of the Association, I know to be incorrect; and there are many other brethren in the same position. But suppose you *were* correct in your interpretation of the language of the article, I should contend against the doctrine still, and urge the amendment of the Constitution; for I never supposed we were infallible in making constitutions or articles of faith. I hope, however, that neither ourselves as a people, nor our organizations, are so bad that reformation is impossible; nor can I flatter myself with the idea of such perfection as precludes improvement. And I trust that the time will come when it will be seen, that the resolution of the Berlin Association, affirming the amenability of ministers, was not the result of "an over-acted zeal," and that the rejection of the proposed amendment at Waterford was not the deliberate judgment of our churches.

But you labor hard upon the idea that I advanced in respect to ministers having a right to officiate throughout the body, or Association. Yet you are not sure you understand how much I mean by it. I regret that I did not succeed to state my meaning so that you could get hold of it. Let me try it once more. I understand that when churches associate, they obligate themselves, *by that act*, to receive each other's ministers, and treat them as having a *right* to administer the gospel and its ordinances interchangeably among them, as opportunities therefor may arise, or occasion may require. I am not on the question whether it would be modest, or wise, for ministers to *demand* any thing of that kind. But I maintain, that by associating, each church concedes to all the others, that their ministers shall have the right to administer among them. But if the Seventh-day Baptist church of New York will have it that the ministers of the other churches have no *right* to officiate among them, except they will accept that "*privilege*" as a benefit bestowed on them by that church, I suppose they will be equally at their option whether they accept the benefit or not; for, desirable as it may be, it might make a good deal of odds whether it were entered upon, or enjoyed, on grounds which were just or unjust. You hold "that a minister is a minister *of* the church to which he belongs"—"that his connection with the Association gives him no right to officiate as a minister in any church belonging to it, unless that church is, of itself, willing to receive him in that capacity"—and that "the body throughout which he has a right to officiate as minister, is only that church which in some way signifies its willingness that he should do so." Well, what of that? Suppose it is so, does not the act of one church, when it associates with another, *constitute a declaration of its willingness* to receive the pastor or minister of the other as an administrator? Do they not by that act *affirm* his *right* to officiate among them? I believe they do. And any interpretation of the act of association, which disallows that point, makes a farce or sham of the whole transaction. It is no new discovery, "that it takes two to make a bargain," but if one could invent a way to infuse into men sufficient rectitude to cause them to stand to the bargains which they make, he could no doubt get a patent of it. My acquaintance and intimacy with Seventh-day Baptists from my infancy, and especially for the last twenty years, will not allow me to admit that they ordain men with the idea that they are ministers *of* the churches to which they belong merely—that they hold no ecclesiastical connection with the denomination except their church. I think I know, that they never act with that idea (you excepted;) but, on the contrary, with the idea that the man ordained is a minister *of* the denomination, as by their direct agency in *ordaining him, or the relations in which they stand to the church which ordained him*. If the Conference should meet at Plainfield next month, and it be disposed to have the Lord's Supper administered, would it not have the *right* to do so, and to call upon some, or any of the ministers of the churches to administer? Could the Plainfield church object, and say, You have no *right* to administer here, unless we ask you to? Or could one part of the delegates or ministers say to the rest, You have no *right* to administer to us, unless we ask you in the name of our church to do so; for your connection with the Conference, or Association, gives you no *right* to officiate any where but in the church you belong to—that your *rights*, and your amenability, are confined within the limits of your churches, that your ecclesiastical connection goes no farther—you have none with us whatever? On your principle, of course all these things could be legitimately said and done. But I maintain, that such a course is in direct contravention of, and in utter contradiction to, every thing signified by the act of association, on which the churches send their representatives together, and a breach of faith and covenant. And therefore I reject the doctrine in all its bearings, in every form in which it can be presented, either in whole or in part.

The church a minister belongs to is the tribunal first to be looked to for the trial of his case when he is complained of, no doubt. But when the decision of the church is such that churches associated with it cannot fellowship said church, the case must go before the body. And it is perfectly evident, that the church might take one ground, and the ministers another in the end, and the one be sustained, and the other put down. Or, they might take the same position, and he justified or condemned together. If they take contrary grounds, so that one is condemned and the other justified, it must terminate the relations previously subsisting between them. The minister can no longer administer to them. So it is seen, that the trial of the church as a member of the body would not of necessity cover the whole matter, because it is plain, that though the church assumes a position that puts an end to its connection with the body, the minister having received his ordination either at the request of the church, with the concurrence and coöperation of the body, or upon the church when in standing in it (by which the body becomes a party to that transaction,) his ordination can not be vitiated by what his church may subsequently do, unless he takes the same ground. Thus it is, that a minister holds a relation with the body aside from his connection therewith *by* his membership in the church. And he is no more dependent on the church for his membership in this sense, (and this is the sense in which I understand him to be a member,) and his position as a minister in the body, than the church is upon him for theirs. Suppose an Association or the Conference takes a member of the Seventh-day Baptist church in New York, and ordains him to the ministry, without being asked to do so by the church; can the New York church prevent his being a minister? Is he not, in that capacity, amenable to the body that ordained him? Such things have been done, and their validity has not been questioned.

But you seem to hold that the church *alone* has the right to originate a man's ordination—that whoever else may participate in it, only acts in obedience to the will of the church. But where did you learn that the church, as a local organization, in such a sense as you employ that term, is vested with the ordaining power exclusively, under the Lord Jesus Christ? Do you find any cases in the Scriptures of churches ordaining ministers? We have the right of private judgment on individual responsibility; and on the right of private judgment, we base the opinion, that a company of converts to Christianity have a right to ordain a minister for themselves, when they are so situated that they can not find others of the same faith to counsel and aid them in it. I admit all that. But Christ ordained the apostles, and *they* ordained ministers or pastors in the churches; and if you can show an instance of a church that called and ordained a minister for itself in the time of the apostles, I should be glad if you would. I do not mean to say by this, that the clergy, or presbytery, or bishop only, can confer ordination; but I deny that the right to ordain lies exclusively in the church, as you represent. If a church calls a man to the ministry, asks the churches in communion with it to send their minister or others to examine the candidate and ordain him if approved, and they comply with the wish of the church, and ordain the man, I hold that the delegations sent by the churches on said business, and their churches, are just as much the ordaining power, and just as responsible for what is done, as the church that called them together, and that the man who is ordained is just as amenable to the other churches, in respect to the exercise of the office conferred on him, as he is to the church that called him, and to which he belongs.

I hope by this time you can conceive what I mean by a minister's being a member of an Association, though not a voter in its sessions, because not sent as a delegate by any church. If you *can only* conceive of membership as being predicable of a church, we will call him an officer in the body, and amenable to the same, as such, for his conduct. I hope, at least, you will see, that my views are neither presbyterianism, prelacy, nor episcopacy. At any rate, if the whole power of our press, and all the influence of your editorial position, and standing for goodness and wisdom, are to be brought to bear to crush brethren—yes, the churches who, pursuant to your own advice, as they thought, brought a matter of difficulty before the Association—for one, I wish to know it. I know already, (and am oppressed with the sad thought while I write,) that these churches, year after year, groaned under the oppressive weight of the difficulties which arose in their midst. They prayed—they labored—they toiled—but could not adjust the matter. They asked the ministers in the Association to meet and confer as to what should be done, and use their influence to settle the difficulty. *You* advised instead of that, (and contrary to my views of the best way at the time, for I was for the informal conference,) that the church complaining of being injured should lay its complaint before the church to which the minister belonged, whom they charged with doing them wrong. The complaining church took your advice, and acted on it. They laid their complaint before the other church, but it would not take the subject up, except to say that they should not go into it. Next the complaint was laid before the Association. What else could any one expect would be done? You heard the complaint, and was on a committee to nominate a council to take the subject up for the Association. The council was appointed, and examined, and reported on the case. *And from that moment your denial that the Association had any right of jurisdiction in the case, has been constant.* And, taking advantage of an ultra-abstract and impractical notion of the independency of churches, which, though fallacious, is very fascinating to many, you and others succeeded to give such a shape to the doings of the Association at its last session, as very seriously to invalidate the action of the preceding session; and yet, instead of amending that action, went right on to commit more acts of the same kind. The natural result of all this is a most disheartening and sad state of things, from which the Seventh-day Baptist churches in Rhode Island are suffering still. And there is no word so descriptive of the condition of things here on this subject as *chaos*. A great portion of our members know not what to think or do. And I believe this state of things results more from the course you have taken than from any thing else; and I think you ought to understand it; and I should not feel justified if I should leave this fact unrecorded. But I look for a better state things. I have no idea that the effects of your course will last always—that they are to be fixed upon our people—through, perhaps, they are as easily misled as others; and I have, like you, been [illegible] fully impressed with what seemed to me to be a fact, that they were utterly incompetent to the work devolving upon them. But though I have so much confidence in our people left, as to make me hope they will come right on this subject, still I feel sad to find myself obliged to oppose your views so much as I do. It is what, a year and a helf ago, I never dreamed would come to pass. And now, after so full and extended an expression of my views, I will add, if I can be shown and convinced that I am wrong, and you are right, I wish to; for the remembrance of the past, when our views of things seemed to be harmonious, is so pleasent, that I wish to enjoy them over again, if it may please God that I might. If, however, truth and justice demand it, I must breast the storm of your opposition; and, with right on my side, I shall expect to stand the shock, weak as I am.

LUCIUS CRANDALL.

From the Presbyterian.

FOUR DEATH-BEDS.

Benjamin Franklin was one of the most distinguished men of the eighteenth century. From a small beginning he was raised to a high rank and consideration among men; but, alas! he was a stranger to true religion. During his last illness, we are told that he read and conversed cheerfully with his family and friends; that he often transacted business, and that he often indulged himself in those *jeux d'esprit* and entertaining anecdotes which were the delight of all who heard him. The only allusion to religion, of which we have any account, is this: "He acknowledged a grateful sense of the many blessings he had received from the Supreme Being—and made no doubt but his present afflictions were kindly intended to wean him from a world in which he was no longer fit to act the part assigned him."

Thus died the philosopher, and his death is often spoken of by Deists as all that could be desired. But we find no traces of love and hope, of joy and heavenly aspiration. He died as a Grecian philosopher, who had never heard the name of Jesus, might have been expected to die. Is this the most desirable state of mind in which an immortal spirit can leave this world? If such a death be worthy of a philosopher, let not my last end be like his!

Voltaire was a celebrated infidel, who delighted to treat God and his word with contempt. In his last illness he frequently exclaimed: "I am abandoned by God and man." To Dr. Trochin he said, "Doctor, I will give you half what I am worth, if you will give me six months' life." The Doctor replied: "Sir, you can not live six weeks." "Then," said Voltaire, "I shall go to hell, and you will go with me!" He soon after expired. How affecting! How horrible the death of this man.

A worldling, when on his death-bed, was reminded of the great truths of the gospel—of his own guilt—of the redemption of Christ Jesus, and of the regeneration of the Holy Spirit. "Yes, sir," was his reply, "these things are all true—all true; but to me they are like something that is too far off, I can not grasp them." And thus he died, stupidly and insensibly.

Augustus Toplady, the author of a great many of our beautiful hymns, a few days before his death, said to a friend: "Oh, it is impossible to describe how good God is to me! This afternoon I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of his presence with, and love to my soul, that it is impossible for words, or any language, to express them. I have had peace and joy unutterable." On another occasion he said: "My prayers are all converted into praises." And again he exclaimed: "Oh, how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. Oh, that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest forever! Oh, that some guardian angel might be commissioned, for I long to be absent from this body, and to be with the Lord forever!" Waking from slumber only a little before his death, he exclaimed: "Oh, what delights; who can fathom the joys of the third heavens?" His last words were, "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly!" Thus died the Christian, trusting and rejoicing, praising and triumphing.

Here are four death-beds; no one will feel ready to say, "Let me die the death of Franklin, and let my last end be like his." Nor will this be said of Voltaire, or of the worldling. Many are ready to wish they may die the death of the righteous—that death may come to them without its sting, that they may triumph over it. But such wishes are sinful and foolish, if the sinner is all the while rejecting Christ, and running greedily to do iniquity. Reader, if you are out of Christ, you are on the broad road that leadeth to destruction. "Turn ye, turn ye; why will ye die?" Solemn scenes are before us; death and judgment are at the door. If they find you Christless, unpardoned, and unsanctified, yours will be an undone eternity. Except ye repent, and be converted, ye shall all likewise perish.

But for the believer to die is truly blessed. A happy thing it is to leave sin and sorrow, and to be gathered into Jesus' bosom. Happier still to awake at the resurrection, in the likeness of our glorified Redeemer. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

HORRORS OF A FIELD OF BATTLE.

Stand, then, in imagination, on a summer's morning, upon a field of battle. Earth and sky melt together in light and harmony. The air is rich with fragrance, and vocal with the song of birds. But suddenly break in the sounds of fierce music, and the measured tramp of thousands. Eager squadrons shake the earth with thunder, and files of bristling steel kindle in the sun. And, opposed to each other, line to line, face to face, are now arrayed men whom God has made in the same [illegible] the same issues. The same heart beats in all. In the momentary hush, like a swift mist sweeps before them the image of home. Voices of children prattle in their ears. Memories of affection stir among their silent prayers. They cherish the same sanctities, too. They have read from the same Book. It is to them the same charter of life and salvation. They have been taught to observe its beautiful lessons of love. Their hearts have been touched alike with the meek example of Jesus. But a moment, and all these affinites are broken, trampled under foot, swept away by the shock and shouting. Confusion rends the air. The simmering bomb ploughs up the earth. The iron hail cuts the quivering flesh. The steal bites to the bone. The cannon-shot crashes through serried ranks. And under the clouds of smoke that hide both earth and heaven, the desperate struggle goes on. The day wanes, and the strife ceases. On the one side there is victory, on the other defeat. The triumphant city is lighted with jubilee, the streets roll out their tides of acclamation, and the organ heaves from its groaning breast the peal of thanksgiving. But under that tumultuous joy there are bleeding bosoms and inconsolable tears. And, whether in triumphant or defeated lands, a shudder of orphanage and widowhood, a chill of woe and death, runs far and wide through the world. The meek moon breaks the dissipating veil of conflict, and rolls its calm splendor above the dead. And see now how much woe man has mingled with the inevitable evils of the universe. See now the fierceness of his passion, the folly of his wickedness, witnessed by the torn standards, the broken wheels, the pools of clotted blood, the charred earth, the festering heaps of slain. Nature did not make these horrors; and when these fattened bones shall have mouldered in the soil, she will spread out luxuriant harvests, and hide those horrors for ever.

USEFULNESS OF ONE TRACT.

A few days since, a member of a Presbyterian church called to make some inquiries about Oregon. As he rose to leave, a copy of a new tract was handed to him, which led him to remark that some years since one of our tracts came into his possession, entitled "The Christian's Annual Directory through the whole Bible; with tables for the reading of each day. Designed to induce young persons to adopt the practice of reading the whole Bible annually, and to pursue it through life. By T. Timpson." This tract, No. 127 of the series of the American Baptist Publication Society, led his children to read the entire Bible several times. Who can estimate the results of that little tract sold for one cent? The multiplication of tracts and good books, so far from checking the reading of the Bible itself, directly promotes it. Good books, like good preachers, cause many to "search the Scriptures." This fact should encourage us also to persevere in the gratuitous distribution of tracts, personally and by colporteurs. We may not ascertain the results in this world, but we shall find, at the day of judgment, that the "labor" of those who are "always abounding in the work of the Lord," was "not in vain in the Lord." [Bap. Rec.

The Sabbath Recorder.

New York, October 14, 1852.

"ASSOCIATIONAL POWER."

Reply to Bro. Crandall.

Among Protestants, church government exists in three different forms, namely, Independency, Presbyterianism, and Episcopacy. To these may be added the system of government adopted by the Quakers; but as this is not likely to be referred to in the discussion between Bro. Crandall and myself, it may be thrown out of the list.

I profess to be an Independent or Congregationalist. The strict independency of the churches was the doctrine of the denomination to which I formerly belonged, and when I connected myself with the Seventh-day Baptist denomination, I supposed it to hold the same doctrine. Was I mistaken, or was I not? I still believe that I was not mistaken. Certainly, nothing has ever occurred to make me think that I was, except the confident manner in which Bro. C. sets forth views so widely different from my own, and affirms them to be the views of the denomination.

Bro. C., it is true, professes to hold to the independency of the churches; nay, seems quite indignant that it should be called in question. For he says, "Are you, is any man, more republican, more democratic, more congregational, than I am? If so, let it be proved, not insinuated." I doubt not that he is perfectly sincere in this opinion; but any man of common discernment can see, that his notions of independency are very different from mine. If, according to my doctrine, indepency is "the monstrous outbirth of that democracy which asks every thing, and gives nothing—the antithesis of all it claims to be—whose practical definition of liberty is tyranny," &c., I cannot expect him to withhold his protest against it. Nevertheless, I claim to stand upon the platform of the New Testament, and my readers shall see whether my doctrine is what he has charged it to be. I intend to study brevity, however, for I think that the strength of my position is such, that many words are not called for.

There is one prominent idea that runs through the whole of Bro. C.'s article. It is this; that the Seventh-day Baptist denomination has an embodied, organized existence, in some central council, which unites all the separate or individual churches into one general Church; just as, in the Presbyterian denomination, the various congregations throughout the country are all centralized in one great council, called the General Assembly; or as, in the Methodist denomination, the numerous local societies of which it is composed are all centralized, finally, in their General Conference. I think I do not misrepresent Bro. C. in this. I certainly do not *intend* to do so, and if I am mistaken, I will be glad to be corrected. He appears to regard our General Conference as the great common council, which centralizes and embodies the individual churches which make up the denomination. He regards it, if I mistake not, as the body to which we must look for an exposition of the denomination's faith, of its ecclesiastical polity, in short, of all that characterizes us as a religious community. And, if I am not mistaken, he looks upon the several Associations as so many subdivisions of the Conference, each of them constituting a council, which centralizes, and consolidates, the individual churches of which it is composed.

In perfect keeping with this idea, he speaks of the churches being brought together in communion, (that is, in the celebration of the Lord's Supper,) at the time of their annual convocation in Association, and of the trouble that would occur in case one or more of the pastors present, justly obnoxious to the charge of lying, should not be ecclesiastically subject to the Association. "And whenever they are brought together in their Association, with the body to which they in common belong, the accused pastor and his church, so many of them as may be present, will be expected to go forward in the communion." Again, "If the Conference should meet at Plainfield next month, and it be disposed to have the Lord's Supper administered, would it not have the *right* to do so, and to call upon some or any of the ministers of the churches to administer?"

Here, then, is the idea, clearly set forth, that all the particular churches which make up an Association, or the Conference, become consolidated as one general Church, having whatever authority and power the Lord Jesus has committed to that organization denominated the church in the New Testament.

I am glad that Bro. C. is so explicit on this point. It is clear, that he considers the Conference in the light of a divinely authorized *Church*, having authority to celebrate church ordinances, and to ordain the necessary officers. It is equally clear, that he views the Associations as so many *branches* of the Church, having in like manner authority to observe the ordinances, and ordain the officers. But from this view I dissent entirely.

Most unquestionably, this is his opinion, or else he must think that the Lord's Supper is not exclusively an ordinance of the church. He must think, that some other organization has a right to celebrate it. But I have no fear that he will take this alternative, for the moment he does so, he destroys his argument for restricted communion, which, I am sure, he would be loth to do. He will maintain, without hesitation, that the ordinance was committed to the church, not to be extended to those who stand without. But if the ordinance was restricted to the church, and was not to be extended to those who are without its pale and jurisdiction, then, whenever it is celebrated, it is an act of the church as such. From this it follows, that it is contrary to gospel order for the Conference as such, or for an Association as such, to go about the celebration of the Lord's Supper, *unless* the principle which I suppose Bro. C. to hold is well founded, namely, that the Conference is the Church which Christ instituted, and that the Associations are so many divinely authorized branches of the Church, and that individual churches are only so many farther subdivisions of the same body.

But, according to my view, the Conference or any similar organization, is not the Church which Christ instituted, and to which he committed the ordinances. Neither is an Association. Therefore I contend, that if either of these bodies goes about the celebration of the Lord's Supper, in an assumption of its own original right to do so, it does what the New Testament does not warrant it in doing. And to the question, "If the Conference should meet at Plainfield, and be disposed to have the Lord's Supper administered, would it not have the *right* to do so, and to call upon some or any of the ministers of the churches to administer?" I unhesitatingly answer, *No.* The original right to have the ordinance administered rests with the Plainfield church. Its own officers are the proper persons to officiate on the occasion, and the ministers, and other delegates to Conference, meeting in the place, may sit down and participate, *by invitation of the church.* And I will here record my satisfaction, that on the occasion referred to, the pastor of the Plainfield Church took precisely this view of the case, as I infer from the manner in which he gave out the invitation for all members of sister churches who were present to unite with that church in the celebration.

I wish to dwell upon this point a little, for it is one of some importance. Several times I have been witness to the fact, that the Conference, or Association, has, in the way of business, looked forward to the celebration of the Lord's Supper on the Sabbath, and appointed the ministers who should officiate. I have always considered it as an error. Associational or Conference communion is something for which I find no warrant in the Scriptures. The church where the Conference or Association is holding its session, may consistently resolve to have the Eucharist administered at the time, and may invite all the visitors present to a participation of it. Viewed in this light, it is a beautiful custom, and one to which I can offer no objection. I would rather wish it continued, other things being equal; only let it be distinctly understood, that the proceeding is the act of the church, not of the Association.

Bro. C. has not unfrequently been spoken of, as "a man who understands the *genius* of our denomination better than almost any one else;" and if this be so, it may become me to be very cautious about differing from him. Very well, I will endeavor to be cautious; but, at the same time, I am very desirous to know whether his views are really the views of the denomination, or not. Has it always been the sentiment of the denomination, that an Association, or the Conference, has an original right to provide for the celebration of the Lord's Supper during its session, and to appoint the administrators, the same as if it were a divinely-constituted church? Some of the old fathers can doubtless answer the question. But I can very easily conceive, that the church where the Conference held its first session determined to celebrate the ordinance, and to invite the members of Conference to partake of it. I can easily conceive, that the practice being frequently repeated, it came to be considered as a matter of course, that the Eucharist would be attended to at such times. And I can conceive, that the church insensibly slid into the habit of leaving it with Conference to appoint the administrators, without really intending to concede to it any original right to do so. I can conceive, too, that this practice passed over from Conference to Associations; and that some, not stopping to inquire what the teaching of Scripture was, have inadvertently fallen into the notion, that the Conference or Association provides for the celebration, because it has an original right to do so. All this I can conceive, without supposing that Associational communion, strictly, was ever intended to be set forth as the doctrine of the denomination. And notwithstanding Bro. C.'s acquaintance with "the genius of the denomination," I shall take this view of the matter, till I am compelled to think otherwise.

I fearlessly maintain, that the only ground upon which Bro. C. can consistently claim for the Conference, or for an Association, the orignial right to celebrate the Eucharist, is the *consolidation* of all the particular churches of which it is composed in one general Church. And could he but free himself from this idea of consolidation, I think he would not be quite so ready to claim for Conference, or Association, an original right to have the communion administered; nor would he be so ready to claim for it a disciplinary authority over churches and ministers.

Bro. C. speaks of "his acquaintance with Seventh-day Baptists from his infancy, and especially for the last twenty years." Well, during all this time, he has seen the General Conference, and (since their formation) some of the Associations, celebrating the Lord's Supper at the time of their anniversaries. Perhaps, without careful inquiry, he has taken it for granted, that they claimed for themselves an original right to do so, the same as if they were bona fide *churches*, organized upon the New Testament platform. This idea has grown with his growth, and strengthened with his strength, till it has become a settled conviction with him, that nothing short of this was ever intended. In this way, (as I think,) he has been beguiled into the notion, that consolidation is the real doctrine of our denomination.

This principle of consolidation is not the principle of Congregationalism, as set forth in the New Testament. The two principles are directly antagonistic to each other. The congregationalism of the New Testament makes every local church an independent body—a complete sovereignty withim itself. It recognizes no subjection or responsibility of one church to another. On the contrary, every prerogative and every duty is vested in each single church, as though no other existed The right of choosing officers belongs to the church, Acts 6 : 2, 3; the right of receiving members, Rom. 14 : 1, and 2 Cor. 2 : 8; the right of excommunicating disorderly members, 1 Cor. 5 : 13; the right of finally deciding on private differences, Matt. 18 : 17. The only sovereignty over it, at all, is that of the Head, Jesus Christ, as set forth in the laws which his inspired Apostles have placed upon record. All other jurisdiction is disclaimed.

Now, it is evident, that Bro. C. repudiates this strict independency. It is with him "the monstrous outbirth of that democracy which asks every thing, and gives nothing." He is a *consolidationist*, if I I may coin a word to suit the occasion; and because he is, I consider his doctrine well suited for Presbyterian and Prelatical denominations. I know that we have no such dignitaries among us as Presbyters and Prelates, in the commonly-received sense of these terms. I know, too, that Bro. C. does not advocate, directly, the vesting of church government in the hands of ministers alone. I am not aware of having imputed to him such views, or even of having "insinuated" so much. But I do know, that consolidation is a very important feature of Presbyterianism and Prelacy. I know, that there is not a Presbyterian denomination to be found, which does not recognize its great ecclesiastical judicatory, in which all the local congregations are centralized and consolidated. I know it to be the same with every Prelatical denomination. And I know, also, that when a denomination becomes ecclesiastically consolidated, it is next to impossible to keep the government out of the hands of the chief dignitaries, and retain it in the hands of the people. All experience shows, that large religious bodies are swayed, for the most part, by a few leading minds. There is not a Presbytery, or a Synod, or a Conference, or an Association, or an ecclesiastical convention of any kind, that is not, in a great degree, under the control of a few master spirits, whose favor must be propitiated in order to the adoption of any important measure; and these master spirits are always ministers.

[illegible] believe, that the Head of the Church has sanctioned a system of government which gives to a few leading characters the power of *spreading out* their influence—which may, peradventure, be mischievous and oppressive—over an indefinite number? Were there any certainty that these leading characters would always exercise their influence in strict accordance with righteousness and truth, such a system might be well enough. But alas! not even ministers are alwaays meek and lowly of heart. Too often their elevated position serves but to inflate their ambition, and render them intolerant towards the weak. Infinite Wisdom fore saw that thus it would be, and, in ordering the system of church government, ordered it in such a way that the intolerance of every Diotrephes should be limited to the precincts of his own congregation.

Such being my views, I maintain that churches have no business to enter into any association which will compromit their strict independency. They may associate for the sake of furnishing the destitute with the Gospel; they may, for the sake of operating more efficiently in Bible distribution, for the education of ministers, for the promotion of Sabbath-Schools, for the promotion of benevolent enterprises generally. Some such objects may very properly call together their representatives, from time to time. But association for the purpose of exercising a strong ecclesiastical jurisdiction over the churches, is downright rebellion against the King.

I find that my proposed brevity is in danger of becoming prolixity; yet, as I have a few things more to offer, I must avail myself of another opportunity. I shall endeavor not to tire the reader.

T. B. B.

INSTITUTION AT AMSTERDAM.—A generous Christian lady at Amsterdam has lately offered to the Free Church a new building in that city, worth about £2000, together with £2080 in money, as a partial endowment, for the purpose of training evangelists and colporteurs to make known the gospel among Jews and others in Holland and throughout the Continent. The building is said to be well fitted for the work of such an institution, and, in fact, part of it is at present rented by the Jewish Mission, and occupied by the Rev. Mr. Schwartz as a place of worship. The proposal, which was laid before the General Assembly, has been finally concurred in by the commission. The Rev. Robert Smith, one of the missionaries expelled from Hungary, has been appointed to Amsterdam, in order that he and Mr. Schwartz may immediately open the institution, and commence that course of preparation of gospel laborers which promises ultimately to tell so beneficially on the objects of the Jewish Mission. In addition to these, it is proposed to request Dr. Da Costa, well known in this country by his writings, as well as by his labors in the cause of Christ, to accept an office in the institution, and, along with him, to appoint another teacher.

THE ENGLISH SABBATH.

Rev. Octavius Winslow, after twelve years close attention to the duties of pastor of the Warwick-st. Congregation, in Leamington, England, started on a journey to Switzerland. He was, however, arrested by a serious illness at Paris, where he experienced some of the inconveniences of a Catholic country. In a letter to his church, he says:—

"What I have seen abroad has tended greatly to endear to my own heart the great and costly privileges with which, in our own happy country, we are favored; and has deepened the earnestness with which I am prepared to urge you to a higher appreciation of the blessings of an *English Sabbath*, a Protestant sanctuary, and a preached gospel."

Of the blessings of an English Sabbath, compared with any thing found on the Continent, those only who have traveled there can well speak. Yet we are reminded of the fact that few, in England, enjoy all they ought of a great privilege, simply because they have none but an *English* Sabbath left to them. It is well known, that Dr. Bound introduced the authority of the Decalogue to urge a different degree of attention to the observance of Sunday in the Church of England. He published a book in the year 1595, which became the text-book for the Puritans of that day, on this subject. It was this infusion of the authority of the Law into the motive for observing the day hitherto deemed a Papal Festival, which made Sunday, par excellence, the English Sabbath. Yet we believe that all of the blessings so esteemed by Mr. Winslow fall very far short of those which belong to the Bible Sabbath. Let those who would know what blessedness the truth can give, reject both Papal and English Sabbaths, and take hold on the truthful institution, as left to the world by Jehovah. This Sabbath was made *for* man; all others were made *by* man; and though there may be a difference between things made by man, there is a greater difference between them and the great work of God—the Sabbath of the Bible. LUTHER.

BRITISH CORRESPONDENCE.

Sunday Observance—Popery in France—The Madiais—Evangelical Alliance.

GLASGOW, September 24, 1852.

The half-yearly meeting of the Caledonian Railway Co. was held two days ago. This is the principal Scottish line, and *the Sunday trains* run upon it are therefore viewed by Sunday observers with much apprehension. Preparatory to the present meeting, they issued an Address to the Shareholders, in which it is stated, that "nearly every Railway Company in Great Britian" has become a Sunday trading one, and that probably not less than a thousand trains are now filled every Sunday with countless multitudes intent on pleasure or business, and that even "*goods* are also carried *to an enormous extent* on the same day." A bad argument, indeed, this [illegible] been chiefly on making gain, as it seemed to imply, that Railway Companies generally found Sunday trading to pay. At a former stage of the argument in opposition to this system, the Directors were indeed assured by the religious papers, that they would lose by such traffic. Even at the meeting which has just been held, this view, in opposition to what seems implied by the statements of the pamphlet, was urged afresh. Yet, neither formerly nor now, has the assertion been considered well founded; for Mr. McMiching's motion, that "the servants of the Company be rested on the Sabbath day, and that no systematic, predetermined work, be required from them in conducting traffic on the Lord's day," was again rejected. The motion had been concocted with great care to give to one of "the six working days" a sacred character, by calling it "the Sabbath day" and "the Lord's day;" but there is here an important difference between the names and the reality.

We have not reached the length of Sunday amusements which prevails in France and other kingdoms of Continental Europe. There their exhibitions are made, and balloons ascend, as a regular part of the boasted Sunday observance of Christendom, which we are to receive as supplementary to the defective Scriptural evidence of a changed Sabbath. But if we have not reached their standard, we are progressing towards it. If we are not permitted to make a Sunday show of a balloon ascent, we are not punished for making preparation on Sunday for the ascent of the balloon on Monday—for the whole of Sunday week was employed in inflating a balloon at Cremorne Gardens, London, which ascended the following evening, containing a party of twenty-five ladies and gentlemen. But not only are we progressing towards the French mode of observing Sunday, we are congratulated with the prospect of its attainment. "The Crystal Palace, then," says the *Times* recently, "will be *our Versailles*." There you have *the Sunday's recreation* about a dozen miles from Paris." But the correspondent of the *Times* informs us, that the French are in this respect now approximating to our own practice. In the same paper, from *the leader* of which we have just quoted, (17th instant,) he says, "The better observance of the Sabbath is making some progress in France." But as he furnishes us with the evidence of this progress, it may be proper to add, that it is summed up in the statement of the single fact, that the Mayor of a certain town *has given notice* to the owners of public houses *not to supply drink during the hours of divine service*, while the same correspondent, in the same communication, states that "the inauguration of the statue of Descartes took place *on Sunday last* at Tours."

We fear, indeed, that this care for "the hours of divine service" is only a care for the Popish church, which is receiving much aid in that country, for the service rendered by their clergy to the despot of the day. Nor is that church slow in availing itself of its opportunities for manifesting its natural spirit of hatred to religious liberty. Throughout France, Protestant churches and Protestant schools are continuing to be discountenanced and oppressed. In the last number of the *Christian Times* mention is made of two Baptist churches which have been suppressed, because "the Police were not able *to watch them*;" and, more recently, a third has been interdicted, without even that pretence being put forth. It is not merely the French Papists that are thus active in opposition to light and truth. Some time since the depots of the British and Foreign Bible Society in Pesth and Guns were closed by the Austrian Government, and the further circulation of the Scriptures prohibited. In consequence, 35,000 Bibles, in different languages, are now being exposed for sale at the fair in Breslau. But if Popery discountenances the reading of the Scriptures by the people, it is willing enough to supply them with miracles of its own sort instead. *The Universe*, the organ of the system at Paris, informs us that the Picture of "the Mother of Mercy" at Rimini has not ceased altogether *to wink*. But surely the miracle is less than it was, and the circumstance may be regarded as either more or less ominous, that the winking is "not incessantly, but at frequent intervals."

The melancholy case of the Madiais, husband and wife, is justly exciting much interest. To Protestants it is a sad thing to be told of persons condemned to the gallows for refusing to remain in a corrupt church. Mr. Cowan, one of the Members of Parliament for Edinburgh, recently addressed our Government, praying them to interpose in behalf of those worthy sufferers. Government replies, that they have been deeply interested in the case, and anxious to extend aid, which, however, it is the more difficult to do effectively, as they are not British subjects. The Genevan branch of the Evangelical Alliance has this week sent one of its members to join the English deputation to the court of Tuscany to intercede for them. In their letter, these Genevese suggest that deputations from other Protestant kingdoms should join in the movement—a suggestion which it is to be hoped will be acted upon. J. A. BEGG.

THE LAST HOOK FOR SUNDAY.

However multifarious the twisting subterfuges and the quibbling resorts of Sunday sticklers have been, ever since the Reformation, to sustain themselves in their wrong position in regard to the Sabbath, and from which they are constantly driven, like chaff before the wind, it is often amusing, if a matter of such grave importance can be esteemed *amusing*, to find the interminable quirks and evolutions of the "*small fry*" of that class of deluded *Protestants*, to maintain their superstitious reverence for a man-made Sabbath. In turn, we have had the plea, for not yielding to the scriptural injunction—A Jewish Sabbath—No Ante-Mosaic Sabbath—A seventh part of Time—First day of Creation—First day of Time—First day after Creation—First day really the Seventh day—The Fourth Commandment susceptible of change—The Spirit of the Commandment—Moral Law eternal, Positive Law transferable—Resurrection Day—Redemption greater than Creation—Sabbath done away—All days alike under the Gospel Dispensation—and a hundred more ridiculous ones. All these have had their time and their advocates, and have as often been cast aside, and something more tenable been sought for, rather than yield to the "*Thus saith the Lord*"—a lamentable feature, truly, in the controversy for the *sacredness* of Sunday.

I had an amusing encounter, the evening after my return from Plainfield, on my recent excursion to attend the Anniversary of the Tract Society, under the following circumstances.

One of our prominent citizens, whose family are Episcopalians, and who, by the way, is a most estimable gentleman, and who has been on the kindest terms with the writer ever since his residence in this place, remarked, on the eve of my trip to Plainfield: "You are going away for a day or two—going to deliver an Address, I understand, to your own people. Well, I hope you will let us see it afterward; I want to know whether you are *insiders* or *outsiders*." My reply was, "Sir, you can find out that from this small Tract, (handing No. 13 to him, which I had in my pocket,) whether the Seventh-day People are *inside* of the Bible for their Sabbath, or whether other denominations are *outside* of it for theirs."

He took it, and read it attentively during my absence, and on the evening alluded to, I had occasion to call at his residence, *professionally*. While there, the Episcopalian clergyman dropped in; and soon after being seated, the gentleman of the house remarked: "Well, Doctor, I have read your Tract, and it certainly appears, that you Seventh-day People are really *insiders*, so far, at least, as regards the Bible; but why make such difficulty in the community on the subject, when the law of the land requires the observance of Sunday?" "Because," I replied, "the observance of the *seventh-day* Sabbath is required by the *Almighty*, while the observance of Sunday is only the *commandment of man*. No man can serve two masters—he must either serve God or Belial—I prefer God's injunction; for no man, nor set of men, have power to confer *sacredness* on any day, or any religious rite, not expressly established by the Lord God." "But," said the amiable lady of the house, who, quite recently, has embraced the Roman Catholic religion, "the Church *may*, and *our* Church *has*, transfered the Sabbath from the seventh day to the first day of the week." "I grant the *fact* cheerfully," I replied; "you are right about the *fact*, but where did your Church get the authority from, to set aside the commandment of Jehovah?" "O, certainly," she retorted, "the Church has the power; else why should other denominations adopt Sunday as the Sabbath? Do you not think so, Mr. ——?" addressing the Episcopal clergyman, who all the while sat a mute listener, but whom I was anxious to hear express himself on the subject, as, on the eve preceding the Sunday before, he remarked to me, that he had no preparation for the next morning. I told him, in pleasantry, that I would give him one of *my sermons*, which he might preach as often as he chose, as his own, and I would not betray it; and sent Tract No. 13 to him. "No, madam," he replied, "the Church did not *transfer* the Sabbath, neither has the Bible done it. There is now no Sabbath—it has been done away." "No Sabbath?" the lady uttered in perfect amazement. "No, madam, no *Sabbath*; but the early Church established Sunday as a *Christian Festival*, to commemorate the Resurrection, and it cannot be regarded as any thing else than a *Church* Festival. The Sabbath was but a type, and passed away with the accomplishment of the thing typified in the Redemption." "How could the Sabbath be a *type of* Redemption," I inquired, "when the Sabbath was instituted before there was any *transgression*?" It was a poser to him; but still he *thought*, that *somebody* of the early church *thought*, that the Sabbath was not instituted until after the transgression; he, however, passed that point, and went on to maintain the propriety of observing the day solely on the ground of its being a *Church Festival*. After hearing all he had to say on that subject, I concluded my interview, as my hour for an appointment had arrived, by saying, that I was very happy to agree with both of them in some of their own views on the subject—with the lady, that her church had changed the *day* of the Sabbath, and equally so with the gentleman, that Sunday is, and always has been, nothing more than a *Church Festival*, without any other *sacredness* attaching to it than other *saints' days* or *martyrs' days*; but while they placed themselves in that sad predicament, I rejoiced in a more sure word of prophecy, and must adhere to the unadulterated Word of God—the "*thus saith the Lord*."

But, to come to the close of a note which I did not design to run to half the length it has already been extended, I do like things called by their right names, and I felt rejoiced, on that occasion, to find honesty enough in the clergyman to give Sunday its proper title and place; and were others equally honest, I should not have a word of controversy on the subject; but to hear professed Christians, on such slender grounds, constantly *misuse* the term *Sabbath*—applying it to a day the Head of the Church has never "*sanctified*"—"robbing God" of his own "*hallowed*" day—is no less unpleasant to my ears, than absolute *blasphemy*, in taking the name of the Lord *in vain*. So long as clergymen call it a mere "*Church Festival*," and the high "Courts of Justice" put it down as a mere "*civil rest-day*," to be changed to any day of the week at the pleasure of the Legislature, I am content, and shall not war with them; but spare, spare my ears from the desecration, *the blasphemy*, of calling Sunday the *Sabbath*; spare, spare my spirit from the awful mockery of trampling on the *holy day* of the Most High, and calling it an "unclean thing." Of all effrontery—effrontery the most arrant and brazen, to me, is, the bold daring of foisting upon the Sovereign of the Universe—the Majesty of Heaven—a day He never set apart with special blessing—*telling* Him, in their weekly service, that it is *His* holy day—this thine own appointed day—thy holy Sabbath—the *rest* of thy appointing. Can it be, that men, sane, and, on other subjects, sensible men—*Protestant* clergyman—will continue that effrontery?—or does God wink at it, *for a time*, and suffer them to go on thus, to let them destroy their error and perverseness by their own follies—their ranting hallucinations and contradictions—to subserve some other great end—to promote a greater and more perfect *Reformation*—to throw off their Dagon—their traditions, and the many taints of "*papacy*" which still infest the Puritan church.

The very diversity of opinion among Sunday sticklers, and particularly their bungling incertitude—the want of any distinct views to harmonize and blend their heterodox and discordant subterfuges, in support of their day—removes in a great measure the unpleasantness of the position of those who love and honor the *statutes of the Lord*. There seems to be no end to the motley phases put on by the advocates for Sunday; and confident am I, that if they could only see, at one glance, the incongruity of their own portraiture, all sensible persons would be disgusted, and become dissatisfied with it, on finding their flimsy foundation—a foundation not based on the *Rock of Ages*, but on the quicksands of tradition and superstition; and therefore I think it would be a profitable undertaking for one of our *Sabbath-keeping* brethren, who has leisure and the facilities at hand, to prepare a Tract, or a Volume, *On the Variations of Sunday Sacredness.* Will not some of the brethren undertake it without delay? W. M. F.

Oct. 1, 1852.

THE AMERICAN BIBLE UNION.

The Third Annual Meeting of the Bible Union was held in New York on the fifth and sixth days of last week; at which the reports of the Treasurer and the Board were presented, and addresses were delivered by a large number of persons, among whom was Eld. Wm. B. Maxson, of Leonardsville, N. Y.

From the Treasurer's Report, it appears that the Union received during the past year (including a balance of $4071 77 in the treasury at the previous report) $20,799 50. Of this sum it expended $5,279 on the revision of the English Scriptures, $747 49 on the Spanish Scriptures, $702 43 on the French Scriptures, $2,000 in appropriations to foreign fields, $1072 16 for printing and general expenses, and $6796 54 for agencies, salaries, traveling expenses, and room-rent—leaving a balance in the treasury of $4201 88.

The Annual Report of the Board states that during the year considerable progress has been made in the revision of the Spanish, French, and English Scriptures. Part of the Spanish is ready for stereotyping; contracts have been made for the revision of the Gospels and Acts in French; and the revisers of the English Testament are at work.

The evidences of personal and sectarian ill feeling were quite plenty in some of the addresses of fifth and sixth days; and we are glad to learn, that the exercises of those days were followed, on Sabbath-day, by a "Conciliation Convention"—a convention, the object of which was stated to be, "to deliberate upon the causes of the present state of feeling that exist in relation to the operations of the American and Foreign Bible Society, and the American Bible Union; and to devise some basis which would promote unity of action, or an amalgamation of the two Societies, and thus remove the unkindness of feeling and heart-burnings which all know had distracted the Church for some few years back." The Convention resulted in the appointment of a Committee of seven—three friends of the Bible Union, and three friends of the Bible Society, who together shall appoint the seventh—to take charge of all documents presented to the Convention, and report upon them at a meeting to be held within the year.

Church Building.—The Congregational Convention, held at Albany last week, had over 450 regular members. Its deliberations were of an interesting and important character, but we have not at hand the documents necessary to give a complete account of them. The following plan was agreed upon for raising $50,000 by collection, on the first Sunday in 1853, as a New Year's offering, to be expended in building churches in the Western States.

1. Pastors to preach on the subject.
2. That seven persons in and about New York be appointed as a Central Committee, to receive and disburse these collections.
3. This Convention to appoint Committees of three from each State, to superintend the collections in their various States.
4. When these collections are all received, should they be less than $50,000, the Committee may take other means to raise the amount.
5. When this full amount has been raised, than the Central Committee be empowered to distribute $8,000 to Ohio, $8,000 to Michigan, $8,000 to Wisconsin, $8,000 to Iowa, $3,000 to Indiana, $8,000 to Minnesota, $3,000 to Missouri.
6. A Committee of five shall be appointed in each State to receive the money and apportion it. No money to be given unless the Church aided be completed without debt, and no appropriation to exceed in amount $300, and the subscription to be double the amount given.

"The Largest Church in Kentucky."—Under this head, the *Western Recorder*, published at Louisville, Ky., makes the following statement, which furnishes a striking commentary on the oft-repeated slander, that the blacks are not able to govern and maintain themselves:—

"The First African Baptist Church in Lexington numbers seventeen hundred and fifty members. Under the care of Elder London Ferrill, an intelligent, zealous, and highly respected man of color, the church has grown in all the elements of prosperity, and is now as efficient a religious community as any in the State. The discipline is rigid, and the standard of church duty elevated. Harmony characterizes all the proceedings, and a zeal according to knowledge is manifested for the success of the truth by every member. Throughout the city and country, Bro. Ferrill exercises a powerful and salutary influence. He and the other officers of the church are conservators of the peace; and much more useful in preventing lawlessness among the colored population, than all the police. We desire them a still greater measure of success here, and a crown of unfading glory hereafter."

Baptists in Central Europe.—No longer ago than 1835, in the city of Hamburgh, the small number of six persons were baptized by Rev. Barnas Sears, D. D., then an American Baptist student in Germany, now Secretary of the Board of Education in the State of Massachusetts. Now the statistical report for the last year shows that the small band thus and then consecrated to God has become nearly four thousand, numbering as follows: 40 churches; 392 preaching-places; baptized 683; received by letter and restoration 211; died 36; dismissed 217; excluded 268; total number, 3,981.

Installation.—The public installation of Rev. A. D. Gillett as Pastor of the Broadway Baptist Church, New York, took place Wednesday evening, Oct. 6. The attendance was very numerous, and many of the pastors of the various Baptist Churches of the City were present. The exercises opened with prayer by Rev. Dr. Cone, which was followed by a sermon by Rev. Dr. Somers. An address to the Church was then delivered by Rev. Dr. Dowling. The right hand of fellowship was given by Rev. Mr. Taggart, and the Charge to the Pastor by Rev. Dr. Magoon.

Sunday Schools in Ireland.—The annual meeting of the Sunday School Society for Ireland, was held in London, August 23. The report stated that although 250,000 persons had emigrated within the year, the number of attendants at the schools had only fallen off 2000. There are now twenty-eight more schools than ever before, and the Society has under its care 222,268 children and adults.

Sabbath-School Celebration.—We learn from the *Banner of the Times*, that the Sabbath-Schools of DeRuyter, N. Y., held a union meeting on Fourth-day, Sept. 29. A. V. Bentley, Esq., presided on the occasion, and addresses were delivered by Messrs. Fisher, Cross, and Irish; after which all partook of a collation, provided by the ladies.

The Minutes of the forty-fourth session of the Seventh-day Baptist General Conference are printed. Parcels have been put up for the churches that have paid, and a copy will be sent to the clerk of each of the other churches. Individuals or churches desiring more, will receive them, post-paid, at the rate of one copy for two three-cent postage stamps.

European News.

The following summary embraces the principal items of European news received since our last.

In England, the Duke of Wellington's public funeral is postponed till after the assembling of Parliament on Nov. 11. The office of Commander-in-Chief is given to Lord Hardinge. The other offices held by the Duke have been distributed among various notabilities, Prince Albert getting one.

Sir Henry Bulwer has been to Rome to see the Papal Government. Cardinal Antonelli told him no closer relations could be established between Rome and England, till a Papal nuncio, were recognized at St. James. Sir Henry was also refused a sight of the papers in the case of Murray, an Englishman under condemnation of death in Rome.

Jenny Lind has given 400,000 rix dollars, or $100,000, to establish girls' schools in Sweden. It will be remembered that to this object she was said to have devoted the proceeds of her visit to America. This sum is certainly much less than she made in this country.

Ship Hoogley, 4th May from Melbourne, Port Philip, had arrived in the Thames with 6,643 ounces of gold, making, with the Douglas, 11,000 previously reported, an arrival within the week of 17,643 ounces, valued at £70,500.

Dr. John Stokoe, one of the physicians appointed by the British Government to attend Napoleon at St. Helena, died the other day.

Snow has already fallen in the North of Scotland. At Balmoral, on the 20th, there was a sprinkling.

Letters from Stratsburg of Sept. 20th, bring details of the inundation of the Rhine. The country was completely submerged to an extent of 40 kilometers. Six villages were under water, and a seventh appeared as an island in the center of a lake. Some of the embankments had been washed away, but at last accounts, by telegraph, the flood was subsiding. Letters from Lausanne and Fridau, Switzerland, also complain of heavy freshets there

Accounts from the Ile de la Reünion, (Bourbon,) are to 9th July. Small-pox was raging there at that date. A French vessel, the Grenouille, of Marseilles, has been pillaged and burned on the Western coast of Madagascar; the captain and part of the crew had been massacred, and one man taken prisoner by the chief or king of Ménahé. The outrage will doubtless produce severe retribution on the part of France.

"Uncle Tom's Cabin" in Europe.—The *London Times*, of Sept. 5, contains a statement from Clarke & Co., foreign booksellers, of the way "Uncle Tom's Cabin" was introduced to British readers, and of what they are doing to circulate it. As everything connected with this extraordinary book is a matter of general interest, we copy a part of the statement:—

An early copy was sent from America, the latter end of last April, to Mr. Bogue, the publisher, and was offered by him to Mr. Gilpin, late of Bishopsgate-st. Being declined by Mr. Gilpin, Mr. Bogue offered it to Mr. Henry Vizetelly; and by the latter gentleman it was eventually published for us. Before printing it, however, as there was one night allowed for decision, one volume was taken home to be read by Mr. Henry Vizetelly, and the other by Mr. Salisbury printer, of Bouverie-st. The report of the latter gentlemen, the following morning, to quote his own words, was, "I sat up till four in the morning reading the book, and the interest I felt was expressed one moment by laughter, another by tears; but thinking it might be my weakness and not the power of the author that affected me, I thought I would try the effect upon my wife, (rather a strong-minded woman.) I accordingly woke her up, and read a few chapters. Finding that the interest of the story kept her awake, and that she, too, laughed, and shed a tear occasionally, I settled in my mind that it was a book which ought and might with safety be printed." Mr. Henry Vizetelly's opinion coincided with Mr. Salisbury's; and to the latter gentleman it was confided to be brought out instantly. The week following the book was produced, and an edition of 5,000 worked off. It made no stir until the middle of June, although we advertised it very extensively. From June it began to make way, and sold at the rate of 1,000 per week during July. In August the demand became very great, which went on increasing to the 20th, at which time it became perfectly overwhelming. We have now about 400 people employed, in some way or other, upon the book, and about 17 printing machines, besides hand-presses.

Trouble with Cuba.—The recent course of the Captain-General of Cuba toward the ship Cornelia and the steamship Empire City threatens to make trouble between the United States and Cuba. The following are the facts, as near as they can now be ascertained:

The ship Cornelia was arrested and searched in the harbor of Havana on the charge of having a passenger on board without a passport; the man was sought for and not found, but in his stead another who was provided with a passport was seized, dragged from the protection of the American flag, and cast into prison. More than this, the letter-bag of the ship was broken open and ransacked, and those letters which the police suspected of evil were taken from it.

The case of the Empire City is less flagrantly insulting, but none the less calculated to produce indignation. It seems this ship employs a Mr. Smith, as Purser, and that the Captain-General had taken a dislike to Mr. Smith for having reported some trifling piece of news to the papers in New York, and required his dismissal. Capt. Porter, of the steamer, and his owners, refused to comply with the requirement. Hereupon, the Captain-General forbids the Empire City to come into the Harbor, and when she appears, orders her off, and will not allow either passengers or mails to be landed. Accordingly, Capt. Porter is compelled to take them to New Orleans, at great loss and inconvenience to them as well as to himself.

The Hudson River Railroad was completed and formally opened to Albany one year ago. Notwithstanding the extraordinary competition for freight and passengers, from the old established and popular channels, and the want of experience incident to the working of all railroads in their early stages, yet the receipts for the year ending Sept. 30, were $1,054,142 71.

The Disasters on the Hudson River.—In New York, on the 2d inst., the Grand Jury made a presentment to the U. S. Court in relation to the recent disasters on the Hudson River. The Jury say, that the North River boats are in the constant habit of violating the provision of the act of 1838, requiring that whenever a boat stops, steam shall be blown off, so as to keep the pressure as low as when the boat was under headway. This violation of the law for the safety of life, they say, "calls for the severest reprobation on the part of the community at large, and a vigorous exaction of the statutory penalties by the law officers of the Government." They express the opinion, that in case of life lost by this neglect, the parties will be subject to the legal and moral guilt of manslaughter. The Jury further state, that no adequate provision is made on steamboats for extinguishing fires or for escape from the boat; that there is no efficient system of subordination among officers and crew, and no uniform or badge whereby officers may be known; that officers are selected without proper regard to those qualities of self-possession, energy, &c., which are necessary to inspire confidence among passengers in cases of difficulty and danger; and they suggest that confidence be withheld from these modes of travel, until an improved system of management shall prevail. They finally refer to the constant racing against the railroads, and against time, which has for a long period prevailed; and they recommend a thorough exercise of public opinion as a remedy.

N. Y. State Temperance Alliance.—A meeting of the New York State Temperance Alliance is to be held at the city of Rochester, on the 19th inst., commencing at 10 A. M., when the course to be pursued by the Alliance respecting the approaching election will be determined upon. A General Convention of the friends of Temperance will be held at the same place on the following day, to which all pledged Temperance men, being legal voters, are invited. Public meetings will be held on the evenings of both days, and addresses delivered by eminent speakers from different parts of the State.

Liberty Party Nominations.—Liberty Party National and State Conventions have been held in Syracuse. The former nominated Wm. Goodell, of New York, for President, and S. M. Piper, of Virginia, for Vice-President. The latter nominated the following State ticket: For Governor, Wm. R. Smith, of Wayne; for Lieut. Governor, J. Preston Adams, of Jefferson; for Canal Commissioner, Charles Wheaton, of Onondaga; for State Prison Inspector, Wm. Shafcott, of Cayuga. Both Conventions adopted resolutions reäffirming the old issues of the Liberty Party.

SUMMARY.

The Hanoverian Consul at Baltimore has received information of the arrest, in Hanover, of a man named Frederick Nolecke, recently returned there from this country, and having in his possession $2,000 in American coin, a large gold medal, and a quantity of valuable jewelry—the manner of acquiring which he would give no satisfactory account of. He was an old convict in Hanover, and while in this country was arrested several times. He resided principally in Philadelphia and Baltimore. It is thought he may have been concerned in the Portsmouth (Va.) Bank robbery, and that the medal in his possession may be the Clay medal, which was stolen in New York.

We learn from the Kendall County (Ill.) *Courier*, that a bed of coal has recently been discovered about five miles south of Oswego. It was struck into by a person engaged in digging a well. The width of the vein has not been ascertained, but it was found to be six feet in thickness, and lies only five feet below the surface. Specimens of it had been tried in Oswego and pronounced to be a very superior article—equally as good as Pennsylvania coal. Should future explorations prove the existence of any considerable body of coal, of this character, so near Chicago, the importance of the discovery can scarcely be over-estimated.

The total taxation of the city of New York for 1852 amounts to *more than the ordinary expenses* (exclusive of schools and interest on debts) *of twenty-seven States*; more than the ordinary expenses of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Texas, California, Arkansas, Tennessee, Missouri, Ohio, Indiana, Illinois, Iowa, Wisconsin, and Michigan! The *actual* expenses of *all* the States for 1850 were $5,673,121; the expenses of the city of New York in 1852 will be nearly $4,000,000.

The village of Hermann, in Missouri, is the center of a vine-growing district originally settled some fourteen years ago by a company of Germans. The soil of the country was poor, and did not yield good crops of grain or tobacco, and many of the first settlers left. In 1845, the experiment of grape culture on the hills—which are from 300 to 600 feet high, with a southern exposure—was tried, and successfully. There are now 437 acres devoted to the grape, and the manufacture of wine is carried on to a considerable extent. The village contains about 1,200 inhabitants.

The British *Friend*, the organ of the society of Friends, gives a notice of a somewhat singular fund—a fund for removing obstructions to matrimony among the lower class of Friends. A sum of £1800 has been raised, the interest of which is to be disposed of, according to the original purpose, "by a deed poll entered into by the subscribers." Ten pounds are paid to every woman and man, two years members of certain meetings, provided they are not otherwise worth £30.

During the month of September just closed, there arrived at this port 36,777 alien passengers from various foreign countries. By comparison with the corresponding month last year, there is shown an increase this year of 3191. The total increase this year in immigration, thus far, from the 1st of January last, over the year 1851 during a corresponding period, is 23,624.

Mr. Norton Peters, of Missouri, recently made a handsome speculation by driving sheep over-land to California. He started with 2500 sheep, and at Salt Lake he sheared them, and sold the wool for $2500. On reaching California, with 2000 of them in good condition, he was offered $18 per head for the lot, which he refused, being sure of higher prices.

Some Down-East operator has got a way of setting glass without putty. The window sash is made entirely of wood, the outside permanent. The inside is framed in such a manner that the parts can be readily removed, for the purpose of inserted the glass, which is placed between slips of India Rubber, which, when the parts of the sash are replaced, causes the glass to be perfectly firm. The moveable parts of the sash are secured to their place by a knob-screw, which makes a pretty finish.

Among recent importations at this port from South America are three specimens of the Electrical Eel. They were imported in a hogshead of mud and water from the Amazon, in which river they were captured. They were taken by the natives in baskets. The largest is four feet long, and as thick as a man's arm. Upon an iron rod (held in the hand) being applied to the electric organs of the fish, a shock is produced, proportioned in strength to the degree in which they are irritated.

Mr. McKay, of East Boston, is now at work upon a clipper-ship which will surpass in size and sharpness every merchant-ship now afloat or known to be in course of construction. She will be 300 feet long, have 50 feet breadth of beam, 28 feet depth of hold, with three decks, and will register over three thousand tons. She will be diagonally braced with iron, and built in every particular equal in strength to the best of ocean steamers.

An Oregon correspondent of the Com. Adv., in speaking of the famous Oregon Land Law, which gives a mile square of land to every actual settler married before a certain date, says that it set the whole country astir, and everybody got married that could. The scarcity of marriageable females, however, was such that in some instances girls of 14, 13, 12 and 11 years of age, were married, in order to secure the land perquisites!

At New Orleans, Oct. 7, Judge McCaleb rendered a decision on the McDonough will case, declaring null and void the claims of New Orleans, Baltimore, Louisiana and Maryland. The will is completely broken, and the property goes to the heirs at law. In declaring the share belonging to each heir, the executors were ordered to account for past administration to a Master in Chancery.

On Sunday night, Oct. 3, a little girl, scarcely 5 years of age, was found by the Sixteenth Ward Police, N. Y., in one of the streets of that Ward, having since the death of her mother, some weeks since, been deserted by her inhuman father, and left to provide for herself. She had been sleeping in wagons, boxes, or in almost any thing that would afford her a shelter. She was taken to the Alms-House to be provided for.

The Exchange Office of Mr. George Anderson, No. 7 Wall-st., N. Y., was robbed on Saturday afternoon, Oct. 2, of $11,000 in gold coin, by some daring thief, who entered the front door with a false key during a temporary absence of Mr. Anderson from his office, and stole the money from an iron chest, and then effected his escape.

Col. Fairlamb, a member of the bar, was shot at, at Philadelphia, Monday, Oct. 4, in front of the Criminal Court, by Ephraim Greer, an old man, against whom Fairlamb was counsel in a suit several months ago. Greer fired three balls from a revolver without effect, when he was arrested, and after a hearing before the Court was committed for trial.

The Common Council of Sacramento, California, have passed an ordinance prohibiting gaming upon the Sabbath, and compelling dance-houses and houses of ill-fame to close their doors after 12 o'clock at night; also, an ordinance abolishing the enticing game of "A. B. C.," and other swindling sports.

A gentleman from the South, while viewing the stock at the New York State Fair, at Utica, discovered that some one was cutting open his pocket, in which was the sum of $4,000. He waited until his pocket was cut open, and then drew a bowie knife and plunged it into the heart of the robber, killing him instantly, after which he gave himself up to the authorities.

The Post Office Department is to cause envelops to be made, with suitable water marks on the paper, identifying them as official, and with a *printed* stamp, for single or double postage, with a suitable device. These envelops are to be sold at all the post offices, at the price of the stamps now sold, with the very small addition of the actual cost of the envelops.

Letters from the country say that the product of butter this season will be a third less than is usual, and that quantities of it are bought up by dealers, with a view of keeping in their own hands the supply of the market. They therefore advise consumers to purchase sparingly at present, inasmuch as the dealers must sell, and the price is likely to be lower.

The Springfield *Republican* affirms the gratifying fact that the apple crop is a bountiful one. Seldom have apple orchards been so uniformly loaded down with fruit as they are this season. The yield in the locality indicated must be three times as large as the ordinary consumption.

A correspondent of the Cecil *Democrat* predicts that the approaching winter will be a very cold one, for the reason that the past winter was very severe, and one cold season is generally followed by another. It was so in '30, '31, and '36 and '37.

A western editor, in commenting upon the statement that diseases may be communicated by bank notes, remarks very coolly, that his subscribers need not neglect to "pay up" on that account, as he is willing to run his risk of "catching" anything in that way.

The worthy Mayor and Aldermen of Boston have granted the petition of Henry Willard to open the Howard Athenæum for the ensuing season, *provided*, that *suitable seats be reserved for the Mayor and Aldermen*, and that none but the city police officers be employed to keep proper order at said theater.

The People's Line of North River steamers, since it came under the present management, in 1842, has carried upwards of five millions of passengers, without the loss of a single life by fire, explosion, or any other casualty.

A dispatch dated Washington, Wednesday, Oct. 6, 1852, says: Gov. Ramsey left last evening for Minnesota, bearing $600,000 for the payment of moneys due under the Indian treaties and annuities.

A Mr. Piper has recovered $8,000 damages from the Baltimore and Ohio Railroad, for injuries received in their cars.

A dispatch from the President of the Portsmouth Bank, states that Rand, tried for the robbery of that institution, has been sentenced to ten years' imprisonment in the Penitentiary. Charles Stafford, charged with being an accomplice in the same robbery, has had a final examination and was committed in default of $50,000 bail, to await a requisition from the Governor of Virginia.

The following list embraces all the Candidates for the Presidency of the United States now in the field:—General Scott, Whig; General Pierce, Democrat; Daniel Webster, Union Whig; J. P. Hale, Freesoiler; William Goodell, Liberty man; Governor Troupe, Secessionist.

Rev. Dr. Hawks has not yet accepted the Bishopric of Rhode Island, but has taken a month's time for consideration—with much probability of his accepting. His salary here is said to be about $7,000; there the Bishop's salary is $1,500, with $2,000 additional as Pastor of Grace Church.

Tampa Bay and the surrounding country was visited by a terrible gale on the 11th September. All the Wharves at Tampa were carried away, and the Custom House boats were all lost. The Sugar Crops and Orange Groves were considerably injured.

Anson G. Phelps, Esq., of New York, has given $1500 to the American Board, for Missions in Africa, and $1000 to pay off the old debt. His son, Anson G. Phelps, Jr., has paid $500 for missions in Africa, and $250 for the debt. In the whole, $3250.

On Friday morning, under the supervision of the openers of the dead letter office, one hundred and fifty-five bags, each containing about six bushels of dead letters, were conveyed to Monument-square, Washington, and the letters were there entirely consumed by fire.

Mr. James Brown, of the extensive publishing house of Little, Brown & Co., just prior to his late departure for Europe, made a donation of $500 to the trustees of the Public Library in Boston, to be expended for books for that institution.

John Campbell, living near Burlington, Ky., raised this season, on eight acres and a fraction of ground, 20,000 watermelons, 10,000 of which he shipped to Cincinnati; the remaining 10,000 are still in the patch.

It is said that a hot iron, held on the spotted parts of letters damaged by salt water, many of which have lately arrived from California, will assist very much to bring back the writing.

The following item appears in the City Auditor's report of Boston: "Cost of police force and other expenses for sustaining the laws in regard to the arrest of two fugitive slaves, $2,996 95."

At the recent meeting of the American Board of Missions, it was stated that since 1789 the United States has paid to the Indians, in money $35,274,877, in lands $71,041,723, making an aggregate of $106,000,000.

At the recent dedication of a new Congregational church in the suburbs of London, England, the sum of $3,872 was collected or promised towards the expenses incurred in the building.

A rather important Liquor Case was decided in Boston on Saturday, Oct. 9. The Judge ruled, that liquor sold by an unauthorized person does not render the proprietor of a house liable.

The fare from New York to Boston, by way of the Stonington Boats and Railroad, has been reduced to $3 for cabin and $2 deck. This has always been a popular and successful route.

Seventy-five thousand persons, male and female, are employed in the shoe trade in Massachusetts, and about $25,000,000 worth of goods are manufactured by them annually.

T. White was killed near Lexington, Ky., Oct. 5, in a duel with Benjamin Johnson. The weapons used were guns, at fifty paces, and the first fire proved fatal.

The Court has failed to find an indictment against Mr. Hannegan, of Indiana, for killing Capt. Duncan, his brother-in-law.

Land Warrants are heavy, and selling at $144 a $150.

The Bank of the Union has closed its doors at Washington.

MARRIED,

On the evening of Sept. 18, 1852, at DeRuyter, N. Y., by J. R. Irish, Mr. J. Dwight Stillman, of Unadilla Forks, to Miss Juliette H. Worth, of DeRuyter.

At Watch Hill, Sept. 28, by Elders A. B. Burdick and N. V. Hull, Mr. George H. Babcock to Miss L. Adelia Stillman, both of Westerly, R. I.

At Sempronius, Cayuga Co., N. Y., Oct. 3d, by Eld. A. Boughton, Mr. Corydon L. Clark to Miss Caroline E. Boughton, both of Scott, Cortland Co.

In Lincklaen, N. Y., Sept. 27th, by Eld. S. M. Burdick, Stephen Y. R. Nye, of DeRuyter, to Eva Ann Burdick, of the former place.

In Greenmanville, Ct., by Eld. Griswold, Mr. Park Avery to Miss Hannah M. Davis, all of Ledyard, Ct.

DIED,

In Westerly, R. I., Sept. 7th, Susannah, wife of Maxson Lanphear, aged 77 years, 6 months, and 11 days. She was a worthy member of the 1st Seventh-day Baptist Church of Hopkinton, and died in hope of a glorious resurrection.

In Pawcatuck, Ct., Sept. 26, of paralysis, Benjamin Stillman, aged 65 years. The deceased was a member of the 1st Seventh-day Baptist Church of Hopkinton.

In Greenmanville, Ct., Oct. 1st, an infant child of Franklin and Lydia Barber, aged 11 weeks.

LETTERS.

S. T. W. Potter, S. S. Griswold, J. Parmalee, H. W. Stillman, J. R. Irish, H. Wheeler, S. Robinson, A. Boughton, J. B. Clarke, C. Chester, T. Gilbert, A. B. Burdick, J. Whitford, J. Corben, D. Clawson, John D. Ayars.

RECEIPTS.

FOR THE SABBATH RECORDER:

Isaac Clawson, New Market, N. J.	$2 00	to vol.	9	No. 52
Barzilla D. Randolph "	2 00		9	52
George Dunham "	2 00		9	52
Geo. R. Wheeler, Salem, N. J.	2 00		9	52
S. Robinson, Wakefield, R. I.	15 00		9	18
Abner Mills, New York	4 00		9	52
Elisha Potter, Alfred Center	2 00		9	52
S. T. W. Potter, Moravia	2 00		10	14
Bailey Curtis, Cadiz	2 00		10	14
A. G. Burdick, State Bridge	2 00		9	52
Royal Burdick, Higginsville	1 00		9	39
Betsey Saunders, Berlin	2 00		9	52
John D. Ayars, Rutland, Wis.	2 00		9	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Edwin S. Burdick, State Bridge	$1 00

BENEDICT W. ROGERS, Treasurer.

☞ Our friends who have not yet paid for the current volume of the Sabbath Recorder, will permit us to remind them, that it is now more than one-third completed, and that the prompt remittance of what is due would save us much inconvenience. Persons living near local agents should pay to them; others may remit by mail at our risk.

New York Market—October 11, 1852.

Ashes—Pots $4 68; Pearls 5 56.

Flour and Meal—Flour, 4 25 a 4 31 for common to straight State, 4 31 to 4 36 for mixed to fancy Michigan and Indiana, 4 37 a 4 50 for good Ohio and favorite State, 4 75 a 5 75 for Genesee. Rye Flour 4 50 a 4 62. Corn Meal, 3 68 for Jersey, 3 87 for Brandywine. Buckwheat 1 87 a 2 25 per 100 lbs.

Grain—Wheat, 95c. for white Canadian, 1 03 a 1 04 for white Michigan. Rye 86c. Barley 75 a 76c. for two-rowed. Oats 42 a 43c. for Jersey, 45 a 46c. for Western and State. Corn, 72 a 73c. for Western mixed.

Provisions—Pork, 15 50 for prime, 17 75 for mess. Beef, 4 00 a 6 00 for prime, 11 00 a 14 50 for mess. Lard 11 a 12c. Butter, 12 a 18c. for Ohio, 20 a 22½c. for Western dairies. Cheese 7¼ a 8½c.

Hay—90c. and 1 12 per 100 cwt.

Hops—18 a 23c. for new.

Lumber—13 00 a 14 00 for Spruce and Pine.

Seeds—Clover 9c. for last year's, 8 a 8½c. for two years old. Flaxseed 1 31.

Wool—40 a 46c. for Domestic Fleece. Pulled 35 a 45c.

The Best Youth's Magazine

For 78 Cents a Year, including Postage.

THE postage on "*Woodworth's Youth's Cabinet*," to any part of the Union, by a late act of Congress, is now only 6 *cents a year!* We hope our present subscribers will bear this in mind, and tell their friends that they can get a magazine for a whole year, containing nearly 600 pages, profusely illustrated, for *One Dollar and six cents, including postage*; and where 7 copies are sent to one address, for *seventy-eight cents a year, including postage*, which must be paid in advance at the office of delivery. The Editor's Rambles in the Old World are still continued. Specimens of the magazine sent *gratis*. Please form your clubs, and send orders (by mail at our risk) to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

Western Association—Executive Board.

The next meeting of the Executive Board of the Western Association will be held at Alfred Center on Fourth-day evening, Oct. 20. Missionaries in the employ of the Board, will please forward their reports in season for the meeting. Churches of the Association will please send very generous contributions, as the Board, trusting to your liberality, have enlarged their operations, and have now two missionaries constantly in the field. J. Bailey, Sec. of Board.

Madame Sontag.

MADAME HENRIETTA SONTAG'S CONCERTS will take place at—
METROPOLITAN HALL,
On Monday, Wednesday and Friday Evenings,
until further notice. For further particulars, see Programmes from day to day in the daily papers.

The prices of admission are fixed at two dollars and one dollar, according to location.

Tickets for sale at the Music Store of WM. HALL & SON, corner of Broadway and Park Place.

Doors open at 6½ o'clock. Performances commences at 8 o'clock. 16tf.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, Jr., & Co.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the year 1852.

$1,000 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address (postage paid,)
ROBERT SEARS, Publisher,
4w 17. 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 11 Battery-place.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 6 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 7½ A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the several stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.

Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.

Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.

Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.

Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.

Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9 10, 11.40 P. M.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 6 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m. respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 7.15 p. m.

Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 7.50 p. m.

New Market:
For New York—6.20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 8 p. m.

Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

Miscellaneous.

The Two Houses.

A wise man on a rock
Had firmly built his house; and there he slept
In safety, while the tempest o'er it swept;
Still it withstood the shock
Of stormy winds; oft the imperious flood
Had rushed in vain against it—there it stood.

So shall that man repose
In safety, whose immortal hopes are built
On him who has atoned for all his guilt,
And vanished all his foes;
No storms alarm, no terrors fill his breast;
On that firm rock he can in safety rest.

A fool upon the sand
Had built a splendid mansion, broad and high:
And there the home of mirth and revelry
Securely seemed to stand;
There he enjoyed his pleasure and repose,
And trembled only when a storm arose.

A little while it stood;
And then the rain came down, and the winds beat
Vehemently upon that country-seat;
And the strong, rushing flood,
With overwhelming and resistless swell,
Washed out the frail foundation—and it fell.

So falls the splendid tower
Of human hope, when man presumes to place
His own defective works beneath its base;
In that tremendous hour
When the terrific storm of death shall frown
And beat upon it, it must tumble down. [Ohio Obs.

Death of a Slave Trader.

Mr. Thomas Hutton, of London, in a paper presented to Parliament on the destruction of Lagos, thus sketches the life of Da Souza, one of the most active and influential slave traders on the coast of Africa :—

M. Da Souza, the notorious slave dealer, died about fifteen months ago; this man was in his 81st year when he died. He went to Whydah in the year 1792, in his 24th year. Various have been the rumors that occasioned his going there; he, however, himself once told me he came out as Secretary under the Portugese Government to their fort in Whydah, and remained three years in that service, and then returned to the Brazils, where I imagined he was born. He wished it supposed he was a Spaniard by birth, and was always treated so in courtesy, and styled Don.

The Portugese did not long continue to support their Government in Whydah, and the slave trade there soon fell into the hands of the most enterprising, the most so of whom was M. Da Souza. He had for many years an extraordinary run of good luck, and it was imagined had amassed a large fortune. His fame as a slave dealer gained him unlimited credit in Havana and Brazil, and ship after ship arrived from those places at Popo, Whydah, and Lagos, consigned to him, generally with full cargoes of merchandise and specie; the goods were recklessly landed in bamboo storehouses on the beach.

The accumulated cargoes brought upon him an immense amount of debt; of this he appeared utterly regardless, so long as it had the desired effect upon the natives to cause them to consider him possessed of inexhaustible wealth, and for the King of Dahomey to imagine the same, on whom he lavished vast sums of wealth, but who in return could never at any time supply more than a fraction of the amount of slaves for the large amount of property that was sent to him. Frequently from thirty to forty ships, in the year 1826, were lying in the roadsteads of Whydah, all consigned to Da Souza, who had landed all their cargoes, but in return could seldom supply more than four or five cargoes of slaves.

Many of the ships, after staying out twenty months to two years, from their light construction, went to pieces on the beach; others lost all their crews and were abandoned; some became prizes, and the general result was, as no account was kept whatever of cargoes landed, every species of extravagance, and expenditure took place, to the ruin of the owners. Some of them sent out supercargoes to see what the former were about. Frequently the fate of the second supercargo and ship and cargo went the way of the first. So lucrative, however, was the profit on slaves, or the want of them so much required, that some years elapsed before these reckless consignees to Da Souza began to grow cautious—in fact, not before many were ruined. In the interim a more rigid law had been passed respecting the capture of slave-tracing vessels.

The King of Dahomey, who thus had had, for years past, countless wealth poured in upon him, became at last exacting, when the rapid torrent ceased to flow as fast as formerly, and it took some years before he could, in the least, comprehend the causes that had diminished the supplies to his agent Da Souza, who had years before virtually become so, to have the monopoly of the trade, and who went annually to Dahomey, with tribute to the king, and vast supplies to his chiefs, to furnish them means for the next slave hunt. Year after year these supplies became gradually less; Da Souza having become gradually poorer, and troubled with a host of creditors in the Havana and Brazils. The principals or consignees themselves, in many instances, came to Whydah to claim their debts.

Da Souza, keeping no accounts, generally denied all knowledge of the parties or the business on which they had come; frequently he would absent himself, or be in Dahomey months, when a party of creditors arrived from the Havana or Brazils. Yet such was the nature of the trade, a lucky voyage or two enabled him to pacify the clamors of these distressed creditors. He treated them with country presents and an unbounded hospitality, and with tales of the endless resources of the king, who would at any time send him as many slaves as he pleased.

Various enactments took place, the cruisers were more vigilant than ever, and matters grew worse and worse. Merchants in the Havana sent agents to have interviews with the King; heavy complaints were made against Da Souza, which, for policy's sake, the King would not listen to, he himself not being the rightful successor, but upheld by Da Souza's influence and vast presents to the chiefs.

At last, after a few more years, it was arranged that agents from the Havana and Brazils might settle at Whydah, and Da Souza should give up shipping slaves, but to receive a commission of a doubloon for every slave that was shipped. On this he lived in the later years of his life. He had also raised up duties or contributions on every native who held a slave, as a certain amount per head, which enabled him latterly to keep up some appearance before the King and his chiefs; but this grew less and less, until he actually became tortured with the thought of want. When he died his stores were empty.

The King of Dahomey sent to have his property taken up to him, and his chiefs entered into the house, and all that could be found was simply a little furniture and some plate; but neither money, goods, nor any thing of value. This lesson has been most salutary to the King and his chiefs, to see that the man whom they considered was possessed of endless wealth, had died without the value of a keg of gunpowder in his stores to be fired over his remains, which is with them considered extreme poverty; thus confounding them, and shaking their confidence in the stability of the slave trade. Such was the end of one of the greatest slave-dealers of modern times.

A Whale with the Tooth-ache.

Extract from a Whaleman's Journal.

Among the ailments to which sperm whales are subject, is the jumping tooth-ache. It operates on their nervous system as it does upon those of mankind, rendering them crabbed and fractious. Just at daybreak one morning, while we were cruising on the "off-shore" ground, a violent commotion in the water about two miles ahead, resembling breakers, attracted attention. It continued unabated till within fifty rods of it, when a sperm whale (for such it proved to be) threw his entire body into the air and fell back into his native element with a tremendous report. Of course the yards were hauled aback, and the boats lowered, but several minutes elapsed before it was deemed prudent to approach the monster. Finding however, that he had no idea of becoming quiet, we advanced with caution, and succeeded in securing one iron firmly in his back, which rendered him more restless. Giving him plenty of slack line, we removed to a respectful distance, hoping he would sound or retreat, but he was not disposed to do either. So, taking our oars, we pulled sufficiently near to give the boat-header an opportunity to lance him. He seemed to be aware of our intention, for he turned and rushed toward us with the design of giving us a *fowing*, which we narrowly escaped. During the next half hour he chased us, and it was with much difficulty that we avoided him. When near us he turned on his back and raised his jaw, bringing to view two handsome rows of ivory. Among terrific objects an enraged whale holds a prominent place.

An hour passed in unavailing attempts to accomplish the desired object, the whale becoming more furious, and the hope of conquering him growing fainter. At length, while the attention of the monster was directed towards us, the mate came upon him in an opposite direction and dealt him a death wound, relieving us of a burden of anxiety, which indicated itself in the pallid countenances and nervous agitation of the boat's crew. He was very reluctant to yield and death struggle was long and violent. If a cat has nine lives, as is sometimes remarked, that fellow had nineteen.

Before night his blubber was in the try-pots, and his jaw was stripped of its covering. On extracting the teeth, the cause of his singular movement was revealed. The cavities in several contained a large number of worms, an eighth of an inch in length. The teeth were perfectly sound, but the marrow or nerve of the tooth, which was an inch in diameter at the lower extremity, was in many of them entirely consumed by the insects that seemed to have bred there. [Hallowell Gaz.

Mr. Mechi's Model Farm.

Yesterday, (says the London *Morning Post*,) a large party of agriculturists and others assembled at Tiptree Hall, in pursuance of an invitation, to examine the crops on Mr. Mechi's model farm—the new system of irrigation lately adopted by him—and the trial of some agricultural machinery.

The company arrived about 11 o'clock, and having partaken of refreshment, proceeded to view Mr. Mechi's farm, which extends over 172 acres of ground, which, ten years since, was a barren waste. About one-half of this ground now bears a luxuriant wheat crop, the remainder being occupied with clover, mangel, cabbage, swedes, &c., all bearing testimony to the excellence of the management. The company was first conducted through the wheat fields, in which Mr. Mechi explained, and showed by practical experiment, how he throws liquid manure over the land by means of steam-power and a small hose. This manure, the refuse of the house and the farm, is collected in a tank, and kept in constant agitation by means of compressed air. It is then mixed with water, and distributed over the farm, from various standards, by hose, as occasion may require, Mr. Mechi maintaining that it tends materially to improve the crops, as the sewage of manure, being delivered on the land in a liquid state, immediately sinks into it, and, from "chemical affinity," combines with the earth. The length of each hose, from the standards of which we have spoken, is about 200 feet, and the manure is thrown in a shower a distance of about 60 feet more. Mr. Mechi stated, that though applying this liquid manure to his gardening operations, he had not done so to his wheat until some of it was accidentally allowed to run over a portion of the land, and the effect in improving the value of the crop was so instantaneous and undeniable that he determined to apply it throughout, and the result was, that his wheat, which before was extremely backward, had at once sprung into a magnificent crop. The quantity of wheat sown was about five pecks to the acre, of which nearly two-thirds was supposed to have been destroyed by the wire worm, yet it was expected to produce, at an average, about five quarters per acre.

The reaping machines of Messrs. M'Cormick and Mr. Hussey as manufactured by Messrs. Crosshill and Mr. Garrett were then tried, and all of them cut the wheat with the utmost expedition and regularity, but that of Mr. Crosshill appeared to us to be most valuable, from the manner in which the corn, when reaped, was laid in heaps by the laborers to form into sheaves. A trial of Mr. Hussey's machine, as manufactured by Mr. Garrett, having also been made on the clover, which it cut equally well, Mr. Mechi took the company over his clover, mangel, cabbage, and swede fields, the whole of which were in excellent order—the majority of them having been treated with the liquid manure only—and the host explained that it was his intention to thin the swedes and cabbages, in order to give the remaining crop room and nourishment to grow to a greater size. Mr. Mechi contends that, under the system adopted upon this farm, the whole of the filth and garbage of London and other large towns might be immediately rendered valuable for manuring the adjacent country districts, thereby affording an advantage to both, to the one by cleansing, and the other by fertilizing.

The *Miner's Journal* estimates the receipts of the Reading Railroad this year at two millions and a half of dollars.

Barrows' Rotary Steam Engine.

On Wednesday, Sept. 22, at the invitation of Ebenezer Barrows, Esq., we accompanied him on the first trial trip of his new miniature steamboat Rotary, fitted with his improved rotary engine. The boat is 70 feet long, and the engine cylinder only 30 inches in diameter, and 12 inches in length, with a steam way of only 2¼ inches in depth, or of an area of 27 square inches, and as the steam in this passage acts upon only two pistons at once, the entire surface acted on by the steam is only 54 square inches, or about equal to that of a cylinder 8 inches in diameter. With an average pressure of about 45 pounds to the square inch, the boat was propelled, against a strong head wind and tide, at an average rate of about nine miles an hour—the trip from the Battery to Yonkers and back, about 36 miles, against tide both ways, occupying 4 hours and 5 minutes; the upward passage being against a strong head wind. During a great portion of the trip, the speed was much higher than that we have given as the average made, and must have reached 11 or 12 miles an hour, but owing to the quality of the coal provided, the fire had to be almost entirely withdrawn soon after starting, the fire-bars being so covered with clinkers as to almost entirely stop the draught, and during this time the steam was unavoidably allowed to descend to 22 lbs.

On the fire being renewed, the boiler, a very small one, got up steam to 90 lbs., the engine working the whole time, and cold water being continually fed in. We think it necessary, in justice to Mr. B., to state the disadvantages under which his experiment was made. The consumption of coal required to propel this boat is only about 110 lbs. per hour. The engine throughout worked beautifully and regularly, and we do not recollect ever having been in any steam vessel where the vibration was so imperceptible. The room taken up by the machinery is less than that of an ordinary two-horse power engine, so that the economy of space is great.

Upon the whole, we think the experiment, especially as a first one, was very successful, and under more favorable circumstances a vastly better result will be accomplished. The engine, notwithstanding the small area of steam surface, has been proved to be capable of propelling the boat with a very low pressure of steam. We are assured by Mr. B. that the friction of the engine is so slight that it only requires a pressure of two and a half pounds to overcome it and set the engine in motion; this is about one-half the friction allowed by engineers. With a large vessel there is no doubt that an extremely high speed could be obtained. [Scientific American.

"Poor Poll."

There was a lady who had buried all her relatives, and who lived secluded from the world, with no other companion than a parrot of the largest and most beautiful species. This bird had been her mistress' favorite from infancy, and besides being expert in a variety of pleasing tricks, was fondly affectionate and uncommonly docile. Between the two was that strength of attachment which only those beings feel who have but a single object to love in all the wide world, whose affections are undivided.

Few persons, probably, have ever attempted to make a *parrot* useful; but this one, so well taught and obedient was she, would bring to her mistress' order any small article, such as a thimble or spool of thread, and again, when commanded, return it to its place. Thus they lived—Poll and her mistress—year after year, few persons ever intruding upon their solitude.

But one day a gentleman, who was passing, had his attention attracted to the house by the unnatural screeching of the bird, and its wild fluttering against the window. On entering, he found Sarah, the mistress, lying upon her bed very ill—dying. She had only sufficient strength to say that she had not left her bed for more than a week, and that Polly had all the while furnished her with food from a closet in the room, till to-night, finding her dear mistress could eat nothing, she had given the alarm and summoned aid. Begging the gentleman to be kind to poor Poll, Sarah died.

Some women came and prepared the body for the grave. From her cage just by the head of the bed, the bird, silent and apparently wondering, watched the proceedings, and when all was finished, and she saw her beloved mistress lying there so still, she addressed her with the customary "Good night, Sarah," many times repeated,

At last, as though convinced that the ever kind voice would reply to her no more, and like one who feels that henceforth he is desolate, friendless, the parrot turned sorrowfully away, and in plaintive tones bemoaned herself; "Poor Poll! poor, *poor* Poll!"

[American Union.

Sleep.

No person of active mind should try to prevent sleep, which in such persons only comes when rest is indispensable to the continuance of health. In fact sleep once in twenty-four hours is as essential to the existence of mammalia as the momentary respiration of fresh air. The most unfavorable condition for sleep cannot prevent its approach. Coachmen slumber on their coaches, and couriers on their horses, whilst soldiers fall asleep on the field of battle, amidst all the noise of artillery and the tumult of war. During the retreat of Sir John More, several of the British soldiers were reported to have fallen asleep upon the march, and yet they continued walking onward. The most violent passions and excitement of mind cannot preserve even powerful minds from sleep; thus Alexander the Great slept on the field of Arbela, and Napoleon on that of Austerlitz. Even stripes and torture cannot keep off sleep, as criminals have been known to sleep on the rack. Noises which serve at first to drive away sleep, soon become indispensable to its existence; thus a stage coach stopping to change horses, wakes all the passengers. The proprietor of an iron forge, who slept close to the din of hammers, forges, and blast furnaces, would awake if there was any interruption to them during the night; and a sick miller, who had his mill stopped on that account, passed sleepless nights until the mill resumed its usual noise. Homer, in the Iliad, elegantly represents sleep as overcoming all men, and even the gods, excepting Jupiter alone.

The length of time passed in sleep is not the same for all men; it varies in different individuals and at different ages; but it cannot be determined from the time passed in sleep, relative to the strength or energy of the functions of the body or mind. From six to nine hours is the average proportion, yet the Roman Emperor, Caligula, slept only three hours, Frederick of Prussia and Dr. John Hunter, consumed only four or five hours in repose, while the great Scipio slept during eight. A rich and lazy citizen will slumber from ten to twelve hours daily. It is during infancy that sleep is longest and most profound. Women also sleep longer than men, and young men longer than old. Sleep is driven away during convalescence, after a long sickness, by a long fasting and abuse of coffee. The sleepless nights of old age are almost proverbial. It would appear that carnivorous animals sleep in general longer than the herbivorous, as the superior activity of the muscles and senses of the former seem more especially to require repair. [Scientific American.

Good News for Dyspeptics.

As the United States is *par excellence* the land of dyspepsia, the following may be of interest :—

Among the papers read at the last sitting of the Paris Academy of Sciences, was one by M. Corrisart, the great nephew of the celebrated man of that name, on the improvement of the digestion of weak stomachs by the use of the gastric juice taken from animals. A great deal has been said and written on this subject, but as yet we have very few, if any, proofs of the means as a general plan of treatment, although there may have been cases in which the gastric juice taken from the bodies of slaughtered domestic animals may have been used by man with temporary advantage. Nor does M. Corrisart furnish any practical proofs of the correctness of his theory. He contents himself with discussion, but appears to have no doubt in his own mind that indigestion in the human stomach arises entirely from the want of a sufficient quantity of gastric juice, and that if the deficiency were supplied from the sources of which he speaks, the digestion would be perfect. As this gastric juice, in its natural state, is of a taste and appearance which would be repulsive to most patients, M. Corrisart has proposed that it shall be reduced to the state of powder paste, &c., and mixed with the elements.

Why the Image of Juggernaut is so Misshapen.

The idol Juggernaut is probably the coarsest image in India. The figure does not extend below the loins; it has no hands, but two stumps in the place of arms, on which the priests at times fasten hands of gold. The priests, perhaps mortified that the object of their adorations should be so hideous, attempt to account for it in the following manner, "Some thousands of years ago, Maharaja applied to the celebrated manufacturer of gods to make a new idol. This request was granted, on condition that the Maharaja should be very patient, and not interrupt the work, as it could never be completed if any attempt was made to see the progress. The caution was not duly attended to. The prince endeavored to see what progress had been made, and it became necessary that he should be satisfied with the imperfect image. When two new moons occur in A'shad, (part of June and July,) which is said to happen about once in seventeen years, *a new idol is made.* A *nimb* tree is sought for in the forests, on which no crow or carrion bird was ever perched; it is known to the initiated by certain signs! This is prepared into a proper form by common carpenters, and is then intrusted to certain priests, who are protected from all intrusion; the process is a great mystery. One man is selected to take out of the old idol a small box, containing the spirit, which is conveyed inside the new; *the man who does this is always removed from this world before the end of the year.*" The head clerk of Puri, himself a Hindoo, says that this box contains a small quantity of quicksilver, said to be the spirit of the god. As the process of renewing the body of the idol is rather an expensive one, the ceremony costing from $2,500 to $3,000, it is quite likely may not again take place.

Damages against a Town.

Maria E. Mason recently brought a suit against the town of Easthampton, Mass., for the recovery of damages, ($10,000 being claimed by the plaintiff,) for an injury received by the upsetting of a sleigh, while riding on a road in said town. It was referred by a rule of Court to referees. At the time of the accident, (December, 1850,) the plaintiff being then a teacher in the Easthampton Seminary, was returning in company with others from Northampton. Several sticks of timber had been placed on the edge of the road, on both sides, within the limits of the road, but not within the road as ordinarily traveled. They were put there to be used on a bridge, a few rods distant, then undergoing repairs. There were four timbers on one side of the road and three on the other, leaving a distance between them, for the passing of vehicles, of about fourteen feet. The right runner of the sleigh struck the end of one of the timbers, and thereby the sleigh was turned over, and the plaintiff thrown out with such violence as to occasion a serious injury to the hip-joint, from which she has been suffering, more or less, ever since. The defendant relied upon two grounds of defense: 1. That there was no such defect or obstruction in the way as to make the town liable; 2. That there was a want of proper care and prudence in driving. Evidence was also introduced bearing upon the question of damages, (in case the above points were decided against the town,) in reference to the extent of the injury and the probability of ultimate recovery. The case was submitted, by mutual consent, without argument; and the referees awarded to the plaintiff of the sum $930 for damages, and the costs of the suit.

THE LINE-OF-BATTLE SHIP PENNSYLVANIA.—This ship, which cost the nation $800,000, built at Philadelphia in 1835, is now lying at the Norfolk Navy Yard, and has recently been converted into a ball-room for the entertainment of the officers on that station. She is the largest ship in the American Navy, and the most costly. She carries 140 guns, and the only voyage she ever made was from Philadelphia to Norfolk. A correspondent of the *Utica Gazette*, in writing from Norfolk, Sept. 10, speaks of the ship as follows: The narrow inlet, which is her present quarters, not allowing her to swing at her anchor with the tide, and exposing constantly the same side to the sun, her timbers have decayed, and would require an immense outlay to replace. The sand has formed bars around her, the oysters have taken up their beds beside her and fastened her to the bottom, and if she ever moves again, it will be done by carrying the country with her.

A SPANISH LOTTERY.—The *Tribune* translates the following from the *Kölnische Zeitung* of the 14th ult :—

"At the last drawing of the Spanish State Lottery, eight poor little Savoyards, who gained their livelihood as shoeblacks at Barcelona, won the great prize—40,000 piasters, about $39,000. One of them heard of it while on the way to clean a gentleman's boots. He went on and finished his work, took his two quartos—about a cent—for it, and then hunted up his companions to give them the joyous news. On the way he met the poor widow—rich in children—of a former official, who, when she was in prosperity, had done much for the Savoyard, and once when he was sick, had received him into her house and nursed him. He now hastened to the widow, and made known to her his good fortune, and the end of their sorrows. He afterward held a council with his friends to decide in what way to render her their assistance, and proposed that they should give her 10,000 piasters from the common stock. Without hesitation the proposal was accepted, and then away to the Church to thank God for their good fortune. They afterward divided the remaining 30,000 piasters equally, and immediately left Barcelona for Savoy via Marseilles, in the steamboat."

AN EVENTFUL LIFE.—Gen. Thomas Jefferson Sutherland died at Iowa Mission, Nebraska Territory, on Sept. 7th. The General had an eventful life of it. In youth he is said to have served under Bolivar in the war of Columbian liberation, rising to the rank of lieutenant. He afterward figured largely in the Anti-Masonic excitement. Our own first acquaintance with him was a lawyer of low standing at the bar of Erie Co., in this State. In 1837 he embarked as a volunteer patriot in the Canadian rebellion, and served on Navy Island under Mackenzie and Van Rensselaer, but without much distinction. When that enterprize was abandoned, he went up Lake Erie with a view to a flank movement against the British forces. Here it was that he became a General, and was soon after taken captive by Col. Prince of the Canadian Militia, on the ice off Sandwich. His surrender gave great dissatisfaction to his followers, who thought him deficient in bravery and stratagic qualities. The Canadian court sentenced him to transportation, and we believe he spent some time in New South Wales, whence, with some of his companions, he was pardoned on the intercession of our Minister at London. For the last year or two he has been living in the wilds of Nebraska.

VARIETY.

We have seen the drawings of a new invention, which seems promising, for preventing great damage by railroad collisions. The idea is to have the ends of the cars and platforms built with one corner projecting far beyond the other, or diagonally instead of square. Accordingly, when they come together with great violence, the force of the shock will be relieved, and the cars, instead of breaking to pieces, will simply shove each other off the track. In the projecting corner the brakeman is to stand, where, in a collision, his position will be free from danger. The inventor is Mr. Seleck, of Greenwich, Conn.

An old copper mine of extraordinary richness has recently been discovered on what is called the Hill Vein, in the Lake Superior country. Certain circumstances, recently brought to light by its discovery, indicate that it was worked long before the discovery of America by Columbus. The richness of the mine may be imagined from the fact that Mr. Mendlebaum, the manager, in causing it to be explored, had a mass of copper, which weighed 2,390 pounds, removed from the surface of the vein. There is certainly much mystery connected with these ancient traces of mining operations, discovered, from time to time, in the copper region of Lake Superior.

The Warsaw *New Yorker* says that Mr. Augustus Watrow, of that town, made a wager of his rifle, a seven shooter, against the sum of eighty dollars, that he could fire, at six rods distance, inside of a two shilling piece, seven shots in ten seconds. It was done in eight seconds, and he won his money. This we call sharp-shooting. At another time, while in Pennsylvania, on his annual hunting tour, he started a number of deer. Without re-loading, or leaving his tracks, he killed four of them, and shot the horns from another.

On the 28th ult. William H. F. Heare, of Hampshire County, Va., put an end to his existence in a very singular manner. Having raised all but the bottom rail of a fence near to the house in which he resided, he inserted in the opening a rock, which kept the rails far enough apart to allow him to place his neck between them. He then (so it is supposed) took another rock and knocked out the one which he had placed between the rails, which, falling down on his neck, caused suffocation.

"Numerically, madam, what is the population of Riverhead?" "There is a considerable number of Presbyterians," she replied, "a few Methodists, some Baptists, and a few Sweedenborgers tew." Enlightened by her direct and off-handed answer, I then asked, "What is the orthodox and evangelical state of the community in the village?" "Well, some goes for Scott, and some for Fillmore; and Webster, *he's* got a few friends tew, I guess."

Mr Charles Mowry, of Auburn, issues a card to the following effect: "The subscriber, of this city, has invented an arrangement by which the elasticity of compressed air can be used to propel railroad engines any distance required. The air is compressed by water power, or otherwise, and carried in a tube or pipe the whole length of the road. I have taken measures to secure the patent right for the same."

A Census of Iowa, taken by the State, is now nearly completed. It shows a population of over 250,000, and an increase of 50,000 since 1850.

Rev. J. L. Shuck, of the China mission, is coming on a visit to this country via San Francisco, accompanied by his three motherless children.

Macaulay has finished two more volumes of his History of England, and will publish them this winter.

The deaths by Yellow Fever at Charleston, S. C., have averaged seven for the last few days.

Mrs. Venable, a widow lady aged 82, recently committed suicide at Ithaca, by hanging herself from a beam in her chamber.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York:* SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue 4 pp.
- No. 9—The Fourth Commandment: False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.
- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $0 75
" " " each subsequent insertion, 50
" " " six months, [illegible]
" " " one year, 10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 19. NEW YORK, FIFTH-DAY, OCTOBER 21, 1852. WHOLE NO. 435.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

Although we have shown that the Sabbath was given by God to our first parents, and was instituted in the garden of Eden ere it was polluted by man's trangression—and that it is fitted and was designed to hold an important place in relation to the whole human family—yet, looking at the fact that a general apostasy of the church of Christ has taken place, as foretold by Paul, (2 Thess. ii. 3,) a prophecy spoken, we have good reason to believe, in reference to this as well as to other truths, it becomes an interesting question, Does sacred prophecy shed any light on the subject of the Sabbath's revival? An answer to this question seems desirable in a full discussion of the authority of the change made. If, in reference to the past, we are entitled to conclude that the Scriptures give no warrant for that change which men have made, we might be ready, indeed, to expect, that when the promised "Times of Refreshing shall come from the presence of the Lord"—"the Times of Restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," (Acts iii. 19—21,)—that men, then actuated by a spirit of holiness, should "remember the Sabbath day to keep it holy," in memorial of God's all-perfect work of creation. What, then, is the truth in this respect? Are we really furnished with divine light to guide our hope and expectation in regard to the observance of the Sabbath in the better time, still future, but speedily approaching, when again "out of Zion shall go forth the law, and the word of the Lord from Jerusalem"—when "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths," (Is. ii. 3,)—when the will of God shall be done on earth even as it is done in heaven, and when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea?" When the glories of redemption shall be seen, felt, and ackowledged universally, does the "sure word of prophecy" testify also the continued memorial of the might, and majesty, and goodness of God, evidenced through all creation?

There is no branch of the inquiry which seems less to have engaged the attention of men giving any consideration to the subject—not excepting even those who have labored most zealously and faithfully for the church's return to true Sabbath observance. Yet, surely, it is neither uninteresting nor unimportant, that here also we should know and maintain the truth as revealed by God through the prophets. "*Secret* things," indeed, "belong unto the Lord our God, but those which are *revealed* belong to us and to our children for ever." And as "we are saved by hope," so are we encouraged by the assurance that the law of the Lord shall yet prevail. For Sacred Prophecy does indeed speak—and that with no uncertain sound—of the revived observance of God's own "holy day" by all the nations of the earth. Certainly, the darkness with which the chronology of the prophecies has been beclouded, through the systems of misinterpretation of the Divine Word which have long prevailed, (even now only partially removed,) has contributed not a little to the continuance of the delusion under which the unauthorized change of the Sabbath has been maintained.

It may aid us in the investigation of this point, to confine our attention, in the first instance, to a consideration of what the Scriptures record of the privileges and responsibilities of the house of Israel; and thence to extend our inquiry to the relation between them and other nations in regard to the observance of the weekly Sabbath. Now, with respect to Israel and Judah, it is undeniable, and is conceded by all, that the sanctification of the Seventh Day was imperative, as enjoined by one of the Ten Commandments, all of which were included in the Law given them through Moses. That this obligation continued until the death of Christ, at least, requires no proof; while the opinion that the authority of the law upon Israel was even then annulled, is wholly without foundation in the Word of God. And surely a law so solemnly instituted, so publicly and formally promulgated, and so long confessedly obligatory upon them, would require, if its sanction was designed to cease, an explicit repeal. Whether this has been intimated as having taken place, or whether that sanction remains, and will continue to do so, the following considerations will, we trust, enable the reader to determine.

It will be remembered, that the descendants of Abraham were separated from other nations by virtue of God's covenant made with the patriarch, in his own behalf and theirs. Of this covenant, circumcision is the token or seal. God's promise is, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for *an everlasting covenant*, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for *an everlasting possession*, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, *in their generations*. This is my covenant which ye shall keep between me and you, and thy seed after the: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh *for an everlasting covenant*. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. xvii. 4—14.

Contemplating, therefore, a period when Abraham's posterity should have so multiplied as to form "many nations," this statement intimates that the covenant relation towards them all shall abide, and that the obligation to perpetuate the token of it, in their flesh, shall equally continue, so long as he has a seed on earth. "In their generations" the covenant is "an *everlasting* covenant." Without seeking at present to enter upon a consideration of all that may be implied in the provisions of the covenant, we remark, that it embraces, in the divine purpose, the whole natural descendants of Abraham, and that the imprinted seal distinguished them as a people appreciating its privileges. Some, indeed, less immediately connected with them, were equally included, as belonging to their respective households; and, under the Hebrew economy, provision was even made for individual voluntary additions of those who were not under such obligation to unite themselves with the people of Israel; but every individual so incorporated with them, was required to accept the national covenant *seal*, thereby thenceforth becoming truly identified with the chosen race. In the promise of God to Abraham, quoted above, his most remote posterity are placed under the responsibility of maintaining the imprinted token, being all included as parties to the covenant, and as sharing in the privileges it conferred. Its neglect, by any individual, at any period, throughout their generation, is here denounced by the Lord as a dire transgression—"he hath broken my covenant."

The covenant, thus solemly entered into, guarantees to the children of Israel the promised land "for an everlasting possession;" and to it, and its pledge of divine faithfulness, continual reference is made in Scripture, in relation both to God's past dealings and His future promises in behalf of that people. It was in fulfillment of its stipulations that they were brought out of the land of Egypt; and when delivered on that occasion, the commemorative and typical Passover was instituted—which also was declaraed to be a *perpetual* ordinance. Concerning it God says, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord, *throughout your generations;* ye shall keep it a feast by *an ordinance for ever.*" Exod. xii. 14, 24, 42. This, then, is a national rite, and was on no account to be partaken of by a stranger, unless both he and his sons had, by circumcision, become incorporated with Israel. Exod. xii. 45, 48. In this respect, however, there is an express distinction between the Passover and another important ordinance of the Mosaic economy; for while the uncircumcised stranger was forbidden to take part in the eating of the paschal lamb, it was imperative upon him, if present at the appointed season, to observe, with Israel, the day of atonement. "This shall be *a statue for ever* unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, *or a stranger that sojourneth among you.* For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins, before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, *by a statute for ever.*" Lev. xvi. 29—31. Thus, repeatedly, is this ordinance, also, declared to be, to Israel, "a statute for ever."

Again, concerning the First-Fruits, it is appointed unto them, "Ye shall eat neither bread, nor parched corn, nor green ears, until the self same day that ye have brought an offering unto your God; it shall be *a statute for ever, throughout your generations*, in all your dwellings." Lev. xxiii. 14. So, in like manner, in respect of the Feast of Pentecost: "Ye shall proclaim, on the self same day, that it may be an holy convocation unto you; ye shall do no servile work therein; *it shall be a statute for ever*, in all your dwellings, *throughout your generations.*" Lev. xxiii. 21. The same is said of the Feast of Tabernacles: "Ye shall keep it a Feast unto the Lord, seven days in the year; it shall be *a statute for ever, in your generations;* ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; *all that are Israelites born* shall dwell in booths, *that your generations* may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God." Lev. xxiii. 41—43.

There are other of the more minute observances of the Levitical appointments, which are declared to be perpetually obligatory, to which we do not at present specially refer; but it is, for our purpose, worthy of note, that besides occupying a place in the Decalogue, the Weekly Sabbath is farther embodied in the code of Israel's national institutes, and is there declared to be to them of perpetual observance: "Speak thou unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you *throughout your generations;* that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the Seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore, the children of Israel shall keep the Sabbath, *to observe the Sabbath throughout their generations* FOR A PERPETUAL COVENANT. It is a sign between me and the children of Israel *for ever;* for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exod. xxxi. 13—17.

It is no part of our present object to dwell upon the penalty of Sabbath desecration thus decreed. In our day and in our circumstances it might seem extreme; but with the instruction vouchsafed, and the example which the children of Israel enjoyed, the profanation or rejection of God's holy and blessed Sabbath must have been regarded as a sin of awful presumption and daring impiety; and the dishonor which it was fitted to cast upon the Lord, no doubt required the infliction of capital punishment. But it is to the *prospective* authority of the Sabbath, implied in the text, to which we chiefly point. It is an ordinance to be continued to them "throughout their generations, for *a perpetual covenant*,"—an abiding sign that it is the Lord their Maker and Redeemer who sanctifieth the children of Israel "for ever,"—while *the reason* of its observance is the same, now and for ever, that "in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed."

(To be Continued.

CURIOSITIES OF GREAT MEN:

Their Moments of Composition.

Among the curious facts which we find in perusing the biographies of great men, are the circumstances connected with the composition of the works which have made them immortal.

Bossuet composed his grand sermons on his knees; Bulwer wrote his first novel in full dress, scented; Milton, before commencing his great work, invoked the influences of the Holy Spirit, and prayed that his lips might be touched with a live coal from off the altar; Chrysostom meditated and studied while contemplating a painting of St. Paul.

Bacon knelt down before composing his great work, and prayed for light from heaven. Pope never could compose well without first declaiming for some time at the top of his voice, and thus rousing his nervous system to its fullest activity.

Bentham composed after playing a prelude on the organ, or whilst taking his "ante-jentacular" and "post-prandial" walks in his garden—the same, by the way, that Milton occupied.

Saint Bernard composed his Meditations amidst the woods; he delighted in nothing so much as in the solitude of the dense forest, finding there, he said, something more profound and suggestive than any thing he could find in books. The storm would sometimes fall upon him there, without for a moment interrupting his meditations.

Camoens composed his verses with the roar of battle in his ears; for the Portuguese poet was a soldier, and a brave one, though a poet. He composed some of his most beautiful verses at the time when his Indian slave was begging a subsistence for him in the streets. Tasso wrote his finest pieces in the lucid intervals of madness.

Rosseau wrote his works early in the morning; Le Sage at mid-day; Byron at midnight; Hardouin rose at four in the morning, and wrote till late at night.

Aristotle was a tremendous worker, he took little sleep, and was constantly retrenching it. He had a contrivance by which he awoke early, and to awake was with him to commence work. Demosthenes passed three months in a cavern by the sea-side, in laboring to overcome the defects of his voice. There he read, studied, and declaimed.

Luther, when studying, always had his dog lying at his feet—a dog he had brought from Wartburgh, and of which he was very fond. An ivory crucifix stood on the table before him, and the walls of his study were stuck around with caricatures of the Pope. He worked at his desk for days together without going out; but when fatigued, and the ideas began to stagnate in his brain, he would take his flute or his guitar with him into the porch, and there execute some musical fantasy, (for he was a skillful musician,) when the ideas would flow upon him as fresh as flowers after a summer's rain. Music was his invariable solace at such times. Indeed, Luther did not hesitate to say, that after theology, music was the first of arts. "Music," said he, "is the art of the prophets; it is the only other art which, like theology, can calm the agitation of the soul, and put the devil to flight." Next to music, if not before it, Luther loved children and flowers. That great gnarled man had a heart as tender as a woman's.

Calvin studied in his bed. Every morning, at five or six o'clock, he had books, manuscripts and papers carried to him there, and he worked on for hours together. If he had occasion to go out, on his return he undressed and went to bed again to continue his studies. In his later years he dictated his writings to secretaries. He rarely corrected any thing. The sentences issued complete from his mouth. If he felt his facility of composition leaving him, he forthwith quitted his bed, gave up writing and composing, and went about his out-door duties for days, weeks, and months together. But so soon as he felt the inspiration fall upon him again, he went back to his bed, and his secretary set to work forthwith.

Cujas, another learned man, used to study when laid all his length upon the carpet, his face towards the floor, and there he reveled, amidst piles of books, which accumulated about him. The learned Amyot never studied without the harpsicord beside him; and he only quitted the pen to play it. Bentham, also, was extremely fond of the piano forte, and had one in nearly every room in his house.

Richelieu amused himself in the intervals of his labor, with a squadron of cats, of whom he was very fond. He used to go to bed at eleven at night; and after sleeping three hours, rise and write, dictate or work, till from six to eight o'clock in the morning, when his daily levee was held. This worthy student displayed an extravagance equaling that of Woolsey. His annual expenditure was some four millions of francs, or about £170,000 sterling.

How different the fastidious temperance of Milton! He drank water, and lived on the humblest fare. In his youth, he studied during the greatest part of the night; but in his more advanced years he went early to bed—by nine o'clock—rising to his studies at four in summer and five in winter. He studied till mid-day; then he took an hour's exercise, and after dinner he sang and played on the organ, or listened to others' music. He studied again till six, and from that hour till eight he engaged in conversation with friends who came to see him. Then he supped, smoked a pipe of tobacco, drank a glass of water, and went to bed. Glorious visions came to him in the night, for it was then, while lying on his couch, that he composed in thought the greater part of his sublime poems. Sometimes, when the fit of composition came strong upon him, he would call his daughter to his side, to commit to paper that which he had composed.

Milton was of opinion, that the verses composed by him between the autumnal and spring equinoxes were always the best, and he was never satisfied with the verses he had written at any other season. Alfieri, on the contrary, said that the equinoctial winds produced a state of almost "complete stupidity" in him. Like the nightingale, he could only sing in summer. It was his favorite season.

Pierre Corneille, in his loftiest flights of imagination, was often brought to a stand still for want of words and rhyme. Thoughts were seething in his brain, which he vainly tried to reduce to order, and he would often run to his Thomas "for a word." Thomas rarely failed him. Sometimes, in his fits of inspiration, he would bandage his eyes, throw himself upon the sofa, and dictate to his wife, who almost worshiped his genius. Thus he would pass whole days dictating to her his great tragedies; his wife scarcely venturing to speak, almost afraid to breathe. Afterwards, when a tragedy was finished, he would call in his sister Martha, and submit it to her judgment; as Moliere used to consult his own housekeeper about the comedies he had newly written.

Racine composed his verses while walking about, reciting them in a loud voice. One day, when thus working at his play of *Mithridates*, in the Tuileries Gardens, a crowd of workmen gathered around him, attracted by his gestures; they took him to be a madman about to throw himself into the basin. On his return home from such walks, he would write down, scene by scene, at first in prose, and when he had thus written it out he would exclaim—"My tragedy is done," considering the dressing of the acts up in verse as a very small affair.

Magliaecchi, the learned librarian to the Duke of Tuscany, on the contrary, never stirred abroad, but lived amidst books and lived upon books. They were his bed, board and washing. He passed eight and forty years in their midst, only twice in the course of his life venturing beyond the wall of Florence; once to go two leagues off, and the other three and a half leagues by order of the Grand Duke. He was an extremely frugal man, living upon eggs, bread and water, in great moderation.

The life of Liebnitz was one of reading, writing and meditation. That was the secret of his prodigious knowledge. After an attack of gout, he confined himself to a diet of bread and milk. Often he slept in a chair; and rarely went to bed till after midnight. Sometimes he was months without quitting his seat, where he slept by night and wrote by day. He had an ulcer in his right leg which prevented his walking about, even had he wished to do so. [Eliza Cook's Journal.

A SOLEMN SCENE.

The Rev. George R. Williamson, pastor of the Dutch Reformed Church at Amity, N. Y., was among the victims of the Reindeer. The *Christian Intelligencer* has an account of the manner in which the news of his death reached his parishioners—an affecting narrative, which we copy:—

"The pastor, Rev. George R. Williamson, did not reach home on Saturday evening, according to his known arrangements. On Sunday morning the congregation assembled; and the absence of the minister, together with the report of a distressing casuality upon the Reindeer, filled the minds of all with great uneasiness. A messenger was dispatched to Albany for particulars as to the steamer; and one also to Niskayuba, to request Mr. Talmage to conduct the afternoon services at Amity. No definite tidings had arrived up to half-past three o'clock, and the fearful apprehensions concerning the fate of Mr. Williamson and family, supposed to be among the passengers, covered every face with gloom. The worship commenced amid an unbroken stillness like to that a of death scene. While prayer was being offered in behalf of the absent ones, if they were in a state of suffering and affliction; in behalf of bereaved relatives, from whose embrace dear friends had been suddenly snatched; in behalf of the anxious congregation, that they might be prepared for the approaching tidings, and sanctified in the result, the messenger arrived from Albany. Handing into the pulpit a copy of an extra issue from the press, he took his seat trembling and weeping. The congregation listened attentively to a discourse, uttered with quivering lips, from the words of Solomon:—'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.' The subject was illustrated by allusions to the Henry Clay, the Atlantic, and the Reindeer; especially did God bring home the subject, in this last providence, to the preacher who was now occupying the pulpit, and to the people now listening to him. 'It is no time for a human sermonizer to make an application of this discourse, for a voice from heaven is about to address you in a manner infinitely more impressive. Your beloved pastor is not, for God has taken him. When God is speaking, let man forbear.'

"Thus ended the services; and the scene which followed may be partially imagined, but cannot be described. It was one universal burst of sorrow and weeping. A short season was spent in humiliation and prayer, and delegates were appointed to attend the funeral, supposed to take place at the city of New York."

THE AMERICAN TRACT SOCIETY.

The origin of this important institution was thus sketched by Chief Justice Williams, of Connecticut, President of the Society, at its late Anniversary in New York:—

Little more than a quarter of a century since, a few pious gentlemen of this city, observing how the increase of our population exceeded the increase of our religious instruction, and how many of our people seldom or never heard the living preacher, met to consult as to the best mode of meeting this state of things.

They could devise no better way than by the distribution of Tracts through our extended country. Something of this kind had been adopted at the time of the Reformation, and infidel philosophers had made use of similar means to effect that great Revolution in France which has since had such a prodigious effect upon the world. There were indeed Tract Societies at that time in some of our own States, but having no bond of union, with few exceptions, their influence could not be extensive.

It was thought, therefore, desirable that an institution should be formed in some commercial city, which should unite the whole Christian community who professed evangelical sentiments in one common effort for the diffusion of those great religious truths in which they agreed; and that the commercial city of our country should be the place of its location, that from this great center of business a circulation might easily be diffused through every part of our country, and perhaps the world itself.

After consulting with some of like sentiments from other places, and particularly with those who were connected with other societies then existing, a public meeting was held at the City Hotel in this city, on the eleventh day of May, 1825, where the American Tract Society was organized, and a constitution formed, under which, with some slight alterations, the Society now acts—no act of incorporation having been obtained until sixteen years after.

The object of the Society, as expressed in the constitution, was 'to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians; and, to secure this end, the officers and directors were chosen from different denominations of Christians, and the publishing committee was to contain no two members of the same ecclesiastical connection. And more completely to guard a point so delicate, it was provided that no tract should be published that any one member of this committee objected to. Upon this Publishing Committee and the Corresponding Secretary the labor and responsibility of the publication rest.

At the head of this committee was first placed the venerable Dr. Milnor, whose memory will be ever dear to the friends of the Society for his sound judgment, his comprehensive views, his ardent zeal, to which, as chairman of this committee for twenty years, he contributed his inestimable services.

Last named on that committee at the organization was the Rev. John Summerfield, a youth of high hopes and splendid endowments, whose eloquent effusions will never be forgotten by those who heard him—when on seraph wings he seemed to soar, as if to join those who already surround the throne where he was soon called.

"Early, bright, transient, chaste as morning dew,
He sparkled, was exhaled, and went to heaven."

The other members of that committee, with the Corresponding Secretary, still live, revered and honored, to testify for God and this cause. The part they have borne in this great work remains to be told when their is ended; long may it be before that time work shall come.

The object of this Society, thus formed, was extensively approved by the friends of evangelical religion; but the doubts felt by good men as to the permanency of such a union caused fear and trembling to many hearts. Some Christian men ventured to predict that it could not succeed; but as the committee in one of their reports says, 'the object was undertaken not without humble confidence in God, that it originated in his Spirit, and that by his almighty power he would carry it forward,' and much prayer went up to heaven for its prosperity.

The danger anticipated was, that there would arise conflicting opinions among the members of the various denominations of which the officers were composed, which would interrupt the harmony of their counsels and terminate the union so happily formed. It was indeed an experiment of no ordinary character, and much more doubtful as to the result than that of the Bible Society, as it required much more constant care and watchfulness. Success could not be expected without great candor, ardent piety, and heavenly wisdom in those who were to take the lead. But such was the object to be attained, and such the confidence of the religious community in the character of the persons chosen to accomplish it, that the institution has acquired a strength and importance which its advocates dared not anticipate.

By the liberality of friends, principally in this city, the Society were provided with a convenient house and grounds to commence their operations. Several of the most important local Tract Societies consented to unite with and become branches of this Society; so that during the first year this institution received into the Treasury above $10,000, and printed about 8,000,000 pages, of which about 3,600,000 were circulated by sales to existing societies at reduced prices, or as delivered to subscribers and distributed gratuitously.

CONGREGATIONAL SINGING.

Lowell Mason, now in Europe, in a recent letter to the New York *Musical World*, speaks warmly in favor of congregational singing. He says:—

"I am a great lover of music; I delight to listen to an orchestral performance, and never intend to omit an opportunity of hearing a good concert. But on the Sabbath day, when one wishes to turn his thoughts upward, and bring himself into converse with the Father above, I love the great vocal chorus, plain and unpretending though it be; and laying no claim to either science or art, yet it grapples with the spirit of worship, draws it out, and bears it with certainty and rapidity towards the object of its search, and penitence, and thanksgiving, and adoration, fill the soul. Oh, that those who love the worship of God in our happy land, knew the power of song to their aid; and knew, too, that form of song so well adapted to their ends. I love the choir; I would spend day sand nights in its trainings, and labor without being weary in attempts to bring it to perfection; I would listen to it on the Sabbath, be made sorrowful by its tones of penitence, strong in faith and confidence by its full, and scientific wrought harmonies, jubilant by its hosannas and hallelujahs; but even this is not enough. In addition to all that a choir can do, I want the plain song of the people, above art, above every thing save Him in whose presence it hastens one, and before whose throne it fills one with the spirit of them who sing without ceasing, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blesing.' I heard the congregation singing hymns of praise today; the loud organ led them on, binding all together, so that the voices were as the voice of one man; the grand chorus filled the house of the Lord; it seemed to say, Holy, holy, holy, is the Lord of hosts! let the whole earth be filled with his glory; and I came away, wishing the people of New England could hear it too until they should know what we mean when we speak of congregational singing."

VANITY OF LIFE.

The following, from a late speech of Mr. Benton, is a touching exhibition of the vanity of political ambition:—

"I have gone through a contest to which I had no heart, and into which I was forced by combinations against life and honor, and from which I gladly escape. What is a seat in Congress to me? I have sat thirty years in the highest branch of Congress, have made a name to which I can expect to add nothing, and I should only be anxious to save what has been gained. I have domestic affections, sorely lacerated in these latter times; a wife whom I have never neglected, and who needs my attention now more than ever; children, some separated from me by the wide expanse of oceans and continents, others by the slender bounds which separate time from eternity. I touch the age which the Psalmist assigns for the limit of manly life, and must be thoughtless indeed if I do not think of something beyond the fleeting and shadowy pursuits of this life, of all of which I have seen the vanity. What is my occupation? Ask the undertaker, that good Mr. Lynch, whose face, present on so many mournful occasions, has become pleasant to me. He knows what occupies my thoughts and cares; gathering the bones of the dead, a mother, a sister, two sons, a grandchild; planting the cypress over assembled graves, and making the spot where I and those who are dear to me are soon to be laid; all on the sunset side of the Father of Floods, the towering city of St. Louis on one hand, the rolling stream of the Missouri on the other, and where a cemetery of large dimensions is to be the future necropolis of unnumbered generations. These are my thoughts and cares, and the undertaker knows them."

THE LITTLE WORD "NO."

Last winter I spent a short time in a pleasant family in a neighboring State. They were wealthy, influential, and, so far as I could judge, a Christian family. The farmer had at different times occupied a prominent place in the legislative and judiciary departments of his State. He held office in the church; he had erected, and preserved through years of trial that made him prematurely gray, the family altar; and, as one who knew him well remarked, it was doubtful if a shadow could be cast upon his character. He was honorable and upright in business; courteous, kind, and forbearing in his intercourse with the world. The mother, an estimable woman, professed herself willing to do and suffer for Christ, hoping to die and reign with him. The only daughter was a mild, lovely girl; but the sons—and here was a mystery.

The eldest, a child of uncommon promise, entered at an early age upon a vicious career of drinking, gambling, and licentiousness, which ended in forgery and crime, until he was cast out of the family circle as one unknown, and, after a term in prison, found his home in one of the vilest haunts in a Southern city. The second, following in his footsteps, was awaiting in the county jail a trial that might sentence him for years to the State's Prison. Children of prayer, of pious teaching and example, the fact was to me inexplicable. I expressed my wonder in the hearing of an old man who had known them from birth. Said he, "I can explain in a few words; it is from the father's want of power to say no."

When they were beautiful children, and it needed but a word to guide them, he neglected to say no. As years rolled on, and he noticed the first steps in the way of wrong-doing, he excused them on the plea of youthful exuberance of spirits. And when they went too far, and he strove to curb them, the boys by caressing, arguing or bickering, had their own way, for it grieved him to say no. In after years, when their souls were blood stained with crime, when, with all the yearnings of a father's heart, he took them again to his home, striving by gentleness to win them to the way of life, he dared not say

The Sabbath Recorder.

New York, October 21, 1852.

"ASSOCIATIONAL POWER."

Reply to Bro. Crandall—Concluded.

I do not intend to review Bro. C.'s argument in all its details. It is sufficient for me to notice it, only so far as will serve to place my own views fairly before the public. If I can show that my views are according to the Scriptures of Truth, those of my assailant must necessarily fall to the ground, however plausible they may seem.

The embodiment of all our churches in one great central organization, denominated a General Conference, or the embodiment of a given number of them in an extended organization, called an Association, in which disciplinary authority is vested, is the one idea, in view of which Bro. C. shapes his whole argument. He throws an air of plausibility over this view, by considering how the churches and ministers would be circumstanced, if brought together at the Lord's Table on anniversary occasions, provided some of the churches had not been, in the opinion of all the rest, perfectly orthodox in their discipline; taking for granted, of course, that Associational or Conference communion is not liable to the charge of irregularity.

It is in strict keeping with the same idea, that he speaks of "ministers, as public men, holding an office of the highest responsibility, authorizing them to administer the ordinances throughout the whole body." I know not that I can express my own ideas, on this point more clearly than I have already done. I know of no organized body throughout which a minister has authority to administer the ordinances, except the particular church to which he belongs, or of which he is the acknowledged pastor. The New York church, for example, is the body to which my authority to administer the ordinances is limited. Should I visit the church at Plainfield, or Berlin, I have no doubt that the privilege of administering the ordinances would be freely granted to me, but it would be merely as a matter of courtesy. As a *right* due to me, I could not claim it, notwithstanding that church, and the one of which I am pastor, both belong to the same Association. Nor am I able to see, that "the act of one church, when it associates with another, *constitutes a declaration* of its willingness to receive the pastor or minister of the other as an administrator." I do not see, that "by that act they *affirm* his *right* to officiate among them;" nor do I see, that "any interpretation of the act of association, which disallows that point, makes a farce or sham of the whole transaction." All this may be very clear to Bro. C.'s keen-sightedness; but to me such doctrine appears better suited to Presbyterian and Prelatical denominations, than to those which recognize such an independency as Christ has given to his churches.

I believe, that when the Lord Jesus Christ has called a man to the ministry, and the church of which he is a member has ascertained that call, and properly authenticated it, he has authority to go forth and preach the word to all who are willing to listen to him. He has authority, too, to administer baptism to 'him that believeth.' And should he baptize a sufficient number of believers, he has the right to gather them together and constitute them into a separate church, they themselves agreeing to the transaction. And then, if they are willing, he may administer to them the Lord's Supper. And if Bro. C. means nothing more than this, when he talks of recognizing ministers "as public men," or (as in a former communication) "ministers at large," we need have no dispute. But it is evident, that he means more than this. He means that the denomination has an *organized* existence. That organization embraces a given number of churches, and includes certain geographical limits, throughout which each and all of our ministers have the right to administer the ordinances. This is certainly his meaning, if I am capable of understanding him.

If the denomination has an *organized* existence, similar to that which obtains with Presbyterians, Methodists, Episcopalians, and other consolidated sects, I think it quite time that it were understood. The public has a right to be informed on this point. Those who wait at our doors for admission, under the impression that our church government is strict congregationalism, will not be very well pleased, if they find out, afterwards, that there is a central tribunal where *power* is lodged. It is time that it were understood, whether our churches are *consolidated*, or simply *associated*; whether they are associated for *government*, or merely for *advice, comfort, and mutual edification*; whether they are bound together upon the principle of *uniformity*, or simply that of *unity*. As I have always conceived, the denomination, as such, has no organized existence. The term "Seventh-day Baptist Denomination," is not like the term "Presbyterian Church," which designates the total number of Presbyterian congregations throughout the country as consolidated in one central organization; but it is one which simply designates the aggregate of those throughout the country who hold substantially the same views, without any reference to consolidation or central organization. If a church should start into existence to-morrow, in the State of Tennessee, holding substantially the same views held by the churches in Rhode Island, and symbolizing with them in practice, that church would be a part of the Seventh-day Baptist denomination, although it should never unite with any of our Associations, or with the General Conference. Ecclesiastical legislation could not make it otherwise, and any attempt to do so would be about as wise as to undertake to determine by civil enactments what shall be the color of a man's skin. Indeed, the term "denomination," as applied to Seventh-day Baptists, First-day Baptists, Quakers, and several other persuasions, is very much like the term *race*, as applied to different classes of men. If we see a man with a black skin, flat nose, thick lips, woolly hair, projecting heels, and other unmistakable features, we need no legislation to determine whether, or not, he belongs to the African race. Or, if we see one with white skin, thin lips, and smooth features, we need not inquire what government he lives under, or what his political creed is, in order to know whether he is a Caucasian. Quite as unnecessary is it to ask whether a church is connected with the General Conference, or one of the Associations, to know whether it belongs to the Seventh-day Baptist denomination. Its resemblance, in all essential points, to other Seventh-day Baptist churches, shows where it belongs.

If I am right in this view, the whole of Bro. C.'s argument about ministers being ministers *of* the denomination, holding a connection with the denomination irrespective of their connection with the churches, amenableness to the body, &c., falls to the ground; and I need not pursue it in its various applications. It is a mere chimera, which vanishes when the sophistry that originates it is discovered.

Bro. C. says:—

> "I hold to just such independency of the churches as will make them equally independent. But the idea that primary bodies may confederate, or associate, and yet be absolutely independent, and unamenable as to whether their doings shall comport with the objects of their organization, or not, is an impracticable abstraction. It is nothing else than to declare all organic, constitutional, confederate, or associational obligations, null, and at one stroke to resolve the mass into its original elements. No organization can endure the shock of such a doctrine; and those who maintain it must not be surprised if the reward of disorganizers should be theirs."

And who has set forth any such doctrine as is here complained of? Certainly, I have not. Let the reader consider the following paragraph, extracted from "remarks" upon Bro. C.'s communication in the *Recorder* of June 17th, and he will see that I hold no such views:—

> "That the Association has a right to free itself of those churches 'which, in faith and practice, do not harmonize with its object,' (see Art. 1st, Const.) is admitted. We also admit, that every Community, which is in any degree an independent one, and not wholly subjected to the control of some extraneous power, must have power to enact by-laws for itself, and to expel such members as are guilty of a violation of them. This seems essential to its existence. But the question which demands our serious consideration, is whether churches have a right to subject themselves to the ecclesiastical jurisdiction of an Association, Conference, or any other organization. Have they any right to surrender their independence? Does not their allegiance to the Lord Jesus Christ, as the only Head of the Church, forbid it? Ought not each church to manage its discipline, in a sense of its responsibility directly to Christ, the same as if there was no other church in the world? Has not Christ invested it with a disciplinary authority over its ministers? And has it any right to surrender this authority to any other organization?"

Lest I should weary my readers, I pass, for the present, my correspondent's remarks upon *ordination*, to notice a personal imputation, making me responsible for all the troubles which have rested upon the churches in Rhode Island for some years past. Bro. C. would fain have our readers believe, that myself and others "succeeded to give such a shape to the doings of the Association at its last session, as very seriously to invalidate the action of the preceding session; and yet, instead of amending that act, went right on to commit more acts of the same kind." What he means by this last sentence, I know not. But so far as I am personally concerned, I am not aware of having maintained one set of views at one session of the Association and another set at another. If I have, as you say to me, "let it be proved, not insinuated." I have never denied, that the Association had any right of jurisdiction in the case, when the proposition was to free itself of those churches which in faith and practice did not harmonize with its object. But I *do* deny, and *always* have denied, the right of an Association to walk into the churches, meddle with their discipline, deal with their ministers, or sit in judgment upon the character of individual members. My advice, "that the church complaining of being injured should lay its complaint before the church to which the minister belonged whom they charged with doing them wrong," was just what I should give again under like circumstances. The church complained to, refused to take the matter up. I expected that the next thing would be to bring the case before the Association. At least, I thought it altogether probable, that the aggrieved church would take that course; and so it did. The communication of the aggrieved church to the Association was referred to a special committee, of which I was chairman. That committee recommended the Association to appoint a Council to investigate the matter, and report accordingly. And now, as I was chairman of that committee, I suppose I must be responsible for the course recommended. Very well, be it so. But *why* did I recommend the appointment of a council? Was it because I thought the Association had the right to exercise ecclesiastical jurisdiction over the church complained of? Was it because I supposed the Association might walk into the church, meddle with its discipline, and order things to be thus and so? Was it because I supposed there was any right of jurisdiction directly over the minister complained of, or over any other of its members? Not at all. My sole object was, that the Association might ascertain whether the accused church had become so corrupted in faith and practice, that it could not longer "harmonize with its object," and was therefore worthy of being no longer in connection with the Association. And when, the following year, the council submitted its report at Berlin, and an attempt was made, upon that, to go into the exercise of jurisdiction directly over the offending minister, instead of first dealing with the church, I dissented from the course proposed most decidedly. My dissent, however, was overruled, and jurisdiction was exercised directly over the minister himself.

Such is a simple statement of the *facts* in the case. Yet, from the manner in which I am represented by my opponent, one would suppose that I had suddenly wheeled about, and maintained at Berlin a doctrine directly the opposite to that which I had maintained at Shiloh. But our readers, having heard both sides of the story, will now judge for themselves.

It is perhaps due to the occasion to say, that though I disagreed with the Association at Berlin as to a point of order, and though I still hold the same views which I then expressed, I do not thereby intend any justification of the cause of the offending minister who has been referred to, nor of the church which has espoused it. Considered merely as a moral question, it wears about the same aspect that it did some four years ago, when I was called to sit in council on the case, and when my opinion was freely expressed.

As Bro. C. has fully relieved his conscience by setting forth "a most disheartening and sad state of things, from which the Seventh-day Baptist churches in Rhode Island are suffering still"—a condition of which "no word is so descriptive as *chaos*"—and charging that "this state of things results more from the course you [I] have taken than from any thing else;" and, withal, has represented me as employing all the influence of my editorial position, and the whole power of our press, to crush brethren and churches, &c., &c., I trust he will enjoy all that satisfaction which a good man feels in having discharged his duty.

T. B. B.

A PALESTINE MISSION.

To the Editors of the Sabbath Recorder:—

In contemplating the advantages promised to us in the Palestine Mission, they are multiplied at every view; especially should we be able to connect with it the benevolent enterprise of the manual labor or agricultural colony, to give employment and bread to the destitute converts to Christianity, and the humble applicant for charities distributed by Christian hands. Few of the missionary efforts of modern times have had such an ally. Our missionaries generally must labor for years to obtain a footing on a foreign field, and then the slow progress of reaching the moral sensibility of the people by metaphysical means alone, wears out the lives and energies of the missionaries, before the effects of their labor are developed. But in case of securing an interest in this agricultural enterprise, we are able to make a practical demonstration of the objects and effects of the Gospel, in ameliorating the sufferings of humanity, and rendering life joyous and happy, as well as in encouraging the hope of a glorious immortality.

The Scriptures must needs be fulfilled, which have promised, that at the expiration of the dispersion, when the land has enjoyed its Sabbaths, "I will cause the showers to come down in their season; there shall be showers of blessing. And the *tree of the field shall yield her fruit*, and the *earth shall yield her increase*, and they shall be *safe in their land*, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them." Infidelity has rejected the promised restoration, because it was supposed that nothing but a miracle would restore their land to fertility; but the science of agriculture is removing the greatest obstacle to the consummation of the prophecy. And are we blind to the fact?

The Valley of Artas, now cultivated by Christian hands, begins to attract the attention of the traveler, and, strange to say, induces an exhibition of cupidity in those who should be above such motives, and an exhibition which would never have appeared but for the fact that the enterprise was controlled by Sabbath-keepers, who appeal to us, Seventh-day Baptists of America, to sustain them in the hour of their trial. Paul saw *in a vision* a man of Macedonia, who prayed, saying, "Come over into Macedonia and help us;" and we have had *more than a visionary call* from men of Palestine. Let the Sabbath-keeping *philanthropist*, and more especially the warm-hearted Christian, take a view of the prospect of a pleasant valley, of considerable extent, cultivated by Sabbath-keepers, (though Jews,) under the influence and control of Christian enterprise—their prejudices weakened by Christian charities and kindness, and their families open to the instruction of Sabbath-keeping missionaries—the mission school established in the week, and the Sabbath-school, for their children, and the chapel for the parents on the Sabbath—(for they that ask of Christian philanthrophy employment for themselves, and bread for their children, will not withhold them from Christian instruction and influence,)—and the view must awaken his ardor to realize the prospect and hasten the consummation.

But perhaps we have waited already too long. While we have been thinking coolly on the policy of affording aid and influence, the adversaries of the truth that we hold dear have pounced on the feeble band of pioneers; and although, from the last accounts, the Lord had sustained their courage, and they had raised their cry anew *to us* for help, they may be overcome, and lost to this enterprise, for want of that encouragement we might and should have afforded. And who among us is able to wash his hands before the world, and much less before God, and say, We are innocent of the fate of these lovers of God and his holy Sabbath, and of the delay which has attended our deliberations, temporizing policy, and vascillations, respecting this mission, *since more than fifteen years ago we solemnly engaged to enter upon it?* J. M.

BRITISH CORRESPONDENCE.

Reformation Needed in the Church of England—Sheridan Knowles.

GLASGOW, October 1, 1852.

The need of a more perfect reformation of the Church of England, to entitle her in any way to be called *Protestant*, is pressing itself upon public attention. The distinction between her and the Church of Rome is evidently very little, when tried upon the most vital questions. There can be little doubt that the *confessional* is a source of pollution in the practice of the priests, and that *absolution* is made an encouragement to crime. In the practice of the Church of England, however, confession and absolution have been to a great extent in abeyance. Yet, retained in her formulas, and approved by some at least of her early authorities, both were at all times ready to be revived by individuals so disposed.

In the present day, a party by no means insignificiant, in respect both of talent and numbers, has strong leanings towards the ritual of Rome, while some of her Bishops, instead of checking, are encouraging the tendency. Last month, the Bishop of Oxford addressed a letter to the Churchwarden of St. Mary's, in consequence of a parishioner having complained to him that the Rev. Mr. Turner had preached a sermon advocating confession and priestly absolution. The sermon having been examined by the Bishop, he declared that the confession and absolution which it insisted upon were of that modified form which the Church of England affirms, as distinguished from that practiced by the church of Rome. In the latter, he declared, confession was enforced upon all as necessary; while in the former it was voluntary and without probing the thoughts.

Within the last few days, an extra-judicial and therefore less satisfactory investigation has been made at Plymouth, by the Bishop of Exeter, of charges of a similar nature brought against the Rev. Mr. Prynne. The investigation was undertaken in consequence of the objection made by the Rev. Mr. Hatchard to bring his young people to the church of Mr. Prynne, which the Bishop had appointed as that for his place of confirmation. In the origin of the matter, we have therefore an inconsistency, and an evidence of the power of prejudice in blinding the mind. Mr. Hatchard has great objection to the practice of confession, but seems to have none to confirmation—although it is not more scriptural; and he remains connected with a church which, by its standards, is declared by its dignitaries to sanction both. It seems pretty evident, that the Bishop of Exeter, one of the most Romanizing in the English hierarchy, came to the investigation with the determination to justify the accused, and accordingly to prevent as far as possible the adducing of evidence which was to be tendered. So sensible of this was Mr. Hatchard, that he declined to take part in the examination of the witnesses. Part of the evidence was declared unfit for the public eye, and one of the witnesses to have confessed to sin of deepest dye, in the very investigation; but it was proved, that in a room connected with the church, Mr. Prynne was accustomed to receive persons in secret for confession—to question them as to sins of uncleanness, he says in a judicious way; the young women (one of them not more than twelve years of age) say in a very immodest manner—that the orphans in a Protestant nunnery were directed or required by their superiors to go to regular confession—and that the priestly absolution was given. The Bishop saw nothing wrong in this—says it *is not inconsistent with the doctrines of the Church of England*—spoke of the great blessing of confession as enjoined in the Book of Common Prayer, which, he says, attaches *great importance* "to the doctrine of confession and to that of absolution"—and appealed as authority for both to Cranmer, Ridley, Lattimer, Hooper, &c. And so thorough a traditionist is the Bishop, that in mock modesty he exclaimed, "Now I, for one, *do not wish* to be a better Protestant" than those named. But whether he wished or not, it is surely high time that such unscriptural practices be discarded, by whomsoever sanctioned, or by whomsoever introduced.

About twelve years ago the well-known dramatist, Sheridan Knowles, had an engagement at Plymouth theather. The late Rev. T. Willcocks, then editor of the "*Devonport Independent*" newspaper, in conjunction with the Rev. T. Horton and the Rev. J. Webb, published in that paper an exposure of the injurious influence exercised by the theater. Knowles defended the stage, and for weeks a warfare on the subject was maintained. His three assailants were all Baptist ministers. Whether anything said in the course of this discussion had any influence on his future course, is unknown; but Mr. Knowles has latterly become a member of the Baptist church in Bloomsbury, London, of which the Rev. William Brock is pastor—he having been previously baptized by the Rev. Dr. Innes of Edinburgh. He some time ago published a work against Popery, and has lately been giving instructions on Pulpit Delivery, to the students of Stepney Baptist College. J. A. BEGG.

CHRISTIANITY ADAPTED TO HUMAN PROGRESS.

Man is ever longing for something beyond his present grasp. He possesses, and is unsatisfied—attains, and still desires other attainments—has pleasures, yet is ungratified. An instinctive impulse leads him into all kinds of schemes, for enjoyment—all kinds of speculation, for possession. Sea and land are traversed to find something to meet the cravings of the soul—yet, when all that the world can afford is obtained, the soul is left poor and struggling. Worldly possessions turn to bitterness, and the spirit looks away towards the Infinite and Eternal for satisfaction.

This condition of the human mind, joined with its religious tendencies, has led man, in different ages of the world, to broach various systems of religion; but mind is capable of indefinite progression, and any religion that is not adapted to such a growth, is not the religion for man. Man soon outgrows the systems which he has constructed for himself, or else arrives at their culminating point, and there remains stationary or retrogrades.

All systems of false religion lack the element adapting them to progressive development. They carry their votaries to a certain point, and there stop. They may please the fancy—they may be very poetic—but they want the power of giving life and growth. They are not suited to the march of mind—are not expansive, constructive. The system of Boodhism was progressive to a certain point; but beyond that point if could not go—immobility took possession. One third of the human race, long since, came up to the highest point of development granted by it, and for ages they have presented but a stereotyped edition of humanity as the fruits of the system. Such, also, is the case with Islamism. It has reached its ultimate. The Cailifs have nothing to do but to watch with respectful attention over its declining age. Such is the fate of all religious systems not ordained of God. If there is any particular adaptedness in them to the wants of man, that adaptedness will soon bring man up to their highest point of development, to be followed by immobility or decay.

How is it with the religion of the Bible? It comes forward to renovate the world. Is it like the various other systems that have been started with professedly the same object in view? Is it soon to accomplish its mission—raise man to its ultimate capacity—then to die out, from the simple fact of there being no longer any use for it, in the higher stages of civilization? Or, does it, like many of the innovations, tear down the foundations on which man has found a foothold, without offering him any other basis?

The Christian religion has been answering these questions for the last eighteen hundred years. While false religions cannot carry man beyond a fixed point, the true meets him at every point of his progress, pronounces forgiveness to the penitent seeker, and leads him up to higher degrees, and opens to him more beautiful prospects. It commences with the individual, growing from the heart outward. Every individual receiving it becomes a center of growth and radiation. It affects its possessor, not as a petrifying, stultifying, or devouring element; but gives strength, and growth, and beauty. It walks humbly and carefully with the feeble in intellect, and is found sufficient to tax the powers of spirits of mightiest grasp; yes, it presents a theme that angels have not been able fully to comprehend. It is prepared to meet the spiritual necessities of the feeble-minded Hottentot, the sedate Chinaman, the wandering, warlike Tartar, the dreamy German, the cool, calculating Britton, the versatile Frenchman, and the utilitarian American—elevating and perfecting all. Man, in his upward march, will never get so high but what religion can elevate him. This is true, not only of this world, but it proposes to step across the confines of this earthly existence, and accompany the spirit along its eternal pathway, presenting prospects that are ever brightening, and retrospects that show a course of progress and triumph.

It is, also, the great elevator of nations. All other systems have found a point beyond which they could not carry a nation. The Christian religion enters among savages; soon they are found throwing off their savageness—civilization and progress take its place. It removes evil and sin, and gives justice, and mercy, and peace, and every national good. The course of every nation where it has taken up its abode, has henceforth been upward and brightening.

Prophecy, as well as its past history, assures us, that its future course is to be developing and progressive—that it is to re-construct the whole moral machinery of the world—that it is to furnish the lever, the place to stand, and the motive power, for moving the world—and that its influences and effects are to become more radiant with heavenly glory, unto the perfect day.

A religion of such characteristics demands like characteristics in its recipients. They must be thoroughly imbued with its spirit. They must be earnest and careful seekers after truth, and, when found, its willing followers, wherever it may lead. They must not be sticklers for stereotyped editions of theological systems, constructed by finite rather than infinite wisdom; but they must ever seek the pure, unadulterated, developing principles of the Bible, as illustrated in the life and death of Christ. They must be earnest laborers for their own and the world's progress—ever building up and perfecting the good—their hearts beating in unison with Infinite Love. MACOM.

AMERICAN BIBLE UNION.

In a brief account of the Anniversary of this institution, given in the *Recorder* last week, it was stated that "the evidences of personal and sectarian ill feeling were quite plenty in some of the addresses of fifth and sixth days; and we are glad to learn, that the exercises of those days were followed, on Sabbath-day, by a Conciliation Convention," &c.

I presume the writer of the article supposed that he had sufficient grounds for such a statement, but I must take the privilege of saying, for myself, that I differ from him widely. I heard the greater part of the addresses that were delivered during the two days of the meeting—in the evenings I did not attend—and I must say, that though there were decided evidences of the attachment of the speakers to their denominational tenets, I could discover very little, if any, manifestation of "personal and sectarian ill feeling" On the contrary, it seemed to me, that an eminently Christian and catholic spirit pervaded the exercises, from beginning to end; and I heartily endorse the sentiment of a brother of our own church, who pronounced it "one of the best meetings that he ever attended."

I am sorry to be under the necessity of appearing over my own proper signature, on this subject, and of disclaiming all responsibility for, and participation in, the account referred to; but my friends of the Bible Union will accept this statement, that I was not aware that such an article had been prepared, till I saw it in print. T. B. B.

☞ The writer of last week's notice of the Bible Union's Anniversary has re-perused the reports of the speeches referred to, and finds no reason to modify his language in relation to them. That "a brother of our own church" regarded the meeting as "one of the best that he ever attended," is no proof that it was free from "sectarian and personal ill feeling," since that element is quite essential to a good meeting in the estimation of some. We do not appreciate the "necessity" of our coadjutor's appearing over his "own proper signature" to disclaim "all responsibility for, and participation in, the account referred to, inasmuch as it has been announced, and is supposed to be generally understood, that he never appears except over his own proper signature, and therefore nobody would be likely to lay upon him the responsibility of an anonymous article.

REWARD OF SABBATH LABOR.—On Sabbath, July 25th, there might have been seen, on a farm in the town of B., Erie county, N. Y., some twelve or fifteen men engaged in mowing, spreading, raking, and drawing hay, notwithstanding the pleasant season for hay-making. This farmer continued his work till Thursday, when he finished his haying. He had filled two large barns, and the top of a large cow-shed, with which the barns were connected. He estimated the amount of hay at fifty tons. On Thursday night the barn was struck by lightning, and burned to the ground. Fear God and keep his commands.

☞ The above paragraph is going the rounds. On referring to the almanac, we find that the 25th day of July, which is here called the "Sabbath," was the first day of the week, or Sunday. What *commandment* is there against working on that day? None at all. But there is a commandment which forbids working on the seventh day, commonly called Saturday. "The seventh day is the Sabbath of the Lord thy God; *in it thou shalt not do any work.*" We wonder if these people did not work on Saturday, the 24th, as well as on Sunday, the 25th, of July. If they did, and if God punishes people for disobeying his commandment by burning up the fruit of their labor, the calamity spoken of should not surprise us. The wonder is that such like are not more frequent.

BAPTIST MISSIONARY CONVENTION.—The New York State Baptist Missionary Convention was held in Brooklyn last week. From the Treasurer's Report, presented on that occasion, it appears that the receipts last year (including $3,125 borrowed) were $9,434 29, and disbursements $9,341 26. One question before the Convention related to the sale of *The N. Y. Baptist Register*; it was finally determined to transfer the whole interest to Alex. M. Beebe, who has long been the editor, for $2,500. Another subject of discussion was a proposition to authorize the Executive Committee to create a Building Fund, for the purpose of aiding feeble churches to erect meeting-houses, and of erecting such houses in destitute districts. The subject was finally referred to the Board.

SPECIAL MISSIONARY DEPUTATION TO BURMAH.—The American Baptist Missionary Union is about to send a special deputation to Burmah. At a meeting in Brooklyn, last week, Rev. Mr. Bright stated that the reasons of this expedition being set on foot were chiefly to be found in the great changes that must necessarily be made in the missionary operations in Burmah, growing out of the reopening of that country, and conquest of it by British arms. Nearly all the southern part of Burmah was now under the rule of the East India Company, and that portion embraced many of the richest fields of Missionary enterprise. The deputation consisted of Rev. Dr. Peck and Rev. Mr. Granger, (Providence,) and would represent the Executive Committee at a Convention of the missionaries in Burmah, to be held next year, for the purpose of making new arrangements in view of the changes in the condition of the country. The deputation would also visit the Greek Mission, and several other Foreign Missions.

The American Temperance Union offer 300 Maine Law Tracts, to be sent by mail, postage prepaid, for $1.

Protestants in France.—A French paper, upon the statements of which much reliance is placed, estimates the Protestant population of France at 1,500,000. The Calvinists and the followers of the Confession of Augsburg receive aid from the State. The former have five hundred and eleven ministers, and six hundred houses of worship, distributed among sixty-three of the eighty-six departments of France. One hundred and twenty-one of them are situated in the department of *Le Gard*. Two hundred and forty-five pastors preach the doctrines of the Confession of Augsburg. Strasbourg has a larger number than any other city, to wit, 30,000. There are 15,000 in Paris. There are twenty-five departments where there are more or less Protestants belonging to no consistory, to no authorized temple. The department of *Le Gard* offers the greatest variety of Protestant sects, among which may be found Quakers, Protestant Reformed, Methodists, and *Darbists*. These latter oppose the establishment of a special consecrated ministry, holding every man to be a priest at will.

Benevolence of French Protestants.—The oldest religious Society among the Protestants of France, the Bible Society, was founded about thirty years ago. Most of the other Societies among them have been founded within twenty years. The following statement of their receipts last year, is given by the *American and Foreign Christian Union*, and shows a gratifying advance of evangelical piety and zeal in that country:—

	Receipts in francs.
Refuge for Protestant Children,	37,559
Religious Tract Society,	64,600
Protestant Bible Society,	36 144
Sou Protestant Society, (Miss.)	12,122
Evangelical Society of France,	150,202
Evangelical Foreign Missions,	88,970
French & Foreign Bible Society,	101,000
Central Protestant Society for Evangelization,	51,215
Society for the Encouragement of Public Instruction,	43,395
Institution of Deaconesses,	60,000
	645,207

From this it appears that these ten Societies raised about $118,000, and expended nearly $120,000. There are local Societies, chiefly of a home missionary character, at Bordeaux, Lyons, Lille, and at Strasburg, whose receiptsare not included in the preceding statement, which, if added, might make the amount come up to $140,000, if not $150,000.

Anti-Slavery Missionary Society.—The American Missionary Association refuses membership to slaveholders, and declines their contributions. Its sixth annual meeting was held at Bangor, Me., when the Treasurer reported thirty-one thousand dollars received during the last fiscal year. The following is a summary of its operations:—

FOREIGN.	
The whole number of Missions, is	5
" " Stations,	13
" " ordained mis'aries,	16
Whole number of male assistants, (of whom 2 are physicians,)	16
Whole number of female assistants,	33
Whole number of laborers, including those under appointment and ready to sail,	65
Whole number of Churches,	11
HOME.	
The number of churches aided directly from the Society,	31
Through the treasury of the Western Home and Foreign Mis. Asso.,	25
In Canada three ordained Missionaries with their wives and four female assistants,	10
Colporter in Kentucky and ditto in New York,	2
The whole number of missionary laborers under the care of the Association,	133
Being an increase of 38 over the number reported last year.	

The People's College Association held a meeting at Seneca Falls, N. Y., on Fourth-day, Oct. 13. In the absence of the President, the chair was occupied by S. D. Tillman. Thirty-three new members were added. Several addresses were delivered by friends of the Association, among whom were Mr. Bascom, Dr. Cutcheon, Prof. Evans, Rev. Mr. Caldwell, Miss Stone, and others. It was determined to apply for a charter during the coming session of the Legislature. It was also agreed, that in the appointment of future Committees, ladies shall be represented. The following resolution was adopted by a unanimous vote:—

Resolved, That the course of studies usually pursued in our Colleges, being largely devoted to the study of the dead languages, and copied from that of European institutions, is not adapted to the wants and condition of a free people:—That the first and paramount objects of a College System should be, not only to give the student a full, clear, and accurate knowledge of the physical laws by which the universe is governed, but also to teach the best practical application of those laws to the work of the artisan and the agriculturist.

A Church that never has Dismissed a Minister.—A correspondent of the *Central Christian Herald*, writing from Windsor, Ct., says:—

It is a remarkable fact, that from the settlement of this town down to the death of the last pastor, whose remains are interred in this venerable spot, and who died in 1835, a period of over two hundred years, there never had been a pastor dismissed from the church, but they have died in the possession of the love and confidence of the people. The first of these pastors was Rev. Mr. Wareham, who died in 1770, nearly forty years after the settlement of the town. The last was Rev. Henry A. Rowland, who died in 1835, in the seventy-fifth year of his age, and the forty-second of his ministry. A case like this, where a church has not dismissed a pastor during a period of two hundred years, will hardly find a parallel in the history of our country.

We understand that fraudulent tickets to California passengers are again being issued, and warn those bound to the Golden Region to buy only of owners of steamers, and not of pretended agents.

European News.

One week later news from Europe has come to hand since our last, of which we make the following summary.

From England there is no political news of importance. The American Guano Expedition to the Lobos Island, was creating considerable uneasiness among the dealers in Guano and the Peruvian bond-holders. Fears of a collision were entertained.

The harvest in the North of England was almost brought to a termination. The general impression was, that the wheat crops, on the whole, would be under the average in quantity, while the quality in most instances is inferior.

Violent gales had raged in the English and Irish Channels during the week, and had caused much destruction of shipping. The only American vessel reported is the Emporium from America, which went ashore on the Coast of Northumberland. The crew and passengers, including three females, were saved.

Four emigrant ships for Australia sailed from Liverpool within a few days, viz: the Tancred, Ben Nevis, Shackamaxon, and Catharine Mitchell.

Wm. Crafts, the Boston fugitive, writes a long article in *The Morning Advertiser*, in reply to some strictures in Dickens' Household Words on slavery. Among the chief patrons of Crafts and his wife in England, are Lady Byron, and her daughter, Lady Lovelace.

Serious damage has been done recently by inundations at Naples.

The cholera is rapidly decreasing in Poland and Prussia.

The Paris journals are principally occupied with chronicling the progress of the President through the Southern Departments. At Grenoble, Avignon and Marseilles, the President was received with the most extravagant outward demonstrations of joy. Beneath all this current of popular rejoicing, however, there are plain indications of secret dislike and hatred to his rule. This is proved by the discovery of a well planned conspiracy to assassinate the President at Marseilles, where a formidable infernal machine, planted in a house on the street through which Louis Napoleon was to pass the next day, was seized by the police. The machine was composed of 250 gun-barrels loaded with 1,500 bullets, besides four blunderbusses similarly charged with grape shot. This battery, if fired during the passage of the cortege, would have completely swept away the President and all his attendants. Many of the conspirators were arrested.

Great activity prevails in the French Navy Yards. The Government have completed contracts with Mr. Stewart, an American, for 1,000 masts of Florida pine.

The Government of Spain has ordered honors to be rendered to the memory of the late Duke of Wellington. Gen. Castanos, who served under Wellington, is just dead—aged 95—and will be buried with national solemnity.

From Burmah we learn that the steamer Phlegethon had been up the river to Prome to reconnoitre, and it was believed a general advance would be made as soon as four or five additional regiments reached Rangoon.

Four days Later.

—After the above was in type, four days later news was received by the Arctic—the Liverpool dates being Oct. 6.

We regret to have to record the total loss of the ship Mobile, Capt. Tarbox, of and for New Orleans, from Liverpool 27th ult., with a crew of twenty-three hands and sixty passengers, all of whom, with the exception of nine, perished. The Mobile sailed from the Mersey, on Tuesday morning, with a fair wind, and made a rapid rate throughout the day. At midnight the Captain went below, leaving the second mate in charge, with orders to steer west-south-west, and to call him (the Captain) at 2 o'clock, or sooner, if the weather became threatening. At midnight the wind was blowing a fresh breeze from east-north-east, with a heavy sea, which soon increased to a violent gale. On the Captain coming on deck at 2 o'clock, he found the ship on a lee shore, from which it was impossible to extricate her—the second mate having, it is said, mistaken his orders, and kept the ship on a west-*north*-west course. At 2½ she struck heavily on Arklow Bank, and shortly afterward commenced to break up. Efforts were made to launch the boats, but in consequence of the high sea they were fruitless. A few hours after the vessel struck the weather moderated; and at 11 o'clock on Thursday morning two schooners hove in sight, and immediately bore down to the wreck. One of them, bound to Glasgow, took off four sailors and the only surviving passengers, and the other took the remaining four sailors and landed them at Wexford, whence they have been forwarded to Liverpool. As an instance of the little chance it was thought there was of any one on board being saved, an incident occurred which is worth relating. In the cabin was a lady passenger who had upward of £500 in gold in her possession, which she offered to one of the sailors, but he rejected the proffered gift, as he would have no chance to use it. In a few minutes a sea swept the lady overboard; the sailor, however, was among the saved. Capt. Tarbox and all hands exerted themselves to the utmost to save the ship, until one after another they were washed away and perished. The Mobile was 1,000 tuns burden, and nearly new.

A great sensation has been made in Paris by the assassination of Mr. Morton, correspondent of the London *Daily News*, by Mr. Bower, correspondent of the London *Morning Advertiser*. It would seem that Bower had suspicion of criminal intimacy existing between his wife and Morton, and the latter coming into his apartment at a moment when these suspicions had received confirmation, Bower struck him on the neck with a dinner-knife he had in his hand, and killed him on the spot.

M. Zucchi, a chemist in the employ of the Viceroy of Egypt, has discovered the means of clarifying the oil extracted from the grains of cotton, and rendering it of use in manufactures. The Viceroy has secured to the discoverer the exclusive right, for ten years, of clarifying and selling the oil.

The Marquis de Dammartin, Mayor of Uzes, in the Gard, was murdered on the 30th ult. A shot from a musket was fired at him as he was leaving his house at an early hour of the morning. Neither the cause of the crime nor the perpetrators are known.

Kossuth is residing in privacy at Kensington-terrace, Brompton, London. M. A. Lemny, his late Secretary, has just been expelled from Malta by order of Gov. Reed, who assigns no reason for this high act of Police.

Intelligence has been received at Vienna, from Syria, that the Druses are everywhere arming, and that an insurrection in Palestine is apprehended.

Intelligence has been received from Hong Kong, China, of the execution, at that place, of a French missionary named Bonnard. No details are given.

California News.

The steamship Illinois, with California dates to Sept. 16, arrived at New York on the 13th inst. She brought 284 passengers, and nearly $2,000,000 in gold dust.

The Illinois passed the wreck of a vessel bottom up, which appeared to be a brig of about 150 tuns, nearly new, and sheathed with metal; her spars and sails which were lying along side, all appeared to be quite new; her hull was of a clipper build, and the rudder rounded at the bottom. There is no doubt but the catastrophe was of very recent occurrence. The name of the wreck could not be seen.

The accounts from the agricultural districts of California are highly favorable, the harvest being abundant in quantity and rich in quality.

In the gold regions, new and valuable discoveries are announced, and quartz mining still promises to yield liberal returns.

The appearance of the cholera, both at San Francisco and in the interior, has excited considerable alarm; but the disease was limited in its ravages; and few cases occurred which were not the result of imprudence or previous debility.

Our advices present the record of an unusual number of crimes and outrages, from some of which loss of life ensued.

Some trouble had occurred in Calaveras County, among the foreign population, originating in the shooting of a Chilean by an Italian. The latter was seized by the Chileans, and preparations made to execute him. This called out the French and Italians, and a war was soon declared by the assembled parties. The military appeared, and measures were taken to quell the rebellion. The murderer was taken into custody, and finally sent to Stockton for trial. Quiet was eventually established among the rioters.

In Sacramento, meetings had been held and resolutions passed condemning the manner in which the parties having charge of the relief train, conducted it. It is asserted that these parties are selling water to the poor, distressed emigrants, at a dime a draught, and a dollar per gallon, besides many more acts that are revolting in their nature, and which are only intended to promote the sordid selfishness of the agents, at the expense of the suffering emigrants.

An interesting ceremony among the Jews took place in Sacremento on Friday, Sept. 3d, in the form of dedicating their synagogue. It being the first occasion of this ceremony that has occurred on the Pacific, it consequently drew together a large assembly of ladies and gentlemen.

A company of passengers left Panama for San Francisco March 7th, and reached San Blas in 93 days, 19 dying on the way. Thence to San Francisco took 65 days, during which 18 died. The tale of suffering endured by those who at length arrived at their destination, is beyond all description. For the last 13 days they had been on a pint of water only per day; and altogether without bread. In fact, they had been all but famished.

The *Polynesian* contains an account of the loss of the Schooner Marianne, on her passage, loaded with a miscellaneous cargo, from Hanalei to Honolulu. She was struck with a squall and sunk. She had on board fourteen natives, one Frenchman, one Portuguese (the captain,) a son of Rev. E. Johnson, and a colored man. All perished except the colored man.

Singular Discovery of old Bank Notes.—A large quantity of old papers, which had been accumulating in the store-rooms of the late Dr. Wing, for many years, were put aside to be taken to the paper-mill some days since. On overhauling them, a small parcel was found, inclosed in a piece of *Oram's New York Price Current* of August, 1804. When opened, it was found to contain $15, as follows:

A $10 bill of the "Farmers' Bank of Troy," No. 1,766, dated Feb. 22, 1802; John D. Dickinson, President, and Hugh Peebles, Cashier. On the back of the bill was written the name of "John Potter."

Also, a $2 bill on the "Bank of Albany," No. 342, dated Aug. 24, 1804; Jer. V. Rensselaer, President, and G. W. Van Schaick, Cashier.

Also, a $3 bill on the "New York State Bank," No. 917, dated June 20, 1804; John Taylor, President, and John M. Yates, Cashier.

These notes appear, from a written memorandum on the wrapper, to have been set aside to pay a bill. But they never performed their intended functions, and have been lying idle, judging from the date of the paper inclosed, at least forty-seven years. They were probably wrapped up by the late Matthew Gregory, father-in-law of Dr. Wing.

It so happens that the three Banks which issued these bills fifty years ago, are still in existence, ready to redeem these venerable relics of their youth. They are curiosities in point of engraving—presenting a striking contrast to the finished work found upon the bank notes of the present day. [Albany Jour.

A Ship and Crew destroyed by Lightning.—Wilmer & Smith's *Liverpool Times*, Oct. 2, says that on Saturday intelligence was received at Lloyd's of the total destruction of the ship Maise, of Queenstown, Pearson, master, by lightning, on the 3d of August last, when off the island of Malta. The ship, being on her passage from Ibrail to Queenstown, was overtaken by a violent thunderstorm. At half-past 10 P. M. the vessel was struck by lightning, which passed down her mainmast, and, striking the hull, separated it in two pieces, fore and aft. The ship instantly went down, with the crew, fourteen in number, and two passengers. Captain Pearson, on rising, caught a floating spar from the wreck, on which he continued to buoy himself up, and for seventeen hours afterward he kept himself above water, when he was happily descried by a Maltese coasting vessel, and landed at Queenstown, Ireland, the whole of the crew and passengers having perished.

Pirates in the China Seas.—Captain Palmer, of the New York clipper ship Celestial, from Shanghae, at Liverpool, under date of 1st October, says to his owners in this City:

"I omitted to mention in my last, that I was attacked by a fleet of nine piratical junks on the coast of Hainan. The ship was between the land and the junks, wind light, and the pirates within a quarter of a mile of me, when they all bore down upon the ship, beating their gongs and firing with double-shotted guns. The guns, however, were too heavily shotted, and fell short of us. The breeze providentially freshed, and I soon got clear of them; but for this, nothing could have saved us, for some of the junks had mounted sixteen guns, and had from forty to fifty men on board."

Air-Line Southward from New York.—The "Florence and Keyport Company" is incorporated by the State of New Jersey, to hold a capital of 20,000 shares, of $100 each. They own the property at Keyport, below Staten Island, which is on the air-line from New York to Philadelphia. They have a plank road already finished for one-third of the distance from Keyport, 36 miles, to Florence, below Bordentown, on the Delaware, and when this is completed, they will be able, by ferries at both ends, to carry passengers between New York and Philadelphia for $1. Should they get a railroad, the time required will be reduced to four hours. Another railroad is projected to Cape May, thence across Delaware Bay by a ferry, thence in a straight line across the Peninsula to the Chesapeake, opposite Norfolk, bringing that place within ten hours of New York. [Independent.

Railroad Accident.—On Thurday, Oct. 7th, a terrible accident occurred on the Boston, Concord and Montreal Railroad. An extra train was coming from the steamboat Dover, at Meredith Village, en route for the State Fair at Meredith Bridge. Soon after it started, a car coupling broke, while on a spile bridge near the Weirs. Before the accident could be repaired, another extra train from the steamer Dover ran into it, and a most heart-rending scene ensued. A number of platform cars were jammed together, and great injury of life and limb ensued. Six persons were killed outright, or so wounded that they died within twenty-four hours. A large number were badly injured.

SUMMARY.

Thompson's Bank Note Reporter says: The following Banks have recently been organized under the General Banking Law of Indiana, and have commenced business under favorable auspices; Plymouth Bank, at Plymouth, C. D. Clark, President; State Stock Bank, at Logansport; Public Stock Bank, at Newport, W. H. Marston, President. The notes of these Banks we quote at ¾.

The *Troy Post* says that six of the persons who are alledged to have been connected with the recent outrage at Shaw's, in Berlin, have been committed by Justice Brintnall for trial. Their names are David Lamphier, Ira Adams, Martin Coon, William Cahar, Peter Whitbec, (brother of the person killed,) and John Collins. They were all committed on a charge of arson in the first degree.

Michael Timmons, who stated that he was from New York, committed suicide on the 7th at Pittsburgh, by opening his abdomen with a razor! He was at the time in the hospital, suffering under an attack of severe diarrhea. It appeared that the unfortunate man had been so harrassed by his disease, that life became intolerable to him, and in a fit of mental aberration, he destroyed himself.

At Pittsfield, Mass., a few nights since, Dr. Root heard somebody trespassing upon his pear-tree, and, running out suddenly, surprised the rogue, who ran off without so much as bidding the Dr. good night, and leaving a gold watch hanging to a twig of the tree, which the owner of the pears pocketed, probably well contented with the whole operation.

A vessel will sail from Baltimore for Liberia, Oct. 30th, and from Norfolk, November 1, with 300 emigrants, mostly free-born persons, principally from Virginia and North Carolina. Another vessel will sail from Wilmington, N. C., about the 1st of November; upwards of one hundred persons have applied for passage from that port; and on the 1st of December, a third expedition will sail from New Orleans.

Hon. Elisha Whittlesey has received a letter from Mr. John P. Brown, of Constantinople, in which it is stated that his Imperial Majesty, Sultan Abdal-Majid, is about to contribute a block of marble from Byzantium to the Washington Monument. The block will bear the cypher of the Sultan, and a proper inscription.

Thompson's Reporter gives the following as a list of the Banks in Washington City, the notes of which are good: Bank of America, G. Smith, Pres.; Bank of the Metropolis, old; Bank of Washington, old; Exchange Bank of Selden, Withers & Co.; National Bank, secured by Virginia Bonds; Patriotic Bank, old.

The Washington *Republic* states that the circulation of the suspended Union Bank of that city amounts to about seventy thousand dollars, from six to ten thousand dollars of which, it is estimated, are held in Washington by various individuals.

A dispatch dated Milwaukie, Friday, Oct. 15, 1852, says: Yesterday, a woman named Ann Wheeler, formerly of Cleveland, where her friends reside, shot a young man named Lace, in the street, with a pistol. Lace, who is a married man, had seduced her, and reported the fact in the saloons of the city.

A dispatch dated Boston, Friday, Oct. 15, says: The first snow-storm of the season occurred in this city this morning. Passengers from Albany report that in the western part of the State snow fell this morning in some places to the depth of nearly an inch.

Rev. S. B. Treat declines the honorary degree of D. D. recently conferred upon him, contrary to his known wishes, he being conscientiously opposed to receiving it; and he respectfully asks that no title be connected with his name, which does not belong to all his brethren in the ministry.

On Friday evening, Oct. 15, a collision occurred on the Utica and Schenectady Railroad, between the passenger train going East and the freight train bound West. The engine was somewhat damaged, but no one injured. The accident occurred between Herkimer and Little Falls.

An astounding case of embezzlement is under legal investigation in New York. The great banking firm of Brown, Brothers & Co. have brought a charge against their confidential clerk, Augustus Bowen, of having embezzled the sum of $220,000, which he has lent, since July, 1851, to D. A. Comstock, a broker in Wall-street. Comstock and Bowen are both in custody. The latter is a son of Mr. William E. Bowen, of Philadelphia, one of the partners of the firm.

Bill Ross, a free man of color, was sentenced at Richmond, the other day as follows: For stealing Mrs. Goold's watch, 39 lashes: For robbing Mr. Miller's shop, 39 lashes: For stealing from Mr. Bachroch, 39 lashes: Total 117 lashes. The *Times* of that city says: "The first instalment was administered last Thursday; the second, yesterday; and the third will be paid somewhere about Thursday or Friday next."

The Island of Porto Rico and the adjacent islands were visited on the 26th September by a severe hurricane, which did much damage to the shipping. A New York brig was totally lost off Inagua, and many others dismasted. A French ship was also lost in the harbor of St. Thomas.

The steamer Tuscumbia struck a snag near Memphis, on the 10th, and sunk in 9 feet of water. Cargo partly saved. The steamer H. D. Bacon struck the wreck of the Chillicothe at Island 10 and sunk, proving a total loss.

Col. Blodgett, who has recently come over the Plains, estimates the emigration to the Pacific by that route at 40,000 persons, with 8,000 wagons and 60,000 cattle. He passed more than 150 new graves, many of which have been torn open by the wolves.

The 'long-shore-men of New York—the men who load and unload ships, and rig them for sea—are on a strike for higher wages. $1.50 per day has for a long time been the price of labor among them, but they want an advance of 25 cents per day, which they will doubtless get.

The fare from New York to Boston, by the Stonington Line and the Fall River Line, has been reduced to $1.50—cheap enough, surely. The Stonington Line is the pleasantest for winter, and its boats—the *C. Vanderbilt* and the *Commodore*—are unsurpassed.

The Buffalo *Courier* learns that Messrs. Wards are preparing to build two of the largest size steamers this winter, to run in connection with the Michigan Central Railroad. They are to be in every respect superior to anything ever afloat on the lakes.

Frederick Keriger, a German, grinder in the cutlery establishment of Lamsons, Goodnow & Co., Shelburne Falls, Mass., was recently caught by one of the belts leading from the grindstone to the main drum, and thrown some ten feet against the shop so violently as to kill him instantly.

The Poughkeepsie *Eagle* says of the Hudson River Railroad: The work of laying down a double track, to extend ultimately throughout the whole length of the road, has been commenced and is vigorously prosecuted on three different sections.

The Boston *Atlas* says a boy named John Roberts, 12 years of age, was sentenced by Justice Rogers, on the 2d, to 6 months' imprisonment in the House of Reformation, for being a confirmed truant from school.

Thompson's Reporter cautions the public against taking the notes of the Springfield Branch of the Ohio State Stock Bank, as counterfeits are in circulation, so well executed as to be almost impossible of detection.

The Stonington line has brought down the fare between New York and Boston to $2 for cabin passengers and $1 50 for deck. The Vanderbilt and the Commodore run in connection with the Stonington Railroad.

The Richmond *Examiner*, of the 14th ult., says: "On Wednesday last, a gentleman near Fredericksburg, Va, sold to an Alabama planter 100 negroes for $45,000.

The keepers of eating houses in New York have united in raising prices about 50 per cent., on account of the extraordinary price now borne by meats of all kinds.

At Cincinnati, Oct. 10, a resurrectionist was shot dead in the city burying ground as he was disinterring a corpse.

There were, according to the report published in the New Orleans papers, 26 cases of yellow fever in that city last week.

At the Oneida Agricultural Fair, John C. Hastings received a premium of $1 for half a peck of Maiden's Blush—apples.

A negro, who had attempted to violate the person of a white lady, was recently hanged by a mob in Fayette Co., Tennessee.

Mr. F. O. J. Smith, of telegraphic notoriety, is said to have recovered a verdict of $50,400 against the Portland Gas Co.

A movement will be made in the Legislature of Michigan, at the next session, for the passage of a Free Banking Law in that State.

Gov. Foote of Miss. has designated Thursday, Oct. 14, as a day of Annual Thanksgiving in Mississippi.

LETTERS.

Henry Rogers, Sewall S. Maxson, H. H. Baker, J. M. Allen, H. W. Stillman, H. P. Burdick, Halsey Stillman (not received,) Andrew Babcock, G. Crandall, Daniel Coon, A. Estee, W. M. Fahnestock, R. Drake, Elias I. Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

Paul Babcock, Westerly, R. I.		$2 00	to vol. 9	No. 52
Emily H. Babcock	"	2 00	9	52
Welcome Stillman	"	2 00	9	52
N. H. Langworthy	"	2 00	9	52
B. P. Bentley	"	2 00	9	52
J. A. Clarke	"	2 00	9	52
Geo. Gavit	"	2 00	9	52
C. Maxson	"	2 00	9	52
J. Maxson	"	2 00	9	52
J. Maxson, Jr.	"	2 00	9	52
B. W. Bentley,	"	2 00	9	52
J. P. Stillman	"	2 00	9	52
Amos Stillman	"	2 00	9	52
George S. Barber	"	8 00	9	52
Charles Potter, Jr.	"	2 00	9	52
Luke Crandall	"	2 00	9	52
Mrs. E. Smith, Kelloggsville		2 00	10	18
Aaron Coon, Petersburg		2 00	9	52
Henry Rogers, Otselic		2 00	8	44
Waite Williams, Watson		2 00	9	52
M. Murray, New York		2 00	9	20
Sarah Ann Williams, Brookfield		2 00	9	52
Schuyler Whitford, Almond		4 00	9	52
Erastus B. Stillman, Newport		2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

H. P. Burdick, for Hartsville	$2 00
" " 3d Genesee	3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J. Maxson, Westerly, R. I.	$1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—October 18, 1852.

Ashes—Pots $4 68; Pearls 5 56.

Flour and Meal—Flour, 4 31 a 4 37 for State, 4 37 a 4 62 for mixed to fancy Michigan and Indiana, 4 44 a 4 56 for common to good Ohio and favorite State; 5 00 a 5 12 has been the average price of extra Genesee for a month. Rye Flour 4 50 a 4 62 for fine. Corn Meal, 3 25 for Ohio and State, 3 68 for Jersey, 3 87 for Brandywine. Buckwheat 1 87 a 2 12 for 100 lbs.

Grain—Wheat, 95c. for Red Ohio, 1 04 for White Ohio, 1 10 for White Genesee. Barley 74 to 78c. for fair to prime. Barley Malt 95c. a 1 00. Rye 85c. Oats, 42 a 43c. for Jersey, 45 a 46c. for new Western and State. Canadian Peas 95 a 98c. Black-eyed Peas 3 25 per box of two bushels. White Beans 1 50 a 1 62 per bushel.

Provisions—Pork, 15 50 a 16 25 for prime, 17 62 a 18 50 for mess. Beef, 5 00 a 6 00 for country Prime, 9 50 a 10 00 for new country mess, 10 00 a 15 00 for old mess. Dressed Hogs 8 a 9c. Lard 11½ a 12c. Butter, 16 a 18c. for Ohio, 20 a 23c. for Western dairies. Cheese 8 a 9½c.

Hops—20 a 23c.

Lumber—14 00 for Spruce and Pine.

Seeds—Clover 8 a 9c. for old.

Wool—36 a 43c. for Domestic Fleece, 40c. for superfine country pulled.

MARRIED,

In Hopkinton, R. I., on the 13th instant, by Eld. Daniel Coon, Mr. John R. Champlin to Miss Phebe M. Baker, all of Westerly.

DIED,

In Petersburgh, N. Y., Sept. 27, at the residence of her brother Mr. Daniel Maxson, Miss Fanny Maxson, aged 57 years. She made a profession of religion in early life, enjoyed its consolations during her sickness, and died with a triumphant hope of a blissful admittance into the paradise of God.

In Waterford, Conn., on the 30th ult., Mary, widow of Isaac Rogers, aged 90 years. Although the mother of seven children, yet she survived them all, with the exception of one; and has gone down to the grave full of years, in hopes of a blessed immortality. H. H. B.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

The Best Youth's Magazine

For 78 Cents a Year, including Postage.

THE postage on "*Woodworth's Youth's Cabinet,*" to any part of the Union, by a late act of Congress, is now only 6 *cents a year!* We hope our present subscribers will bear this in mind, and tell their friends that they can get a magazine for a whole year, containing nearly 600 pages, profusely illustrated, for *One Dollar and six cents, including postage*; and where 7 copies are sent to one address, for *seventy-eight cents a year, including postage*, which must be paid in advance at the office of delivery. The Editor's Rambles in the Old World are still continued. Specimens of the magazine sent *gratis*. Please form your clubs, and send orders (by mail at our risk) to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the year 1852.

$1,000 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address (postage paid,)

ROBERT SEARS, Publisher,
4w 17. 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 11 Battery-place.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 5 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 6.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 6.50 p. m.
New Market:
For New York—6 20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 7 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 6 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 7½ A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the severl stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.41, 9.10, 11.40 P. M.

Miscellaneous.

Birth-Days.

BY MRS. LYDIA H. SIGOURNEY.

Bright birth-days, in the happy home!
A tender love prepares
Fond gifts to please the precious child
That dwelleth on its prayers.
It showereth o'er the blooming youth
Blessings and tokens sweet,
And bows before the hoary head
To pay an offering meet.

The birth-day of the absent! Thought
On winged scroll shall fly
To distant realms, or stranger climes,
Beneath a foreign sky;
Or bear that love o'er ocean waves,
That fierce with anger frown,
Which many waters cannot quench,
Nor all their billows drown.

The birth-day of the dead! Be sure
That sacred date to keep;
Send portions to the sick and poor,
And dry the eyes that weep;
Wrap garments round the sinking form,
Homes for the orphan find,
And bid the light of knowledge beam
Upon the darkened mind.

Spread wide the page that speaks of God;
Speed on the mission-band,
O'er western vales, o'er Asia's wilds,
Or far Liberia's strand;
Give teachers to the prairie-child;
Shed hope o'er souls forlorn;
Speak kindly words to erring hearts
That feel the sting of scorn.

Remember those who climb the shroud,
And plough the surging main;
Breathe through the prison-gate,
On sin's despairing train;
For all mankind let deeds and prayers
Of pure good-will be given,
So shall the birth-days of the dead
Help thine own soul to heaven.

The Perils of Ballooning.

To the Editor of the London Times:—

SIR: I was one of the passengers in the balloon which went up from Cremorne Gardens yesterday evening, and as our aërial voyage and dangers may interest your readers, I send you a short account of them.

We ascended at 6 P. M., with the wind nearly due west. There were, including M. Poitevin, the manager, 22 persons. We quickly reached a hight of one mile, and though there was a strong wind when we started, at that particular elevation it was nearly dead calm, and for some minutes we were stationary. We, however, rose higher, until we were one mile and a half high, and there we again found the same strong wind. At this time the first mischance occurred. It seems that the valve, by the constant rain, had become immovable and could not be opened. The aëronaut pulled at the rope till he was nearly black in the face, but without effect, and we still ascended. The fact of the valve being out of order was known to but five or six in the car, as M. Poitevin spoke in French to his assistant; but I, as one of those five or six, felt very uncomfortable, and made a mental calculation as to how long we could exist, going higher and higher, without food, water, or even cigars—for the latter we were not allowed to console ourselves with for fear of igniting the gas. At last the united efforts of two or three passengers, at the risk of snapping the ropes, pulled open the valve, and all was right once more.

We now, with quieted minds, could look around us, and splendid indeed was the view We were skirting the south of the Thames, and could see the whole of London, which looked ridiculously small, while the river appeared as a small mill-stream.

At an altitude of two miles we passed over the Greenwich Railroad, and proceeded onward to Blackwall and the Docks, which we saw like small basins, directly under our feet.

Leaving Middlesex we entered Essex, and began to descend, passing over Plaistow Level at an elevation of about half a mile. The numerous herds of horses grazing here were much alarmed, and scampered about in every direction. We now left these marshes and came over cultivated ground, and descended rapidly, too rapidly, I thought; but, alas, all the ballast had been thrown out before this.

Closer and closer did we come to the ground; at last the two grappling irons, which were hung down some 80 feet below the car, touched the earth, and dragged along it. The wind was strong, and we were rushing along about 20 miles an hour. Beyond pulling up the ground, they did not check our speed, and I quickly saw that at the rate we were coming down, and at the rate we were advancing, a severe collision was inevitable. Knowing that if free from the car I should escape its greatest violence, I clambered up two of the ropes toward the balloon, and thus suspended felt but little of the violent concussion sustained by those below, which threw many down.

We remained stationary for some ten seconds, and I was congratulating myself on the voyage having terminated with no serious result, when, to my astonishment, up we went again. I turned round and saw M. Poitevin pulling at the valve rope, but alas, it was soon evident that it had become jammed again!

Up we went some 80 or 100 feet, passing through the air at great speed, and then down we came again, with very much greater force than the first time, and I, who was then standing in the car, and holding on by the side ropes, was much bruised and hurt.

Before any one had recovered from the second concussion, we were once more off the ground, some 30 or 40 feet high, and rushing along, impelled by the high wind at as great a speed as ever.

Matters now began to look serious, and I, who had tried to laugh at even the last descent, felt inclined to do so no more. The valve was evidently permanently closed, and though two or three of the passengers lent their aid to open it, it resisted all their efforts. The gas in the balloon was not sufficient to hold the car off the ground at any time, but quite enough to lift it up and allow the wind to act upon the enormous surface of balloon At this point M. Poitevin behaved, as indeed he did throughout, very well and intreated every one to sit or lie down, (for standing was out of the question,) and on no account to attempt to leave the car, as doing so would necessarily endanger further the lives of those remaining, by making the car lighter. He spoke in French, but it was repeated in English.

Again we descended, and passing near a churchyard struck against a bank with awful violence, and the car, catching in the hedge and against the trunk of a tree, was once more stationary for possibly 20 seconds. Had all now sat still I believe we should not again have ascended, and many countrymen, who were running after the balloon, would soon have come up, and adding their weight, by holding on to the car, would have enabled us all to alight.

Again did several of the passengers, as well as myself, entreat the others to remain quiet, but while we were yet speaking one man jumped out. Who he is no one knew; but we may thank him and two others for all we went through afterward.

The weight being lightened, the balloon again rose. We cleared the hedge and started again.

At the next descent two more men, whom I had seen preparing for the spring, left the car, and, though one was thrown flat on his face—which I rejoiced to see—they escaped, I believe, without injury.

The car was now much lighter, and we ascended again more than 80 feet, and then descended, passing through one gate and two hedges ere we touched the ground. The violence of this concussion exceeded all the previous ones, and the car was for a moment standing on its end. I was standing and holding by the ropes, and also were two others; the remainder were lying down, one on top of the other, at the bottom of the car. I expected that several of these would be thrown out, and my arms were nearly jerked out of their sockets by the violence of the shock.

Either those two gentleman or myself could then with safety have sprung on the ground, but they, I suppose, as well as myself, felt how wrong such an act would be, and to what certain destruction we should be condemning a poor lady who was nearly senseless at the bottom of the car, as well as any who remained with her.

Quickly did the car right, and quickly did we proceed with our voyage, amid the groans of many who were much hurt.

At the next descent one gentleman was thrown from one end of the car to the other, and put out his knee-cap.

I remember but little more. All my energies were devoted to avoiding the force of the collisions and to prevent my being thrown out of the car.

We were dragged on in this way, some say two miles, but I should think one and a half miles. We passed over water, we knocked down pailings, we caught on an iron gate or rail—in short, we had some seven or eight more descents, and I saw no end to this unpleasant proceeding.

The wind appeared to me to increase, for the shocks were certainly greater each time we touched the ground or struck against a tree or bank. My strength was nearly exhausted, and there were, I believe, none who did not feel that our position was one of imminent peril.

The rate at which we now tore along was so great, from the increased force of the wind, that to have left the car at all would have been difficult, more especially as we never now remained stationary for an instant.

This scene, so likely to have had a tragic termination, was brought to an end by two large hayricks, against which we were clashed, and which were too substantial for even our huge balloon to break through. We now all sprung out, and at the same moment the silk rent from top to bottom, and allowed the whole of that huge volume of gas to escape.

Thus ended our adventures by air and land, and I believe all felt, as I am sure I did, that we had a wonderful escape.

We found ourselves at Eastham in Essex, and wet to the skin, much bruised and hurt. We were glad to find that the North Woolwich Railway station was not above two or three miles off.

I am, Sir, your obedient servant,
LONDON, Sept. 21. ONE WHO SAW AND FELT IT ALL.

Kossuth on Emigration.

The following letter of advice, to an emigrant to America, appears in the Newcastle (England) *Chronicle*:—

DEAR SIR,—In your letter of the 18th instant you ask me, at the request of your men, about the prospects of agricultural laborers and coal miners in America. I feel honored by this confidence, and gladly give you my impressions. The United States, especially the Western portion of the country—Wisconsin and Iowa—offer most favorable chances for emigration, especially to every industrial agriculturist who has some capital, £100 or £200.

There is not the slightest doubt that in a very short time he must succeed, as the value of the land increases materially by the natural progress of the settlements towards the West, while the farmer has, besides, all the benefits of his industry by his annual crops. Congress land, at $1 25 (equal to five English shillings) the acre, fetches, when cleared and brought under cultivation, in a very few years, ten to fifteen and more dollars the acre. There are, besides, such facilities for the education of the children, to whom the social equality opens the most honorable career, that I strongly advise emigration to every agriculturist *who has some capital.*

The daily laborer encounters more difficulties. Wages amount commonly in the West (besides board and lodging, which is given to the laborer,) to eight dollars (thirty-four shillings) a month; for an agriculturer in harvest time, one dollar a day, but hired labor is not so much required as in England, the farmers in the West being all small proprietors, who work their fields themselves.

As to the wages of the coal miners I have no experience, but I know that extensive coal fields are worked all over the Union, especially in the State of Pennsylvania, and skilled laborers always find employment.

With sincere thanks for your sympathy, yours faithfully, L. KOSSUTH.

Saving Seed-Corn.

Mr. F. Holbrook, a distinguished farmer of Brattleborough, Vt., has published a long communication on the subject of cultivating Indian corn, in which we find the following mode adopted by him in selecting seed-corn:—

While upon my present subject, I will say a word about saving seed-corn. All experienced farmers are aware that the productivenesss and early ripening of any kind of corn depend very much upon the manner of selecting the seed. I have a long-eared variety, which I have been planting and improving for some ten or twelve years; and although during that time I have tried, I presume, a dozen other sorts, I give the first-named sort the preference. Whatever may be said in favor of a change of seed, as regards other crops, there is no need of changing seed-corn, provided proper care is used for the yearly selection of that for planting. By proper attention to this matter, a variety may be perfectly adapted in its habits to a given climate and soil, and changed much for the better as to productiveness. The difference in product between careful selection in the field and taking seed at random from the crib, will, in a very few years, be much in favor of the former mode—the soil and cultivation being in both cases alike.

As soon as the earliest ears are thoroughly glazed, I go over the field myself, selecting from those stalks that are "stocky" and vigorous, and that produce two good ears. The selected ears are taken immediately home, braided, and hung up in a dry, airy place. When I commenced with my favorite variety, it was difficult to find twin ears; but now they are abundant. My crops also ripen ten days earlier than at first. I will not mention the length of ears that might be found in my fields, but will say to you, Mr. Editor, come and see for yourself.

Proper Size of Farms.

No error is more universal than for tyros in farming operations to suppose, that the business of farming may be pursued without means, and that first crops may be obtained from the soil without any additions. Nor is this error confined to the uninitiated only—for many farmers continue to plod on, trusting simply to the waste materials of the farm for manures, and raising small crops at full expenture for labor, and no expenditure for manure, and much less amount of labor as compared with the increased amount of crop. For these reasons many farmers fail of success, and they are generally constrained to follow this practice from having farms of too great size, and insufficient cash capital for their proper management. Current cash means, equal to twenty-five dollars per acre for the amount of land in use, is absolutely necessary for success, and even this sum is the very smallest amount that can be used with profit. With such an amount the farmer may buy his fertilizing materials at proper seasons of the year, have them properly prepared, and use them in the most economical manner. He may then have every acre of his farm in condition to produce a maximum amount of profit. When labor is misapplied, it is lost forever, but if an excess of manure should be used, it still remains, if properly prepared before use for future crops, and with many amendments it appears to be nearly or quite impossible to use an excess quantity. As an instance, suppose a crop be raised with ordinary manuring, the labor of culture twelve dollars per acre, and the crop resulting forty bushels of shelled corn. Let us suppose a similar acre, to which thirty dollars' worth of manure is applied, thirteen dollars labor, and the product a hundred bushels of shelled corn—it will readily be seen, counting on the corn alone, the first crop, the corn being worth fifty cents per bushel, makes a loss to the farmer of four dollars; and probably leaves his land impoverished, while the last makes a gain of seven dollars in corn, leaving the land improved, certainly to the value of half of the cost of manure applied, and the next year, in the succession of crops, the ratio of profit will be materially increased in favor of the more highly manured land. With many of the heavier crops the labor constitutes two-thirds of their cost, and, therefore, if the crops can be increased by the application of manure, without material extra labor, such excess of crop is at much less cost, and yields much larger profit. [Work. Far.

Lake Michigan Fisheries.

Accident recently directed our attention to the amount of business now doing on Lake Michigan in the single item of catching and packing fish. For many years the island of Mackinac was the only point on the Northern Lakes where the white fish and trout could be found, packed for transportation. So exclusive and so long was the trade confined to that little island, that its name was imparted to them, and fish caught in Lakes Huron and Michigan at the present time, perhaps hundreds of miles from it, are now known as "Mackinac White Fish or Trout," while but a tithe of the whole number caught are found near its shores. A few Indians or half breeds, until within a few years past, were chiefly depended upon for the limited annual supply, which was only sufficient to give them a bare support. Others who engaged in the business, though not confining themselves exclusively to it, have cleared therein large sums of money. Gradually, and almost insensibly, the fishing trade has increased on the two lakes mentioned, from thousands of barrels to tens of thousands annually, and not less than from eight to ten thousand persons are employed on or directly dependent upon the fisheries of Lake Michigan alone. There is a district in the south end of this lake, embracing the islands, bays, and mainland, extending North and South about seventy miles, from which there will be shipped this year not less than fifty thousand brrrels of fish, which will command in market about $250,000. To those unacquainted with the extent of this trade, the amount will appear enormous, and yet, as large as it has proved, it is conducted in a manner that will not permit it to yield by at least 25 per cent that profit which it could be made to yield. Those engaged in it are generally men of small means, who are not able to provide themselves, after procuring nets, boats, &c., with the supplies necessary for their support during the fishing season. Hence they are made dependent upon the fitful visits of a sail vessel prompted to visit their grounds occasionally to turn a penny.

Receipts for Housekeepers.

To Make Tea Cakes.—These are prepared the same as bread, substituting for the water warm milk, with a little butter melted in it, and sugar; let it rise; knead it into thin cakes, which bake on an iron plate over the fire.

To Make a Plum Cake.—Take a pound and a half of flour, a little ale yeast, half a pint of milk, eight ounces of sugar, the same quantity of butter, and a little mixed spice; make it into a dough before you add the currants, of which put in as many as you please.

Pound Cake.—Take flour, butter, and powdered sugar, of each one pound, eight yolks and four whites of eggs, and a few caraway-seeds; first beat up the butter to a cream —keep beating it one way; then gradually beat in the eggs, sugar, and flour. Bake it in a warm oven for an hour and a quarter. Cover the sides and bottom of the tin with buttered paper.

Seed Cake, cheap and good.—To half a quartern of dough put about six ounces of good dripping, the same quantity of sugar, a few caraway-seeds, and one egg. Mix all together, put it in a tin or deep dish, and bake it.

Doughnuts.—Work up a pound of butter with a pound and three quarters of sugar; add three pints of milk, four eggs well beaten, mace and cinnamon to the taste, and flour enough to make a stiff dough as for biscuit, with a pint of yeast. Set it in a warm place; when sufficiently risen, roll it into sheets, cut them into diamond-shaped pieces, and fry them in hot lard.

Gingernuts.—Six pounds of flour, a pound and a quarter of butter rubbed into a pound and three quarters of sugar; a quart of treacle, four ounces of ginger, a nutmeg, and a little cinnamon. Make the dough stiff, and then knead it hard for some time. Cut them into cakes, and bake. They will keep good a long while in a closely covered stone jar.

To Fry Tripe.—Wash the tripe, and dry it well in a cloth. Cut it in long pieces about three inches wide. Make a thick batter of egg, flour, milk, a little minced onion, and a little salt. Dip the tripe into the batter, and fry it in lard or good dripping, of which there must be sufficient in the pan almost to cover the tripe. Fry it of a light brown, and garnish with fried parsley.

To Fry Parsley.—Fried parsley is used only for garnishing. It must be well dried first, and then fried in hot butter or dripping. Lay it on a sieve before the fire, to drain the fat from it. In garnishing, place it round the edge of the dish.

American Climate and Longevity.

On a volume of Valentine's Manual of the Corporation of the City of New York for 1852, the *Literary World* has the following paragraph:—

"Mr. Frederick Depeyster furnishes an account of the Tontine Association, the holders of a valuable site in Wall street. This profitable 'life annuity with benefit to survivorship' dates from the year 1795, when 203 shares were subscribed for at $200 each, the rights of each subscriber or his representatives in the investment depending upon the life of a certain nominee selected at the outset. Its history is remarkable for the unusually high average of human life of the nominees, of whom last year there were sixty survivors—a longevity about one-third greater than the average of European estimates. This is worth noticing, as it is not an uncommon notion with foreigners that the duration of life is shorter in America than abroad. A further fact, stated in this connection by the *Journal of Commerce*, will refute this notion. 'About fifteen years ago a President of the New York Life Insurance and Trust Company addressed 5,000 circulars with tabular forms to as many families. Of these about 3,000 were returned completed, showing an average longevity greater than was ever before exhibited in an actual compilation since the days of men were shortened. The papers were forwarded to London, and excited universal astonishment. The list embraced all professions and occupations.'"

That our climate predisposes us to meagerness is no doubt true, but this is no indication of ill-health; on the contrary, the absence of all superfluous adipose matter it one symptom of the most perfect condition of the human frame. A man who looks like an Englishman in this country is in danger of apoplexy. We are, no doubt, in respect to physical make, the most spare of civilized nations, whether this be owing to the dryness of our climate or to its vicissitudes of heat and cold. But if we learn anything from barbarous tribes, we may learn from the Arabs that the greatest degree of meagerness is consistent with uninterrupted health, with the greatest activity and the longest duration of life. The Arab race in the African deserts is remarkable for the extreme dryness and attenuation of its muscular development; the muscles of their arms and legs being compared to whip-cords by those who have described them; yet no people in any part of the world live to a greater age; none are more free from disease, and none more remarkable for activity and courage.

NEW YORK AND PHILADELPHIA.—The *Express*, with the help of tables in Mr. Hunt's "*Merchant's Magazine*," compares the relative numbers of population in New York and Philadelphia. It concludes:—

According to this showing, the population of the City of New York is 160,767 more than that of Philadelphia, with all her suburbs included. Leaving out the suburbs, and taking the estimate for Philadelphia proper, as furnished above, (121,417,) there are 396,128 inhabitants more in New York proper than in Philadelphia. If New York were to include her suburbs, the account would stand something like this:

City proper,	515,545
Brooklyn,	102,000
Williamsburg,	31,000
Total,	648,545
Philadelphia and suburbs,	354,778
New York and suburbs excess over Philadelphia and suburbs,	293,767

REASONS FOR SELECTING A RESIDENCE.—In his address to the throng which crowded to meet him at his late visit to Marshfield, Mr. Webster said:—

"Many persons, when they come through these pine woods and over these sand hills to see us, wonder what drew Mr. Webster to Marshsfield, of all places in the country. Why, gentlemen, I tell them, have told them often, it was partly good sense, but more good fortune. I had got a pleasant spot upon the sea —I had lands about me diversified—not very rich, and I never had any great fancy for rich lands, they are generally flat and heavy and without variety—and I told them my fortune was to fall into a kind neighborhood, among men with whom I never had any difficulty—with whom I entered into a sort of well understood covenant, when I came among them, that I would talk with them upon farming and fishing, and of neighborhood concerns, but I would never speak a word to them, or they to me, on law or politics. They have kept their side of the bargain, and I have kept mine."

BRUISING APPLES.—The *Working Farmer* says, in speaking of the great success of R. L. Pell, and the high prices he gets in foreign markets, "Mr. Pell has occasionally made a thumb-dent in an apple, and after tying a label to the stem, placed the apple so dented in the center of a barrel of sound apples, requesting his agent in England to report the result. The report has always been, that more than half of such apples have been found decayed." How absurd, then, to club or shake apples from a tree, or even to tumble them by basketfuls, when hand-picked, into barrels!

IMPORTANT DISCOVERY IN NAVIGATING SHIPS AT SEA.—It may not be generally known that the latitude of a ship cannot be taken if the sun and horizon be not both visible at the same time, and that the artificial horizon used on land to obtain the latitude of a place cannot be used at sea, owing to the constant motion of the ship destroying the horizontal surface. We understand that Mr. Brinsden, of Mont Saint Hilaire, C. E., has perfected a mode for using the artificial horizon at sea, so that it is perfectly uninfluenced by the motion of the ship, and the latitude may be taken at all times when the sun is visible. Such a discovery will tend much to the security of floating property, the preservation of the lives of our hardy sailors, and must command the attention of merchants owning ship property.

MAKING BEESWAX.—To prepare wax, put into a large kettle about as much comb as is taken from a hive; fill the kettle with water, and heat to boiling. Then dip off the comb and wax into a cloth strainer, and press the wax out with a wooden spoon or paddle on a board, one end of which stands in a tub or pail. When the comb is all worked up, empty the kettle, put the wax into it, fill with water, and heat until the wax is all melted. Take off the kettle and let it stand half an hour, or until the scum begins to harden, which gives time for all the fine dirt in the wax to settle into the water. Crowd the scum one side, and with a tin dipper carefully dip off the melted wax into tea-cups or tin dishes to cool into cakes. This method insures wax of the first quality.

EATING GRAPES.—This valuable and delicious fruit is now in season, and remarkably fine both in size quality. One of the most scientific and popular cultivators, in answer to a question as to the proper method of eating them, states that it would be well to observe the following rules, namely: When in health, to swallow only the pulp; when the bowels are costive, and you wish to relax them, swallow the seeds with the pulp, ejecting the skins. When you wish to check a too relaxed state of the bowels, swallow the pulp with the skins, ejecting the seeds. Thus may the grape be used as a medicine, while, at the same time, it serves as a luxury, unsurpassed by any other cultivated fruit. A man or woman may eat from two to four pounds of ripe grapes per day with benefit. It is well to take them with, or immediately after, your regular meals.

JEFFERSON COUNTY CHICKENS.—There are some original ideas in the Black River Country, with which the Watertown and Rome Railroad has recently brought in contact with the Metropolis. With an eye to our Thanksgiving dinners, some enterprising genius has put in operation a new system of taking chickens to market. It is simply a railroad car on the principle of a refrigerator, the sides, bottom, &c., filled with some non-conductor of heat, and attached to the axle by an ingenious gearing, which drives a bellows pump or other cooling machine, which expels the hot air and keeps the contents cool. Such a car was loaded with chickens and other fixings at Watertown, a few days ago, and passed over the several railroads toward New York. [Tribune.

A READING PEOPLE.—There are in St. Louis, as the *Shepherd of the Valley* states, *forty thousand* Roman Catholics; and yet the editor complains that his list of subscribers in the city is less than one thousand! And his list in both country and city is about fourteen hundred! This state of things exists, notwithstanding the repeated appeals made by the Archbishop to the people in behalf of the paper. Does any one need further evidence that Papists are exceedingly disinclined to be a reading people?

VARIETY.

A short time since, two little boys were flying a kite in Glasgow Green; the kite had attained a considerable elevation, when a vivid flash of the electric fluid struck the kite, and in the twinkling of an eye, the kite, tail and paper appended thereto, and the greater part of the twine, were consumed, leaving the poor fellows staring in utter amazement at the disappearance of their favorite.

The 13th of September, this year, was the completion of a century since the introduction of the "New Style," as it is called in the calendar. The New Style differed from the Old by omitting eleven days after September, 1st, or calling the 2d the 13th, and by beginning the year on January 1st, and not on Annunciation, or 25th of March. The length of the legal year 1752, was, therefore, only 282 days, or about 40 weeks.

Farmers cannot be too particular in keeping cattle, horses or sheep from the new shorn meadows, until a good crop of grass has grown up. If the roots are eaten down too closely, the next year's crop will be much lessened. Not a hoof should go into meadows after they become soft from fall rains, or a still greater injury will be done. Meadows, to be profitable, should have good care.

We seem to have been impressed by our Creator with a natural love of flowers. They are the playthings of childhood and the solace of declining age; they draw away the soul from materialism to idealism, from the fleeting shadows of external to the imperishable riches of internal life. Let, then, all cultivate a love for flowers, for they are charged with a message of good to all.

All wet lands should be ditched and underdrained, for it may truly be said to be throwing time, labor, money, and manure away, to cultivate lands that are surcharged with water. To lime or manure such lands is only a waste of time and means.

The fare from New York to Boston has been reduced to $3 for cabin and $2 for deck passage by the steamers Empire State and Bay State.

Mr. Ellsworth, of Indiana, sows 500 acres this year with flax, to be made into flax-cotton An English farmer has 3000 acres in flax.

A writer in the New York *Tribune* estimates that tea could be produced in the United States at from 5½ to 7½ cents per pound.

Between 300 and 400 believers in Spiritual Rappings met at Worcester, Mass., Sept. 29, in Convention.

The Editor of the Wellsboro (Pa.) *Advertiser* has received a head of oats containing three hundred and nine perfect grains.

There were 41 deaths from Yellow Fever at Charleston, during the week ending 2d inst.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West-Troy, Albany Co., N. Y., 1852. 2151

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York:* SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whose terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
each subsequent insertion,	50
six months,	6 00
one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 20. NEW YORK, FIFTH-DAY, OCTOBER 28, 1852. WHOLE NO. 436.

The Sabbath Recorder.

EXPLORATORY VISIT TO CANADA.

In compliance with instructions from the Executive Board of the Missionary Society, Bro. Wm. M. Jones made a tour into Canada, during the past summer, for the purpose of ascertaining what might be the facilities for establishing a Seventh-day Baptist Mission in that country. He left New York about the 4th of July, and returned about the beginning of September, having been absent some two months. His journal notes some interesting facts; and that the readers of the *Recorder* may know what was accomplished, we place a few extracts before them.

"On my way to Albany, I conversed with two French Canadians, and gave them tracts. Both had been raised Roman Catholics, but were now fast becoming Infidels. One of them gave me a card of introduction to his brother, the editor of a paper published in Montreal.

"Coming down Lake Champlain, I found opportunities for conversation and tract distribution. A passenger who stopped at Port Kent, accepted some tracts, and promised to give them to his minister.

"At Rouse's Point, I met a Catholic, who at first refused to accept a tract, but finally took it, saying, that if he found any thing in it contrary to his religion, he would *burn* it. You will bear in mind, that Rouse's Point is near the village of Champlain, where the Bibles were *burned* a few years since."

Aided by letters of introduction, Bro. J. visited the Grand Ligne Mission, that he might avail himself of what information he could obtain there with regard to other regions in Canada, their spiritual destitution, facilities for reaching them, &c.

"This station is near the Railroad from Rouse's Point to Montreal. It is a country place; the premises comprise 80 acres of land, with suitable buildings for mission purposes. The Mission House is of stone, and ample for the accommodation of twenty-five students, four professors, family, &c. The Chapel and Day School Room are one, and in the Mission House. There are about 30 scholars in the primary school, who are taught *gratuitously*. The young men, students in the academic department, are all, or nearly all, converts from the different stations, and are boarded and taught *gratuitously*."

At Grand Ligne, our brother had striking evidence of the perfect panic which the doctrine of the Sabbath not unfrequently produces among First-day people, when they have reason to apprehend an attempt, on our part, to conduct our operations any where within their territories. Very significant advice was given him; as, for instance, "1st. Great prudence; *preach Christ, and not the Sabbath.* 2d. Seek out a station far, *far* from all present Protestant stations. 3d. It would be better, far better, for the cause of Christ among the poor and *now* too much distracted Canadians, if we would content ourselves *at home*, in the United States, where people are better prepared to make all due allowance for so many differences among Christians. 4th. The fear was expressed, that our course in Canada would bring a great *scandal* upon the cause of our Redeemer," &c., &c.

"From Grand Ligne I came to Montreal, and made arrangements for printing the '*Appeal for the restoration of the Sabbath*' in French. Had the promise of its being out in one week. In the mean time, I was busy in making acquaintances, inquiries, and observations, and had a few opportunities for tract distribution. The editor of the French Baptist paper had promised to aid me in revising the translation of the 'Appeal,' but after going over about one third of it, excused himself, and I submitted the rest to the editor to whom I had already received a card of introduction from his brother on board the steamboat. This editor is a Catholic, and says that the Appeal contains a powerful argument. I wanted to put an advertisement in his paper, but he refused, on the ground that it would call down *the wrath of the priests, all for nothing*."

"Here, at my boarding house, I have frequent opportunities of seeing Canadians from the country. One man who goes to Australia has accepted tracts, and promised to take them with him. Another, an Episcopalian, received some, and promised to read them. Several have been taken from the parlor table by boarders and country people."

"Visited St. Hyacinthe and St. Pie. At the latter place is a Baptist missionary station, located in the country, three miles from the village, on the bank of the Yamaska river. A primary school of forty, and a young ladies' school of twenty scholars, are connected with the mission. I left some tracts at this place, and talked with some who seemed considerably interested to know something of this new and strange doctrine."

"At St. Hyacinthe, distributed a few tracts, and conversed with several; among others, two farmers from near Vermont, who manifested quite an eagerness for tracts. St. H. is quite a pretty village, built on both sides of the Yamaska river, 13½ miles from St. Pie, and 30 miles from Montreal, on the St. Lawrence and Atlantic Railroad. It has a population of three thousand, also a large Catholic Church, College, and Convent. There is no Protestant mission there. One of the Grand Ligne colporteurs visits the place occasionally. It seems to me, that some of our people are very much needed there.

"I also visited the Pedobaptist mission at Point aux Trembles, nine miles from Montreal. They have a boy's and girl's school numbering about eighty. Like the Baptist mission schools, board and tuition, and in some cases clothing, are furnished gratuitously. The mission owns a farm here of 110 acres. There are six stations connected with this mission; one is in this city, (Montreal.) They have had a missionary here for twelve years, and the average number of hearers is fifteen! The school at Point aux Trembles was commenced eight or ten years ago, with only two or three scholars. The progress of the gospel at all the missionary stations is very slow."

In a few days, Bro. J. visited St. H. again, from which place he writes to the Board more fully.

"My Catholic landlord here introduced me to three families belonging to '*the church*,' and of course known as Protestants. They received me very politely, and invited me to preach for them. They have no minister, and there is no Protestant preaching in the place. In the evening, called again upon two of these families, and conversed upon religion. They expressed considerable anxiety about their situation as sheep having no shepherd. They wished for some Protestant preaching, and especially for a Protestant primary and select school. There are none but Catholic schools here.

"While in Montreal, I met with a distinguished gentleman of this place, who invited me to visit him, in case I came here. Yesterday morning, I called upon him at his residence; found him in his library, and received a cordial welcome. He knew beforehand my profession, and to what denomination I belong. He took me, first, through his house, which is a sort of country farmer's palace. Two or three things interested me; his intelligence, as also that of his family, his collection of curiosities, and his library. In the latter I was shown two Bibles—Protestant versions—of great antiquity. He also took me about town and country in his carriage, and over his farm, into his gardens, &c. The courteous treatment I received from him and his family will not soon be forgotten.

"In the afternoon of yesterday, called upon an English family, and had quite an interesting interview. They belong to '*the church*,' yet expressed a wish for some Protestant minister to preach in this place, and to settle among them.

"Towards the close of the Sabbath, to-day, I went over the river, and called upon an English family, and, I am happy to say, a very pious one, and, as is usual in such cases, a *poor* family. Found two French Canadian ladies in this house, both Protestants, one of whom has, within two weeks, been driven from her home, because, through the simple reading of the Bible, she had been converted, and left the Romish Church. Before leaving them, I took the French Testament, read the 16th chap. of Acts, explained it, and then prayed with them. The husband, wife, and daughter, and the two sisters, made a respectable French audience. They were all much affected. At my first introduction, the gentleman remarked, 'We are only a few Protestants here, and are like sheep having no shepherd. O that you, or any good minister of Jesus Christ, would come and preach to us. You can preach in French, and I suppose the French Canadians would stone us; but then we must bear that." Then followed a long conversation on the Sabbath question; myself occupied in answering questions, and giving explanations. I thought that this interview was worth coming all the way to Canada.

"At supper, my Catholic landlady, and her cousin, who is a very rigid Catholic, made inquiries respecting our belief, and particularly about the Sabbath. Since commencing this letter, two ladies—one a member of 'the church'—called to inquire if I was going to preach to-morrow. I wish it was to be in French, but those inviting me to preach fear the Catholics, and objected. I have not urged it, but could I persuade myself that I should have a few to hear me, I would venture to give out the notice. The Catholic priests exercise great influence all over the country. It is very different here, about getting up meetings, from what it is in Hayti, or in our own country. I speak now of French meetings. Here, more than in Hayti, the missionary must walk (*tout doucement*) very softly. He cannot, in any country, act with the same forwardness in a Catholic family as in a Protestant. He must be content to talk on all subjects, watching a fit opportunity for a conversation on religion. O, there is no telling how much wisdom, patience, and love, are necessary among a people so blinded, and so much on their guard against the encroachments of Protestants. Truly, the disciple of Jesus needs, among Catholics, the wisdom of the serpent, and the harmlessness of the dove.

"As I expected, my mission has thus far cost me much anxiety, many prayers and tears. Lower Canada must be a vast missionary field; and O that our people were ready to establish a mission in it."

"Aug. 9. Met a congregation, yesterday, in the Court House of St. Hyacinthe, numbering about thirty. They paid very good attention; some even wept. Just before dismission, a gentleman passed the plate, and as I was going out, called me back, and gave me the proceeds of a small collection, several voices exclaiming, 'The laborer is worthy of his hire.' The congregation would have been larger, had more notice been given. Was informed, that four individuals were in attendance who expected me to preach in French, they not understanding English. That's just the way a stranger gets taken in. Regretted very much that I did not know it. Promised them, if I came again, I would give them a sermon *en français*. It is so understood, in case I visit St. Hyacinthe again.

"Yesterday afternoon, visited Mr. —— again. Saw the new convert from Romanism. She seemed filled with fears, in view of establishing missions in this country. Her friends who turned her out of doors, are very bitter in their opposition. One of them, however, is becoming more friendly. My visit the day before, and my preaching yesterday, led to a conversation between Mrs. —— and one of her Catholic neighbors, who finally accepted the loan of a French Testament, and promised to read it. Good may come of it. Before leaving, sang and prayed with the family *en français*.

"Mr. —— informed me of two men, living four or five miles from town, who are anxious some Protestant should visit them. He himself is very anxious that our Society should commence a mission here, so as to have a school, and the gospel preached."

"In the afternoon, Mr. ——, the gentleman from whom I had received such courteous treatment at first, called, and gave me two French letters of introduction to gentlemen in Quebec; and, on leaving, requested me to send him any thing I chose in the way of publications, and he would read them."

"I would have staid longer at St. Hyacinthe, but for a previous engagement to go to Saguenay. A gentleman from New York wanted the company of some one who could speak French and English. I wanted some one to accompany me, on account of ill health. So we agreed to go together. I am happy to say, that my health is now better than it has been. My spirits, too, are refreshed by the kind reception I met at St. Hyacinthe. At my first visit, I was favorably impressed with the appearance of things there, and now am still more so. I think there is an open door for us in that city—(it is a city corporation, through containing but 3,500 inhabitants)—more so than there was at Port de Paix, when I first went there, and as much so as we can expect to find, *at first*, in Canada."

According to arrangement, Bro. J. took passage for Grand Bay, on the Saguenay river, about 420 miles north-east from Montreal, and on his passage, enjoyed several opportunities, with some of the passengers, for religious conversation, and for presenting our views upon the Sabbath question. Arriving at Grand Bay, he found a village of some fifty houses, and left tracts with some few families, and a copy of the *Sabbath Recorder*. He also visited Cacouna, some thirty miles further up the river, near lake St. Johns. There he preached to about a dozen persons, and two or three gentlemen contributed enough to pay for the use of the room for the meeting. He also distributed French and English tracts among the people. One lady, a Baptist from Quebec, requested a copy of the Address to the Baptists. A French Canadian of some intelligence, and a strict Catholic, conversed a long time with him on the merits of the Catholic and Protestant doctrines.

Bro. J. also visited Quebec, and Indian Lorette, nine miles north-west of Quebec, of which he says, "It is one of the healthiest and pleasantest places I have seen in Lower Canada. I am of the opinion, that it would be a good place for a mission station."

"The vicinity of Quebec attracted my attention, as being very healthy and beautiful in scenery, as well as containing a dense population. In fact, it is the prettiest and most attractive part of Lower Canada that I visited. The country, on each side of the St. Lawrence, rises gently, till it terminates in hills and mountains. The farm houses are so arranged, that they present the appearance of one continuous village. At Indian Lorette, one has a fine view of the country on both sides of the river. This village is reached, from Quebec, by a daily omnibus, for twenty-five cents, over a first-rate macadamized road. It is situated on both sides of the falls of St. Charles river, and about four miles from Lake St. Charles. The mountains in the rear are within three or four miles. The village on one side of the river is inhabited by half-breed Indians; on the other, by French Canadians. Each have a Roman Chapel. Old, or *Ancient Lorette*, is within three or four miles. The country around is quite thickly inhabited. The winter there is said to be two or three weeks longer than at Montreal. There is a section of country north of the St Lawrence, between Montreal and Quebec, which I very much wished to visit; but did not, for want of time."

On his return, Bro. J. visited St. Hyacinthe again, and preached there twice, once in French, and once in English. He says—

"In case the Board establish a mission in Canada, I should advise a still further exploration. The missionary could employ, very profitable, four of five months in visiting those principal points which have, as well as those which have not, been visited. St. Hyacinthe should be made the central stopping place, or home temporary, till it should be determined more satisfactorily where to make a permanent station. For my own part, I see not why St. Hyacinthe is not the place for us."

"I heartily wish the Board was able to establish a mission in that country. I think you have reason to feel enlisted in its behalf, and am sometimes amazed at the stupidity of the denomination about a mission among Catholics. But I would by no means keep them from reinforcing the China mission, nor from entering Palestine. If they are riper for a mission to Palestine, (as I think they are,) than for one to Canada, go to Palestine first, and to Canada afterwards. Let us commence somewhere in earnest. It does seem to me that the Board would be sustained in occupying either of the proposed fields. I do feel, that the time has come for farther and more enlarged action. May the Lord of missions arouse us to the great work before us."

MASON'S REPLY TO THE SCOFFER.—To a young infidel, who was scoffing at Christianity because of the misconduct of its professors, the late Dr. Mason once said: "Did you ever know an uproar to be made, because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then don't you see," said Dr. M., "that by expecting professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man of course had no reply to make.

THE LAW DIVINE.

Say not the law divine
Is hidden from thee, and afar removed;
That law within would shine,
If there its glorious light were sought and loved.

Soar not on high,
Nor ask who thence shall bring it down to earth;
That vaulted sky
Hath no such star, didst thou but know its worth.

Nor launch thy bark
In search thereof upon a shoreless sea,
Which has no ark,
No dove to bring this olive-branch to thee.

Then do not roam
In search of that which wandering cannot win;
At home! at home!
That word is placed thy mouth and heart within.

O! seek it there;
Turn to its teachings with devoted will:
Watch unto prayer,
And in the power of faith that law fulfill.

PROF. THOLUCK AND DR. CHALMERS.

It fell singularly in with the current of Dr. Chalmers' thoughts, that, when engaged in the study of the German philosophy, Professor Tholuck, of Halle, visited Edinburgh. He took an early opportunity of spending an evening with him, at the house of the friend with whom he resided. "Dr. Chalmers," says this friend, "seated himself on a low chair close to the learned German, and listened with an air of genuine docility to all he said, throwing in a stray characteristic observation now and then, always, however, in the way of encouragement, never in the way of contradiction. Dr. Tholuck had published some verses of a religious character, which had given umbrage to some sect or other. He showed the lines to Dr. Chalmers, who, admiring them, observed that he had often been taken to task himself for a similar latitudinarianism; 'for, my dear sir;' he added, 'some people have a very fine nose for heresy.' While Dr. Chalmers was sitting in this posture, drinking in all that was said to him, Tholuck turned to his host, and said in German, that he had never seen so beautiful an old man. The words coming out so suddenly, in an unknown tongue, instantly changed the whole expression of Dr. Chalmers' face from that of happy acquiescence to one of puzzled amazement, which was in the highest degree comic, and this effect was not lessened by his eager putting of the question, 'What is it, sir, that he says?'—a question impossible to answer, and yet not easy to evade. The result of this interview was an amount of mutual confidence and esteem, as deep and sincere as it was sudden. Dr. Tholuck took an early opportunity of returning the visit, and spent some hours with Dr. Chalmers, urging upon him in the most direct and homely way, the necessity of directing his mind to the study of the German Theology, for, as it was from that quarter the bane had come which was poisoning the simple faith, so it was there alone that the antidote could be found. The day before Tholuck's departure, Dr. Chalmers called upon him, and found him at his mid-day repast. He sat with him only for a few minutes, and said little, but looked at him constantly with an expression of earnest interest and affection. He rose to take leave; and, instead of taking him by the hand, he threw his arms round his neck and kissed him, while 'God bless you, my dear friend,' broke with apparent difficulty from his overcharged heart. After he was gone, it was noticed that a tear had gathered in the eye of him who had received the apostolic benediction and seal of brotherhood from one he loved and venerated so much. His only observation was a half-muttered, half spoken, *eben ein kuss*—even a kiss." [Hanna's Memoirs.

WILLIAM GOODELL.

The aged Mr. John Adams, for many years preceptor of the Academy at Andover, Mass., and now a Sabbath-school Missionary in Illinois, writing a letter to a Sabbath-school in New York, gave the following facts in the early life of Rev. Mr. Goodell, the well-known missionary in Turkey.

"The first time I saw him was at my door, as I was leaving the house to open the academy, after a short vacation. He addressed me modestly, and inquired, 'Are you Mr. Adams?'

"'Yes.' 'Well, I want to enter your academy.' 'Very well, go with me.' 'Can I have 'charity?'' 'That will depend on circumstances. If, upon trial for one quarter, you are found worthy, you can receive aid from our 'charity fund.' I can give you no other encouragement at present.' '*I wish I had not come.*'

"Upon this, I perceived the tears were dropping; he was evidently dissappointed; I said to him, 'Your are poor, your father cannot aid you in obtaining an education, you say. If it be so, do you expect to be fitted for college, then to pass through college, and then to complete your preparation for the ministry—all this without *trials*?' This had the desired effect. He recovered himself, taking his handkerchief, which his good mother had manufactured, to wipe away his tears, and followed me along till we entered the academy.

"I took his name, age, and residence; gave him a Latin grammar, and assigned him a seat. Before the close of the morning session, I called him to recite his lesson. He repeated all the first page 'verbatim,' notes and all; then the second, then the third. I said, 'You must have studied the Latin grammar before.' His reply was, 'I never saw a Latin grammar before you gave me this.' He went on in his studies with great rapidity and accuracy. In our daily spelling exercises, I never knew him to misspell a single word. In short, he proved himself to be an excellent scholar, a pious and devoted youth. He obtained all the charitable aid he needed. He had no more tears to shed but those of gratitude.

"When he came to Andover, he did not come by railroad, for at that time there were none. Neither did he ride in the stage, for this would have cost money, of which he had none. But he came a journey of several days on foot, bringing his *all* with him, in a wooden trunk or box made by his own hands, and lashed to his back.

"After he had been in the academy about a year, I consulted him about my writing to Mr. Solomon Goodell, a wealthy uncle of his in Vermont. He said, 'It will do no good. Uncle is a hard-working man, and is careful of every copper. He thinks that boys ought to work, instead of idling away their time in getting *larning*.' After several weeks, notwithstanding this discouraging account, I wrote to his uncle as good a letter as I could, commending to his favorable notice his very worthy nephew.

"After several months, a stranger rode up to my door and handed a scrap of paper in the form of a letter to me, in nearly the following words: 'Sir, I send you a pair of *fat oxen* for William Goodell, in your school.' This present was unexpected, and may have led the way in opening his heart to give very generously to the Education Society, and to other benevolent objects. He gave by hundreds of dollars in his life-time, and finally bequeathed the bulk of his property to charitable institutions.

"William Goodell, though poor and depressed at first, was sustained in the academy, and then in Dartmouth College, and through a three years' course at the Theological Seminary, Andover; and, soon after, entered upon his missionary labors. These, for about 20 years, I shall not attempt even to name. They are well known to the churches. After he had finished the last verse of his translation of the Bible into the *Armeno-Turkish* language, I seem to see him fall upon his knees, agitated and grateful with pious emotions, the tears rolling down his cheeks, and fervent prayer ascending to God from a full heart, that he would now bless his own *word*, put into a language which the common people could read, and could understand." [Am. Mess.

MIRACLES IN THESE DAYS.

The following anecdote was related at the Congregational Association, at Pittsfield, by Rev. Mr. Ellis:—

He went recently, he said, four miles before breakfast, in Franklin, to see John Colby, 89 years old, who had lived till 86 an infidel. He then fell into great distress of mind, and was impressed as with a voice from heaven—"Go to the Bible." "Go to the Bible?—why, I have never learned to read." But he went, and learned to read by slow process from the first elements, and obtained peace in Christian hope, to the wonder of his neighbors, and the vexation of his wife and family. Daniel Webster, hearing of the facts, visited his early acquaintance. "John," said he, "what is this I hear of you?" "O, Daniel," he replied, "you are a great man; you make laws in Congress; but this book contains better laws than what you make." He returned to his tenant's house from the interview much impressed and very thoughtful. He was inquired of with solicitude, "Mr. Webster, what is the matter with you, are you sick?" "Ah, Taylor," said Mr. Webster, "there are miracles in these days—John Colby is converted."

"UNCLE TOM."

In the many criticisms on Mrs. Stowe's great work, no objection is so common as that of exaggeration, or overdrawing in the finale of Uncle Tom's death. All who read the newspapers agree that whippings to death do occur, but all will not or cannot believe that any one, for conscience's sake, has died by the lash here in this glorious nineteenth century. Those 'niggers' who are whipped to death are desperate characters—persons who have worn out the patience of overseers and masters by crime and laziness.

Well, in the summer of 1839, we were in Louisville, Ky. As no great change has ever taken place in our opinion on this slavery question, we were at some loss then for a place to go to preaching, and used on Sabbath to walk out to a grave-yard, or into the fields, or up and down the streets in search of sermons. One forenoon, passing a little frame church, on Walnut street, if we remember rightly, we heard the voices of a congregation singing. Brother Samuel, who was with us—it was farther down the street than would have been thought safe for a woman to walk alone at mid-day—said it was a congregation of Methodists, and a missionary station, he thought, but assured us he had once dropped in and heard a sermon he liked.

We went in and took a seat. A plain looking elderly man preached in the style usual for Methodist preachers in country places—all about religion, its comforts in life and triumphs in death. Like Uncle Tom, he insisted, with great earnestness, that it was 'a great thing to be a Christian.' Religion—it made the weak strong, and the meanest most honorable. To illustrate this grand truth, he told an anecdote, as something coming within the range of his own knowledge, of an old slave who had 'got religion.' His master was kind, but irreligious and reckless, and was withal much impressed by the earnestness of his servant's prayers and exhortations. But one day, one evil day, on Sabbath too, this same kind master was drinking and playing cards with a visitor, when the conversation turned upon the religion of slaves. The visitor boasted that he could 'whip the religion out of any 'nigger' in the State, in half an hour.'

The master, proud of possessing a rare specimen, boasted that he had one, out of whom the religion could not be whipped. A bet was laid, and the martyr summoned. A fearful oath of recantation and blasphemous denial of his Saviour was required of the old disciple, upon pain of being whipped to death. The answer was, 'Bress de Lord, Massa! I can't!'

Threats, oaths, entreaties, and noise were tried, but he fell on his knees, and holding up his hands, plead, 'Bress de Lord, Massa, I can't! Jesus, he die for me! Massa, please Massa, I can't.'

The executioner summoned his aids, the old man was tied up, and the whipping commenced; but the shrieks for mercy were all intermingled with prayers and praises—prayers for his own soul and those of his murderers. When fainting and revived, the terms of future freedom from punishment were offered again, and again he put them away with the continued exclamation, 'Jesus, he die for me! Bress de Lord, Massa, I can't.'

The bet was to the full value of the property endangered. The men were flushed with wine, and the experimenter on 'nigger religion' insisted upon 'trying it out.' Honor demanded he should have a fair chance to win his bet, and the old disciple died under the lash, blessing the Lord that Jesus had died for him!

The preacher gave his recital with many tears, and before he was done, we do not think there was a dry eye, except our own, in the house. Our pulses all stood still with horror, but the speaker did not appear to dream that his story had any bearing against the institution with which we were surrounded.

We cannot remember how he said the particulars came to his knowledge, but think the martyr had been under his pastoral care, and that he got the minutiæ from the slave witnesses in 'love-feast.'

He gave us the story simply to show what a good thing religion was. Of those who heard it, and the many persons there to whom we related it, we found not one who appeared to doubt it. Any indignation felt and expressed, was against the individual actors of the tragedy. [Mrs. Swisshelm.

JEWISH PRINCIPLE.

The Jews sometimes display lofty principles, which show that the divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family, an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility and of a warm heart, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparation for the Sabbath day. "Come, dear Joseph," she exclaimed, "the night is approaching; come, and light the Sabbath lamp!"

But he, full of sadness and anguish, continued walking up and down in the room. His good wife spoke again in anxiety: "See, the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted."

Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned with tears of joy in his eyes.

"Now, dear Rebecca," he exclaimed, "now I am ready."

He repeated his prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which had occurred in the morning, adding: "I could not pray and light my lamp before becoming reconciled with my brother Isaac."

"But how did you manage to do it so soon?"

"O," he replied, "Isaac had been as much troubled as I was; he could not begin the Sabbath either, without becoming reconciled with me. So we met in the street; he was coming to me, and I was going to him, and we ran into each other's arms and wept."

Might not we end this anecdote with those simple words of Jesus, "Go and do likewise?"

PERPETUITY OF CHRISTIAN LIFE.

President Woolsey makes the following truthful remarks:—

"The tendency of the renewed nature is to be uniform and unwavering, like the truth on which it feeds and the spirit which gives it life. Perpetuity, then, is the law of Christian life; and that state of the affections, at any one time, which secures the performance of the statutes, is the evidence that such a law is reigning in the soul. The apostle recognizes this law when he says, 'If they had been of us, they would have continued with us.'

"A temporary religion, then, is a religion without a root, which derives no nourishment from the Divine Word through the heart, but is sustained, while it continues, by something which is consistent with the reigning power of sin. It may be built upon hopes, and may have the form of a conversion for the groundwork of those hopes; and may look to God with joy and thankfulness as the author of the pleasant feeling which it entertains; and may cherish some kind of sympathy toward the people of God; and, besides influencing the feelings, may exert some slight power over the temper and moral character. But in a little time, when the fire has gone out which made such a blaze, and the life has left the tree which seemed so fair, the worthless nature of such religion is manifest to all men; for all men of a sound mind estimate the value of religious character by the faithful performance of the statutes; and argue, from the short-lived existence of such religion, that it was not of the true kind."

EDWARD IRVING.

A touching illustration of the singular character of Edward Irving, the celebrated pulpit orator, is furnished in a letter in the *Presbyterian*, as follows:—

"After sitting with him perhaps an hour, I rose to come away, and he said to me, 'Stop one moment, if you please;' and then offered, in tones the most affectionate and melting, the following prayer: 'Thou Saviour, who holdest the stars in thy right hand, take this, my brother, under thy special care; be thou his guide, his strength, his consolation, and his salvation. Let his preaching be accompanied by the power of God; and let those to whom he ministers be found among the saved. Do thou confirm his health; watch over him as he prosecutes his homeward journey; carry him safely to his friends and his flock; and honor him with a long and useful ministry, and take to thyself all the glory.' He then gave me his hand, and we parted. It was one of the most touching and patriarchial scenes with which I had ever anything to do."

The Sabbath Recorder.

New York, October 28, 1852.

Editorial Arrangements and Responsibilities.—In answer to inquiries which are frequently made, it is deemed proper to state, that Thomas B. Brown is employed by the Board of the Seventh-day Baptist Publishing Society to prepare for the Sabbath Recorder one article each week, which is always indicated by his initials T. B. B.; and to him, of course, are referred such communications as relate to his articles. For all other matter, both original and selected, Geo. B. Utter is responsible.

BIBLE REVISION.

The multiplicity of commentaries may be regarded as an argument for a revised translation of the Scriptures. Let the Scriptures be presented in such language as shall, clearly and unequivocally, convey to the English reader the same ideas which the inspired originals conveyed to the people to whom they were addressed, and more than half the commentaries in existence might be committed to the flames, without damage to the community. But because learned theologians, of every persuasion, are sensible that King James' translation is a failure in this respect, they have undertaken to rectify the evil by their annotations. Is not this the true reason, and almost the only one, why commentaries are multiplied, so that not a year now passes without giving birth to some new effort in this line? Undoubtedly it is. Presbyterians, Baptists, Methodists, Congregationalists, have all been more or less dissatisfied with the common version, and have all set forth their respective commentaries by way of remedy. Episcopalians, too, have not unfrequently expressed their dissatisfaction in the same way, notwithstanding the version in use was "framed by themselves, and hammered on their anvil." Indeed, we may say of those in English Christendom, who have in this unmistakable manner declared the tanslation to be, in many respects, dark and unintelligible, that their name is legion.

It is a strange fact, however, that the very people under whose auspices these commentaries have sprung into existence, the very people who give them patronage to the fullest extent, and do their utmost to get them into circulation, as 'helps for understanding the Scriptures,' will resist, with an almost popish intolerance, any attempt to supersede their necessity by striking at the root of the trouble. Nay, as if to burlesque all consistency, the very writers of these commentaries, after having made what display of their own critical sagacity in exposing the errors of King James' translation they could, have not unfrequently wound up by the most extravagant encomiums upon its excellence, deprecating all efforts at superseding it by an amended version. Ministers in the pulpit, too, have done the same thing. Scarcely a Sabbath passes, without some attempt at an amended translation of such passages as they suppose to be wrongly rendered; and the people who witness such things, are made to feel that, in some respects at least, King James' version might be altered for the better.

This course of things has been going on for two hundred years. And is it any wonder that it has, at last, given birth to a systematic organization for compassing the very object which the accumulated criticisms of so long a period have demanded, and rendered absolutely necessary? Certainly, a sane mind could not have expected any other result. And though the attempt is made to prejudice the undertaking, by setting forth that the proper time for it is not yet come, we would ask, *when* it may reasonably be expected to come? If two centuries have not sufficed to mature the season for so important an enterprise, how much longer must we wait? Such objections are simply foolish; for, if we believe that the human race is progressive in knowledge and mental development, the investigations of the last two centuries must have served to prepare the world for just such an enterprise as is now proposed by the American Bible Union.

That the men into whose hands this work has fallen are not competent for it, is an objection which, for argument's sake, may be admitted in all its force. All that need be said in reply is, that if men of sufficient ability cannot be found among the friends of the enterprise, they must be among its opposes. For that the literary world contains men abundantly competent to give us a pure translation, or one at least which will approach much nearer perfection than that now in use, will hardly be disputed, except by some Rip Van Winkle, who is ready to swear that the world is no farther ahead now than it was when he first went to sleep. Therefore, if the objection has any force, it is because of the unworthy attitude assumed by those who make it. The friends of revision may very properly say to such, 'Why, then, do not you who *are* competent lend us your aid? Why do not *you*, with whom the wisdom and learning of the Church resides, engage in the undertaking?'

It may indeed be true, that the original projectors of this enterprise are by no means competent as *translators*; and if they have ever professed any such competency, it has escaped the notice of the writer of this article. The boldest claim they have made is, that they were able to *seek out* and *employ* competent translators, and to take the general oversight of the work, till it should be brought to a successful issue. And in respect to this, it is perhaps true, as of other reformatory movements, that "not many wise men after the flesh, not many mighty, not many noble, are called" to be pioneers. Such things usually commence with the common people. Christianity itself, at its first promulgation, enlisted not many of the rulers and Pharisees. Indeed, if the higher portions of society, and especially those occupying stations of trust and profit, should to any considerable extent volunteer, to promote a cause which contemplated important changes, it would be a strange spectacle, such as the world has never yet witnessed. It speaks nothing for the honor of mankind, that it should be so; nevertheless, so it is. Men in high stations have a reputation to take care of, and no important enterprise can enlist their sympathy, till they have determined how it will affect their standing before the public. They are the last to come into measures which look to great changes, and not till the honest-hearted yeomanry have adopted them, and made them popular, do they modify their ground. Then, lest they should lose their reputation altogether, they think ~~it~~ best to drop their horns. Men in humble stations, however, feeling that they have no reputation to lose, and actuated solely by a desire to do good, throw themselves into reformatory enterprises with all their heart. Their whole-souled earnestness is blessed of God, and so it turns out, that the foolish things of the world are made use of to confound the wise, and the weak things of the world to confound the things which are mighty. And should it be so in the Revision enterprise, it would be in strict accordance with God's general method of bringing about his purposes. The projectors of the enterprise will be well content to forego are putation for scholarship, claiming to act only with integrity of heart, and from a desire to glorify God.

Protestants claim that the Holy Scriptures are amply sufficient to determine all matters of faith and practice. But the force of this claim is impaired, to precisely that extent in which the translation fails to express the meaning of the inspired originals. If the term *Baptism*, for example, does not express to the understanding of every English reader the exact meaning of the Greek *baptisma*, then, most unquestionably, King James's translation is not sufficient to guide the believer in *every* duty. Whether it *does* express the meaning of the original, we know, is much disputed. To those who have been trained under Baptist teaching, and have always used the Baptist vocabulary, it does, without doubt, express the idea of immersion, and nothing else. And such constitute, it is true, a very large community. But to those who have had another sort of training, the term conveys precisely that idea which their training has taught them to affix to it; and these, again, constitute a large community. As a mere English term, therefore, the actual meaning of it is uncertain, the meaning of words being determined not so much by their etymology, as by general usage. Hence, the whole controversy is, at last, resolved into a dispute about the meaning of the term *baptisma*; and should that be conclusively settled, general usage would, no doubt, soon determine the meaning of the English term in accordance with Baptist views. In the mean time, the Paptist zealously avails himself of this unhappy state of things, and vauntingly asks for a practical illustration of the Protestant principle respecting the sufficiency of the Scriptures.

The fact is, that the principle is not true with regard to any existing English version of the Bible. And if we say that it is true of the inspired originals, we make a claim which is of no practical value, since the common people are not able to read the originals. Nay, we virtually abandon the principle, and make Paptists of ourselves, the strong point of the Papal argument being, that the common people are unlearned, and therefore incapble of judging for themselves, in view of which a learned priesthood is appointed to regulate their faith for them. In short, the Protestant principle is invulnerable, only in proportion as the common people are furnished with a translation which is a *daguerreotype* of the originals.

Whether the Bible Union will succeed in bringing out a version in all respects satisfactory, is a question about which we may differ. But we see no reason to doubt, that very great improvement will be made upon the version now in use. The lovers of truth, at all events, have nothing to fear from the enterprise. T. B. B.

CHURCH IN PALESTINE.

A meeting was recently held at Manchester, England, for the purpose of hearing a statement from Rev. Dr. Gobat, Bishop of Jerusalem, relative to the position and prospects of the Church of England Mission to the Holy Land. His lordship stated, that intellectually and spiritually the Jews of Jerusalem were in a degraded state, although it was quite true that all who could read Hebrew generally made the Old Testament one object of their study. He spoke with commendation of the efforts made by the American missionaries, in 1824, to sow the seeds of Protestant truth in Jerusalem.

Efforts had been made by Bishop Alexander, and by himself, to establish friendly relations with the Greek Church in Palestine, so that they might prosecute in amity the common mission of Christianity, as opposed to the errors of the Jews and Mahometans; but the bigotry of the priests of the Greek Church was such as to render all these overtures unavailing. He (the speaker) had invited the Patriarch of the Greek Church to an amicable interview; but finding that he did not come, he went to that dignitary, who laughed at the project, refused to hold any terms with the Protestants, whom he would not recognize even as heretics, or as in any way entitled to more respect than a band of heathens.

The speaker detailed cases of conversion from the Greek Church which had blessed his own labors, and expressed his solemn conviction, that in every instance the proselyte who had been received into the Protestant Church had been sincere in his motives. He wanted funds to establish more schools. In 1847 he had founded a school in Jerusalem, to which he invited the children of Jews, Mahometans, Greeks, Latins, and in which nothing of religion would be taught but the pure word of God. It opened in November of that year with nine or ten children, chiefly proselytes, and it increased by small degrees, until recently it was found necessary to have two schools, one for the boys, numbering forty-five, partly children of Jews and partly proselytes; and another for the girls, who numbered thirty. Witnessing his success, the Sultan's firman gave full liberty to Christian missionaries throughout his dominions to pursue their sacred calling.

BRITISH CORRESPONDENCE.

Sunday Railway Trains—The Sunday in Great Britain and on the Continent.

Glasgow, October 8, 1852.

At the recent meeting of the Shareholders of the Edinburgh, Perth and Dundee Railway, a motion by Mr. Maitland Heriot for the discontinuance of the Sunday trains was rejected by a majority of 1024 to 261 votes. No other result was to have been expected, after the frequent similar result of the same motion; but it proves the fallacy of the statement often made, that the running of Sunday trains on Scottish railways arises wholly from the influence of English proprietors—for on this Railway the shareholders are chiefly Scottish.

The alarm of Sunday observers as to the prospects of the day of their adoption continuing to receive legislative sanction, is every year becoming greater. The promised royal charter to "the People's Crystal Palace," formally sanctioning its being opened on Sunday afternoon, is at present regarded as the most unfavorable movement in this respect that has been made in modern times. The religious newspapers and other prints are therefore stirring themselves most zealously to prevent its execution. They have unwarranted confidence in the influence of public demonstrations, and at their prompting meetings continue to be held, and memorials to be prepared, deprecating the threatened desecration. It is scarcely to be expected, that those who have given the promise will be ready to revoke it, after the promoters of the undertaking have expended large sums in preparation. But while we grieve to observe how religious men can wrestle for the maintenance of their own institutions, and be regardless of God's, there is ground enough to believe that their anticipations will be realized as to the influence which this place of amusement being opened on Sunday is likely to have in the way of secularizing the day. There is no more reason for the population of the metropolis being permitted to amuse themselves, than for the population of provincial cities and towns doing the same—no more reason, either, why those who have not glass-covered places of exhibition should not be allowed to employ in a similar manner those they have, although covered in more common form. This is perfectly understood; and, in reality, therefore, the question is not merely whether the Crystal Palace shall be opened on Sunday, but whether the Tea Gardens, the Museums, the Theaters, and other places of amusement, throughout the country, are to be thrown open on Sunday, *after canonical hours*, and whether railways and steamboats, and omnibuses, and all other modes of conveyance, may not be employed in transporting the millions to the allowed places of entertainment? The ultimate result, we believe, will be, that all this will be done, and done with the sanction of the Government. When men desire not to retain God in acknowledgment. He often allows them to reap the fruit of their own ways. When Israel executed not God's judgments, and despised His statutes, He gave them statutes that were not good, and judgments whereby they should not live. (Ezek. xx. 24, 25,) So, also, when the church has shown its disregard for God's Sabbath, even their substitute for it may be taken from them.

Contemporaneously with their withdrawing human liberty, and preventing the utterance of opinion, the Continental Papal nations are interposing their authority for Sunday observance. We have noticed this connection in France, and now the Austrian Government is prohibiting throughout its dominions the employment of laborers on public and private works, as well as shutting shops, upon that day—places for the retail of provisions, during certain hours only, excepted—while she has established a censorship upon literature more severe and arbitrary than has ever hitherto been exercised, even in the east of Europe. No work, even of art, science, or imagination, is to be allowed to circulate without sanction of the Emperor or his Minister of Police. The police are to examine bales, and are instructed not only to seize and detain every volume entered in the formal list of prohibitions, but every other work that may appear to them in any way objectionable—the loss falling on the bookseller. Nothing more arbitrary could be enacted. The books they are permitted to read, even on Sunday, therefore, when they begin to observe it better than they have hitherto done, will be very select. None known to advocate the observance of the true Sabbath, it may be fairly presumed, will receive the Imperial or Police sanction. Yet the Word of God is not to be bound by men, when its author has a purpose of blessing to serve, for hearts that may be yearning to know His will, with desire honestly to obey it. Glory be to his name, He hath determined the bounds of our habitations, whether in lands bond or free, that we should seek the Lord, if haply we might feel after Him, and find Him, though He be not far from every one of us. J. A. BEGG.

YEARLY MEETING OF N. J. CHURCHES.

To the Editors of the Sabbath Recorder:—

The Seventh-day Baptist Churches of New Jersey, comprising the Piscataway, Shiloh, Marlborough, and Plainfield Churches, convened with the Shiloh Church, for their Yearly Meeting, on the 15th inst., and continued their exercises for three days. A worthy zeal was manifested by the different churches, in endeavoring to increase the interest and render profitable this Anniversary Meeting, which was originally established by the first two mentioned churches, more than a century ago, and by them observed until the present year, when the other churches accepted an invitation to meet with them. There was present a good representation from all the churches. A large attendance was given to all the exercises, and an earnest and encouraging interest was felt by nearly all for securing a higher standard of Christian piety.

The opening discourse was preached by Eld. W. B. Gillette, from 1 Cor. 10: 12—"*Wherefore, let him that thinketh he standeth, take heed lest he fall.*"

We are never secure from the dangers of temptation. The Scriptures are given to teach us our duties, and especially inform us how we can resist and guard against temptations. All are liable to fall. Many of the worthies of our day and of antiquity have fallen—the victims of temptation. We are in danger of falling by reason of our self-confidence. I do not believe in the generally received doctrine of falling from grace, and even being in danger of it after we get to heaven. Neither would I say, that it is impossible, under any circumstances, to sin and be damned, when we have the example of the fallen angels. There can be but one spiritual birth, as there is but one natural birth; then, if we sin so as to lose the favor of God, I believe that person has committed the unpardonable sin. We as a people are fearfully exposed to trial, since the religious principles which govern our private as well as public conduct, differ so materially in some respects from those of other religionists; also, by scattering ourselves here and there among other people, thus destroying a concert of action, and exposing ourselves at times to overwhelming temptations. We are enabled to guard against the dangers of temptation, by keeping ourselves well instructed in the truths of God's Word, and applying them to the government of our actions, by observing the duty of watchfulness over our own desires, by appropriating our energies to some useful pursuit or noble purpose, and by preserving that spiritual frame of mind produced by fervent prayer.

On Sabbath Evening, there was preaching by Eld. James H. Cochran, from Luke 9: 23—"*If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*"

Religion is rendered more valuable, and heaven more blissful, by the many trials and difficulties experienced in attaining them. It is a matter of free choice, whether we serve the Moral Governor of the Universe, or make our bed in hell. It is not only the sinner's duty, but his privilege, now to find peace in Christ. We must deny ourselves of our youthful follies, of sordid selfishness, of the love of worldly gain, and consecrate our all to God—with cheerfulness and humility submit to all his requirements and providences. In following him, it is necessary that we should keep our hearts pure and unspotted from the world, not be ashamed of the love of Christ, spread the gospel at home and abroad, and glory in his service to such a degree, if demanded, as to regard it, as the apostles did, a supreme delight to die for his truth.

The Sabbath Morning discourse was preached by Eld. Cochran. Text Matt. 12: 30—"*He that is not with me is against me; and he that gathereth not with me, scattereth abroad.*"

In religion there is no neutral ground. The moralist, or the man that satisfies himself with the plea that he does no harm, is not in a safe position, but absolutely an enemy of righteousness. Man is by nature depraved. This has become an unpopular doctrine; yet reason and revalation both teach human depravity. Therefore there is laid upon us the necessity of regeneration to enter heaven, as no unclean thing can enter there. There are too many negative professors—those who do not by any good works give decided evidence that they are for God. Many are narrow and selfish in what they do, confining all their labor to their own souls; others have perverted views of their obligations, contracted ideas of God's love, thinking that they can indulge in this or that propensity of our nature, or obey the commandments of God as they interpret them or as best suits their convenience. Against such the threatenings of Heaven are pronouced.

After the morning service, the ordinance of the Communion was administered. This was truly an interesting and solemn scene. Some of the aged fathers in the Church looked, no doubt, upon this season as the lastone in which they in company would celebrate the Lord's Supper. In this all the ministering brethren in this State partook.

In the evening following, Eld. Gillett preached from Numbers 21: 4—"*And the soul of the people was much discouraged, because of the way.*"

Much of the old Testament Scriptures typical; instanced in the long and weary journey of the Israelites, which is a forcible illustration of the Christian pilgrimage to heaven. Many of the discouragements opposing our advancement in religion, and the remedies for overcoming them, were pointed out. God's forbearance towards us, even in our rebellion, and his love manifested in the directing cloud of the Spirit and the Word, were shown. Notwithstanding the circuitous route, yet it is the right way, if God so directs. God is always with the Christian, and arms him, so as to overcome the enemies he meets. Though it be through a wilderness, yet it is the only way to heaven.

After sermon, Eld. Jones briefly stated the condition and prospects of the people of his charge, and kindly warned them to awake from their general apathy.

Preaching First-day Morning by Eld. Gillette, from 1 Cor. 9:12—"*Suffer all things, lest we hinder the Gospel of Christ.*"

The Gospel is a system of instruction to man—the revelation of Jesus Christ—contains glad tidings—is no law of itself—becomes the only correct science of true Christian conduct. It gives peace to the troubled heart, and permanence to joy and godly possession. Human laws and systems fail, because they carry the seeds of corruption; hence all the institutions or governments of man perish. It exercises no compulsion, but entreats all to become the willing subjects of Heaven. The Gospel may be hindered by improprieties of ministers, by mixing worldly interests with the advancement of divine truth, by bad management in the discipline of the church, by inattention of professors to the means of grace, and by attending to duties improperly, both in manner and spirit.

Owing to illness, Eld. Cochran was prevented from participating in the exercises of this day, and Eld. Gillette also preached in the evening, from Titus 2: 11, 12, 13.

The history of Paul's life and preaching, and the appropriateness of his instruction to Titus, were noticed. The grace of God brings salvation, unmerited favors. Human nature teaches us to claim favor, but the Bible admonishes us with fear and trembling to look to Heaven for aid. Salvation not received by all, yet sufficient for all. The Christian has no will of his own; therefore needful to understand the will of God. Never difficult to do any thing that God requires. Every one has some besetting sin, over which he must keep constant watch. In a dangerous position, when uncertain of heaven.

A strong desire was expressed to continue yearly the Meeting of our Churches, which in times past has been the efficient means of uniting more intimately the interests of our people, and exciting each other to more diligence and watchfulness.

The meeting, with divine permission, will be held next year either with the Plainfield or Piscataway church, as they shall determine. A Secretary was chosen, whose duty it shall be to record and preserve the minutes of each meeting, and prepare for publication a synopsis of the proceedings of each Anniversary of the New Jersey Churches.

W. C. Whitford, Secretary.

Shiloh, N. J. Oct. 18, 1852.

MASSACHUSETTS STATE TEMPERANCE CONVENTION.

To the Editors of the Sabbath Recorder:—

The friends of Temperance held a Convention at Boston on the 15th inst., to devise ways and means for sustaining and carrying into more effectual operation the Maine Liquor Law in the State of Massachusetts. The Convention assembled in Faneuil Hall, the Cradle of Liberty and Reform, and organized by appointing Hon. Wm. Hyde, President, with sixteen Vice Presidents, and four Secretaries.

Reports were made concerning the operation of the Law in various parts of the Commonwealth. The Law went into effect last July. There has been considerable difficulty, thus far, in enforcing it in some parts of the State, but more especially in Boston, owing partly to the apathy or opposition of the civil authorities, and partly to the difficulty of procuring evidence against those who sell; most of those obtaining liquors preferring rather to purjure their souls before God and man, than to expose the fountains that supply them with death. The opponents of the Law are making strenuous efforts to secure its repeal during the coming session of the Legislature, some spending their thousands of dollars for that object. The Religious Press of the State has come out almost unanimously in favor of the Law, and is exerting a powerful influence in its support. Most of the Clergy are also its firm supporters; occasionally now and then one, however, has a soul of such a stamp as to enable him to preach against it, and the printed sermons of some such can be found in most of the rum-shops of Boston, for gratuitous circulation. Certainly, these are a new kind of tract repositories, with decidedly an original class of colporteurs. Many of the political papers are either silent or openly oppose the Law, now and then going so far as to advocate open resistance. Personal violence has been offered to several of the leading temperance men, and occasionally the friends of law and order have had to guard the courts of justice, while liquor suits were pending, to prevent them from being broken up by mobs; but on the whole, the reports were very favorable, showing a spirit and a determination on the part of the masses to put down intemperance, that was truly gratifying.

Letters were read from four of the six candidates for Governor and Lieutenant Governor, in respect to their position in regard to the Law. Three were decidedly in favor of it—their letters were received with hearty cheers. One dodged the question—his letter was received with hisses.

Resolutions were passed, in which they return thanks to Almighty God for the favorable auspices under which the Convention assembled—congratulate the friends of the Law for the brilliant victory lately gained in Maine—declare the Law but the practical recognition of the great principles of all government—contemplate with satisfaction its beneficial effects, as far as enforced—call upon the civil officers to manifest official fidelity by doing their duty—and declare their purpose not to vote for any State officer, who is not known, by his acts or expressed opinion, to be favorable to the Law.

Addresses were delivered by several of the leading spirits in the Temperance Reform. The Rev. L. Beecher led the way. He said that he had long been fighting in the temperance cause; but he was now about laying off the armor of life. He wished to cheer those who were just putting on the armor, or were yet strong for battle, affirming that the prospects were bright and cheering. The present was one of the happiest moments of his life, and he thanked God for the success attending the reform thus far, and for its future prospects. He was followed by Pierpont, Walker, Smith, Walcott, Spooner, Edward Beecher, and others, from Massachusetts. The Hon. Neal Dow, the originator of the Law, and one of its best champions, was there from Maine, with several of his faithful co-workers. They said that several of the Massachusetts men had been over and helped them through with their late struggle. By their assistance, the friends of temperance had come off triumphant, having elected all but four in the Senate, and thee-fourths of the assembly. The Liquor Law, henceforth, was a fixed fact, a finality, in the State of Maine, and now they had come to help make it the same in Massachusetts.

The Convention, on the whole, was very harmonious and enthusiastic, and spoke well for the future success of temperance principles—all its members seeming to feel and act as if they were engaged in a great and glorious work. Macom.

ANTI-SLAVERY CONVENTION.

To the Editors of the Sabbath Recorder:—

At an Anti-Slavery Christian Convention, held in the Methodist Chapel, (Friendship, Allegany Co., N. Y.,) Oct. 13th and 14th, 1852, Peter Robertson was called to the chair, and B. F. Robbins chosen clerk. Prayer was offered by C. T. Champlin. The call of the meeting (signed by about 120 persons) was then read, as follows:—

"We the undersigned, inhabitants of Friendship and vicinity, believing Slavery, and all legislative acts to uphold it, contrary to Christianity and humanity, and desirous of knowing how to act as Christians and citizens, subscribe our names to this paper as a call for a Christian Anti-Slavery Convention, to be holden in Friendship, on the 13th and 14th insts., and we invite our anti-slavery friends from other towns to come in and hold with us a mutual and friendly council, how best to do away this great evil."

Four propositions were submitted by Mr. C. Cotton:—

I. That it is the design of this meeting to show what slavery is.

II. How it was introduced into these United States, and what that practice is now called by the supreme law of the land.

III. Its effects, not only on the enslaved, but also on the community or government where it is tolerated, together with its abominations and wickedness.

IV. Who are accountable for it, and how they should act to get rid of it, and clear themselves from the curse of its wickedness.

A Committee of three was appointed by the chair, to prepare resolutions, consisting of Dr. B. Babcock, E. Lanpheay and S. P. Witter. The Committee, after consultation, reported the following: The acceptance of the four propositions submittted by Mr. Cotton, and the annexed resolutions, excepting the last three, which were offered by a Mr. Stebbins, E. Lanphear, ~~D. E. Maxson, and Peter~~ Robertson; which were severally adopted, after discussion, in a variety of speeches by several individuals from different parts of the town and county.

1. *Resolved*, That true religion is to love God with all the heart, and our neighbor as ourselves.

2. *Resolved*, That it was the mission of our Saviour to relieve bodily and mental suffering, "to break every yoke, and let the oppressed go free," and to teach men to do likewise.

3. *Resolved*, That christianity and humanity cannot be separated; and if any church or people think to follow Christ, and despise the poor and oppressed, or neglect them, and refuse to remember them as bound with them, they are deceived and deceiving, are unchristian, and as such should be instructed that the requirement of Christ is mercy (humanity) and not sacrifice.

4. *Resolved*, That American Slavery is a system of the most daring oppression and wrong the sun ever shone upon, and is most fitly described by John Wesley as "the sum of all villainy."

5. *Resolved*, That the professedly Christian Church have the power to perpetuate or abolish it—that we believe in the language of Rev. Albert Barnes, "No power out of the church could sustain slavery, were it not sustained *in* the church."

6. *Resolved*, That in view of these facts, the church calls loudly upon us, as its members, to stir up one another to deeds of mercy for the oppressed daily, by prayers, by alms, by teaching, by preaching, by voting, and by all other proper means, by which its overthrow may be hastened.

7. *Resolved*, That to carry out the plan, we recommend anti-slavery prayer and conference meetings in every town and village, the formation of sewing societies, and other such means, in which we may be brought to remember the slave.

8. *Resolved*, That we recommend ministers of the Gospel, and other members, to present the cause of the oppressed, and plead it before their people, as we believe that to be their duty.

9. *Resolved*, That in all our elections, we should have reference to the good of the slave in the use of our ballot and influence, and the destruction of *wicked laws*.

10. *Resolved*, That in view of the great fact that slavery is a sin of itself, and of course the slaveholder a sinner, it is the duty of all religious bodies in this country to refuse all fellowship with slaveholders as Christians, because such fellowship quiets the conscience of the man, and tends to make him believe he may be a good man and yet perpetrate a system of most heaven-daring iniquity.

11. *Resolved*, That we believe the provisions of the late Fugitive Slave Act are far more oppressive and anti-republican in their tendencies than were the acts of the British Government which gave rise to the American Revolution, and that we are under higher obligation to oppose and repudiate *it*, than were our forefathers to oppose and repudiate those aggressions of the British Government.

12. *Resolved*, That there is no power but of God; that the institution of Civil Government is a delegated right; that its prerogative is only to apply and execute the laws of na-

ture and nature's God—the equal, inalienable rights bestowed by the Creator; and that it is the minister of God for good to all its subjects, and whenever it administers undeserved evil, it is guilty of high treason against the only Potentate, the King of kings and Lord of Lords.

The above resolutions were received, discussed, (except the 9th, which was passed informally,) and adopted, without a division.

It should be stated, that the evening of the first day was appropriated to listening to an address by D. E. Maxson, of Alfred Academy.

How could slavery exist, did men live up to *either* of the first three resolutions?

B. F. Robbins. Clerk.

To the Editors of the Sabbath Recorder:

I wish to submit to the readers and correspondents of your paper, the following *query*, to be answered by yourselves, or by any of your correspondents who may see fit to reply. It is not submitted for the purpose of stirring up a spirit of controversy, but of eliciting light upon a question of some interest to our churches at this time.

Query.—Would a Christian church be justified, by plain gospel teaching and discipline, in withholding or withdrawing its fellowship from a brother for the single reason that he had joined the "Sons of Temperance?"

Inquirer.

Westerly, Oct. 1, 1852.

Reply.

We are not able to see any thing in the simple act of uniting with the "Sons of Temperance," which is either a breach of the Moral Law, or a virtual renunciation of Christ; and therefore do not think that a church would be justified, on this account alone, in withdrawing its fellowship from a brother. At the same time, we think that a brother who values the peace of Zion, would abstain from those associations which would be occasions of grief to his brethren. There are ways enough for a Christian to manifest his cordial detestation of intemperance, without connecting himself with the organization above named. We submit the question to our correspondents, however, being too much occupied with other duties to go into any extended discussion of it, at present.

T. B. B.

Trading in Meeting-Houses.—A brisk trade in meeting-houses has been going on in New York of late. A few weeks ago, it was announced that the Universalist meeting-house of Rev. E. H. Chapin, corner of Murray and Church-sts., which the Society bought for less than $20,000, had been sold for $46,000, the site being in demand for business purposes. That society has since bought Rev. Dr. Bellows' "Church of the Divine Unity," on Broadway, near Prince-st., for $90,000; the latter society having taken steps to erect a new and beautiful edifice on Fourth-Avenue. The Broadway Baptist Church recently sold its meeting-house, and has purchased lots for building on 23d-st. Several other transactions in this line have been mentioned by the daily papers within a few weeks.

The Japan Expedition.—The long-talked-of expedition to Japan is in a fair way of getting started. The flag-ship of the expedition sailed from New York last Sabbath for Annapolis, where two or three weeks will be required to complete preparations for final departure for the East. The whole fleet of thirteen vessels is expected to assemble at Hong Kong some time in May, prior to setting sail for Jeddo. "A fleet of such magnitude, coming from the great Republic of the New World, with intentions of peace and proffers of friendship, can hardly fail to make a profound and beneficent impression upon the Japenese, while the specimens of art, invention, and industry, which are taken out as presents for the authorities, ought at least to convince a people so intelligent that there is much in Western civilization which they cannot well afford to despise and reject."

Episcopal Board of Missions.—The annual meeting was held in Trinity Church, Boston, Oct. 5th. The sermon was preached by Rev. Dr. Lee, of Rochester, from Luke 24: 47—"Beginning at Jerusalem." The Committee on Domestic Missions reported that their receipts were $30,595, of which $7,583 were from legacies; the appropriations are about $25,000 per annum, and they employ two missionary bishops, Drs. Kemper & Freeman; and 85 presbyters and deacons. The Committee of Foreign Missions report their income at $41,408, and appropriations $38,785. They employ two missionary bishops, Dr. Boone in China, and Dr. Payne in Africa; 12 presbyters and deacons; 18 lay assistants, male and female; and 11 native teachers; total, 43 persons.

Illustrated "Uncle Tom."—Messrs. Jewett & Co., Boston, publishers of "Uncle Tom's Cabin," are preparing to issue for the holidays a gift edition of the work entire, in one 8vo volume, with one hundred superb engravings, from designs by Billings, engraved by Bohn & Smith, of Boston, in connection with other eminent engravers. They intend to make it one of the most splendid books ever published in America. One of the engravings will be an elegant steel-plate portrait of Mrs. Stowe.

Sailing of Dr. Bridgeman.—Rev. E. C. Bridgeman and his wife sailed from New York for China, via San Francisco, on the 11th of October, in the ship Wild Pigeon. They are expected to proceed from San Francisco to Shanghae as soon as practicable, to resume their labors in that city.

Death of Missionaries.—At Salonica, Turkey, Sept. 10, Harriette Gertrude, wife of Rev. Homer B. Morgan, missionary of the American Board of Commissioners for Foreign Missions, aged 30 years. At Bombay, Aug. 20, Mrs. Fairbank, wife of Rev. S. B. Fairbank, of the American Mission.

Death of Daniel Webster.

Daniel Webster, Secretary of State of the United States, died at his family residence, Marshfield, Mass., at 2 o'clock on Sunday morning, Oct. 24, aged seventy years and nine months. He had been ill for nearly a week, but was not considered in danger until the afternoon of Fifth-day, when his disease (which was of the bowels, accompanied by a dropsical affection of the stomach) took an unfavorable turn, leaving little room to hope for improvement. The following account of Mr. Webster's last hours is prepared from the telegraphic dispatches to the daily papers.

During the early part of the afternoon of Saturday, there was some decrease in the swelling of Mr. Webster's abdomen, and fewer symptoms of nausea, but there were no signs of rallying.

Repeatedly in the course of the forenoon and the early part of the afternoon, he conversed freely and with great clearness of detail in relation to his private affairs and the condition of his farms, stating his plans fully, and the manner in which he wished to have them carried out.

About 5½ o'clock Mr. Webster was again seized with violent nausea, and raised considerable dark matter, tinged with blood. Exhaustion now increased rapidly, and his physicians held another consultation, which resulted in a conclusion that his last hour was fast approaching.

He received the announcement, and requested that the female members of his family might be called in, viz.: Mrs. Webster, Mrs. Fletcher Webster, Mrs. J. W. Paige, and Miss Downs, of New York. To each, calling them individually by name, he addressed a few words of farewell and religious consolation.

Next he had called in the male members of his family and the personal friends who had been there within the last few days, viz: Fletcher Webster, (his only surviving son) Samuel A. Appleton, (his son-in-law) J. W. Paige, Geo. T. Curtis, Edward Curtis of New York, Peter Harvey, and Charles Henry Thomas, of Marshfield, and Messrs. George J. Abbott and W. C. Zantzinger, both of the State Department at Washington. Addressing each by name, he referred to his past relations with them respectively, and one by one bade them an affectionate farewell. This was about half past six.

He now had Mr. Peter Harvey called in again, and said to him: "Harvey, I am not so sick but that I know you—I am well enough to know you. I am well enough to love you, and well enough to call down the richest of Heaven's blessings upon you and yours. Harvey, don't leave me till I am dead—don't leave Marshfield till I am a dead man." Then, as if speaking to himself, he said: "On the 24th of October, all that is mortal of Daniel Webster will be no more."

He now prayed in his natural voice—strong, full and clear—ending with "Heavenly Father, forgive my sins, and receive me to thyself, through Christ Jesus."

He then addressed himself to his physicians, making minute inquiries as to his own condition, and the probable termination of his life. Conversing with great exactness, he seemed to be anxious to be able to mark to himself the final period of his dissolution. He was answered, that it might occur in one, two, or three hours, but that the time could not be definitely calculated. "Then," said Mr. Webster, "I suppose I must lie here quietly till it comes." The retching and vomiting now recurred again. Dr. Jeffries offered to Mr. Webster something which he hoped might give him ease. "Something more, Doctor, more—I want restoration."

Between 10 and 11 o'clock he repeated, somewhat indistinctly, the words, "Poet, poetry, Gray, Gray." Mr. Fletcher Webster repeated the first line of the elegy, "The curfew tolls the knell of parting day." That's it, that's it, said Mr. W., and the book was brought and some stanzas read to him, which seemed to give him pleasure.

From 12 o'clock till 2, there was much restlessness, but not much suffering. The physicians were quite confident that there was no actual pain. A faintness occurred, which led him to think that his death was at hand. While in this condition, some expressions fell from him indicating the hope that his mind would remain to him completely until the last. He spoke of the difficulty of the process of dying, when Dr. Jeffries repeated the verse, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." Mr. Webster said immediately: "The fact, the fact. That is what I want. Thy rod, Thy rod; Thy staff, Thy staff."

The close was perfectly tranquil and easy, and occurred at precisely 22 minutes before 3 o'clock. The persons present were Mr. and Mrs. Fletcher Webster, Mr. and Mrs. Paige, Mr. S. A. Appleton, Miss Downes, Mr. Leroy, Edward Curtis, Peter Harvey, George T. Curtis, Charles Henry Thomson, (or Thomas,) Esq., George J. Abbott and W. C. Zantzinger of the State Department, Drs. Jeffries and J. Mason Warren, and the personal attendants and domestics of Mr. Webster. Mrs. Webster being unable to witness the last moments, awaited the event in her own apartment.

We learn that Mr. Webster, by his own special direction, will be buried in an unostentatious manner. The funeral services will be performed by the clergymen of the parish of South Marshfield, at which place the remains will be interred in the tomb.

The Case of Shooting at Milwaukee.

The Milwaukee *Wisconsin* of the 14th gives the following particulars in relation to the shooting of Lace in that city:—

This forenoon, between 10 and 11 o'clock, John M. W. Lace, well known in this city, was shot, while standing looking at the prints in the window of Hopkins's book-store on Wisconsin-st., by a woman who came up silently behind him, and fired a pistol close to the back of his head. He fell dead without a groan, his blood gushing out and forming pools upon the pavement. His body was raised by those who happened to be near, and borne to his lodgings. The woman who committed the deed is named Ann Wheeler, an American, and formerly of Cleveland, Ohio, where her parents and friends now reside. She is a mantua-maker and milliner, having rooms in the basement of No. 12 Wisconsin-st. She did not speak to her victim when she shot him, and he could not have known her intention or presence. She drew the pistol from her dress, and held it firmly, as the result shows. When she saw him fall, she offered the pistol to those who surrounded her, and declared her readiness to submit herself to the authorities, declaring that she had accomplished her object. She was immediately conducted to the Jail by Officer Page, to whom she delivered a dirk, which she had held in reserve. It is said that she had met Lace a few minutes before, and demanded whether he intended to marry her, and received a negative answer. Such an act as this argues great depravity, or some grievous wrong which the laws do not redress. The dirk was purchased by the perpetrator of this awful deed, yesterday, at one of our hardware stores. It is, more properly speaking, a dirk-knife. She went to the store in the morning and examined the article, and returned in the afternoon to complete the purchase, thus showing a fixed determination. The pistol is double-barreled, and apparently new, and the second barrel contains a full charge."

European News.

The following summary embraces the principal items of European news which have been received since our last.

Destructive freshets have occurred in the northern parts of Scotland.

Rev. Patrick Torrey, D. D., the oldest Bishop of the Episcopal Church in Scotland, died at Peterhead, Sunday, 3d inst., aged 90. Earl Somers is also dead, at the age of 65.

The exports of gold from Sydney and Melbourne since the discovery of it, are estimated to have reached £4,000,000. Gold has been discovered about the Cape of Good Hope.

Madame Jenny Lind Goldschmidt has purchased a house in Dresden, and will reside, in future, in that city. She does not intend to sing publicly during the ensuing winter, but is reported to have said, that her next public appearance will be in England.

Destructive floods had happened in Piedmont. A diligence, containing passengers, floated down the River of the Levant, and had to be anchored for four hours to a tree.

The return of the French President to Paris was fixed for the 17th inst., when it was proposed to give him a grand reception that shall outvie the recent demonstration at Strasburg.

There is a story going round—but it seems apocryphal—that among the papers of a young man who recently committed suicide, was found a letter in his hand-writing, stating that he belonged to a secret society having for its object to assassinate Louis Napoleon—that the lot had fallen upon him, and his courage being too weak to kill the President, he had compromised the matter by killing himself.

A fearful disaster took place recently, on the occasion of a high Jewish festival, at Kolmed, in Galicia. Some thousand Jews were assembled in the Synagogue, when a cry of fire was raised in the women's gallery. In the rush that followed to the narrow staircase, many were thrown down, and thirty-six ladies, several of whom were of high rank, were crushed to death. The fire was the work of a gang of thieves, who availed themselves of the confusion to snatch the pearl and diamond ornaments worn by many of the ladies.

Letters from Tauris, of August 28, bring the news of an attempt to assassinate the Shah of Persia. While he was hunting, four men approached him under pretense of presenting a petition, which he refused to accept. Two of the men then seized his horse by the bridle, while the other two discharged two double-barreled pistols at the Shah, who received three shots in the thigh and in the mouth. He was able, however, to keep his assailants at bay until his suite came up, by whom two of the assassins were literally cut to pieces, while the other two were taken alive. They stated that they had no accomplices, but they belonged to the order of Babis, and had sworn to avenge their chief, who perished some time since. At last accounts the Shah was expected to recover, and two of the bullets had been extracted.

Cholera is making terrible ravages in Persia.

Madame Sontag in Philadelphia.—The following extract from a notice, by one of the Philadelphia papers, of Madame Sontag's fourth concert in that city, shows that she is gaining an enviable popularity there:—

"Madame Sontag's fourth concert took place last evening, and was as brilliant, and as numerously attended, as any that preceded it. It seems almost superfluous to speak further in praise of these charming entertainments; but where commendation is so richly merited, it is awarded spontaneously, even at the risk of repetition. Madame S. was in excellent voice, and, of course, acquitted herself of her portion of the performances to perfection. At each successive concert she regales us with novelties from the rich stores of melody at her command, which seem, indeed, to be inexhaustible. She does not confine herself so strictly to the modern Italian school as the majority of the singers who visit us. She does not disdain either English, Scotch, or German music, in each of which her versatile powers render her equally at home and effective."

Arrest and Rescue of Fugitive Slaves.—At Sandusky, Ohio, Oct. 20th, great excitement was occasioned by the arrest and subsequent rescue of some fugitive slaves. It appears that, during the morning, a number of fugitives from Kentucky arrived in that city, *en route* for Canada. Immediately on their arrival they were escorted by their friends to the steamer Arrow, but just as the boat was about to leave, the fugitives were arrested by some slave-catchers, who attempted to take them ashore, in which they were defeated by the combined efforts of a number of persons of both colors, after a sharp struggle. The slave-catchers then left the boat, and the fugitives went on their way to Canada. The Kentuckians were much chagrined, but console themselves with the reflection that the citizens are responsible.

John P. Hale in New York.—The Board of Aldermen of the city of New [illegible] have tendered the use of the Governor's Room to Hon. John P. Hale, who is expected soon to visit the city. There was considerable opposition to the measure, on the part of some would-be-considered friends of "union and safety."

On Tuesday night, Oct. 19, the dwelling of Mr. Taylor, at Alton, N. H., was destroyed by fire. Mrs. T. and her three children perished in the flames. Mr. Taylor was absent.

SUMMARY.

Died, at Northfield, Vermont, October 18th, Elder Nathaniel King, aged 85 years and 6 months—for nearly half a century an acceptable and useful preacher of the gospel, of the Baptist denomination. He was for twenty out of thirty years, a member of the General Assembly of Vermont, and made himself, many years ago, a life member of the American and Vermont Bible Societies, and of the latter, constituted some twenty or more of his children and grand children members for life by the payment of twenty dollars for each into the treasury, for the gratuitous circulation of the Scriptures. He was a man of wealth, and used it as one who must give an account of his stewardship.

An extra from the *Journal* office, Watertown, N. Y., dated Saturday, Oct. 16, states that a fire broke out about 3 o'clock that morning, which consumed the buildings extending on Washington from the Arcade to Stone-st. The buildings consumed were occupied as office of the Watertown Bank and Loan Co., the express office, several law offices, two boot and shoe stores, and grocery store. The Arcade and Paddock's block were in much danger. The buildings burned were owned by the Hungerford estate, John Clarke, J. C. Dann, and Geo. C. Sherman. Total loss $20,000.

The *New London Chronicle* says the cars of the New London, Worcester and Palmer Railroad came down to the joint depot on Monday, thus connecting with the New Haven and New London Road. There is now, therefore, uninterrupted railroad communication from New York to Norwich, and as soon as the very short track is laid down in the latter city—a quarter of a mile being all that is wanted to complete the connection of the two Southren roads with the Norwich and Worcester—the line will be continuous from New York to Boston.

Different *journals* have assigned a different value to Jenny Lind's donation for the establishment of free schools for girls in Sweden. The Paris correspondent of the *Boston Atlas* says it was $200,000, or 400,000 rix dollars *banco* in all; that $60,000 of it was sent while Jenny was in this country, and that $140,000 have now been sent from Hamburg in the form of a bill of exchange on London, drawn in favor of M. Themauaer, Arch-Priest, and Dr. Wieselgreen, Pastor of the Cathedral of Stockholm.

Judge Grier, in the U. S. Circuit Court, Philadelphia, Wednesday, Oct. 20, 1852, charged the Jury in favor of the heirs of Stephen Girard, who claim eleven tracts of land in Schuylkill County, valued at $1,100,000, on the ground that when Girard's will was made he did not own the entire title to the lands, therefore the will was inoperative. The Jury rendered a verdict in favor of the heirs. The case will probably go to the Supreme Court.

A monstrous elk was killed a few days since near Port Orford, which weighed as follows: carcass, 674 pounds; tallow, 95 pounds; hide, 61 pounds. His horns were five feet and seven inches in length, and there were six antlers on each horn, the longest of which measured one foot and eleven inches, and the shortest, one foot and two inches. The meat was sold at the Port Orford market for 25 cents per pound.

The Erie Railroad Company have recently set an example, in the management of their affairs, which is worthy of praise and of imitation by all other similar corporations. They forbid entirely the sale of intoxicating drinks in any of the refreshment-houses along the road, or on any of the grounds of the company, and absolutely refuse employment to any person who makes use of such drinks.

The *Tribune* publishes a list of the principal crimes against life that have come to light in New York within the last four weeks. The following is a summary of the frightful record: Murders, 4; supposed murders, 2; attempts to kill, 6; stabbing, 9; shooting, 3; savage assaults, 20; making a total of 44, not to speak of a host of minor offenses, the record of which would fill columns.

The Directors of the Association for the Exhibition of the Industry of all Nations, having invited his Excellency, Gov. Hunt, to assist at the ceremony of erecting the first column of the building being constructed on Reservoir-square, the Governor has consented to be present "if practicable;" and says, "You may except me unless official duty should compel me to remain at the capitol."

The Albany Northern Railroad extends from the City of Albany to Eagle Bridge, Rensselaer Co., N. Y., a distance of 32 miles, the whole of which is in a forward state of construction. The section between Albany and Cohoes, 11 miles, is nearly finished. The rails are being laid, and it will be completed in about 30 days. The remainder will be completed in April next.

A writer says that the widow of the great Mormon leader, Joe Smith, is married to a tavern-keeper, who keeps his rum-mill in Smith's old residence, in Nauvoo; that one half of the houses built by the Mormons are torn down, and the other half are tenantless; and that out of former 20,000, there are now only about 200 Mormon population left. About 400 French Socialists own a great part of the city, including the ruins of the temple.

We have accounts from Prince Edward's Island of a tremendous gale there on the 15th inst. A great number of vessels were wrecked, and twelve sunk at anchor, with all hands on board. The gale was also very severe at Sydney, N. S., and a number of vessels were driven ashore. Numerous vessels were also driven into Sandy Cove, and several went ashore.

The old United States Bank of 1791 is now paying out its very last dividend of 70 cents on a share. The last previous dividend was in 1834, some eighteen years ago, when about 2 per cent. was paid. The whole amount paid to stockholders since the expiration of its charter, is about $109 per share.

The *Boston Traveler* says: "Among the clearances yesterday, we notice the ship George Raynes, Capt. Penhallow, for California, with 900 tuns of ice, besides other merchandise. This is said to be the largest cargo of ice ever shipped to the Pacific or the East Indies, and is for the supply of ice-houses in San Francisco and Sacramento.

The many friends of Rev. Albert Barnes will be gratified to learn that his eye-sight is improving. A recent letter, written in his own hand, has been received from Bavaria, whither he had gone to consult an eminent German oculist.

John C. Klinck, the oldest cartman in the city, being at present in his eightieth year, renewed his license on Wednesday at the Mayor's office as public cartman. Mr. Klinck received his first license from De Witt Clinton in 1803, when that distinguished man was Mayor of New York. He was employed to cart the wood from the Old Fort at the Bowling Green, when it was demolished, and the lumber was distributed among the poor. Up to the present time he has enjoyed excellent health, and is still able to attend to his business, although he occasionally complains a little of the infirmities of age.

Henry, a slave, was convicted at Charlestown, Va., on Tuesday, of attempting to kill Mr. Harrison Anderson. The *Free Press* says: A majority of the Court thought that he ought to suffer the extreme penalty of the law, but as this required a unanimous agreement, he was sentenced to receive five hundred lashes, not more than thirty-nine at any one time. The physicians of the jail was instructed to see that they should not be administered too frequently, and only when in his opinion he could bear them.

It is stated in Boston, that the owners of the vessels sent out from there to gather cargoes of Guano at the Lobos Islands, have sent out orders to their commanders not to attempt to take it, but to seek freight elsewhere, looking to the United States Government for redress for the losses incurred thereby.

Havana advices of Oct. 18, report that the passengers by the bark Millaudon, from New Orleans to Havana, had been arrested and confined for having copies of the *New Orleans Picayune* in their pockets. One of the most influential citizens of Havana was imprisoned for having a copy of the *Delta* in his possession.

At Albany, Oct. 21, the case of Enoch Reed, indicted for aiding in the Jerry rescue, was called up, and a motion was made to quash the indictment, on the ground of irregularity in summoning the Grand Jury finding the indictment. The Court was occupied the whole day in hearing arguments.

Rev. E. R. Fairchild, Secretary of the American and Foreign Christian Union, died suddenly in the depot at Charlestown on the 16th instant. He was waiting for the stage for Springfield, Vermont, complained of being unwell, and was soon after found dead, sitting in a chair.

At Milwakee, Oct. 20th, a German named Nosfin, 25 years of age, committed suicide by taking morphine and opening a vein in his arm. He was of a respectable family, and worth $20,000. The cause is said to have been a love affair.

Thompson's Reporter quotes Land Warrants active and prices unvaried.

	Buying prices.	Selling prices.
160 acre Warrants	$146	$150
80 acre Warrants	73	75
40 acre Warrants	36½	37½

MARRIED,

In Hayfield, Pa., August 15th, by Eld. A. A. F. Randolph, Mr. Orris Carr to Miss Harriet Curtis.

By the same, Sept. 21st, Mr. Arnold F. Stelle to Miss Garafielia F. Randolph.

On the 16th inst., at Marlborough, N. J., by Eld. D. Clawson, Mr. Ephraim R. Maul, of Bridgeton, to Miss Selotha A. Davis, of Beebe Run.

DIED,

In Leonardsville, Madison Co., N. Y., on the 18th inst., Mrs. Eunice West, widow of the late Benjamin West, in the 84th year of her age. The subject of this notice was a native of Cumberland Co., N. J., where, in early life, she became a member of the Seventh-day Baptist Church at Shiloh. For over twenty years past her residence has been in Leonardsville, where she became a member of the 1st Seventh-day Baptist Church in Brookfield, and remained a member thereof until death. Sister West has been a devout and exemplary Christian. At all times, and on all occasions, she seems to have been intent upon doing what she deemed the will of her Divine Master. For many years she has suffered much from an asthmatic affection, which finally brought her to the close of her pilgrimage. Her confidence in Christ as her covenant Redeemer was steadfast, and her patience in suffering, and submission to the Divine will, have given us pleasing assurance that she died the death of the righteous, and that her last end is like his.

In Berlin, Marquette Co., Wis., August 29th, 1851, Nancy M. Hubbell, youngest daughter of Deacon Charles and Nancy Hubbell, aged 27 days. September 2, 1852, Lewis P., only son of the same parents, aged four years and nine months; after four days of extreme suffering, his young spirit took its flight to dwell forever in the presence of Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

In Hopkinton, R. I., of paralysis, August 20th, Albert C. Green, aged 30 years. Bro. Green was a worthy member of the Pawcatuck Seventh-day Baptist Church. He bore a lingering illness with true Christian patience, and now rests in hope of awaking in Christ's likeness.

In Almond, N. V., Oct. 1st, Amanda Malvina, daughter of John and Malvina McDougal, aged 7 years.

"This lovely bud, so young and fair,
Called forth by early doom,
Has gone to show how sweet a flower
In paradise may bloom."

D. E. M.

In Genesee, N. Y., on the first inst., of dysentery, Dana Marcellus, aged two years and two months; and on the fourth inst., Emily Minette, aged eleven months and sixteen days, only children of Henry and Sarah Ann Rogers.

"Not enough of earth for sinning;
Always gentle, always winning;
Never needing our reproving;
Ever lively, ever loving;
Starry eyes, and sunset tresses;
Lips that knew no word of doubting,
Often kissing, never pouting;
Beauty even in completeness,
Over-full of childish sweetness;
That's the way our little baby,
Far too pure for earth, it may be,
Seemed to us, who, while about her,
Deemed we could not do without her."

LETTERS.

D. E. Maxson, J. M. Allen, J. Maxson, E. G. Champlin, A. B. Burdick, J. C. Green, A. A. F. Randolph, D Clawson, W. B. Maxson, D. E. Lewis, S. R. Clarke, W. A. Rogers, Charles Potter, Joseph Goodrich, E. R. Clarke, C. R. Burdick, W. C. Whitford, J. B. Wells, R. Drake.

RECEIPTS.

FOR THE SABBATH RECORDER:

Henry W. Green, Milton, Wis.	$6 00	to vol. 9	No. 52
Samuel Hamilton "	4 00	9	52
Jer. R. Davis, Berlin, Wis.	2 00	10	16
Alanson Taber "	4 00	9	39
Green & Maxson, Covington, Ky.	1 00	9	46
D. L. Browning, New London, Ct.	2 00	9	52
Jesse Burdick, West Edmeston	2 00	9	52
Joseph Green, Adams Center	2 00	9	52
A. M. Whitford "	2 00	9	52
N. J. Reade, Adams	2 00	9	52
Mrs. J. Hull "	2 00	10	13
Paul Clarke, Oxford	2 00	10	10
Lemuel Chester, New York	1 00	9	39
J. S. Smith, Chaumont	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

A. M. Whitford, Adams Center $1 00

BENEDICT W. ROGERS, Treasurer.

☞ Our friends who have not yet paid for the current volume of the *Sabbath Recorder*, will permit us to remind them, that it is now nearly half completed, and that the prompt remittance of what is due would save us much inconvenience. Persons living near local agents should pay to them; others may remit by mail at our risk.

New York Market—October 25, 1852.

Ashes—Pots $4 68; Pearls 5 56.

Flour and Meal—Flour, 4 50 a 4 56 for common to straight State, 4 50 a 4 75 for mixed to fancy Michigan and Indiana, 4 75 a 4 94 for fancy Ohio and Genesee. Rye Flour 4 25 a 4 50. Corn Meal, 3 62 for Jersey, 3 75 for Brandywine. Buckwheat Flour 2 12 a 2 25 for 100 lbs.

Grain—Wheat, 1 00 for new Canadian, 1 04 for old white Ohio and Michigan, and 1 08 for prime new, 1 06 for good Genesee. Rye 85c. Barley 70 a 77c. Oats 45 a 46½c. for Western and State. Corn, 76c. for Western mixed.

Provisions—Pork, 16 00 for new prime, 17 12 for new mess. Beef, 5 00 a 5 50 for country prime, 9 50 a 10 00 for country mess. Lard 11 a 12c. Butter, 16 a 18c. for Ohio, 20 a 23c. for State. Cheese 8 a 9½c.

Hay—1 00 a 1 12 for 100 lbs.

Hops—14 a 17c. for old, 18 a 20c. for new.

Seeds—No change in Clover and Timothy. Flaxseed, 1 32 for Southern, 1 36 for State.

Wool—42 a 50c. for Domestic Fleece. Pulled is scarce, and selling at 36 a 38c. for No. 1.

A Proclamation,

By Washington Hunt, *Governor of the State of New York.*

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our heavenly Benefactor. An abundant harvest, crowning the labors of the husbandman, and filling the land with plenty; peace with all nations: the maintenance of social order and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence, and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe. In compliance with established usage, I respectfully recommended to the people of this State the observance of Thursday, the 25th day of November next, as a day of prayer and thanksgiving.

In witness whereof, I have hereunto signed my name, and affixed the privy seal of the State, at the City of Albany, this 16th day of October, in the year of our Lord 1852. By the Governor: Washington Hunt.

James F. Ruggles, *Private Secretary.*

The Best Youth's Magazine

For 78 Cents a Year, including Postage.

THE postage on "*Woodworth's Youth's Cabinet,*" to any part of the Union, by a late act of Congress, is now only 6 *cents a year!* We hope our present subscribers will bear this in mind, and tell their friends that they can get a magazine for a whole year, containing nearly 600 pages, profusely illustrated, for *One Dollar and six cents, including postage;* and where 7 copies are sent to one address, for *seventy-eight cents a year, including postage,* which must be paid in advance at the office of delivery. The Editor's Rambles in the Old World are still continued. Specimens of the magazine sent *gratis*. Please form your clubs, and send orders (by mail at our risk) to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New-York.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the year 1852.

$1,000 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address (postage paid,)

ROBERT SEARS, Publisher,
4w 17. 181 William Street, New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M For passage, state-rooms, or freight, apply at Pier No 2 or at the office, No. 11 Battery-place.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 5 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 6.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 6.50 p. m.
New Market:
For New York—6.20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 7 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 6 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 7½ A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Way Train at 4½ P.M., via Jersey City, for Delaware.

Night Express Train at 6 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 6 P.M., via Piermont.

The following are the times of leaving the severl stations named:

Hornellsville:
Going East—11.10 A.M., 4.30, 10.32, 11.07 P.M.
Going West—8.20 A.M., 6.56, 7.25, 12.50 P.M.
Alfred:
Going East—4.03 and 10.18 P.M.
Going West—1.18 and 8.16 P.M.
Genesee:
Going East—10.09 A.M., 3.25 and 9.18 P.M.
Going West—9.18 A.M., 2.02, 7.54, 9.18 P.M.
Belvidere:
Going East—9.40 A.M., 2.53 and 8.16 P.M.
Going West—9.40 A.M., 2.30 and 8.16 P.M.
Friendship:
Going East—2.41 and 7.54 P. M.
Going West—2.41 and 10.13 P.M.
Olean:
Going East—8.45 A.M., 1.47, 6.23, 7.56 P.M.
Going West—10.29 A.M., 3.45, 9.10, 11.40 P. M.

Miscellaneous.

American Grape Culture.

Correspondence of the N. Y. Tribune.

CINCINNATI, Thursday, Sept. 30, 1852.

The vintage of the present season is now nearly completed, and, according to promise, I will furnish you with a brief statement of its results, together with a description of the process of manufacturing wine in this vicinity. Your readers are doubtless aware that nearly thirteen hundred acres of vineyard are at present under cultivation in the immediate vicinity of Cincinnati, and that the cultivation of the grape for making wine is now a very important branch of horticulture in the valley of the Ohio, which river is already distinguished as the "Rhine of America."

During the past fortnight I have spent considerable time among the "vine-clad hills" about Cincinnati, and have had the pleasure of witnessing the interesting process of wine manufacture. It was to me a pleasing sight to see the busy groups of women and children engaged in gathering the luscious, tempting clusters of the grape, which had, during the brief summer, wooed and imprisoned the bright sunshine in its transparent bosom, to be set free again in years to come, when the sparkling champagne is uncorked to illuminate the festive board.

The Catawba is now the principal and almost the only grape cultivated by the vine-growers of Cincinnati. It is found to be the most hardy, and possesses a flavor which gives it the preference over all other varieties. The Catawba is a native of North Carolina.

Frost and the rot have destroyed fully one-third of the crop this year, but, notwithstanding this, it is estimated that the yield will reach at least 400,000 bottles of first-rate wine. Of course, in addition to this, a large amount of inferior wine will be put up.

The grapes are gathered as soon as they are "dead ripe," and all decayed and unripe berries are carefully removed. This is very important, and the wine-grower who is anxious to gain a reputation for his wine, is obliged to give as much attention to cleanliness as a Yankee housewife bestows upon making butter. Some go so far as to *stem* the grapes before placing them in the press.

After the grapes are gathered and assorted, they are bruised in a mashing tub (a vessel similar to our inverted churn) for the purpose of breaking the skin and pulp, but *not* the seeds. Then, if the stems are to be separated, the mass is placed upon a wire screen and shaken, when the pulp and skins fall through into a receiving tub. The fruit is now ready for the press.

The wine-press resembles, somewhat, the Yankee cider-press, and is very simple in its construction. An iron screw in a strong upright frame, a box-platform of stout plank wedged into heavy timbers, and within this a box made of boards, five or six feet square, and perforated with holes near the lower edge, is placed to contain the mashed grapes. Boards to fit loosely inside this box, to receive the pressure and follow the mashed grapes, (or "cheese," as cider-makers would call it,) complete the apparatus. The box is so constructed as to be easily taken to pieces, and when the cheese is pressed, the outsides are cut off, placed on top, and pressed again. The power is applied by a strong lever, and the juice, (or "must," as it is called,) runs out through a spout into a large receiving tub in front of the platform. The "pummies," when pressed dry, is thrown away, or distilled to make brandy.

The important process of *fermentation* is the next to receive attention. The juice is empted into clean, sweet casks, which are filled within five or six inches of the bung, and the bung placed on loosely. The gas escapes in the course of two or three weeks, when the casks are filled up, and the bungs tightened. After four or five months the wine is drawn (or "racked") off into clean casks, after which a second slight fermentation takes place. It is then placed in the wine cellar, and remains one or two, sometimes four years, before bottling for use, during which time it continues to improve in flavor and quality. *No brandy or sugar is used* in the manufacture of the Catawba wine.

The "sparkling Catawba," or champagne, is now made here in great quantities from the same grape. The juice which runs from the mashed grapes, before pressure, is reserved, fermented, and ripened with great care, and sweetened with the purest rock candy. It ripens ready for market in about eighteen months. Mr. Nicholas Longworth produced accidentally the first champagne from the Catawba grape in 1842, and immediately erected a building and sent to France for a manufacturer of this species of wine. This year a hundred thousand bottles will be added to his stock. The sparkling Catawba possesses a delicious flavor, and is regarded by many as superior to the most celebrated imported champagne.

A variety of wines are made from the same grape by keeping separate the "must" extracted by the different pressings, and a rich claret-colored wine is produced by fermenting in the skins, which is very palatable when mellowed by age. But the common practice is to put all the "must" together in the same cask, and thus the whole juice and flavor of the grape remains, imparting to the wine that fine grapy aroma which has established the reputation of the American Catawba.

The ground selected for a vineyard is usually a hillaside, with a southern aspect, though the vine does nearly as well on an eastern or western exposure. A dry calcareous loam, with a porous subsoil, is the soil best suited to the culture, Many small vineyards are owned by Germans in moderate circumstances, and afford profitable employment for their families. These sell their wine to the more wealthy dealers, who sell it again under their own label, if it proves of good quality.

Mr. Longworth's wine-cellars are the most capacious that have yet been erected, being 105 feet long, an average of 45 feet in width, and 18 in hight. The wine of each vintage is kept separate, in casks holding from 2,000 to 2,500 gallons each. Several new wine cellars will be built here during the next season.

Greatly as the manufacture of native wine has increased during the last few years, the supply scarcely keeps up with the increasing demand. All the still wine, more than five years old, is now out of market; and the "sparkling" is greedily taken off as soon as it is fit for market. The prejudice which at first existed against it on account of its *nativity* is fast disappearing, and many wine drinkers will use no other.

There are those, doubtless, who will not agree with the lamented Downing that "the temperance cause has every thing to gain and nothing to lose by the general production and consumption of the pure Catawba wine as a beverage"—or with Thomas Jefferson, who said that "no nation is drunken where wine is cheap; and none sober where the dearness of wine substitutes ardent spirits as the common beverage." But, in a commercial point of view, all must agree that the introduction of wine manufacture into the United States will prove of immense benefit to the country. When the French Jesuits planted a vineyard at Kaskaskia, on the Mississippi, shortly after the first settlement of the country, the French Government ordered it to be destroyed, for fear that vine culture might spread in America and hurt the wine-trade of France. Now that a single individual in Cincinnati has a hundred thousand dollars invested in the business, and American wine has attained a popularity beyond all calculation, the French wine merchant may well begin to fear for the welfare of his traffic.

Singular Case of Instinct in a Horse.

We do not remember ever to have heard of a more remarkable exhibition of equine intelligence than was communicated to us a few days since by Mr. Allen, of this place. The circumstances, as they were narrated to us, are as follows: Mr. A. has had for a considerable time a span of sprightly little horses that he has never separated. In the stable, in the field, in the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago, he went with them out to Lake Minnetouka, on a fishing excursion. Taking them out of the carriage, he led them down to the lake, and tied them with stout ropes, several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shantee, he threw himself upon the floor to await the return of the party who had repaired to the lake to fish. Not much time had elapsed before the sound of an approaching horse's feet attracted his attention, and a moment after one of his span appeared at the door. The animal put his head in, and giving one neigh, returned at a slow gallop, yet under evident excitement, to the spot where, but a few moments before, he and his companion had been seemingly safely fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed, and found the other lying in the water, entangled in the rope, and struggling to keep his head from being submerged. While Mr. A. proceeded to disengage the unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was extricated from his situation, and again upon his feet on *terra firma*, the generous creature exhibited the most unquestionable signs of satisfaction and joy. That this intelligent animal should have noticed the misfortune of his mate—that he should know where to apply for rescue, and in his efforts should sunder a three-fourths of an inch rope, and finally, that he should exhibit so high an appreciation of the event—are circumstances to astonish us, and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the "*genus homo*."

[St. Anthony's Ex.

The Manufacture of Wood Gas.

A late number af the *Allgemeino Zeitung* gives some interesting details in regard to lighting the city of Munich with gas made from wood.

"The contract between the magistrates and the Coal Gas Company provides that a regular flame shall be rendered consuming 4½ cubic feet of gas in an hour, and giving light equal to seven wax candles, of four to the pound. The wood gas, with a flame of the above description, produced a light equivalent to that of eleven wax candles of the same size. Upon this, and in order to show that the coal gas was preferable to the wood gas, a flame of coal gas was shown to the commission which gave a light equivalent to twenty-four of the wax candles. Such a capacity for giving light, under the most favorable circumstances, is the same as of a good oil gas, but never that of coal gas of the usual quality. The coal gas which is generally used in England is equal to nine wax candles, with a flame consuming 4½ cubic feet in an hour. The coal gas used in Munich has been repeatedly examined, both by the commission and by other intelligent individuals, but its power has never been found to exceed that of ten wax candles. It would not be difficult, by using a very hard wood, or other processes, to obtain a wood gas equal to oil gas; but it would not be correct to take this as the general power of wood gas. Another advantage of the wood gas is its entire freedom from sulphur. Every city, even the smallest one—nay, every village—can avail itself of the benefit of an admirable mode of illumination at a small expense for the first fixtures. It is probable that, before many years, in such cities as Bremen and Hamburg, where the best English coal is easily obtained, coal gas will be entirely superseded by wood gas, inasmuch as all the collateral products of the manufacture are valuable, and command a sale in any quantity. The residuary coal is nearly equal in value to the wood; the tar is far superior to that of coal, and cannot be replaced by it for painting; and the vinegar always commands a high price. In point of national economy, the manufacture of wood gas has a special importance, as it partly takes the place of burning charcoal in pits, in which process the gas, the tar, and the vinegar are lost."

A Race of Red Men in Western Africa.

The *Nouvelles Annales des Voyages* for June contains a translation by Cherbonneau, Professor of Arabic at Constantine, of the journey of a traveler named Tuggurt via Timbuctoo to the Mountains of the Moon. These mountains, however, according to this account, do not lie in Middle, or rather Eastern Africa, as laid down in our geographies, but among the Western highlands, which fill the space between the middle course of the Niger and Atlantic Ocean. The route taken was from Timbuctoo to Dschenne, up the Niger, then for sometime upon the Niger, and finally by land to Bambara, Sakay, Maika and Sakat. Then follows the ensuing passage: "Beyond the circle of Sakat begins, so to speak, a new world; the people have a red color, of whom a part are herdsmen, possessing innumerable herds of camels and flocks of sheep; the rest are husbandmen. One travels some two months upon the territory, and then comes to a great salt lake, called Sebkat Schanaktha. This lake loses itself in the sands of a boundless desert, in which one finds no trace of vegetation. Across this desert, the passage of which occupies five weeks, dwell nations of a red color, living in tents made of buffalo skins, and subsisting on dates and camel's milk. Then comes a second waste, which can be crossed in fifteen days; after which occur the first oases, which belong to the Mountains of the Moon, and are inhabited by red men." Are these accounts actually based on facts? The journey, as described, is long enough to bring one to the Atlantic.

The Stereoscope.

This singular instrument, the application of which was discovered several years ago by Prof. Wheatstone, has been brought again into public notice by the daguerreotype artists of this city, some of whom are now making pictures to be used with it. The Stereoscope (a word derived from the Greek, signifying "solid view") is composed of two glasses, (one to each eye) fitted in tubes something like the eye-glasses of a lorgnette. At about five inches distance are placed two pictures, one before each glass. They are of miniature size, exactly alike, except that they are taken at slightly different angles. Looking through the lenses as you would look through an opera glass, and fixing an eye upon each picture, you find in a few seconds that the pictures move together, form a single one, and come out as it were from the plate, standing in bold relief, so as to present all the appearances of life, every limb and feature, every projection or depression of dress, every hair, seeming to stand exactly as they did upon the original. This optical delusion is quite startling, and it is for a long time difficult to realize that you are not looking upon a person instead of a picture. There is, however, one serious defect, and that is a peculiar ghastliness of the picture or representation. There is a waxwork appearance of the flesh, which is very unpleasant, and conveys to the beholder a constant idea of death. Could this be remedied, the stereoscope would be a valuable aid to the eye and the mind in giving correct ideas of portraits or pictures of any kind. Daguerreotypes of statuary viewed through this instrument are not subject to the ghastly appearance referred to, and as faithfully represent the creations of the sculptor as if the real statues were before the eye. [N. Y. Tribune.

Persian House-keeping.

The usual mode of living in one house seemed pretty nearly (says *Household Words*) the same in all that fell under the range of Mr. Burton's observation. They get up at sunrise, when they have a cup of coffee. The few hours in the day, in which the Persians condescend to labor in any way, are from sunrise until 8 o'clock in the morning. After that the heat becomes so intense (frequently 108 or 109 degrees in the shade) that all keep within doors, lying about on mats in passages or rooms. At 10 they have their first substantial meal, which consists of mutton and rice, stewed together in a rude saucepan, over a charcoal fire, built out of doors. Sometimes, in addition to this dish, they have a kind of soup, or "water-meat," (which is the literal translation of the Persian name,) made of water, mutton, onions, parsley, folws, rice, dried fruits, apricots, almonds, and walnuts, stewed together. But this, as we may guess from the multiplicity of the ingredients, was a dainty dish. At four o'clock, the panting Persians, nearly worn out by the heat of the day, take a cup of strongly perfumed tea, with a little bitter orange juice squeezed into it; and after this tonic they recover strength enough to smoke and lounge. Dinner was the grand meal of the day, to which they invited friends. It was not unlike breakfast, but was preceded by a dessert, at which wine was occasionally introduced, but which always consisted of melons and dried fruits. The dinner was brought in on a pewter tray; but Mr. Burton remarked that the pewter dishes were very dingy. A piece of common print was spread on the ground, and cakes of bread put on it. They had no spoons for the soup, "water-meat," but soaked their bread in it, or curled it round into a hollow shape, and fished up what they could out of the abyss. At the Mirza's they had spoons for the sour goat's milk, which seemed to be one of their delicacies. The ice is brought down from the mountains, and sold pretty cheaply in the bazaars. Sugar and salt are eaten together with this iced sour goat's milk. Smoking narghilahs beguiles the evening hours very pleasantly. They pluck a quantity of rose-blossoms, and put them into the water, through which the smoke passes; but the roses last in season only a month. Mirza Oosan Koola had a few chairs in the house, for the use of the gentlemen of the embassy.

A Mad Wolf.

Letters from Smyrna gives an account of a terrible disaster which occurred at Adalia some days before. A furious wolf suddenly appeared in the midst of a market-place, and bit several persons most severely, but, taking fright at the cries which arose on all sides, he jumped over a wall, and got into a large garden, where several hundred persons, who had come to town on account of the silk crop, were sleeping in the open air. Here he wounded 128 persons, but, being again frightened away by the cries of the people, he got into a sheepfold, where he killed 35 sheep and wounded 75. Unfortunately, the Governor had caused the whole population to be disarmed a few days before, so that the unfortunate people were without the means of defense; but on the following day arms were distributed and the wolf killed. According to the report of the physician of the place, the wounds inflicted by the animal are hideous; but the most horrible circumstance in this disaster is, that several of the wounded have already died of hydrophobia, so that the whole population is in the utmost consternation. [N. Y. Obs.

MENTAL EXCITEMENT.—Bad news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it; and in an instant thrill electrifies a million of nerves. Surprise spurs the pulse into gallop. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke; Chilo, Diagoras, and Sophocles, died of joy at the Grecian games. The news of a defeat killed Philip V. The door keeper of Congress expired upon hearing the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize for which he had competed was adjusted to another.

THE WRECK OF THE ATLANTIC.—Speaking of the wreck of the Atlantic, the Oswego *Journal* says that Mr. Green is now constructing, in Buffalo, a new sub-marine armor, which will enable him, if necessary, to remain under water two hours at the depth of the wreck, 162½ feet, which will avoid the repetition of frequent ascents. The same paper adds the following interesting facts:—

"Mons. Maillefert has made some curious experiments to ascertain the pressure of the water at the depth of 160 feet. An empty junk bottle, corked and sealed air-tight, sunk beneath the surface at the above depth for seven minutes, takes in, by some phenomena unexplained, a large quantity of water.

"A piece of iron attached to a scale by a piece of wire, weighing 18 lbs., sunk at the same depth, loses 3 lbs. and 1 oz. One may judge from this the pressure sustained by a human being at the same depth. Mr. G. is sanguine that he can attach fastenings to the wreck by which it can be raised. The diving of 162½ feet below the surface is the greatest performance on record by 36 feet."

CALIFORNIA AS IT IS.—Under this heading Jesse Hutchinson writes to the N. Y. *Tribune* as follows:—

"The more I see of glorious California the more am I delighted with the land; yet the more do I see the need of incessant labor in her behalf, and of cautioning friends at home not to rush foolishly and unbidden into this wilderness of novelty, excitement and trial. It may be most truly said of California, that 'tis the best and the worst country to emigrate to on the face of the earth. Sometimes my heart aches in keenest sorrow and pity at the tales of suffering I hear and the personal sufferers I often meet. While at Hangtown last week, (where I spent three days,) scarcely an hour passed but some dozen and scores of men, women, and children, in ox-wagons and overland teams, came into town, almost every one of whom had more or less of sorrow and suffering to reveal. The accounts all aggree that there has been immense suffering on the Plains this year, and death has made mournful havoc among the emigrants all along the weary way. In one train some twenty children were bereft of their fathers and mothers by cholera. I met a young man from St. Louis, who told me he saw ten persons buried in one grave; and within the space of 20 miles he had counted between 50 and 60 new graves."

TO STOP THE "RAPPINGS."—They seem to have discovered a means to put a stop to 'rappings' in Boston, judging from the following, which we cut from the *Traveler*:—

A day or two since, quite an excitement was caused in one of our Grammar Schools by the spirits, who at the present time are rapping in this part of the world. One of the pupils, a miss about 12 years old, suddenly left her studies and began to write on various subjects, when she should have been engaged with her book. Mysterious noises were also heard, which were traced to her, and she was at last called to account for her strange conduct. She assigned as a reason that she was a medium of the spirits, and that she was impelled to write, and could not prevent the rappings. The master immediately informed her that he should find it necessary to try another system of rappings, if the spirits were allowed to perform their raps in school, and as for impulsion he was also impelled not to write, but to expel her from school, if she persisted in writing when she should study. The remedy was complete, and the spirits have not troubled the school since.

THE OLD TRAP.—Rev. Henry Ward Beecher makes the following shrewd reply to those disinterested people who ask temperance men why they don't enforce the old laws against rum selling, instead of fraiming new ones like that of Maine:—

"It is said, Why don't you execute the present laws? This puts me in mind of an old rat, who, sleek and fat, comes out of his hole and sees a new trap. He walks around it, peeps into it, nibbles at it, and finds that it is not like the old one—it is all wire, and there is no getting out of it. So he goes to the keeper of the house and says: 'Why are you not satisfied with the old trap with wood bottom, through which I have crawled forty times?' So with these old liquor rats, they know how to evade them, they can crawl through almost any thing, but they don't like the Maine law. These men can tell what the law means. The outcry that they now make, leads me to think that they smell fire. I never was so much in favor of the law as when I found out that the rumsellers opposed it.

JAPANESE GARDENING.—The gardeners of Japan display the most astonishing art. The plum tree, which is a great favorite, is so trained and cultivated that the blossoms are as big as those of dahlias. Their great triumph, however, is to bring forth plants and trees into the compass of the little gardens attached to the houses in the cities. With this view they have gradually succeeded in dwarfing the fig, plum, and cherry trees and the vine to a stature so diminutive as scracely to be credited by a European, and yet those dwarf trees are covered with blossoms and leaves. Maylon, whose work on Japan was published at Amsterdam in 1830, states that the Dutch agent of Commerce in Naganei was offered a snuff box one inch in thickness and three high, in which grew a fig tree, a bamboo and a plum tree in bloom. Some of the gardens resemble pictures in which nature is skillfully modelled in miniature—but it is living, natural.

THE NEW YORK PRESS.—There are in New York 20 daily papers, with a circulation of above 200,000, and the yearly value of which must exceed half a million of dollars. In Boston, in 1845, there were 15 daily papers, with a circulation of 53,172, and yearly value of $256,776. There were 350 papers in the United States in 1850, having a circulation of 750,000, so that New York furnishes one-third of all the daily papers circulated within the Union. In a year, the circulation of the daily papers in New York numbers, exclusive of extras, and all editions after the first, about 60,000,000 copies; while for the empire of Great Britain the number of stamps issued for newspapers of all kinds, in 1849, was but 72,447,707. The total circulation of papers of all sorts, published in London, in 1850, was 21,269,840, only about one-third the circulation of the daily papers of New York. [Hunt's Merchant's Magazine.

THE POLICE SYSTEM OF LONDON.—The London Police consists of 2 Commissioners, 1 Chief Superintendent, 18 Superintendents, 124 Inspectors, 585 Sergeants, and 4,797 Constables—making in all 5,525 persons. Of these about 3,700 are on duty all night, and 1,800 in the day time. The patrolling of the beats is so regularly done that, unless something unusual has occurred, the Sergeant always knows just where to find his men. The Police District covers 218 parishes, being 90 miles in circumference, and having an area of 700 square miles, or more than *thirty* times the surface of the County of New York, and embracing five times the population. Within a circle of six miles from St. Paul's—a space considerably larger than Manhattan Island—the beats are traversed in periods varying from seven to twenty-five minutes; and there are large districts which are never free from inspection. The entire Police District is formed into 18 divisions, with 121 stations. An Inspector and a reserve force are present at every station. The system of transmitting orders (by telegraph and otherwise) is so arranged that the entire force of 5,500 men may be brought into one place in less than two hours. Concentration of force is now so easy and certain that, since the establishment of the Metropolitan Police, the military power has never been required to preserve order. The entire cost of this extensive establishment in 1850 was $1,900,000; the cost of the New York Police in 1851 was $534,000, for less than 1,000 men—or 50 per cent. more than that of London.

ROTHSCHILD AND JERUSALEM.—A correspondent of the *National Era* relates the following anecdote: "The rumor is that the Sultan has ceded Syria to M. Rothschild for 500,000,000 francs, say one hundred millions of dollars, and that this prince of millionaires proposes to invite the Jews to return to the land of their fathers, rebuild the temple, &c. I do not believe it. About fifteen or twenty years ago, an estimable clergyman in Ohio, who had after long study and meditation persuaded himself that the description of the latter-day glory by the prophet Ezekiel was to be literally fulfilled by the Jews in Syria, went to London with a view to persuade Rothschild to purchase that country, which, he had been informed, could, in the state of the Sultan's exchequer at that time, be done at less than ten millions of dollars. It was several days after his arrival before he obtained an interview with him. 'And when, after so much pains-taking, he at length stood face to face with the rich Jew, and announced his errand, the baron said to him, 'Damn Jerusalem!' The poor man, grieved and shocked, quitted London, returned to his native land, pined away, and died. I received from his own lips an account of the interview."

"UNCLE TOM'S CABIN."—The *Edinburgh News* says that anything in such universal demand has never before been known in the history of literature. Many booksellers aver that they are selling nothing else, the trade for the time having seemingly centered in this one book, which, unlike almost all others, presents equal attractions to both old and young. Of the work probably not less than twenty different editions, ranging in price from 6d. to 7s. 6d., are floating over the country, and others are advertised as in preparation. The total sale of these different issues must be something enormous and unparalleled, even in times when we are accustomed to hear of some periodicals circulating to the extent of 120,000 copies. One edition before us is stated to be at its 112th thousand. Of the total extent of the circulation in this country we can form no idea—it may amount to half a million or a whole million of copies; but a single fact will suffice to show, that it must be something altogether unknown, even to our most popular novelists. One bookseller in Glasgow assures us that his sales of the book in different forms will in a few days amount to 20,000 copies; and we learn from two of the largest agents in Edinburgh, that their joint sales have already reached more than 12,000. Here is a cheering fact for the philanthropist.

CURE FOR SCALDS AND BURNS.—*Reese's Medical Gazette* gives a cure for scalds and burns, the knowledge of which, for humanity's sake, should be as widely known to the people as it is to the medical profession. It says: "In any case of burn or scald, however extensive, all the acute sufferings of the patient may be at once and permanently relieved, and that in a moment of time, by sprinkling over the injured surface a thick layer of wheat flour, by the hand, or, what is better, by a dredging-box. Every vestige of pain produced by such injuries is instantly removed, and the sufferer not only escapes the shock to the nervous system accompanying such torture, but will generally fall into a quiet sleep the moment the atmospheric temperature is thus excluded from the wounds. Multitudes are annually perishing by scalds in steamboats, and from burns by camphene, spirit-gas, and otherwise, nearly all of whom might be saved from a fatal result if this simple practice were adopted immediately after such accidents. We hope that every individual will remember this remedy, and adopt it when occasion requires."

Macaulay gives the following as the medical treatment of Charles the Second, during his last sickness. All the medical men of note were summoned, and one of the prescriptions was signed by fourteen doctors. "He was bled largely, a hot iron was applied to the head, and a volatile salt extracted from human skulls was forced into his mouth." He survived this treatment four days.

The Duke of Wellington once left his umbrella, by accident, on the stall of a lady of rank at a Fair. On returning to look for it, he was told that the umbrella had just been sold for twenty-five guineas, by the lady, who could not resist the temptation of disposing of so valuable a relic for charitable purposes.

The telegraphic wires were struck near Galena, last week, by atmospheric lightning, and melted for about three hundred yards, and more or less injured half a mile. A spectator who saw the scene, describes the electrical exhibition as a chain of fire stretched both ways as far as he could see across the landscape.

There is a little boy in England, only twelve years old, whose income, or allowance, is $200,000 a year. He is the Queen's eldest son, the Prince of Wales.

An Irishman being asked why he left his country for America, replied: "It wasn't for want, for I had plenty of that at home."

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

Election Notice.

STATE OF NEW YORK, SECRETARY'S OFFICE, Albany, August 14, 1852. *To the Sheriff of the City and County of New York*: SIR—Notice is hereby given, that at the next General Election, to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor, in the place of Washington Hunt;

A Lieutenant Governor, in the place of Sanford E. Church;

A Canal Commissioner, in the place of Frederick Follett; and

An Inspector of State Prisons, in the place of Darius Clark;

All whoso terms of office will expire on the last day of December next.

Thirty-five Electors of President and Vice-President of the United States.

A Representative in the Thirty-third Congress of the United States, for the Third Congressional District, composed of the First, Second, Third, Fifth, and Eighth Wards in the City and County of New York.

Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth, and Fourteenth Wards of the said City and County.

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of said City and County, and the City of Williamsburgh, in the County of Kings.

Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth, and Seventeenth Wards of the said City and County of New York.

Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth, and Twentieth Wards of the said City and County.

Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, and Nineteenth Wards of the said City and County of New York.

City and County Officers also to be Elected:

Sixteen Members of Assembly;

A Mayor of the City, in the place of Ambrose C. Kingsland;

A Sheriff, in the place of Thomas Carnley;

A County Clerk, in the place of George W. Riblet;

A Comptroller, in the place of Joseph R. Taylor;

A City Inspector, in the place of Alfred W. White;

A Commissioner of Repairs and Supplies, in the place of Wm. Adams;

A Street Commissioner, in the place of John T. Dodge;

A Corporation Counsel, in the place of Henry E. Davies;

Four Coroners, in the place of John Ives, pursuant to chap. 289, Laws of 1852;

Three Justices of the Marine Court, pursuant to chap. 389 of the Laws of 1852, in the place of James Lynch and Edward E. Cowles;

Two Governors of the Alms-House, in the place of William M. Evarts and Jonathan I. Coddington;

All whose terms of office will expire on the last day of December next.

Also, an additional Justice of the Supreme Court for the First Circuit, pursuant to chap. 374 of the Laws of 1852;

And also, a Justice of the Superior Court, in the place of Lewis H. Sandford, deceased.

Yours, respectfully, HENRY S. RANDALL,
Secretary of State.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder.
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 21. NEW YORK, FIFTH-DAY, NOVEMBER 4, 1852. WHOLE NO. 437.

The Sabbath Recorder.

For the Sabbath Recorder.

ULTRAISM AND CHRISTIANITY.

Within the last fifty years, there has been a great increase of reforms and reformers, of every class and description. And while from the great smelting furnaces which they have established, there has come forth much of truth, beauty, and goodness, there has been thrown off a great amount of cinders, and gas, and steam, in the form of rash innovations, noisy fanaticisms, and all manner of ultraisms.

Those who have adopted these ultraisms, have been noted for their negative tendencies and methods of action. Some of them would have us believe that there are no laws, no governments, no domestic or social institutions, binding upon us. They tell us that there are no ministers of Christ, in the usual acceptation of the term, and that there is no Sabbath worth regarding. They deny our firmest beliefs, demolish our most cherished institutions, and destroy everything that we have been accustomed to consider as beautiful and good; but do not in return present us with anything new on which to rest our hopes, no new institutions around which our sympathies can cluster, no new forms of the beautiful and good to enchant us. Theirs is a system of negations, and doubts, and threatenings. They are ever warning us of the dangers of Sylla and Charybdis; but do not inform us of safe and quiet seas, and pleasant lands beyond.

Their breath is the breath of the Sirocco, upon everything that is lovely and good. In their furious charge, they leave nothing but smouldering ruins, blackened and burned by the fires of strife—from which, indeed, they may, now and then, attempt to re-construct; but the unshapely masses soon fall of their own weight. They are continually finding fault with the whole world, its actors, and their methods of acting—carping at every thing around them; neither are they at peace among themselves—for seldom can they agree upon their own distinguishing characteristics; and if they attempt to construct a platform of fundamental principles, they are sure, before proceeding far, to seize each man his favorite plank, and to rush off in tanget lines, like fiery comets let loose from the restraint of gravitation.

But how is it with the Christian Religion? How was it with Christ and his Apostles? How has it been with all true Christian reformers since their time, in respect to the principles laid down, the spirit manifested, and the course pursued?

The great expository sermon of Christ on the Mount, commences with blessings. The poor in spirit, the mourner, the meek, those hungering and thirsting after righteousness, the merciful, the pure in heart, the peace-maker, and the persecuted—all have blessings pronounced upon them—rewards, consolations, positive good, promised them. Does the Christian religion require man to give up self as the supreme object of his regard and care? It presents the infinite God, and all created intelligences, as more worthy of his love. Does it ask him to leave friends and home, and follow Christ? In return, it promises him an inheritance eternal in the heavens. Does it ask him to forsake his sins and the pleasures of the world? In return, it offers him a sanctified spirit, and the everlasting favor of God. It asks him to surrender nothing but that for which it proposes to make ample, yes, infinite returns.

Christ went about doing good, healing, strengthening, persuading, building up, establishing righteousness, and laying the foundations of a kingdom not of this world. It is true, that he did, now and then, with a scourge of cords, drive out buyers and sellers, sheep and oxen; but it was only that he might have a place to stand and cry more effectually, "If any man thirst, let him come unto me and drink." James and John were, at one time, so far imbued with the spirit of modern ultraism, that they desired to command fire to come down from heaven and consume those who had offended; but Christ told them, that they knew not what manner of spirit they were of, for he came not to destroy, but to save. When Paul was at Athens, and beheld many altars smoking to false gods, he not only rebuked the people for their idolatry, but also proclaimed to them the Unknown God, whom they ignorantly worshiped. He not only endeavored to persuade [illegible] to renounce the faith they cherished, but also to establish them in a new and a better one.

Thus has it ever been with all wise and efficient master builders in the kingdom of Christ. They have ever had a positive good to present, principles to inculcate, practices to introduce. These have had merits which challenged the candid consideration of man. The Christian reformer has never asked man to give up his old principles and practices, save on the conviction that he had something better offered him. The heralds of the cross have ever gone forth with the implements of building, rather than of tearing down. True, they have been aggressive; true, they have torn down—they have removed the rubbish; but only as they were prepared to lay the foundations of the New Jerusalem. They have made encroachments upon the kingdom of darkness, leveling to the ground many of its strongest towers; but only as they were prepared to usher in the kingdom of light, and to build the citadels of Zion. The work of demolition is only incidental to their true work.

Ultraism is *negative* and *destructive;* Christianity is *affirmative* and *constructive.* While the former is *condemning* and *cursing,* the latter is *forgiving* and *blessing.* While the one is running wild with the imagination, the other is storing the intellect with truth, and filling the heart with love. Ultraism is ever striving to tear down the house from over the man's head, leaving him with his wife and defenseless children subject to the peltings of the merciless storm. Religion is ever striving to shelter him—to provide him with a habitation that shall withstand the tempests of wrath. Religion entices man towards the right by kind deeds and persuasive words; Ultraism stands upon its assumed boundary between right an wrong, with its knotty, gory bludgeon upraised, for the purpose of beating to the ground whoever shall have the temerity to pass its assigned limits. The one is the good Samaritan, binding up the wounds of the spirit, and pouring on oil and wine; the other tears open the healing wounds, and lacerates afresh. One weeps over the sins and miseries of the world, its countenance radiant with love and compassion; the eyes of the other flash fire, and its heart overflows with wormwood and gall. Christianity is like the kind parent enticing his children away from the paths of sin and death, by attracting them towards the beautiful and good; Ultraism is like the task-master—or, to make an allusion to a modern classic, like Legree, the tyrant among the lowly, contending that his bony, knotty, gnarled fists, were made for the express purpose of beating down and bruising his defenseless victims—with no oil, no balm, nothing but pepper, and salt, and alcohol, to pour upon their wounds.

Christianity, with its glorious characteristics, has long been entreating the acceptance of man. Ultraism, with its gloomy characteristics, in now thrusting itself upon our attention.

Man is wandering amid doubt and darkness. The waves of eternity are ever washing the sands of time from under his feet. He wants something real, something positive, something to which he can cling with the assurance of support and safety. He needs the Sabbath, with is sacred stillness, its church-going bells, its prayers and songs and sermons, to direct his soul heavenward. He needs governments and laws, to restrain him. He needs home scenes and sympathies to give sweetness of spirit. He needs something to call out and cultivate his higher faculties and affections. He needs lights and guides to direct him kindly towards the heavenly hills.

Such being the wants of man, judge ye, whether negative, destructive, misanthropic ULTRAISM, or affirmative, constructive, philanthropic CHRISTIANITY, is the better adapted to meet his necessities. MACOM.

LOOKING BACK.

When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said, that his wife looked back from behind him, and she became a pillar of salt. And yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this particular. His wife looked behind her, and died immediately; but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her. His heart was indeed upon his journey, and well it might be. There was a mountain before him, and the fire and brimstone behind him! His life lay at stake, and he had lost it, if he had but looked behind him. Do thou so run; and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her for an example for all lazy runners, to the end of the world; and take heed thou fall not after the same example! [Bunyan.

NO GOOD OF COMPLAINING.

The venerable editor of the *Christian Advocate and Journal*, in reply to the communication of a young brother, complaining of the low state of religion, dull meetings, &c., tells him, "as the result of more than half a century's experience, that no good will come of complaining." We can add the testimony of our own experience, though not quite so long, to the same fact. We have seen meetings spoiled and the people driven away by it, and the complainer's own temper injured, but never did we see any good come from it. If any one feels dissatisfied with the low state of religion, let him first deal with his own heart, and seek a revival of religion there; and when that takes place, he will soon communicate his own new spirit to those around him, and the deadness will change to life, and sloth to activity; but the evil spirit of sloth and stupidity can never be exorcised by scolding. [Obs.

LOVE.

Oh! if there is one law above the rest,
Written in Wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unsullied temper of a child—
If there is any thing that keeps the mind
Open to angel visits, and repels
The ministry of ill—'*tis Human Love!*
God has made nothing worthy of contempt.
The smallest pebble in the well of Truth
Has its peculiar meanings, and will stand
When man's best monuments wear fast away.
The law of Heaven is *Love*—and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time,
Still, the eternal principle is pure;
And in those deep affections that we feel
Omnipotent within us, can we see.
The lavish measure in which love is given.
And in the yearning tenderness of a child
For every bird that sings above its head,
And every creature feeding on the hills,
And every tree and flower, and running brook,
We see how every thing was made to love,
And how they err, who, in a world like this,
Find any thing to hate but human pride.

REVISION OF THE SCRIPTURES.

Address of Eld. Wm. B. Maxson, at the recent Meeting of the American Bible Union.

I am a member of a small family in Zion, and we are a Bible reading and a Bible loving fraternity. We love the Bible for various reasons. It has elevated us, as a people, above the heathen nations of the earth, and to it are we indebted for all the hopes we entertain concerning a glorious and endless future.

The Bible is God's chosen means of communicating to a sinning world the knowledge of himself, his holy law, man's condition as a sinner, and his only way of salvation. It is therefore an instinct of true philanthropy to disseminate God's revealed truth to the whole world. It is a principle that germinates in the heart of every true convert to Christ and his gospel. He finds in his heart a desire to give the Bible to all lands; and he is conscious that he cannot innocently refrain from this work, until the world is enlightened and elevated by the influence of the Scriptures.

But, sir, what is it that makes the Bible, and this only, thus efficient in doing this great work? It is this: It is a revelation of God—an autograph of Deity. It is divine truth.

Now, whatever is said, or can be said, in eulogy of the Bible as the means of turning men from idolatry to the worship of the true God, can apply only to what God has revealed; this only can produce this desirable effect. All human admixtures with the Word of God are inadmissible; they cannot be harmless. They adulterate the truth, and so far render the Bible inefficient for the work assigned it; and we are most solemnly forbidden to add to or take from his words, no matter for what reason or pretence.

The Word of God in the inspired originals, and so far as its true sense is transferred to other languages, is able to make the man of God perfect, and to fit him for all good works. But so far as a translation fails thus to express God's revealed will, it is disabled to effect this, and is weakened in making men wise unto salvation.

It is admitted on all hands, that we have not, in our common English version, such a pure expression of the mind of Christ. No denomination of Christians claims this purity in behalf of King James' version. The Papists denounce it as a whole; commentators of every denomination of Protestants contend that we have not in this version the true import of all that is contained in the inspired originals. Why, sir, a translation of the Scriptures, admitted to contain from twenty to forty thousands of errors, even though many of them may seem to be unimportant, is a reproach to any community of Christians who have the means of purifying it. Objections to having these errors removed cannot come with a pure grace from any people who hold that truth alone can convert and save souls. But what could have been reasonably expected better in a version made as this was? The revisers were too much trammeled to give the Word of God free course. They were selected by a Prince, of whose piety we have no guaranty. They were principally of the Episcopalian national church, between which and the Roman church, there was but little more than an imaginary line of distinction. Their reformation from Popery appears to have been more political than evangelical, and both the king and his revisers seemed more interested in leaving the constitutions of the church undisturbed by their revision, than in having it free from error. The church of Christ is not bound to be guided and controlled by the corrupt head of the Church of England. Reason, religion, and her fealty to Christ, forbid it. She should be no longer under the humiliating necessity of reading in public worship, in families, and places of retirement, in her seminaries of learning, in her infant and Sabbath schools, the sacred Scriptures with many thousands of errors, and knowing them to be there. Surely the Church of Christ has done obeisance long enough to a corrupt and defunct king. She is bound by her vows, by her love to God, and by her duty to the world, to purge the Scriptures from every known error.

If it is the duty of the church to give the Scriptures to the nations of the earth, it is her duty to give them in their purity, so far as she is qualified to do so, without regard to consequences, whether men will bear or forbear; she is not responsible for the results. If such a revision of the Scriptures expose our errors, we shall be the gainers; should it make it more difficult to inculcate our peculiar views of doctrine and discipline, it will only prove that the work should have been done long ago.

The circumstance which first impressed my mind that we should have a corrected version of the English Scriptures, was the remark of a friend, who said that John, the Baptist did not baptize by immersion, and that this was not Christ's baptism; for John, said he, baptized *with* water, and Christ would baptize *with* the Holy Spirit, and *with* fire, thus applying the water to the candidate, and not the candidate to the water. He was not aware that the original said *in* water, &c. And, by the way, I would remark, that the Scriptures would be improved by corrections in other points also. To give but one instance. In 2d Pet. 1: 8, it reads: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now I cannot discern the difference in the sense of the two terms *barren* and *unfruitful*. As they are, they charge the apostle with tautology; but if the former term were correctly rendered, the passage would then read, "They make you that ye shall neither be indolent nor unfruitful," &c.

It seems to be time that this evil was stayed, when large communities of professing Christians propagate, unhesitatingly, a known erroneous version of the Scriptures, and sow broadcast over the land thousands of deviations from God's revealed will, and seek to incorporate these errors into other languages spoken throughout the world. It is certainly time for those who seek the purity and peace of the church, to put on their armor and go forth to this good work. Such a revision of the Scriptures is evidently needed and generally desired among dissenters, and many learned men of different denominations have, upon their personal responsibility, presented what they deemed improved versions of the Scriptures to the public. These may all have their merits. One has aimed at a correction in one point, and another in another, according to their respective modes of thinking, while other points of equal importance have been less regarded. But a revision in all points, without regard to denominational peculiarities, is what the world needs, and what it is entitled to, and what every class of Christians should desire.

But by whom, and when, shall this work be done? In regard to the first inquiry, by whom should the Scriptures be purified? allow me, sir, to say, they should fall into pure hands—such as are not only well instructed in the sacred originals, but such as love the truth, and the whole truth, who will, without partiality or prejudice, give a true rendering from the originals, whatever consequences may follow.

The other inquiry suggested is not without its interest. The proper time for the correction of wrongs of any kind is whenever they are discovered to exist. A reformation is required as soon as a man sees he is wrong. God commands men to repent *now.* According to this rule, the correction of the Scriptures should not be unnecessarily delayed. The providence of God seems to point out the present time as an auspicious season for this work, especially so far as the English Scriptures are concerned. Men of unmistakable piety have greatly increased beyond those of every former period. Denominations of Christians, independent of royal or national favor or support, and not subject to the control of kings or prelates, have grown strong in numbers, science, and wealth. They have the men and the means. The English language in the time of King James was unsettled in its verbal and orthographic departments. It was then in its childhood. Many words and phrases then in use are now obsolete. In these respects the English language is a much more suitable receptacle of the unchangeable truths of religion than it then was. It is also now extensively used, and promises at some future period to be the medium of communication between all civilized nations. The season while our language is being extended, should be improved in providing a pure version of the English Scriptures, that it may go hand in hand with the extension of the language. In a revision of the Scriptures at the present time, errors may be more easily detected and guarded against, than they could have been when our present version was made. James' revisers risked nothing in regard to their character for erudition from the common people, for they were not learned as they now are. All the revisors had to fear in this respect was from the king. At the present time no scholar would hazard his reputation for learning by materially departing from the truth; for even in the cottages of the poor, multitudes of our lads and young men, who are looking forward to every honorable and laborious avocation, have studied to advantage both the Hebrew and the Greek.

But, sir, there are strong and deserved attachments felt by God's people for the present version of the Scriptures. It is difficult to convince many pious people that God did not dictate every word of the Bible which they and their fathers have been accustomed to read. There is a reverence felt for the rious forms of expression found in it. This feeling is not to be soon or easily removed by any revision, however perfect. They think that the new Bible will not seem to them like the old one.

But there are objections urged on more serious grounds. We are told that the Bible, as it is, is sufficient for all the purposes of salvation, and therefore it is unnecessary to be at the expense of time and money in revising it. Admit all this. Sinners may be saved with a very imperfect knowledge of the inspired Word of God. A few plain truths believed and obeyed, may effect this. But all the force of this objection applies equally to the wide range of revealed truth. God has not suppressed such parts as are supposed to be unnecessary to salvation from us. He has designed it all for all the world. But the salvation of sinners is not all that should be taken into account in this connection. The Scriptures are designed to make the man of God perfect. It needs a perfect version to do this. God is to be honored. It needs a pure version for this; for we dishonor God when we disguise or conceal any portion of his truth.

Again, we are told that if we have a revision, it will be a sectarian Bible. But such as are satisfied with our common version, cannot seriously object to a revision on this account; for this is decidedly so. A Baptist version, even, would be no more so than an Episcopalian one.

It is further urged, that a revision of the Scriptures would unsettle the opinions of many Christians and introduce difficulties into the church. This is probably the strongest objection of all. Christians dislike having their repose disturbed, and churches dislike agitation. But no great good was ever done without producing agitation. Agitation is the life-preserving principle everywhere. The air must be agitated or pestilence and death would everywhere prevail. The water must be agitated, or men could not live on it, nor fish in it. Moses, Aaron, Samuel, Elijah, and John the Baptist, were agitators, and Jesus Christ was the greatest of all. Why, sir, a Christian cannot pray in faith, but he produces agitation. If we preach Christ, we produce agitation. But no Christian minister, church, or denomination, need fear the consequences produced by a correct revision of the Word of God. It is putting the match of truth to the magazine of error that agitates Christian communities and blows up churches.

The sum of the whole matter seems to be this: The Scriptures as a Divine revelation are essential to the conversion of sinners, the union and discipline of the church of Christ; our English version is acknowledgedly defective. The means for producing a corrected revision of them can be obtained. The present time seems auspicious for the accomplishment of the work. God has stirred up the hearts of his people to put their hands to the plough, to eradicate these errors; and by the blessing of God the work will be done. The *Union* may be traduced and its officers persecuted, but even this will be overruled and will further the work. May God give the Board and the Revisers the wisdom which is from above.

THE INFIDEL AND HIS DYING CHILD.

The following passage has a touching interest. It is extracted from Mrs. McIntosh's "Charms and Counter Charms." Euston Hastings, the father, is an infidel.

The child's disease was scarlet fever. Ten days and nights of ever deepening gloom had past, and in the silent night, having insisted that Evelyn, who had herself shown symptoms of illness through the day, should retire to bed, Euston Hastings sat alone watching with a lightening heart the disturbed sleep of the little Eve. It was near midnight when that troubled sleep was broken. The child turned from side to side uneasily, and looked somewhat wildly around her.

"What is the matter with my darling?" asked Euston Hastings, in tones of melting tenderness.

"Where's mamma?—Eve wants mamma to say, 'Our Father!'"

Euston Hastings had often contemplated the beautiful picture of his child kneeling with clasped hands beside her mother, to lisp her evening prayer, or, since her illness forbade her rising from her bed, of Evelyn kneeling beside it, taking those clasped hands in hers and listening to Eve's softly murmured words. Well he knew, therefore, what was meant by Eve's simple phrase, 'To say Our Father.'

"Mamma is asleep," he said, "when she awakes, I will call her."

"No, no, papa; Eve asleep then."

"I will call her at once, then, darling," and he would have moved, but the little hand was laid on him to arrest him.

"No—don't wake poor mamma; papa say Our Father for Eve."

"Will Eve say it to papa? Speak, then, my darling," he said, finding that though the hands were clasped and the sweet eyes devoutly closed, Eve remained silent.

"No—Eve too sick, papa—Eve can't talk so much—papa kneel down and say, Our Father, like mamma did last night—won't you, papa?"

Euston Hastings could not resist that pleading voice; and, kneeling, he laid his hand over the clasped ones of his child, and for the first time since he had murmured it with childish earnestness in this mother's ear, his lips gave utterance to that hallowed form of prayer which was given to man by a Divine Teacher. At such an hour, under such circumstances, it could not be uttered carelessly; and Euston Hastings understood its solemn import—its recognition of God's sovereignty—its surrender of all things to Him. He understood it, we say—but he trembled at it. His infidelity was annihilated; but he believed as the unreconciled believe, and his heart almost stood still with fear awhile. 'Thy will be done on earth, even as it is in heaven,' fell slowly from his lips.

Soothed by his compliance, Eve became still, and seemed to sleep, but only for a few minutes. Suddenly, in a louder voice than had been heard within that room for days, she exclaimed, "Papa—papa—see there, up there, papa!"

Her own eyes were fixed upward, on the ceiling, as it seemed to Euston Hastings, for to him nothing else was visible, while a smile of joy played upon her lips, and her arms were stretched upward as to some celestial visitant.

"Eve coming!" she cried again, "take Eve!"

"Will Eve leave papa?" cried Euston Hastings, while unconsciously he passed his arm over her, as if dreading that she would really be borne from him.

With eyes still fixed upward, and expending her last strength in an effort to rise from the bed, Eve murmured in broken tones, "Papa, come too—mamma—grandpa—little brother—dear pap—."

The last word could have been distinguished only by the intensely listening ear of love. It ended in a sigh; and Euston Hastings felt, even while he still clasped her cherub form, and gazed upon her sweetly-smiling face, that his Eve had indeed left him forever. That she had ceased to exist, with the remembrance of that last scene full in his mind, he could not believe. Henceforth heaven with its angels, the ministering spirits of the Most High, was a reality; it was the habitation of his Eve; and his own heart bent longingly to see it. His proud, stern, unbending nature, had been taught to tremble at the decree of "Him who ruleth over the armies of heaven, and among the inhabitants of the earth." The Being and Nature upon which he had hitherto speculated as grand abstractions, became at once unspeakably interesting facts. Would he contend with him in wrath? Would he snatch from him one by one the blessings of his life, crushing the impious heart which had reviled his attributes, and denied his existence? or was he indeed "so long suffering," so "plenteous in mercy" that He would prove even to him that his might was the might of a Saviour!

Such were his thoughts, as with still concentrated agony he turned from the grave of his cherished child to watch beside the suffering Evelyn. She had taken the terrible disease from her little Eve, and lay for many days insensible to her own danger or her husband's agony. But God was merciful, and the husband and father received her as from the grave. The heart which judgment had aroused, mercy melted. A consciousness of his own unworthiness of God's mercy—a fear that he could not be heard—checked the cry which anguish would have extorted from Euston Hastings; and the first real utterance from his heart to heaven was in the language of thanksgiving.

HALF-DESTROYED BIBLES.

A father in South Carolina was about sending his son to college. Fearing lest the principles of Christian faith, which he had endeavored to instil into his mind, would be rudely assailed, but trusting in the efficacy of that word which is quick and powerful, he purchased, unknown to his son, an elegant copy of the Bible, and deposited it at the bottom of his trunk. The young man entered upon his college career. The restraints of a pious education were soon broken off, and he proceeded from speculation to doubts, and from doubts to a denial of the reality of religion. After having become, in his own estimation, wiser than his father, he discovered one day, while rummaging his trunk, with great surprise and indignation, the sacred deposit. He took it out, and while deliberating on the manner in which he should treat it, he determined that he would use it, as he should need it, to wipe his razor on while shaving. Accordingly, whenever he went to shave, he tore out a leaf or two of the Holy Book, and thus used it till nearly half the volume was destroyed. But while he was committing this outrage, a text now and then met his eye, and was carried like a barbed arrow to his heart. At length he heard a sermon which discovered to him his own character, and his exposure to the wrath of God, and riveted upon his mind the impression which he had received from the last torn leaf of the blessed, yet insulted volume. Had worlds been at his disposal, he would freely have given them all, could they have availed in enabling him to undo what he had done. At length he found forgiveness at the foot of the cross. The torn leaves of that sacred volume brought healing to his soul; for they led him to repose on the mercy of God, which is sufficient for the chief of sinners.

DR. CHALMERS IN HIS FAMILY.

In his domestic intercourse with his daughters, there was much playful familiarity. Finding one of them sitting alone in a room, "Well, my dear little Howlet,

'Hail, mildey pleasing solitude,
Companion of the wise and good;'

but *I'm no for* us growing perfectly uncognizant of one another, sitting in corners like *sae mony* cats." After some of his public performances, when he came home exhausted, his daughters would gather round him as he lay at ease in his arm chair. One would play Scotch music, another shampoo his feet, (a very frequent, and to him always a very agreeable operation,) a third would talk nonsense, and set him in fits of laughter. At such times, in a mock heroic way, he would repeat Scott's lines—

"Oh woman, in our hours of ease," &c.

A spirit of chivalry ran through all his intercourse with his daughters: they not only administered to his comfort in the hours of relaxation, but he made them companions, as it were, of his public life, and sought their intellectual sympathy with even his highest exercise of thought.

JOHN BUNYAN'S GRAVE.

A recent traveler gives the following description of a visit to the grave of the author of the Pilgrim's Progress:—

I have just returned from a visit to "Bunhill fields," and "City Road Chapel." These are interesting places to those who cherish the memories of departed worthies. In visiting the former, the Christian stranger seeks especially the graves of Bunyan and Watts. One might search long for that of Bunyan, and then pass without knowing it. It is a decayed, tabular monument, whose stones, darkened by time, are just now contrasted in appearance with long fresh grass, that covers a large part of its base. The carvings upon it are rude, and many of the chiseled corners seem to have been robbed by those who desire to carry away some memento of their visit to the grave of the "pilgrim" who, at the end of his "progress" in this world, was buried here. This time-slackened and time-eaten pile is *intended* to perpetuate the memory of *three* beside Bunyan, but who *two* of them be, are cannot tell. The remnants of one inscription inform us that "Here lyeth the remains;" of whom? On the opposite side to this, in distinct characters, evidently recently carved, we find the simple inscription, "Mr. John Bunyan, author of the 'Pilgrim's Progress,' obt. 31 August, 1688, aged sixty."

CHRISTIAN CONFIDENCE.—You remember Peter, when he was imprisoned, chained between two soldiers. The church was praying in tears, wondering what would become of them if their strong champion was taken from them. The enemies of God on earth, and the devils in hell, were rejoicing that they had Peter in their power. The angels in heaven, ever intent on the mysteries of Providence in redemption, were sending down to see what the Lord would do with Peter. When heaven, and earth, and hell, were thinking of Peter, what were Peter's thoughts? What was Peter doing? *Peter was asleep.* [Summerfield.

The Sabbath Recorder.

New York, November 4, 1852.

LIMITED SPREAD OF SABBATARIANISM.

To the Editors of the Sabbath Recorder :—

I read your paper with much interest, and am surprised that brother Brown's excellent, faithful articles on "Denominational Sins" have not been better appreciated.

I often mourn on account of the little success that seems to attend the efforts to promote the knowledge and observance of the true Sabbath. It seems to me one of the great mysteries of providence, that such valuable men as Begg of Glasgow, Black of London, &c., should labor so much without success. For I have never heard that they have been the means of converting any to their views.

I am very much interested in the tidings from Jerusalem, and have often thought I should like brother Brown's opinion on the question, "If Jerusalem should be again built up, the Jews brought to embrace the Messiah, and the gospel have a universal spread, will the Bible Sabbath be again restored?" Is there any passage of Scripture that predicts this?

Would it not be a profitable way of spending the evening after the Sixth-day, to spend it in special prayer for the universal spread of the Sabbath?—those who can meet to gether in a social prayer meeting, to make that the special subject of prayer; those who cannot meet together on this evening, to devote the time to the same purpose in their own families, or closets, &c.?

I should very much like to see some remarks in the *Recorder* on these questions.

Bliss

I was considerably affected, lately, in reading a piece in the *Recorder* on emigration, with the account of that brother who was so anxious to promote the Sabbath, and preach the Gospel, and seemed willing to make any sacrifice for that object, yet never saw his desires gratified, but, on the contrary, all his children scattered, and not one of them continuing to keep the Sabbath. If the thing was from God, would it not have prospered?

Remarks.

The foregoing is from a worthy female correspondent, whose exercises of mind on the particular points referred to are, probably, similar to those which many others have had.

In regard to the question, Whether the Bible Sabbath will be restored, when Jerusalem shall be rebuilt, and the Gospel spread over the whole earth? we would merely refer our correspondent to an article in the *Recorder*, week before last, entitled, "The Universal Observance of the Sabbath in Millennial Times," by Mr. Begg. The subject is there opened, and will probably be continued in successive numbers, and afford all the satisfaction which our correspondent desires.

The suggestion of spending the eve of the Sabbath as a season of special prayer for the spread of this divine institution, is worthy of consideration. We have nothing in addition to offer upon this particular point; but of the necessity of resorting more to *prayer*, if not less to *controversy*, we have long been sensible. Our scripture creed is, that the cause of truth is advanced, not by might, nor by power, but by the Spirit of the Lord. That the truth should be stated to opposers, is certainly necessary; for it were folly to expect people to be converted to any truth without knowing what that truth is. But, in nine cases out of ten, perfect simplicity of statement is all that is called for. That being once made, carry the case to God, and plead with him to follow the statement with his blessing. He has the hearts of men in his hands, and can turn them in whatever direction he pleases. Sabbath-keeping is like every other duty of the Divine Law; the native enmity of the human heart rebels against it. If we expect that the mere force of argument will cause a cessation of this rebellion, we are doomed to a woful disappointment. Nothing but the Spirit of God can render a man willing to submit to the many inconveniences which are likely to befall him in his efforts to sabbatize according to the commandment. Prayer, then, is the grand resort to which we must betake ourselves, if we expect any extensive reformation in this matter.

We often err on this point. We come into contact with those who differ from us, and supposing them to be ignorant, we make a simple statement of the duty required by the Fourth Commandment. They meet the statement with an objection; and we, in turn, attempt to obviate the objection by a strict analysis of the language employed in the Commandment. The inconvenience of rendering obdience, together with the unwillingness of man to find himself in the wrong, suggests the necessity of raising further objections; and again, we undertake to obviate these. The matter now assumes the form of controversy, and we allow ourselves to be carried farther and farther, till, at last, we retire with excited feelings, to complain of the perverseness and want of candor exhibited by those whom we had undertaken to instruct. Has it not been so in numberless instances?

Now we suggest, that there is such a thing as giving too much importance to objections. Our hasty earnestness to dispose of them practically concedes that they are of weight. The objector is often led to attach an importance to them, by the very zeal which we evince in the way of meeting them; whereas, had he been left to his own reflections, and, in the mean time, been commended to God in prayer, he would have felt how weak were his objections, in comparison with the simple truth of the Bible, calmly and affectionately stated to his understanding. We forget that the word of God is a *sword*—that it is like a *fire*, and like a *hammer* that breaketh the rock in pieces. We forget that its efficacy is such, that it pierces to the dividing asunder of soul and spirit. It is certainly all this, when accompanied with the life-giving influences of the Holy Spirit. Yet, as if we were distrustful of its power, we are always trying some argument of our own.

We are not disposed to undervalue controversy. In a certain sense, our Lord himself was a controversialist. So were his Apostles. But controversy was not their *reliance*. They well knew, that while "the light was shining in darkness, the darkness comprehended it not." They knew that the god of this world had blinded the eyes and hardened the hearts of all men, so that not even miracles done before them could bring them into the faith of the gospel. They knew that Paul might plant, and Apollos water, but after all, the increase was of God. Their reliance was, therefore, chiefly upon prayer. "*Brethren, pray for us*," says the Apostle to the Gentiles, "*that the word of the Lord may have free course, and be glorified.*" 2 Thess. 3 : 1. And not only did he ask for the prayers of his brethren, but he labored in prayer himself, even with "*great conflict.*" Col. 2 : 1. Indeed, all laborers in moral reform have found it necessary to resort to prayer, without which they did but labor in the fire.

It is the error of most modern reformers, that they rely more upon controversy than upon prayer. This is the age of disputation, and in the excitement attendant upon it, people almost forget that the triumph of truth depends upon the interposition and blessing of the God of truth. They rely, too much, upon the natural affinity of the human mind for truth, forgetting that the "father of lies" has forestalled them in that respect. We, who have undertaken the cause of Sabbath reform, would do well to consider this. There is no such affinity of the mind for truth as will lead to a practical obedience to it, when interest, pleasure, convenience, reputation, and every earthly comfort, are calling in some other direction.

The circumstance by which our correspondent "was much affected, lately," prompting the query whether, "If the thing was from God, would it not have prospered?" deserves a passing remark. Sabbath-keeping is of God, though the schemes of men to promote their enjoyment in it may not be. Bro. Bliss probably committed an error, in the first place, by removing from Rhode Island. He there enjoyed church privileges for himself and his growing family. It is a serious matter, for one so situated, to break up, and emigrate to a region where no such privileges can be enjoyed; a step, which nothing will justify but urgent necessity, or a strong sense of duty growing out of the marked leadings of Divine Providence. But if Bro. B. erred then, he added to the error, when he again emigrated to the Sennamahoning country. He was in advanced life, and most of his children had arrived at maturity: and in supposing that he could, at such an advanced age, go into a new country, and acquire a leading influence, so as to establish a Sabbath-keeping church, and induce all new settlers to rally around the standard, he did not evince good judgment. He might have known, that he was only going into a region, where all his influence upon other settlers would be lost. He might have known, that the molding influence over the society of a new country would be exercised, not by men in advanced life, like himself, but by those that were young, hardy and vigorous. He might have known, that in bringing his sons and daughters to such a country, he was only bringing them under the influence of the strongest temptations to abandon the principles in which they had been trained. He ought to have forseen all this, and we are rather surprised that he did not. The best of men, however, sometimes commit great mistakes. Bro. B.'s scheme for promoting his enjoyment, notwithstanding it seemed to embrace Sabbath-keeping as one of its leading features, was *not* of God, and hence the entire failure of it. We say "not of God." We mean, of course, so far as it was a scheme for the promotion of the Sabbath cause. Infinite Wisdom may have had *ulterior* designs, of vast importance in the general plan by which he governs the world, in view of which, if we knew what they were, it might be allowable to say that the undertaking *was* of God.

The text which our correspondent has furnished, calls for some additional reflections. It is no uncommon thing for persons to conclude, that an undertaking is contrary to the will of God, because it seems to meet with some discouragement, or temporary check, from his providence. Unquestionably, there are occasions when the providence of God is ordered for the express purpose of thwarting a wicked enterprise. But in nearly, if not all, such cases, the enterprise was known, beforehand, to be a wicked one. To fight against Providence in such cases, is to incur certain defeat. It is to "kick against the pricks," which is 'hard" business for a poor sinner. But in cases where the undertaking is in accordance with the soundest convictions of duty, what right have we to suppose, that temporary discouragements in providence are intended to unsettle such convictions? Nevertheless, we often meet with persons that appear to think so. They commenced their career of duty, when the sun shone, and every thing seemed to betoken a continuance of fair weather. But a storm rises, and beats upon them, and they are foolish enough to think it an indication of their duty to turn back! Or, they have not had the success they expected, and so conclude that God has not spoken good concerning the enterprise! Rash conclusion, evincive of an unstable mind.

Divine Providence is a scheme of which we have but a very imperfect comprehension. Those who determine their duty by the way in which its dispensations affect them personally, will prove as variable as the wind; not because there are contradictions in God's providence, any more than in his word; but because the relation of particular dispensations of it to its great end, as a whole, is not obvious to short-sighted mortals. We know from the Scriptures, that providence, *as a whole*, is one connected and consistent scheme; and that, in the grand result, it secures the good of God's people and the triumph of his truth. But a *particular dispensation* of it often confounds us. Considered by itself, it seems to be subversive of the great end in view. The frowning aspect, which it *seems* to wear towards the course we are taking, is indeed a discouragement, if we choose to view it in such a light; nevertheless, it may be intended only as a trial of our faith, or as putting us to the proof, whether we will walk in the commandments of God, or no. In reality, it harmonizes with the great end, and is a necessary means towards it; and it ought not to be considered as a discouragement, but rather as a call to "walk by faith, not by sight."

It is enough for us, that our duty is plainly marked out in God's word. If God says to us, "Keep holy the Sabbath day," and that "the seventh day is the Sabbath;" and if, after availing ourselves of the best means of information within our reach, we are convinced that Saturday is that very "seventh day" which he commands us to sanctify; then no matter what may be the dispensations of providence towards us personally, all we have to do is to obey. If our example contributes nothing towards convincing others, and rendering *them* obedient, still *our* duty is not altered. God never told us to keep the Sabbath *on condition that others did.* "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. 6 : 4.

But 'are not the discouragements we meet with, the fewness of our numbers, the difficulties that constantly embarrass our efforts to keep the Sabbath, and our limited success in making converts, indications that we have misunderstood the teachings of Scripture?' We confess, that we never hear such questions asked, without almost losing our patience. A more foolish interrogatory can hardly be proposed; and yet, with multitudes, it is considered an all-sufficient answer to the clearest statements of truth. If Sabbath-keeping were a new thing in the earth; if it were a shoot from the hot-beds of modern fanaticism; if it had not been known in the Christian Church, from the earliest ages, and traced through every period down to the present; if it had not stood the ordeal of severe controversy in England, three hundred years ago; if it had not been before the American public for two centuries past; if it had not been examined, and re-examined, over and over, by its opposers, and all only to make its conformity to the Scriptures more apparent; there would be more sense in such questions. But it is an old and beaten path that we are treading; and though that, of itself, does not determine it to be according to truth, it is sufficient to relieve us from the imputation of acting unwisely because we do not choose to be swayed by the majority.

But let the principle involved in this all-potent interrogatory be tested a little. Only about three hundred years ago, Martin Luther began preaching a doctrine quite new and strange to the great majority of those who were called the Church of Christ on earth—the doctrine of Justification by Faith. But suppose that, instead of preaching it boldly, he had argued that the fewness of the numbers who had hitherto received the doctrine, and the limited success they had met with in promulgating it, and the fact that he now stood almost alone, were to be viewed as indications that he had probably mistaken the teachings of God's Word; what would have become of the Reformation? And was there ever a reform of any kind attempted, but what was liable to the same objection? And would not such objections, if yielded to, put a stop to all efforts to do away error? Could the world, or the Church, advance one step, if such reasoning were allowed to govern?

Away with such folly! "Every one shall give account of himself to God." And when he gives his account, God will ask him—not, What did *others* understand me to command? but—What did *you yourself* understand me to command? It is the clearest dictate of reason, that as we shall not be called to answer for other people's conduct, so we are not called to regulate our duty by *their* conscience, or *their* convictions. We may have mistaken our duty, but the convictions of other people are no evidence that we have. T. B. B.

SYMPATHY FOR DR. NEWMAN.—*The Freeman's Journal,* the Roman Catholic paper published in this city, acknowledges the receipt of $295 50 towards the fund raised to defray the expenses of the suit between Drs. Newman and Achilli. This will not go far, but will doubtless be welcomed as a token of sympathy on this side of the Atlantic. Perhaps, however, it is not the whole amount which will be raised in this country. The case is represented as very urgent, and Dr. Newman is said to be threatened with "ruin" if liberal aid is not extended to him. In view of this, a London correspondent of the *Catholic Mirror*, of Baltimore, makes the request, to send "the small contribution of two cents each." The *Mirror* enforces the appeal, and calls upon its readers for the donation, from each of them, of a "post-office stamp!" The *Puritan Recorder* thinks that the "ruin" must be pretty near at hand, when the cry is raised for pennies and post-office stamps.

MINISTERIAL LABOR IN WISCONSIN.

We have received from Eld. Varnum Hull, of Milton, Wisconsin, two business letters, in each of which he speaks of the encouragements to ministerial labor in that State. In his first letter he writes :—

"For the encouragement of the friends, I would say, that within some nine months past sixteen families, residing about twelve miles from us, have embraced the Sabbath, and I think a church will be organized there eventually. Among the converts is one man who was educated for the Lutheran ministry. I had the pleasure of baptizing him and his wife a few days ago, and I have strong hopes that he will do the cause good service. A number of families in other places in this State have recently commenced keeping the Sabbath, and I am of the opinion that labor can be bestowed in this region of country to better advantage than in any other place. The ground ought to be immediately occupied. We very much need a man here to visit these small places. With proper attention, I think that Wisconsin may yet be the strong-hold of Sabbath-keepers."

Eld. Hull's second letter speaks of being engaged, with much encouragement, in a protracted meeting at Albion, and says :—

"We need more faithful ministerial labor here, and must have it. The Sabbath is receiving attention, and quite a number have embraced it. We have recently had some discussion on that subject before a Baptist Ministerial Conference. I am engaged to preach four or five discourses on it soon in the village of Whitewater."

In this connection it may be proper to say, that the claims of Wisconsin, as a field for ministerial labor, were considered by the Board of the Seventh-day Baptist Missionary Society at their last meeting, and it was voted to continue to aid in sustaining the ministry at Walworth; and also to favor a proposition of the Wisconsin Association, to emply a minister for a year in visiting and preaching among the scattered Sabbath-keepers in Northern Wisconsin, by paying half the expense of such a mission.

BRITISH CORRESPONDENCE.

The Crystal Palace and Sunday—Sale of a Presentation—The Madiai—The Queen—The "Prince Albert."

GLASGOW, October 15, 1852.

In the Free Church Synod of Glasgow and Ayr, it was this week resolved to memorialize the Government not to grant a charter to the Crystal Palace Company, unless with a proviso that it should not be opened on Sunday. In the discussion, the progress of Sunday desecration in Glasgow was referred to. Some years ago, as remarked by the Rev. Mr. Gibson, omnibuses were started on Sunday to run between the city and suburbs, to carry people to and from the churches. As might have been foreseen, this was an opening that would afterwards be enlarged. Accordingly, we have now omnibuses running regularly on Sunday, not only to the immediate suburbs, but also to Renfrew and Paisley, and other adjacent towns. The one now running to Paisley is by far the largest that we have in town, having been built to compete with the Railway; yet, on its arrival last Sunday night, it is stated to have been quite full, within and without. The expectation is, that if these conveyances are allowed, and continue to be so patronized, the Railway Companies will all run trains on Sunday. With much consistency, Mr. Gibson was greatly indignant at the proprietors of steamboats, coaches, and railways, who advertise cheap trips on the half-year *fast days*—another of the self-willed additions to the observance of the Lord's Supper, by which the church has thrust the ordinance from its place of frequent commemoration. As formerly remarked, we do not expect that the Memorials, and Petitions, and Remonstrances—numerous as we are sure they will be, from Societies, Congregations, Presbyteries, and Synods—will avail to prevent the charter being granted on the terms already announced. Not only can the Company plead the promise, but they can point to a large amount of expenditure on the faith that the promise would be kept. But indeed they do not exhibit any fear of withdrawment from the stipulation; nor do they try to propitiate those who are opposed to their plan. Even now, they carry on their Sunday work, as they mean hereafter to commence their Sunday play. Numerous gangs of men are stated to be laboriously at work on Sundays, forming the ground. The Directors having been remonstrated with, merely replied, that the work is in the hands of contractors, over whom they have no control in that respect.

The Ecclesiastical Commissioners of Government have advertised for sale, "the Right of Presentation of Minister to the Church of the Holy Trinity in the Town of Liverpool," after the decease of the present minister, "now aged 56 years." The stipend is £230, "together with the surplice fees," &c. All this is so usual that it should have passed without remark, but for the occasion of noting that the *Record*, one of the most religious of our newspapers, the London organ of the Evangelical party of the Church of England, specially directs, in a leading article, the attention of its friends to the sale, that is, those of them "to whom God has given the talent of money, but who are fond of retirement," "to whom such a call comes with peculiar force." Such are directed to take advice as to the market price of such things, and purchase accordingly, which they are informed they can do, "while they may still preserve themselves in that retirement." The *Guardian*, a high-church paper, calls attention to the *Record's* proposal of merchandising the "cure of souls." *Punch* is quoted ridiculing such transactions. This, however, we fear the professional Jester would as readily do at things most sacred—if it could be done with profit and safety. We never look at the paper, its very name ever reminding us of the Apostle's warning against "foolish jesting, which is not convenient;" but the low state of true religious feeling in our land is indicated by the extensive circulation of such foolery.

The English portion of the deputation in behalf of the Madiai left England in the beginning of the week. They were to be joined by those of the Continental Churches at Marsailles, and proceed together to Tuscany. Very large meetings have been held, both in Glasgow and Edinburgh, within these few days, at which due sympathy was expressed for the sufferers, and resolutions to endeavor to find them help. The King of Prussia's Charge d'Affaires in Tuscany energetically remonstrated against the intolerance displayed. In deed, rarely have worth and numbers more decidedly interposed; but we have no confidence that even such combination will obtain the desired result. The prayer of faith has higher and holier influence; and although we are persuaded many are seeking to the Lord for the faithful pair, we yet fear that there is a dangerous dependence on human help.

Our Queen passed through Edinburgh this week, on her way from the Highlands to England, and before now has probably returned to mingle in the bustle and anxieties of Government.

The Prince Albert, which was sent out by Lady Franklin in search of her husband, about two years ago, has returned without tidings or traces of the lost. Having, however, visited the rendezvous of the more recent expedition, we have favorable accounts of the openness of Wellington Channel, and of the departure of the vessels by the course which Penny discovered last year.

J. A. BEGG.

MATERIALS FOR HISTORY.

Few persons appreciate the importance of full and correct statistics of Churches and Associations, as materials for history. We attempted, some months ago, to prepare a statistical table of Seventh-day Baptist Churches, showing the ministers, licentiates, deacons, clerks, post-offices, date of organization, number of members, and increase or decrease for three years; and were surprised to find how incomplete and unreliable were the minutes of past years. In some cases, the same church was called by different names in the minutes of different years; frequently, ministers and deacons were reported the same year by two churches located hundreds of miles apart, they having removed their standing, of which no notice had been taken by the church which had given them letters; occasionally, a church is found to have reported fifty or even a hundred less members one year than were reported a year previous, the difference resulting from a "correction of the list of members" by erasing those from whom no communication had been received within a certain time, but of which no mention is made in their letters. In such ways are statistics, which it cost much trouble to collect, rendered comparatively useless as materials for history. It would be very easy, with a little care and system on the part of church and associational clerks, to have these matters so arranged that the future historian would need little else than a complete set of our minutes, to enable him to prepare a correct account of the churches, the associations, and the conference. It is hoped that the subject will receive more attention in future than it has in years past.

In a recent number of the *Christian Watchman and Reflector*, we find a timely article upon this subject, suggested by an examination of the "Manual" issued by the Baptist Union of Great Britain and Ireland—an organization which deserves great credit for the invaluable statistics it furnishes of the churches connected with it. We copy a paragraph from the article alluded to :—

"The printing of the minutes of our Associations became a fixed rule at an early day, and in these minutes were recorded facts and figures which have become absolutely indispensable to history. Unfortunately, however, we have made, in the progress of years, but little improvement in the manner of executing these minutes. They are much now as at first, as to statistical matters, and have changed only as new subjects have engrossed attention. They are compressed into the briefest possible space, and though quite intelligible to those who were present at the meetings, convey no full and adequate impressions to after times. It was once made our duty, as the Chairman of a Committee, to write the history of an Association. The materials given were the recollections of two venerable men associated with us, who had been in the habit of attending the meetings for forty years, and the published minutes. We found the former indispensable to any just understanding of the latter. The minutes were as good as minutes generally are, and were greatly valuable, but they were by no means what they might have been. We beg to suggest that minutes should always be prepared quite as much with reference to the times coming as to the time now present. They ought to embody every thing which is necessary for their own free explication. So prepared, they form historical data of the highest value. * * * *

"We have been neglectful of our history, and have suffered from the loss. True to our history, every year would more distinctly and fully have embodied our principles, and our mission would have been the more nearly accomplished. We have a past—but it is buried, and who shall find it? Where are the materials out of which to frame our history? How can we carry forward the work our fathers commenced, without knowing what they achieved, and the principles by which they were actuated?"

THE N.Y. BAPTIST REGISTER, published at Utica, New York, and for some time past the organ of the Baptist State Convention, has been sold for $2,500 to A. M. Beebee, Esq., who it is expected will conduct it. It is hereafter to have no official connection with the organization of which it was formerly the organ.

DANIEL WEBSTER.

A large space in the daily papers is occupied with accounts of Mr. Webster's death and funeral, and the deep sorrow which pervades all classes in every part of the country. Of his last hours we have already given every important particular. His funeral took place at Marshfield on Sixth-day last, and was attended by at least 10,000 persons, among whom were General Franklin Pierce, Governor Marcy of N. Y., Hon. Abbott Lawrence, Hon. Edward Everett, Hon. Charles Ashman, Governor Boutwell, Ex-Chancellor Jones of N. Y., Judge Sprague, and many other distinguished men. The services were conducted by Rev. Mr. Alden, the parish orthodox clergyman. They were very simple, consisting of a short address and prayer.

At nine o'clock the body had been removed from the library to the lawn in front of the mansion, and placed on a bier beneath one of the large poplar trees. From this hour up to half-past one the thousands present came around and took a last view. The countenance was serene and life-like. Two garlands of oak leaves and acorns, and two bouquets of flowers, were placed on the coffin. Many shed tears and grieved for the loss as of a departed father or dear friend.

The solemities closed at the mansion at half-past one, when the funeral cortege proceeded to the tomb, about half-a-mile distant. There were no ladies in the procession, and no carriages, but so great was the length that scarcely two-thirds had left the house when the body reached the tomb. Here the procession passed round the coffin, the lid of which was open, and at precisely half-past two o'clock the tomb closed on the mortal remains of Daniel Webster.

Mr. Webster's Will.

Mr. Webster made his will only a few days before his death, signing it on Thursday. It was drawn up under his direction by Geo. T. Curtis, Esq. It gives the Marshfield property to the widow during her lifetime, and then transfers it to Fletcher Webster—the only living child of the deceased statesman—whose son Daniel—an unusually intelligent and manly lad of about twelve years—succeeds to the inheritance. Mr. Webster's grandchildren by his daughter Mrs. Appleton, are already very wealthy, so that no injustice is done them in this bequest. He did not forget his numerous friends and relatives, but left to very many of them little marks of his favor and memorials of the dead. Jas. W. Paige, R. H. Blatchford, and Fletcher Webster, are the Executors, and Mrs. Webster, Executrix.

Mr. Webster's Services.

Daniel Webster was born in Franklin, N. H., Jan. 18, 1782. He was graduated at Dartmouth College, at the commencement of 1801, and soon afterwards became teacher of an academy at Fryburg, Me. He studied law first at Boscawen, N. H., and afterwards in Boston, and was admitted to the bar in 1805. In 1807 he established himself in Portsmouth, N. H., where he soon earned distinction as a lawyer. He took his seat in Congress, as a Representative from New Hampshire, in 1813, and served two terms. In 1816 he removed to Boston. In 1821 he took a leading part in the Massachusetts Constitutional Convention, and in 1823 again took his seat in Congress as the Representative from Boston. Re-elected in 1824 and in 1826, he was in the latter year transferred to the Senate. In 1830 he made his great speech in reply to Hayne. Remaining in the Senate until 1841, he became Secretary of State under Gen. Harrison, and continued at that post under Mr. Tyler, until after the ratification of the Treaty of Washington, negotiated with Lord Ashburton. Not long after his negotiation he visited Europe, where he was received with distinguished honors. In 1845 he was re-elected to the Senate, where he continued until, on the decease of Gen. Taylor, and the accession of Mr. Fillmore, he became again Secretary of State. The angel of death found him at that post.

A Letter of Mr. Webster.

The following extract from a letter written by Mr. Webster to an intimate friend in this city, dated Franklin, May 3, 1846, has found its way into the papers, and will be read with peculiar interest just at this time.

"I have made satisfactory arrangements respecting my house here, the best of which is that I can leave it where it is, and yet be comfortable, notwithstanding the railroad.

"This house faces due North. Its windows look towards the river Merrimac. But then the river soon turns to the South, so that the Eastern windows look toward the river also, But the river has so deepened its channel in this stretch of it, within the last fifty years, that we cannot see its waters, without approaching it, or going back to the higher lands behind us. The history of this change is of considerable importance in the philosophy of streams. I have observed it practically, and know something of the theory of the phenomenon; but I doubt whether the world will ever be benefited, either by my learning or my observation in this respect.

"Looking out at the east windows, at this moment, (2 P. M.,) with a beautiful sun just breaking out, my eye sweeps a rich and level field of 100 acres. At one end of it, a third of a mile off, I see plain marble grave stones, designating the places where repose my father, my brother Joseph, and my sisters Mehitable, Abigail and Sarah; good Scripture names, inherited from their Puritan ancestors.

"My father!—Ebenezer Webster!—born at Kingston, in the lower part of the State, in 1739—the handsomest man I ever saw, except my brother Ezekiel, who appeared to me, and so does he now seem to me, the very finest human form that ever I laid eyes on. I saw him in his coffin—a white forehead—a tinged cheek—a complexion as clear as heavenly light! But where am I straying?

"The grave has closed upon him, as it has on all my brothers and sisters. We shall soon be all together. But this is melancholy—and I leave it. Dear, dear kindred blood, how I love you all!

"The fair field is before me—I could see a lamb on any part of it. I have ploughed it, and raked it, and hoed it, but I never mowed it. Somehow, I could never learn to hang a scythe! I had not wit enough. My brother

Joe used to say that my father sent me to college in order to make me equal to the rest of the children!

"Of a hot day in July—it must have been one of the last years of Washington's administration—I was making hay, with my father, just where I now see a remaining elm tree, about the middle of the afternoon. The Hon. Abiel Foster, M. C., who lived in Canterbury, six miles off, called at the house, and came into the field to see my father. He was a worthy man, college learned, and had been a minister, but was not a person of any considerable natural powers. My father was his friend and supporter. He talked a while in the field, and went on his way. When he was gone, my father called me to him, and we sat down beneath the elm, on a hay cock. He said, 'My son, that is a worthy man; he is a member of Congress; he goes to Philadelphia, and gets six dollars a day, while I toil here. It is because he had an education, which I never had. If I had had his early education, I should have been in Philadelphia in his place. I came near it, as it was; but I missed it, and now I must work here.' 'My dear father,' said I, 'you shall not work; brother and I will work for you, and wear our hands out, and you shall rest'—and I remember to have cried, and I cry now at the recollection. 'My child,' said he, 'it is of no importance to me; I now live but for my children; I could not give your elder brother the advantages of knowledge, but I can do something for you. Exert yourself—improve your opportunities—*learn—learn*—and when I am gone, you will not need to go through the hardships which I have undergone, and which have made me an old man before my time.'

"The next May he took me to Exeter, to the Philips Exeter Academy—placed me under the tuition of its excellent preceptor, Dr. Benjamin Abbott, still living.

"My father died in April, 1806. I neither left him, nor forsook him. My opening an office at Boscawen was that I might be near him. I closed his eyes in this very house. He died at sixty-seven years of age—after a life of exertion, toil, and exposure—a private soldier, an officer, a legislator, a judge—everything that a man could be, to whom learning never had disclosed her "ample page.'

"My first speech at the bar was made when he was on the bench—he never heard me a second time.

"He had in him what I recollect to have been the character of some of the old Puritans. He was deeply religious, but not sour—on the contrary, good humored, facetious—showing, even in his age, with a contagious laugh, teeth, all as white as alabaster—gentle, soft, playful—and yet having a heart in him that he seemed to have borrowed from a lion. He could frown; a frown it was; but cheerfulness, good humor, and smiles, composed his most usual aspect. Ever truly, your friend.

"DAN'L WEBSTER."

DANIEL WEBSTER'S HABILIMENTS FOR THE GRAVE.—A correspondent of the N. Y. *Times*, writing from Marshfield, under date of Oct. 28th, says:—

The burial case is of a very neat pattern, covered with black velvet, and ornamented—not profusely, however—with silver-plated mountings and handles. The inside is lined with white satin, laid in small plaits. A plain though massive silver plate upon the lid contains the simple inscription, "DANIEL WEBSTER."

The corpse is arrayed in such habiliments as his compeers of the Senate have often seen him in, when on a bright summer morning he sought the Senate Hall, to pour the words of wisdom and the light of truth upon some topic of surpassing public interest. A blue coat, with plain gilt buttons, vest and pants of spotless white, are substituted for the shroud. A white neckcloth encircles the throat, over which is turned the shirt collar. The feet are encased in silken hose and shoes of patent leather. The hair of the deceased is parted and disposed as in life; and his white-gloved hands are crossed upon his breast. The lips are slightly parted, just as when about to speak.

Upon a post mortem examination of the body, at Marshfield, it was found that Mr. Webster died of a disease of the liver, and that the immediate cause of death was hemorrhage from the stomach and bowels, owing to a morbid condition of the blood consequent upon the above disease. There was also dropsy of the abdomen.

DR. PARKER AND MR. BEECHER.—Our readers have doubtless seen allusions to the newspaper controversy between Joel Parker, D. D., of New York, and Rev. Henry Ward Beecher, of Brooklyn—a controversy which is not yet concluded, and the results of which are not likely to reflect much credit on either party. It seems, that in the early editions of "Uncle Tom's Cabin," Mrs. Stowe gave the name of Dr. Parker as holding certain pro-slavery sentiments which she reviewed. Dr. Parker denied holding the sentiments attributed to him, and offerred to satisfy Mrs. S. of her mistake. As there was some delay in attending to the matter, the Doctor commenced, or threatened to commence, a suit for damages, which he laid at $20,000. Finally Mrs. Stowe bec[illegible] satisfied she was wrong, erased the name [illegible] Dr. Parker from her book, and prepared a card of apology and explanation, which she proposed to publish. This was entrusted to her brother, Henry Ward Beecher, to show Dr. Parker, and publish if he was satisfied with it. But it did not exactly suit the D[illegible], and therefore Mr. Beecher wrote two or three notes for Mrs. Stowe and Dr. P., which he and the Doctor considered a better adjustment of the matter. The interview closed without a definite understanding whether these notes should be published. They were sent to Mrs. Stowe, and then returned to New York, and printed with the signatures of Mrs. Stowe and Dr. Parker. Thereupon the latter charged that the signatures were forgeries, and Mr. Beecher printed a long justification of his course. The *New York Observer* and the *Independent* have given much space to the controversy, which we deem more amusing than edifying.

A life of full and constant employment is the only safe and happy one.

POPULATION OF CANADA.

To the Editors of the Sabbath Recorder:—

I have not the census of Lower Canada at hand, but think the total is about the same as Upper Canada; with this difference, that nineteen-twentieths of the people of the Lower Province belong to the Church of Rome, and speak the French language. *The Semeur Canadien* publishes the following census of the inhabitants of Upper Canada, classed according to their religion and origin. W. M. J.

Church of England	223,928
Church of Scotland	57,713
Church of Rome	167,930
Free Presbyterians	64 930
Other Presbyterians	81,279
Wesleyan Methodists	96,679
Methodist Episcopal	44,022
New Connection	7,726
Other Methodists	60,186
Baptists	45,475
Independents or Congregationalists	7,931
Quakers	7,497
Universalists	2,648
Unitarians	833
Lutherans	12,085
Unknown	2,836
Belonging to no church	36,301
Other sects	31,345
Total	952,005
ORIGIN.	
English	82,842
Irish	177,055
Scotch	75,700
French Canadians	26,500
Other Canadians	523,527
Germans	9,721
Americans	43,400
Others	13,760
Total	952,005

European News.

Liverpool dates to Oct. 20th have been received since our last. We give a summary of the news.

The advices are quite favorable commercially. Cotton and Bread-stuffs were still improving, and in good demand. Money was easy.

The Court had returned to London, and a Cabinet Council was held on the 15th Oct., for the purpose of appointing a day for the meeting of Parliament.

A rumor has crept into circulation, that the Government are about to make a movement in favor of extending the franchise, the plan proposed being to impose an income tax on all wages above £1 per week, and to confer votes on the payers of the tax.

The yacht America figures largely in the news of this week. On Tuesday, the 12th, she competed with the Swedish yacht Swerige, and defeated her by fully 20 minutes, the course being round the Nab Light, Isle of Wight; but owing to fog and light winds, the race was not exciting.

The London papers publish the official dispatches brought to the Admiralty by the Prince Albert, but they contain no news of Sir John Franklin.

The whole Russian army has been ordered to go into mourning for the Duke of Wellington.

From France we learn that the President was to make his triumphal entry into the Capital on the 16th. His reception was expected to be a magnificent affair, and preparations at a great outlay of money were being made.

The subscription for the wounded and for the families of those killed in repelling the Lopez Expedition to Cuba, amounts to 281,000 piasters. The widow of General Enna had received 10,000 piasters, and the widow of Francisco Fadal, 6,500.

Disturbances had taken place at Haenga between the citizens and the Police aided by the Austrian troops. Several were killed on both sides.

Twenty-four political prisoners were shot at Sinigolia, Papal States, from the 1st to the 3d October.

Affairs in Burmah remain in statu quo.

In China the insurrection continues under full headway.

We mentioned last week the attempt made against the Shah of Persia. We now learn that Hajee Suleiman Khan, accused as the instigator of the crime, was seized, his body carefully drilled with a knife in parts which would not at the moment cause death; pieces of lighted candles were then introduced into the holes, and, thus illuminated, carried in procession through the bazaar, and finally conveyed to the town gates, and there cleft in twain like a fat ram. The Kurret-il-Ain, better known as Bab's Lieutenant, or the Fair Prophetess of Kazoeen, who since the late religious outbreak had been kept a close prisoner at the capital, has been executed, with some dozen others. His Majesty received three slug wounds in the shoulders, but all of a very slight nature.

California News.

The steamer Georgia, with California news to Oct. 1st, and over two million dollars in gold dust, arrived at New York on the 30th October.

The mining intelligence is very favorable, the yield continuing large.

Several fugitive slaves had been arrested since the recent decision of the Supreme Court, and delivered over to their masters.

Captain Land, of the clipper ship Challenge, died of dysentery, at Whampoa, on the 20th of July.

A great sale of city property (real estate) in San Francisco had taken place, and the prices realized were 50 per cent. over the expectations.

The whaler Huntress, of New Bedford, was totally lost on the coast of Kamschatka. The crew suffered terribly ashore, but were ultimately saved.

The village of White Rock, near Placerville, was destroyed by fire on the 15th Sept.

The immigration is fast coming in, and the reports of sickness and privation on the plains are heart-rending in the extreme. The relief train sent out by the State to their assistance have been guilty of the meanness of selling them food and water.

The health in some portions of the mines is bad. At Burton's Bar, Parks' Bar, and Ousley's Bar, several cases of sporadic cholera have occurred, which have proved fatal.

The *Union* says there is now on exhibition at the banking house of Mills, Townsend & Co., a lump of gold recently taken out at Downieville, which is one of the largest and handsomest ever found in California. This specimen is nearly pure, and weighs *two hundred and four ounces and three dollars!* The same firm have also another lump, perfectly pure, which weighs $500, dug near the same spot as the above.

The ship Huntress, Capt. Soule, from San Francisco, bound to Hong Kong, was wrecked on the Maro (coral) Reef, about 700 miles distant from the Sandwich Islands, on the night of the 20th May. The Maro Reef was laid down erroneously on the captain's chart, (a French one,) making a difference in position of 18 miles, in addition to which the set of the current northward put the Huntress about 38 miles out of her reckoning.

The latest dates from Oregon are to the 18th Sept. A new paper has been started at Puget Sound, called *The Columbian.* Coal has been discovered in large quantities at Puget Sound.

An Oregon paper says: The tide of overland immigration continues to roll into our valleys with increasing rapidity and numbers. This year's immigration is unprecedented in the history of Oregon, both in regard to quantity and quality. In so large an immigration (not less than 10,000, and many say much larger) it is not at all surprising that much suffering is experienced among a portion of them, from the shortness of feed for stock, and scarcity of provisions; and we learn with much regret that some have died and many others suffered from cholera, and other disorders consequent upon the sudden change of diet and the fatigues of so long a journey. Those making the overland journey, however, could not expect it without some hardships, compared with what they have been used to experiencing when at home.

THE NEW YORK CRYSTAL PALACE.—We are indebted to the gentlemanly Secretary of the "Association for the Exhibition of the Industry of all Nations," for the loan of that beautiful cut of the New York Crystal Palace which adorns our fourth page to day. The first column of the Palace was erected on the 30th of October, in the presence of some two thousand citizens, whom the interest of the occasion had drawn together. His Excellency Governor Hunt was in attendance, with a large number of the dignitaries of New York City. Theodore Sedgwick, Esq., President of the Association, delivered an address, in the course of which he read the following letter from Daniel Webster.

DEPARTMENT OF STATE,
WASHINGTON, Oct. 12, 1852.

SIR: I have received your favor of Oct. 7, and I have examined with care the papers accompanying it, as well as the sketch of the building which you have been good enough to send; the latter appears to me very beautiful. Your name, and that of the gentlemen associated with you, are sufficient guarantees that the enterprise will be conducted with energy, fidelity and capacity; and there can be no doubt that an exhibition of the kind you contemplate, if properly carried out, will be of very general interest and utility. You do not overrate my desire to promote your views. Of course I cannot, as a member of the Government of the United States, give you any other aid than you have already received from the Customs Department, by making your building a bonded warehouse; but I will write to the representatives of the United States at the principal Courts of Europe, stating to them strongly my sense of the importance of your enterprise, and the numerous reasons in my mind why they should give your agent, Mr. Buscheck, all the aid and support that they properly can.

I am, Sir, with great respect, your ob't serv't.

DANIEL WEBSTER.

Theodore Sedgwick, Esq., New York.

RAILROAD ACCIDENT LAST SABBATH.—A sad accident occurred last Sabbath (Saturday) from the breaking of a rail on the Springfield and Hartford Railroad, at the Canal Bridge, Windsor Locks. The train left New Haven with four passenger cars, and had just passed the village of Windsor Locks, approaching the bridge over the canal, where the track is laid on the bank of the canals. When the fourth or last car was thrown up, it disconnected with the third car, and rolled over into the canal, landing right side up, some fifteen feet from the bank. The third car was thrown from the track by the sudden jerk. Its forward truck turned round under the car, and the last truck of the second car was also torn off and brought back under the third. The train thus progressed, and passed the bridge, leaving not a sleeper on the bridge nor a rail not thrown out of location. It thus went some fifty feet, and when it stopped the third car was tipped toward the canal, so that another revolution of the engine must have thrown it in with its whole load of passengers.

In the fourth car, which was thrown into the canal, there were some 15 or 20 passengers. Two of them, brothers, named James and Daniel Billington, of South Kingston, R. I., had just returned from California, and were hurrying home, to surprise their wives; they were both killed. Mr. Joseph Whitney, of Boston, had an arm broken, and was otherwise injured. Gen. James Palmer, of New Haven, Chief Engineer of the "Air Line Railroad," was injured, and from what we can ascertain, most seriously of those who survive. Rev. Mr. Clark, of Uxbridge, was severely bruised in the hip and face, and thoroughly drenched. Mr. and Mrs. R. S. Munn, of Monson, were among those somewhat severely injured. The great wonder is, that no more lives were lost.

THE CHINESE IN CALIFORNIA.—A letter from Rev. J. L. Shuck, announcing his intention of returning to this country by way of San Francisco, and of spending a month at that place to learn the prospects for missionary labor in California, says:—

"Depend upon it, God is going to bring something good out of this vast emigration of Chinese to the United States. The churches will not send Missionaries to the heathen, and the Lord Jehovah is sending the heathen to the Missionaries. May we not hope that some of these heathen may become truly converted, and return as teachers and preachers to their own people. You must not be surprised if I bring you a request to take up your abode in California. China and California will soon be linked together by ocean steamers."

A stampede of sixteen slaves occurred in Washington Co., Maryland, on Saturday, Oct. 16.

RAILROAD ACCIDENT.—The following account is given of a crash which occurred recently on the Postage Railroad:—

Adams & Co.'s Express car, heavily freighted, ascended Plane 8, and on arriving at the crest of the plane, which is 1,200 yards long, a car unhitched and descended with fearful rapidity. The alarm was communicated to the foot of the plane in time for the passengers in two of the cars below to escape the collision, but the third car was filled with ladies, who were unable to get out before the descending car reached the foot. The engineer of the locomotive was ordered to reverse the engine, which he did promptly, thus starting at a flying rate the car containing the ladies. The engineer now became alarmed himself, and jumped off, leaving the locomotive and passenger car dashing along the level toward Plane 9. Fortunately, the car became detached, permitting the locomotive to plunge down No. 9, by which it was demolished. When the Express car struck the baggage car, the force was so great as to demolish both, and the goods were scattered in every direction. But one person was materially injured. He had his ankle broken.

FACTS ABOUT OREGON.—Under date of Oregon City, August 11, 1852, Hezekiah Johnson writes to the *American Baptist* as follows:—

"The soil of Oregon is generally good; yet I do not believe that it is as rich as some of the prairie soil of Illinois. The climate is mild, and the general health of the country is good. Our winters are generally warm and rainy; yet we sometimes have several days—and once since I came to this country we had three or four weeks—of tolerably cold weather during winter. Potatoes that lay near the top of the ground were frozen; those that lay a little deeper, were about half frozen; those that lay deepest, were not frozen at all. It does not rain near all the time during the winter. The rains are often light. We generally have occasional showers during the spring—also, in the fore part of June. Perhaps as often as every other year, we have a shower about the fourth of July, and rarely in August. It is now rainy, and raining. The face of the country being rough, the water is good, and water power is abundant."

SUMMARY.

The Montreal Fire Relief Committee have just issued their second report. The total number of houses destroyed by the great fire of July 8 was 1,112, of which the aggregate assessed rental was $81,896; the number of families rendered houseless, 1,825, containing an aggregate of 9,042 persons. The number of Catholics who have received relief is 5,272, and the amount received is $16,524; the number of Protestants relieved 947, and the amount they received was $4,662. There were at the date of the report, 17th, 565 persons receiving rations of soup, oatmeal and bread. The total amount expended by the Committee was $58,120.

A private letter from Troy, Indiana, gives the particulars of a shocking murder which was perpetrated recently on the trading-boat Eliza, No. 2, near Thompson's Ferry. Upon an examination of the boat, the floor and bedclothes were found to be spotted with blood. The river was subsequently dragged, when three dead bodies were recovered, with their heads split open and iron weights tied to them. In the boat several trunks were found, rifled of their contents. The perpetators of the foul deed are unknown.

Drafts to the amount of $1,966,716 28, drawn by the Treasurer of the United States, and transmitted from Washington to New Orleans, have not been received. There were four altogether, in favor of P. H. Raiferd, Indian Agent, and drawn on the warrant of Department of the Interior, No. 3,574. The amount and numbers of the drafts were as follows: No. 3,757, $500,000; No. 3,758, $233,358 14; No. 3,759, $200,000; No. 3,760, $1,033,358 14.

The whale ship George Howland, which was seized some time since by convicts at Gallipagos Island, arrived at New Bedford, Oct. 27. Capt. Crowell, W. B. Peacock, and two officers, the only persons that originally belonged to the ship's company, have returned in the G. H. Three of the crew died of starvation and exposure. The remainder of the crew were taken from Charles Island by the ships Congaree and Susan, both of New Bedford.

We learn from the *Daily Wisconsin*, of Milwaukie, that since the completion of the Mississippi and Milwuakie railroad to Whitewater (51 miles) the receipts have averaged about $700 per day. Twenty-one miles more will reach to Janesville, which will be finished by the latter part of December next at farthest. This will make 72 miles of Road at a cost of about $1,200,000.

There is now only eleven miles of track to lay to complete the entire line of Lake Shore road from Cleveland to Buffalo, and if no delay occurs in receipt of iron, this gap will be filled by the 10th of November. The interval is now filled by stages, and trains are run regularly over the Road.

Accounts from Shanghae, to Aug. 16, report that the ship Hoogly, from San Francisco for that port in running up the river Aug. 11, during a south-east gale, struck on the North Bank, and became almost immediately a wreck. The Hoogley was a fine vessel, valued at $60,000, and is insured.

We understand that two millions of dollars have been offered to the Common Council, through the Special Committee having that matter in charge, by one of our wealthiest citizens, as a bonus for the right to construct a railroad in Broadway.

A dispatch dated Easton, Pa., Thursday, Oct. 28, 1842, says: A young lady named Mary Ann Hass, aged 16, belonging to this place, was accidentally drowned in the Lehigh River, to-day, by falling in while filling a bucket with water.

The *Lowell News* states that in the Natick murder case, Attorney-General Clifford instructed the Grand Jury now in session at Lowell, that they might receive the evidence of the squeezing of hands by Mrs. Taylor, in reply to interrogations.

Some thirty odd slaves escaped from Mason and Bracken Counties, a short time ago. Some of them were captured in Ohio by their owners, at a distance of about forty miles from the river.

The fact is a curious one, and may be interesting to some of our readers, that large quantities of peach stones are imported, principally from France, notwithstanding the vast quantities grown in this country. The reason is, we eat the peaches, and throw away the stones. Another reason is, getting plants from foreign seed, free of disease. But as these are all budded from home-grown trees, we do not see how the importation of seed can prevent the yellows, when the tree is grown from the bud.

The Society of Arts and Manufactures in London have announced that the Sweney prize of £100 sterling, in a goblet of like value, will be awarded for the best work on Jurisprudence, with special reference to Arts and Manufactures, published prior to June, 1854. The prize is open to the competition of all the world.

When the Monthyon prize for virtue came to be awarded at a sitting of the French Academy recently, there was some little difficulty in maintaining the gravity of an assembly long used to such scenes, for it appeared that the last recipient of the prize was at that moment in prison, having been convicted of felony!

The Dey of Algiers, understanding that the Bey of Tunis, who had been dethroned, possessed the art of converting the baser metals into gold, restored him to his throne on condition that he revealed his secret. The Bey sent him, with much pomp and ceremony, a plough!

The Springfield *Republican* says that S. T. Nims, of Palmer, has made an invention for ringing a bell at every railroad crossing, when the cars are within half a mile of it. It consists of a gear, operated on by the flange of the car-wheels, which communicates motion to the bell by a wire.

An up-train on the Cincinnati, Columbus and Cleveland Railroad at New London, ran over a cow and was thrown off the track. Six cars were badly injured, and seven persons were seriously but not fatally hurt. The steamer Financier collapsed the flue of one of her boilers near Griggsville, Illinois, on the 20th. Seven persons were scalded. The boat and cargo was not much damaged.

It is stated, in the case of Goodyear vs. Day, on the India-rubber patent, which has recently been decided by the Court in New York, after several months of litigation, that Mr. Webster, as Goodyear's counsel, received a retainer of $10,000 the day he took his seat at the table to argue the case.

The Merchant's Exchange Company, of New York, have posted up in several conspicuous places, in the Rotunda of that building, (the floor of which is paved with marble,) the following notice:—"Gentlemen using tobacco are informed that no extra charge will be made for the use of the spittoons!"

The house in Providence known as the John Brown house, one of the most elegant private residences in Providence, has been lately sold for $40,000. The house was built by the late John Brown, in 1778. Connected with the house is about 36,000 feet of land.

The Ramapo Rail Road is now widened to six feet, and the cars of the Erie Road run over it to Paterson. From Paterson to Jersey City the new six feet track is being laid rapidly. Before the new year we shall probably have a six feet guage the entire distance from New York to Dunkirk.

The N. Y. *Tribune* calls attention to the fact that Madam Zsulavski, sister of Gov. Kossuth, through the kind assistance of several gentlemen, has just opened a first-class boarding-house in a new and commodious edifice at the corner of Fourteenth-st. and Irving-place.

Mr. Ducanso, the negro artist of Cincinnati, who has lately painted the "Garden of Eden," has been offered $890 for it. Rev. Jas. Freeman Clarke says that he is the best landscape painter in Cincinnati.

William Longman, a prominent English publisher, has tried in vain to find an editor to prepare a new edition of Johnson's Dictionary, and has adopted the revised edition of Webster, by Goodrich, as a perfect English standard.

An insane Jew recently died at the House of Industry in Boston at the age of 30 years. This is the first Jew that ever became a public charge in the city of Boston within the memory of the oldest city officials.

The cholera has broken out at Quebec. On Thursday, Oct. 28th, the Member of Parliament for Stanstead died of cholera; also, the Messenger of the House. Several other deaths occurred.

The steamship Washington, which was seized by the United States on a charge of smuggling, was bonded in the sum of $80,000.

Bark Antelope, from Singapore, in running into Shanghae, Aug. 2, got ashore above Woosing, fell over and bilged, and has been condemned. The Antelope is insued.

They have arrested a man named Blanco, in Spain, on suspicion of murdering a number of persons for the sake of their fat, which he melted down and disposed of in Portugal.

A circular from the Office of the Central Railroad Company of New Jersey, states the cost of road and equipment at $2,744,539. Of this amount the capital is $986,100 and the remainder is debt.

All a German wants for dinner are three sausages and a flute. To gentlemen born in the vicinity of the Rhine, music is as necessary to existence as breath or long tailed pipes.

Medical writers all agree that gluttony conducts more people to the grave than drunkenness. The old adage is true, that many people dig their graves with their teeth.

Sir Walter Scott and Daniel O'Connell, at a late period of their lives, ascribed their success in the world principally to their wives. Were the truth known, theirs is the history of thousands.

Hon. John C. Clark, Solicitor of the Treasury, died at 6 o'clock on Monday morning, Oct. 25, while on a visit at his home in Chemung, Chenango Co.

The *Buffalo Express* of Oct. 22d, says: For a fortnight we have had numerous thunder showers, always in the night, which have been followed by beautiful sunny days.

The receipts of the Hudson River Railroad the past year, ending the 1st of October, it appears, have exceeded the estimate by $50,000, the receipts being over $1,034,000.

New York Market—November 1, 1852.

Ashes—Pots $4 68; Pearls 5 56.

Flour and Meal—Flour, 4 62 a 4 68 for common to straight State, 4 75 a 4 87 for mixed to fancy Michigan and Indiana. Rye Flour 4 25 a 4 37. Corn Meal 3 62 for Jersey.

Grain—Wheat, 1 09 a 1 10 for prime white Ohio and Michigan, 1 05 for good Canadian in store. Rye 85c. Barley 75c. for good two-rowed. Corn 76c. for western mixed. Oats 42 a 44c. for Jersey, 46 a 47c. for Western and State.

Provisions—Pork, 14 37 for old prime, 16 50 for mess. Beef, 4 50 a 5 00 for prime, 8 62 a 9 00 for country mess. 18 00 a 20 00 for prime mess. Dressed Hogs 7½ a 9½c. Lard 11½c. Butter, 16 a 18c. for Ohio, 20 a 23c. for Western dairies. Cheese 8 a 9½c.

Hay—1 00 a 1 12 per 100 lbs.

Hops—21 a 24c. for Western.

Lumber—14 00 for Spruce and Pine.

Seeds—Clover 9c. Flaxseed 1 34 a 1 36 for Southern and Western.

Tallow—9 a 9½c. for prime.

Wool—42 a 50c. for domestic fleece.

MARRIED,

In Kirkwood, N. Y., Thursday evening, Oct. 14th, by Rev. Mr. McCrary, Mr. ELISHA D. ENSIGN to Miss MARGARETTA K. EMMONS, both of the above place.

Also, at the same time and place, Mr. EZRA GOODRICH, of Milton, Wis., to Miss ELIZABETH L. ENSIGN, youngest daughter of Charles Ensign, Esq.

At Alfred Center, N. Y., Oct. 25th, by Eld. N. V. Hull, Mr. GEORGE P. MAXSON, of Westerly, R. I., to Miss LYDIA A. MAXSON, of the former place.

In Hornellsville, N. Y., Oct. 21, by Eld. N. V. Hull, Mr. JOHN M. OWEN, of Sussex Co., N. J., to Miss AMANDA FREDENBURGH, of Hornellsville.

By the same, Oct. 24, at Alfred, Mr. CALEB R. CHASE to Miss HULDAH M. VANVELZER.

In Alfred, N. Y., on the evening of Oct. 23, 1852, by H. G. Witter, Esq., Mr. MATTHEW C. WILBER to Miss MATILDA CLAIRE, all of the above place.

LETTERS.

Varnum Hull, John Parmalee, Dennis Saunders, Ephraim Maxson, Lee Brown, Ezra Goodrich, N. V. Hull, J. H. Titsworth, Wm. M. Fahnestock, Wm. Tew, Clarke Needham, Daniel Coon, H. G. Witter.

RECEIPTS.

FOR THE SABBATH RECORDER:

O. P. Hull, Walworth, Wis.	$6 00	to vol. 9	No. 52
Varnum Hull, Milton, Wis.	2 00	9	52
Ichabod Babcock, Townsend, O.	3 00	10	52
Joshua Wheeler, Farmington, Ill.	2 00	9	52
M. Johnson, Hopkinton, R. I.	2 00	9	52
Daniel Lewis "	2 00	9	52
Truman Lanphear, Westerly, R.I.	2 00	9	52
Silas Maxson "	2 00	9	52
Daniel Burdick, Wakefield, R. I.	2 00	9	52
Otis B. Arnold, West Edmeston	2 00	9	52
Kenyon Crandall, So. Brookfield	2 00	9	52
Saunders Crandall "	2 00	9	52
Benjamin Burdick "	2 00	9	52
Henry Williams, 2d, Higginsville	6 00	8	52
S. P. Marsh "	2 00	9	52
David Vincent, Almond	2 00	9	52
Riley F. Burdick, Alfred	2 00	9	52
Geo. W. Allen, Alfred Center	2 00	9	52
S. D. B. Missionary Society	9 00	10	13

BENEDICT W. ROGERS, Treasurer.

A Proclamation,

By WASHINGTON HUNT, *Governor of the State of New York.*

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our heavenly Benefactor. An abundant harvest, crowning the labors of the husbandman, and filling the land with plenty; peace with all nations; the maintenance of social order and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence, and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe. In compliance with established usage, I respectfully recommended to the people of this State the observance of Thursday, the 25th day of November next, as a day of prayer and thanksgiving.

In witness whereof, I have hereunto signed my name, and affixed the privy seal of the State, at the City of Albany, this 16th day of October, in the year of our Lord 1852. By the Governor: WASHINGTON HUNT.

JAMES F. RUGGLES, *Private Secretary.*

Provisions of the New Postage Law.

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces, to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the State of publication.

Newspapers, periodicals, and pamphlets, of not more than 16 pages, 8vo., in packages of not less than eight ounces to one address, to be charged half a cent an ounce, though, calculated by separate pieces, the postage may amount to more.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than fou pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent to be added where not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers and receipts for payments of moneys therefor, may be enclosed in subscribers, papers.

Exchanges between newspaper publishers free.

Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts before mentioned.

The Best Youth's Magazine

For 78 Cents a Year, including Postage.

THE postage on "*Woodworth's Youth's Cabinet,*" to any part of the Union, by a late act of Congress, is now only 6 *cents a year!* We hope our present subscribers will bear this in mind, and tell their friends that they can get a magazine for a whole year, containing nearly 600 pages, profusely illustrated, for *One Dollar and six cents, including postage;* and where 7 copies are sent to one address, for *seventy-eight cents a year, including postage,* which must be paid in advance at the office of delivery. The Editor's Rambles in the Old World are still continued. Specimens of the magazine sent *gratis.* Please form your clubs, and send orders (by mail at our risk) to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the year 1852.

$1,000 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address (postage paid,)

ROBERT SEARS, Publisher,
4w 17. 181 William Street, New York.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. [illegible]k, and HENDRIK HUDSON, Capt. A. P. St. John[illegible]rming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

The Boa Constrictor.

The ground color of the body of the great boa, which is the largest and strongest of the serpent race, is yellowish gray, on which is distributed, along the back, a series of large, chain-like, reddish brown, and sometimes perfectly red variations, with other small and more irregular marks and spots.

The great boa is frequently from twenty-five to thirty feet in length, and of a proportionate thickness. The rapacity of these creatures is often their own destruction; for whenever they seize and swallow their prey, they seem like surfeited gluttons, unwieldly, stupid, helpless, and sleepy. They at the same time seek for some retreat, where they may lurk for several days together, and digest their meal in safety. The smallest effort will then destroy them; they scarcely can make any resistance; and, equally unqualified for flight or opposition, even the naked Indians do not fear to assail them. But it is otherwise when this sleeping interval of digestion is over; they then issue, with famished appetites, from their retreats, and with accumulated terrors, while every animal of the forest flies from their presence. One of them has been known to kill and devour a buffalo. Having darted upon the affrighted beast, (says the narrator.) the serpent instantly began to wrap him round with its voluminous twistings; and at every twist the bones of the buffalo were heard to crack as loud as the report of a gun. It was in vain the animal struggled and bellowed; its enormous enemy entwined it so closely, that at length all its bones were crushed to pieces, like those of a malefactor on the wheel, and the whole body was reduced to one uniform mass; the serpent then untwined its folds, in order to swallow its prey at leisure. To prepare for this, and also to make it slip down the throat more smoothly, it was seen to lick the whole body over, and thus to cover it with a mucillaginous substance. It then began to swallow it, at the end that offered the least resistance; in the act of swallowing, the throat suffered so great a dilation that it took in at once a substance that was thrice its own thickness.

This animal inhabits India, Africa, and South America. With respect to their conformation, all serpents have a very wide mouth, in proportion to the size of the head; and what is very extraordinary, they can gape and swallow the head of another animal which is three times as big as their own. To explain this, it must be observed, that the jaws of this animal do not open as ours, in the manner of a pair of hinges, where bones are applied to bones, and play upon one another; on the contrary, the serpent's jaws are held together at the roots by an elastic muscular skin; by which means they open as widely as the animal chooses to stretch them, and admit of a prey much thicker than the snake's own body. The throat, like stretching leather, dilates to admit the morsel; the stomach receives it in part; and the rest remains in the gullet, till putrefaction and the juices of the serpent's body unite to dissolve it. [Nat. His.

Look to your Orchards.

As soon as the first symptom of failure in old orchards appears, they should, in addition to good cultivation, be freely manured in connection with the application of lime or leached ashes. The change which may be thus wrought, can hardly be understood by one who has not witnessed the result. The following experiment, similar in nature, but differing in the mode of performance, described by H. W. Rockwell, of Utica, New York, cannot fail to be interesting.

The experiment was performed upon three trees standing on my ground, none of which were less than *thirty* years old. One of these trees, an old fashioned Newton Pippin, and a great favorite, had borne moderately; the other two made out between them to 'get up' about a dozen apples a year, just to let me know, I presume, that they 'could do it,' but were perfectly indifferent how it was done.

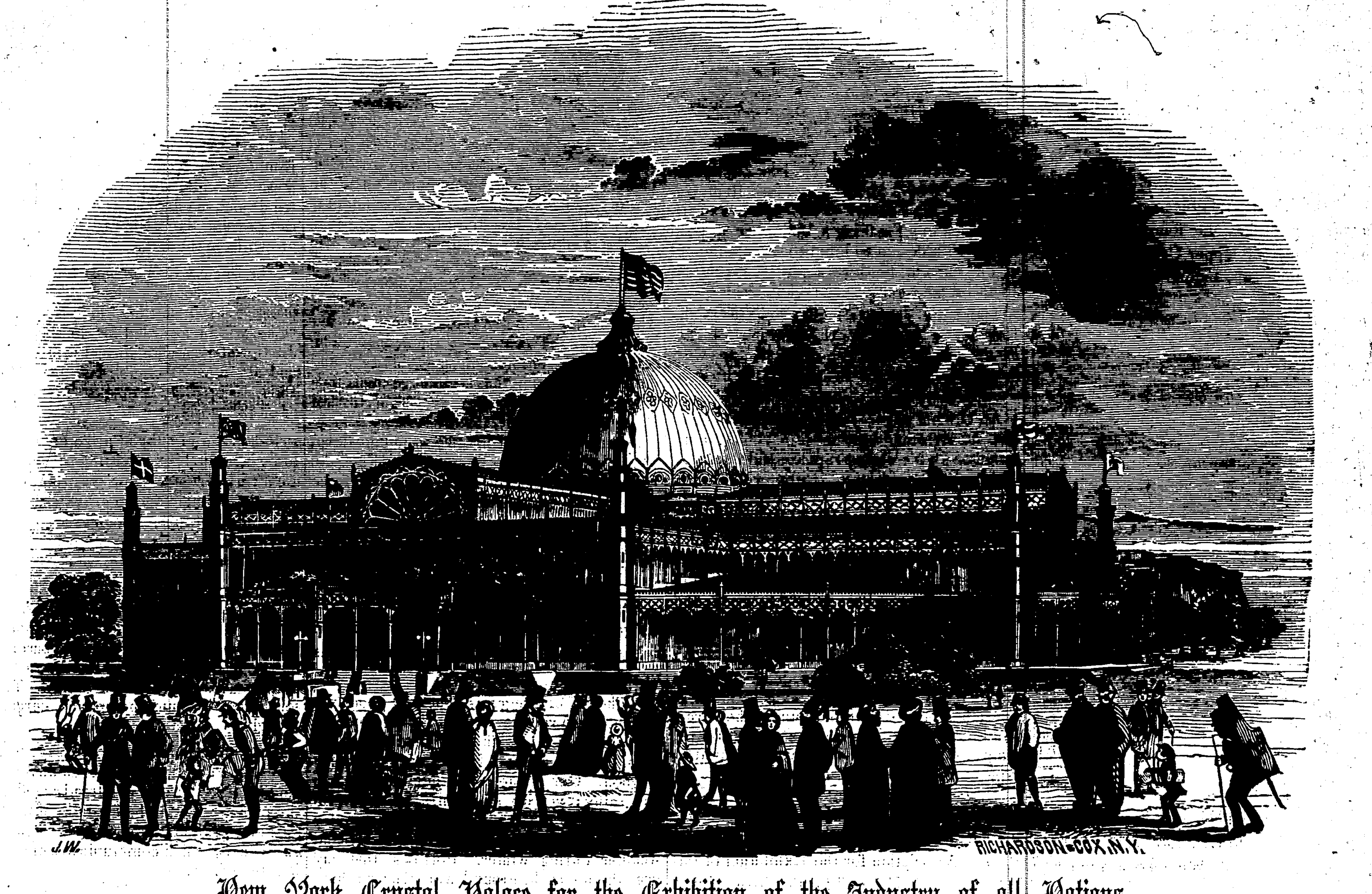
I last summer undertook the renovation of these trees. For this purpose, I opened between them trenches, say *ten feet* in length, *two feet* in depth, and about eight feet equally distant from tree to tree. The roots, which were once united in their operation, were, of course, all cut off, the trenches filled with *well-rotted manure*, and closed. I finished by giving each of the trees about a peck of charcoal, mixed with the same quantity of ashes; and now for the result. I have this year gathered from the 'two outcasts' just mentioned, instead of my annual dividend of a dozen apples, from 6 to 8 bushels a piece, as handsome fruit as you ever saw, with about the same proportion from the third, which has always been a moderate bearer.

Transplanting Trees.

All trees, except peach, apricot, nectarine, and all other similar sorts, should be transplanted in the autumn or late fall. By choosing this season of the year the trees may be stripped of leaves, and thus the great surfaces for evaporation will be removed. The body of the tree, by this treatment, may retain its moisture, not losing it by the active powers of growing leaves. This gives the roots an opportunity to establish themselves, and to retain the moisture received by simple absorption before the formation of spongioles, which draw water by the natural laws governing the action of plants. Such trees planted out in the spring would be parting with large amounts of moisture from surfaces of leaves, before the roots were sufficiently established in their new location to supply the necessary amount to compensate for evaporation. The slightest drying of a tree, at the time of transplanting, is likely to interfere with its organism, and to give rise to after unhealthy habits. When large supplies of water are at hand, it is well to settle the earth around the roots by its use, as this causes the particles of earth to come in direct contact with the roots, and to get up a condition of the soil more closely resembling that from which the tree has been removed. It is impossible by pounding or stamping to settle earth as judiciously as by the use of water.

* * *

Mr. Joshua Bates, of the firm of Baring Brothers & Co., of London, has written a letter to Mayor Seaver, of Boston, offering to supply the new public Library of that City with books to the amount of $50,000. One condition only attends the gift. It is "that the building shall be such as shall be an ornament to the city—that there shall be room for one hundred and fifty persons to sit at reading tables—that it shall be perfectly free to all, with no other restrictions than may be necessary for the preservance of the books."



New York Crystal Palace for the Exhibition of the Industry of all Nations.

Above is a wood engraving of the elevation of the building now erecting on Reservoir Square, in the city of New York, for the purposes of an Exhibition of the Industry of all Nations, or, as it is more familiarly termed, a Crystal Palace, or World's Fair; and it is proper to preface a description of the edifice by a statement of the general organization of the enterprise.

The prodigious success of the London Exhibition turned the minds of the industrial world to the propriety and expediency of repetitions of that effort in different parts of Europe. Thus, there has already been one in Austria; the same has been done in Ireland; and preparations are making for one on a very extensive scale in Paris in the year 1854.

It was very natural that those citizens of the United States who were in London in the summer of 1851, and who saw and felt the gratifying triumphs that our people achieved during that year, and who also saw the peculiarly popular character of expositions of this kind, and their beneficial tendencies in regard to the working classes, should early have entertained the idea of repeating the Exhibition on this side of the water. Accordingly, shortly after the close of the London Fair, steps were taken for the purpose.

The form of our political system, and the Constitutional restrictions imposed on our State and Federal action, rendered it impossible that the affair should be, as it was in England, taken up and carried on by Government; and it therefore became necessary to rely on individual enterprise and activity.

New York, the commercial metropolis of the Union, was naturally selected for the spot; and on the 2d day of January, 1852, the municipal authorities of that city, perceiving the immense benefits that must flow from such an enterprise, if properly conducted, not only to the commerce and prosperity of the city, but to the cause of popular instruction and of healthful entertainment, granted a lease of Reservoir Square for the object.

The Legislature was then applied to, and that body, on the 11th of March, granted a Charter of Incorporation to the Association for the Exhibition of the Industry of all Nations.

The principal provisions were as follows:

The Association was incorporated with a capital of two hundred thousand dollars, leave being given to raise the same to three hundred thousand dollars.

They were authorized to occupy any real estate that might be granted them, and thereon to erect a building for the purpose of the Exhibition of the Industry of all Nations. They were further empowered to award Prizes, and to do every thing necessary to carry out the general object.

On the 17th of March, Mr. Theodore Sedgwick was elected President, and Mr. William Whetten, Secretary.

* * * * *

The main features of the building are as follows: It is, with the exception of the floor, entirely constructed of iron and glass. The general idea of the edifice is a Greek cross, surmounted by a dome at the intersection. Each diameter of the cross will be 365 feet 5 inches long. There will be three similar entrances: one on the Sixth Avenue, one on Fortieth, and one on Forty-second street. Each entrance will be 47 feet wide, and that on the Sixth Avenue will be approached by a flight of eight steps; over each front is a large, semi-circular fan-light, 41 feet wide and 21 feet high, answering to the arch of the nave. Each arm of the cross is on the ground plan 149 feet broad. This is divided into a central nave and two aisles, one on each side; the nave 41 feet wide, each aisle 54 feet wide. The central portion or nave is carried up to the height of 67 feet, and the semi-circular arch by which it is spanned is 41 feet broad. There are thus in effect two arched naves crossing each other at right angles, 41 feet broad, 67 feet high to the crown of the arch, and 365 feet long; and on each side of these naves is an aisle 54 feet broad, and 45 feet high. The exterior of the ridgeway of the nave is 71 feet. Each aisle is covered by a gallery of its own width, and 24 feet from the floor. The central dome is 100 feet in diameter, 68 feet inside from the floor to the spring of the arch, and 118 feet to the crown; and on the outside, with the lantern, 149 feet. The exterior angles of the building are ingeniously filled up with a triangular lean-to 24 feet high, which gives the ground plan an octagonal shape, each side or face being 149 feet wide. At each angle is an octagonal tower 8 feet in diameter and 75 feet high.

Four large and eight winding stair-cases connect the principal floor with the gallery, which opens on the three balconies that are situated over the entrance-halls, and afford ample space for flower decorations, statues, vases, etc. The four principal staircases consist of two flights of steps with two landing places to each; the eight winding staircases are placed in the octagonal towers, which lead also to small balconies on the tops of the towers and to the roof of the building.

The building contains on the ground floor 111,000 square feet of space, and in its galleries, which are 54 feet wide, 62,000 square feet more, making a total area of 173,000 square feet for the purposes of exhibition. There are thus on the ground floor two acres and a half, or exactly 2 52-100; in the galleries one acre and 44-100; total, within an inconsiderable fraction, four acres.

There are on the ground floor 190 octagonal cast-iron columns, 21 feet above the floor, and 8 inches in diameter, cast hollow, of different thicknesses, from half an inch to one inch. These columns receive the cast iron girders. These are 26½ feet long and 3 feet high, and serve to sustain the galleries and the wrought-iron construction of the roof, as well as to brace the whole structure in every direction. The girders, as well as the second story columns, are fastened to the columns in the first story, by connecting pieces of the same octagonal shape as the columns, 3 feet 4 inches high, having proper flanges and lugs to fasten all pieces together by bolts. The number of lower floor girders is 252, besides 12 wrought-iron girders of the same height, and 41 feet span over a part of the nave. The second story contains 148 columns, of the same shape as those below, and 17 feet 7 inches high. These receive another tier of girders, numbering 160, for the support of the roofs of the aisles, each nave being covered by 16 cast-iron semi-circular arches, each composed of 4 pieces.

The dome is supported by 24 columns, which go up above the second story to a height of 62 feet above the floor, and support a combination of wrought-iron arches and girders, on which rests a cast iron bed plate, so constructed as to receive the 32 ribs of the dome. The light is communicated to the dome through the lantern, as well as from the sides, on which 32 escutcheons, in colored glass, representing the Arms of the Union and its several States, or the emblems of the different nations, form a part of the decoration.

The quantity of iron to be used for the building will amount to about 1,250 tons. The roof will cover an area of 144,000 square feet. The glass for the building will amount to 39,000 square feet, in 9,027 panes, 16 by 34 or 38 inches.

On entering this building, the observer's eye will be greeted by the vista of an arched nave, 41 feet wide, 67 feet high, and 365 feet long; while, on approaching the center, he will find himself under a dome 100 feet across, and 118 feet high.

It is certain, therefore, that the edifice will be larger, and more effective in its interior view, than any thing in the country.

The aspect of the building will be entirely different from that of the London Crystal Palace. Its form affords the requisite scope for a pleasing variety of architectural embellishment, by which all monotony can be avoided, and allows a very economical use of the ground. The rising dome, independent of its effect in the interior arrangement of the edifice, will give height and majesty.

The following are the objects which the architects have striven to combine in their plan:—

1. The greatest possible interior area.
2. Perfect safety and elegance of construction.
3. A well calculated and pleasing admission of light.
4. A variety of *coup d'œil* in the interior.

Such is the building which will soon salute the eyes of the city of New York. In asserting that it will be the largest and most beautiful construction in the country, nothing has been said more then it deserves. But this is its least merit. The objects to which the building is destined form its real recommendation.

There is offered here to the European and domestic producer an unequalled opportunity of displaying the works of his skill, without any charge from the time that they enter the building till withdrawn. The Association have already made public the fact, that their object is *Exhibition* alone, and that they have no interest whatever, direct or indirect, in the final disposition to be made of articles displayed. They thus avoid coming in conflict with any branch of regular industry. There will be gathered here the choicest products of the luxury of the Old World, and the most cunning devices of the ingenuity of the New. The interests of Manufacture, Commerce, and the Arts, will all find encouragement and protection within these walls, and another guarantee will be given to the permanence of peace. Here will be collected multitudes of all nations; but the great and crowning feature of the enterprise is, that it will offer amusement and recreation to the working classes, such as they can find no where else; that it will be a PALACE FOR THE PEOPLE.

The exhibition is already announced to open on the 2d of May, 1853.

Office of the Association, No 53 Broadway.

Remarkable Feat of an Engine-Man.

A Paris correspondent of the Washington *Republic* relates the following occurrence as having taken place on the French Northern Railroad:—

"The passengers upon the Northern Railroad narrowly escaped destruction some days ago. A large cart, laden down by the weight of an enormous block of stone, had become fastened in among the rails, and the efforts of the three horses to disengage it were perfectly unavailing. The whistle of the express train was heard in the distance. The wagoner, determined to save his horses at least, cut the reins and the harness, and made off. The engineer saw the obstacle, reversed the steam, and gave the signal for the brakes. But the engine, which was a Crampton, refused to obey, and the machinist saw the utter impossibility of stopping it in time, so he put on the steam again, and drove the train with full force upon the terrible obstacle. The wagon was shivered to atoms, and the stone sent flying in splinters for rods in all directions. The train was not thrown off the track, and the passengers were unaware of any shock. They did not hear of the danger they had run till they stopped at the next station. The engine was battered, but its vitality was not decreased. The engineer, whose coolness and decision saved the passengers, is a Pole, and will be the object of some tribute of gratitude from the company."

* * *

AN OLD HOUSE IN VIRGINIA.—The Norfolk (Va.) *Herald* gives the following anecdote relative to an old house recently pulled down in that city:—

"In this house a shocking tragedy occurred in 1806. Two gamblers, brothers, of the name of Daving, rented the third story for the purpose of keeping a pharo table. One night, an Italian, whose name we believe was Colmini, (Coalminer, as he was commonly called,) visited this establishment, and meeting with extraordinary luck, finally broke the bank. The Davings, and another of their fraternity, charged him with cheating; he protested his innocence, but it was to no purpose. They attempted to seize him, but he broke from them and fled down the narrow dark stairway, all three in close pursuit. On the second landing, he stepped aside unperceived, and as each passed him on the right, in the dark, he gave him a fatal stab with a stiletto in the left side, and a push down the next flight. The two Davings were mortally wounded, and died within 24 hours; their companion lingered several weeks, and died also. The Italian escaped."

* * *

A FRIDAY ITEM.—An old ship-carpenter, of long experience in our navy, tells us that the steam-frigate Powhatan is a notable instance of the fallacy of the old saying, that ships which sail on a Friday never get to port. The blocks for the Powhatan were laid on Friday, her keel was laid on Friday, she was raised on Friday, was launched on Friday, her masts were taken in on Friday, her heavy machinery put up on Friday, her trial trip (undertaken on Thursday, but failed) was accomplished on Friday, she left Norfolk on her first cruise on Friday, and has sailed from many other ports on Friday. Here are Fridays enough to sink a whole Navy, if Jack's superstitions had proved realities; but, on the contrary, the Powhatan (so far as we know) has been a very lucky ship.

* * *

POCKET PICKING.—They have queer pick-pockets in Virginia, judging from the following paragraph in the *Stanton Spectator*: "A few days since, while Mr. Francis Bell was engaged in dividing and weighing cattle, a lot of colts approached his coat, which was hanging on the fence, and abstracted a pocket-book, containing a large sum of money. When Mr. Bell discovered the robbery, the colts were busily engaged masticating the precious provender, which was scattered all over the ground. Upon counting the notes left, *one hundred and fifty dollars* were missing, while a large amount was so mutilated as to render its value doubtful. This is the most costly species of food which has been used since the days of Cleopatra, who with immortal folly dissolved a pearl of extreme value, and drank it at a draught."

* * *

A DOG STORY.—The *Cincinnati Citizen* tells the following dog story: "Yesterday we noticed one of the most singular displays of canine sagacity we ever saw. Mr. Baldwin offered a wager of $5 that he would start his Newfoundland dog from the wharf-boat, send him over the river to Blake's Hotel, and that the dog would return with a handkerchief which Mr. B. had left in his bed-room. The bet was taken, and the dog plunged into the water, swam across, and made quick time up the leeve on the other side. In a short time he again made his appearance, running toward the river; he jumped in and swam back to the foot of Walnut-st., with the pocket-handkerchief in his mouth. He was absent from the wharf-boat only 25 minutes. The loser readily handed over the $5 bill, and declared that he had never expected to see such a feat."

* * *

AN INCIDENT FOR ANOTHER "UNCLE TOM'S CABIN."—As the slave hunters were arresting the fugitives from slavery, on the Mad River dock, one of them seized hold of a young woman with an infant child, eight or nine months old in her arms. She jerked loose from him, ran some steps, threw the child upon the ground, and returned toward the slave-catcher. She was seized and marched toward the Mayor's office. The child was picked up by one of our citizens. One of the Kentuckians claimed to be the owner. Mr. B. refused to give up the child without evidence. The infant was taken to the mother, who, supposing herself doomed again to slavery, disowned it—denied in the most positive terms that it was her child. To own her offspring was to doom the child to slavery; to disown and desert it, she hoped, was to allow the dearest treasure of her heart to grow up, breathing the air of freedom. For this she stood nobly ready to dismember the ties of such affection as a mother only knows, and leave to chance, or other hands, the rearing of the infant, dearer than life itself. Truly a mother's love, though an ignorant and uncultivated slave mother,

> "Lives before life, with death dies not, but seems
> The very substance of immortal dreams."

* * *

"I was traveling," says M. Blaze, "in a diligence. At the place where we changed horses I saw a good-looking poodle dog, which came to the coach door and sat upon his two hind legs with the air of one begging for something. 'Give him a sou,' said the postillion to me, 'and you will see what he will do with it.' I threw to him the coin; he picked it up, ran to the baker's and brought back a piece of bread, which he ate. The dog had belonged to a poor blind man, lately dead; he had no master, and begged alms on his own account."

* * *

The Massachusetts *Plowman* gives the measurement of four apple trees set five years ago, when three years from the bud. The soil was of quite moderate fertility. Their present circumference, one foot from the ground, is fifteen inches each. This rapid growth is owing to careful transplanting, mulching with straw manure and peat, washing the stems with potash lye, and keeping the ground in good tillage.

* * *

His late Majesty, when Prince of Wales, was looking out of a window with Tom Sheridan, when the "Dart," with four gray horses passed by. "Is not that a handsome coach, Tom?" observed the Prince. "Yes, your highness," replied Tom, who was suffering under a headache from the champagne of the previous night, and rather in a sombre and meditative humor, "it is; but," continued he, pointing to a hearse going by at the same time, "that's the coach *after all*."

* * *

Fuel of on excellent quality can be grown quicker, easier, and cheaper from peach stones than from any other mode within our knowledge. From this source the settlers upon the western prairies might furnish themselves within three or four years with a constant supply; while the fruit, if it had no other value, would fatten their pork cheaper than it can be done by corn, even in that cheap corn-growing region.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals or Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2 or at the office, No. 11 Battery-place.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 5 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 6 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m., and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 6.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 6.50 p. m.
New Market:
For New York—6 20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 7 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.
For a square of 16 lines or less—one insertion, $ 75
" " " each subsequent insertion, [illegible]
" " " six months, [illegible]
" " " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 22. NEW YORK, FIFTH-DAY, NOVEMBER 11, 1852. WHOLE NO. 438.

The Sabbath Recorder.

For the Sabbath Recorder.

MOTHERLOVE.

BY WILLIAM M. FAHNESTOCK, M. D.

Who can fathom, who can portray, a mother's love? It has no similitude on earth. It assimilates to a Divine attribute; and the poet, Quarles, was happy in selecting a mother's fondness and a mother's solicitude, to illustrate the *grace* and the *long-forbearance* of our heavenly Father toward his frail, unstable children—a thought not only truly beautiful, but philosophical, and better calculated than a thousand pages of polemic theology, to solve the mooted question of "*perseverance*," or "*lapsing*," which has agitated the Church for ages; so beautiful, so philosophical, and so conclusive to my mind, that I am tempted to insert it, in the hope that it may prove as satisfactory to other minds as it has done to my own on this vexed subject:—

"Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up, and kisses him withal;
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand,
But when He sees his feeble strength begin
To fail, He gently takes him up again."

Who can describe Motherlove? What the unfortunate Miss Landon said of woman's love, *generally*, in "*The Troubadour*," may be said with equal or greater propriety, *specifically*, of *Motherlove*:—

"There is a feeling in the heart
Of woman, which can have no part
In man; a self-devotedness,
As victims round their idols press,
And asking nothing, but to show
How for their zeal and faith can go"

Who, I ask again, can penetrate the deep recesses of *Motherlove?* Who can fathom the gushing fountains of *Motherheart*, which are unceasingly welling forth refreshing streams of life-spirit—revivifying founts of undying vitality? Who can? Who? Echo answers—Who? Who? The paucity of the English language in expressing this *principle*, in the *possessive* case, or in the *adjective* instead of the *substantive* form, weakens the force of the sentiment, as well as the expression, and therefore, instead of employing the usual epithets, *mother's love*, or *maternal affection*, I am driven to employ a literal rendering of two very significant German terms, far more expressive to nature and to truth—"*Mutterliebe*," Motherlove; and "*Mutterherz*," Motherheart. Ages would be too short to tell what is embraced in that one talismanic word, *Motherlove;* and it would prove an endless task for the writer to attempt to illustrate it fully, or to portray it in any manner commensurate with its importance, or its influence on the human race, in a single article, or in a score of them. There is not only a *natural* feeling in Motherlove, but a holy devotion, which approximates to a *religious reality;* and as like produces like, in most cases, we generally find, where it has been *properly exercised*, a corresponding response in the offspring. Happy the mother who exercises it, and happy the child who recognizes it.

What in life is more beautiful than this reciprocation of parental love and filial piety? The terms *piety* and *pious*, now used constantly, and almost exclusively, to designate *religious* devotion, originally meant *filial regard*—the affection of a child to a father. They may be, still, used in reference to *devotion to our heavenly Father*, but they are improperly used, at least in the original acceptation of the terms, when applied to a *devout* person, as a person *devoted* to any religious good. The words *devout* and *devoted* would be much more appropriate in this sense than *pious* and *piety*, although *usage* may consecrate words, as it does erroneous customs and erroneous practices. Dr. Epps, of London, many years since, pointed out, in his Horæ Phrenologicæ, the difference between *piety* and *religion;* and it is a sad pity that it is not better understood by the present generation.

But I am in danger, as I frequently find myself, of running into an essay, when I take up my pen simply to relate an anecdote, which is my present purpose—a touching anecdote of a plain, obscure mother, whose intense interest in her absent sons has, recently, excited and affected my sympathy to an unusual degree, and has confirmed an impression on my mind, which I have often expressed in my intercourse with all classes of society, namely, that no person understands, correctly, what is the depth of a parent's love for a child, nor what the obligations due to parental affection are, until they themselves become parents.

For some time past—three or four months—as I have regularly entered the Post-Office at eight o'clock in the evening, as is my custom, I have observed a plain, unobtrusive Irish woman, seated in one corner, patiently awaiting the arrival of the mail, night after night; and she is there, I am informed, for an hour or two in advance of the arrival of the train. A short time since, I tarried a little longer, than to receive my letters and packages, and after the other persons present were attended to, she modesty approached the Post Master, and inquired "whether there was a letter for her from her boys?" And as the same answer, "No," which she had nightly received for more than three months, was returned to her interrogation, tears coursed rapidly down her cheeks, as she passed out the door, and I followed her, to ascertain the cause of her anxiety and distress.

I shall not trust myself with the details of the poor woman's manner, nor the full history of her grief, lest I should be suspected of penning a fiction, but shall sum up all in the statement of a few facts. Like many of the poor emigrants and exiles from the Emerald Isle, after reaching our shores, have to be separated and live apart, so with this poor woman. She had two sons—her all in the world—and good sons they were to her; but to better themselves they left her in June last, for a time, to take a more desirable job on Staten Island. They arrived at their place of destination in due time, of which they advised their mother, and went to work industriously. The place of their work was near the scene of the disaster which happened to the Bridge or Draw, leading to the Steamboat, on the fourth of July, which precipitated into the water, crushed and drowned, a number of persons never fully ascertained; and her sons are supposed to have been at the spot, as they were keeping the holiday. Since that time she has not heard a single word from them, or of them, and strong apprehensions, nay, there is every reason to believe, that they both perished on that occasion. Her confidence of hearing from them, *if living*, and her anxiety *to learn their fate*, is the secret of her repeated and prolonged visits, night after night, whatever the weather may be, to the Post-Office; and then as often, disappointed, retires again in despair, and wends her way to the outer suburbs of the borough, to wait, in her dreary abode, the revolution of another tedious twenty-four hours, to meet another like disappointment.

What but *Motherlove* would manifest such devotion, and such perseverance, under such discouraging circumstances? What will not Motherlove endure for her offspring? What is like unto it? It is a coin that cannot be counterfeited. Woman may love—her love may be either *affection*, or *interest*, and it may *pass* for *pure love*, and go *undetected*—but no woman can put on the attribute of Motherlove, without having Motherlove, in its highest degree, within her.

This is forcibly illustrated in Solomon's judgment between the two women, each of whom claimed the same child as her own; and when the testimony was so strong, and both parties continued so unyielding, that he proposed to divide the child, with a sword, and give "half to one, and half to the other," the crisis proved the mother. "Then spake the woman whose the living child *was*, for her bowels yearned upon her son, and said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the King answered and said, Give her the living child, and in no wise slay it; *she* is the *mother thereof*." 1 Kings 3:26, 27. Herein was the impostor *betrayed*, and the mother *established*. Motherlove is the most unselfish love in existence. It will *make more sacrifices* and *endure more wrongs* than any other love among the human species.

We have this peculiar emanation of divinity exhibited to our view every day, and almost every hour of the day, in some beautiful form—some new and almost celestial form—not only in the refined and polished circles of high life, but often, yea, oftener, in the rudest states of society. Since the foregoing sketch was penned, the writer has had to make a hasty trip to the city of Philadelphia, and on entering the Cars, with some female friends, our attention was attracted, simultaneously, to a remarkably homely, masculine woman, facing us, two or three seats distant. Her face was a harsh and revolting face, which looked more like an Amazon or a Cannibal, than as belonging to civilized life, and particularly to the gentler sex; but we were scarcely seated than the Motherlove was manifested so strikingly, and so beautifully, that all our unpleasant impressions of her vanished in a moment, and an admiration succeeded, immediately, as simultaneously. She had a son of thirteen or fourteen years of age with her, who left his seat, and took a place at the side door, to look out on the scenery of the Delaware. His position was secure, standing some distance from the door, now partly open, while he took the precaution to brace himself with one hand on the door, secured in its place by his foot, and the other hand firmly fixed against the casement. A *father* would have considered it a laudable curiosity, and secure enough; or, if he did not think so, would have directed him to leave the place, or have commanded him to be seated. Not so with a mother. The harsh, masculine features of the mother were soon observed to relax into a pleasant expression of anxious concern and tender solicitude, and, stepping up to him, gently said: "My, son, I am afraid that you may be in danger here." "No, mother," he replied, and continued in his position. A *father*, unquestionably, would have been satisfied, or have taken him to a seat, but, Mother-like, there she stood, a little back of him, with her eye riveted on him, and almost every instant her hand was seen extended towards his arm, without touching it, lest it should mortify him; but for miles there she stood, watching intently, and extending one, and sometimes both hands, to support him, if necessary, while the Cars were running at their highest speed. There was *the mother;* and during many years of much travel and considerable analysis of human expression, never have I witnessed so great a metamorphosis of a countenance, as the one I first observed on entering the Car, when it was stern and unconcerned, and the one of interest and benignity hers maintained during the whole of her tender vigil over her boy. What is *Motherlove?* Who can fathom it?

The most distinguished persons, of almost all ages and all countries, who have arrived to any eminence in Science or Politics, and more especially in Morals and Religion, ascribe much of the character and renown they have acquired, to the influence of their mothers; yet none in so beautiful and so touching a manner as the learned Bouilly, and the excellent Lamartine of France. Bouilly, distinguished for his erudition as well as his delicate taste, inscribes his fourth volume devoted to the gentler sex—"*Tales for Mothers*"—to the "*Memory of his Departed Mother*," in such chaste and tender accents, as to tell, at once, the exalted worth of that mother, and the living reward of that devotion to her excellent son—a tribute not only worthy of his high intellect, but of the unblemished purity of his heart.

"The flowers I placed upon thy tomb seven years since, at the village, (Rochecorbon, near Tours, on the bank of the Loire,) where thy mortal remains are deposited, are each month renewed by pious hands. This soothing remembrance is my proudest patrimony; it proves, far more than words could do, what thou wast, and what I owe to thee!

"I now dedicate to thy revered memory the fourth work which has been inspired by the tender and respectful attachment I bear to that sex of which thou wert, at once, the glory and the model. Who better than a son of *thine*, deserves to become the friend of woman? May the labors I have devoted to them, render my tomb worthy of a garland; and above all, may I descend to it supported by that celestial strength, that tranquillity of mind, with which thou, in thy last hour, wert favored, repeating to my daughter those consolatory words addressed by thee to me, at our separation: *Behold how peacefully those die, who have endeavored to do good.*"

Lamartine, the graceful, gentle Lamartine, while he has been no less distinguished for his superior talents, has been equally renowned for his devotion to the memory of his mother. By no writer, of any language, or any age, has so graphic and so lovely a portraiture of a *Mother* been penned as that which Lamartine has given of his own mother, in his "*Les Confidences*." There is scarcely a page in the whole volume which does no bear some testimony, some touching testimony, to the excellence of that devoted parent. While dozens of excerpts, of dozens of pages, could not convey any adequate idea of the devotion of that exalted person to her new equally exalted son, I cannot refrain from inserting one or two short extracts, to excite the emulation of mothers and of children. Speaking of her genius, and her plan of educating him, for she took the entire education of him until he entered a college, he says:

"Her superiority was not in her head, but in her soul. It is in the hearts of women, that God has placed their genius, because all the works of that genius are works of love. Tenderness, piety, courage, heroism, constancy, devotedness, forgetfulness of self, sensitive serenity, but overpowering by faith and force of will all that suffered within her; such were the features of that elevated genius which all those who approached her felt was in her life, and not in her written works. * * * * It was in my mother's soul especially that I sought for nurture; I read through her eyes, I felt through her feelings, I loved through her love. She translated (interpreted) every thing for me—nature, sentiment, sensations, thoughts. Without her aid I would not have known how to spell in the book of creation, which was open before my eyes; but she directed my finger, and placed it on every thing. Her soul was so rich in brilliancy, color, and warmth, that it illuminated and heated every thing it approached. In a word, the imperceptible instruction which I was receiving was not a lesson; it was the very action of life, thought and feeling, performed under her eyes, with her, through her, and as she herself performed it. We were living a double life. It was thus that my heart formed itself within me, on a model, at which it was not even necessary that I should look, so completely was it commingled with my heart."

Such is the result of having exercised *Motherlove*, properly, towards her offspring. This influence has continued thus far through life, with this great and good man, at the head of affairs of a great nation, in most troubled times—in the vortex of a revolution—or at his silent orisons in the shades of Palestine. Woman's great mission on earth—her *great*, though not *only* mission—is to manifest Motherlove, in its highest and most exalted form. Her mission extends beyond her years, for she lives over, again, in her offspring—her mission therefore, when properly exercised, outlives her own days, down from generation to generation afterward. It is, lamentable, truly lamentable, that woman fails so often in her holy mission, and as lamentable, likewise, that she so often reaps ingratitude and misery for both her well-meant and her mistaken efforts. Alas! alas! how often does such holy, religious devotion, go unrequited? Burns ought to have written, *Woman* "is made to mourn," though, doubtless, he embraced her in the *generic* term *Man;* yet the sentiment applies more specifically to *Mothers;* or, perhaps, Shakspeare would have done better, instead of putting the sentence, "*Sufferance is the badge of our tribe*," (the Israelites,) into Shylocks mouth, had he given to the lone, anxious, watching mother, *Sufferance is the guerdon of our sex.* Motherlove cannot be told in any language; it can only be told, can only be appreciated, by observing its daily ministry, in every situation of life, even to the most abject and abandoned, by the patient endurance of all ills, to cherish and succor the wayward, and, ofttimes, the most worthless child. Motherlove is a *principle*—I had almost said an *entity*, a *sui generis* entity, or it could never survive the daily crush of fondest hopes, and triumph over the wreck and decay of all the other feelings and sentiments of the human heart. When will *man* learn to appreciate *Motherlove?*

BORDENTOWN, Nov. 1st, 1852.

THE CHINA MISSION.

From letters received by the Missionary Board, the Corresponding Secretary has extracted, and prepared for publication, a few items, which will be interesting to the friends of the cause. Bro. Wardner says:—

"The sparseness of our letters, during the past year, was owing to our time being so much taken up in building, (as we have done considerable of it with our own hands,) that we have had but little leisure to write, and but little to write about. A ship is now up for San Francisco, and we avail ourselves of the opportunity to inform you of our good fortune."

"Since occupying our present residence, Mrs. W. has made two vigorous attempts to get a class for instruction. But owing to their suspicions, indifference, or indolence, or all these combined, she has, as yet, met with no reliable encouragment. Being destitute of means, she has been obliged to pursue a course a little at variance with their customs, which proves not to work well. Besides, Bro. Carpenter's former teacher '*Lee*' has established a school in our immediate neighborhood, and we have good reason to think he uses his influence against us. This man, while in Bro. C.'s employ, professed to be a disciple of Jesus, and tried hard to get admittance into the church: but we had reason to suspect his motives, and held him in suspense. Our fears have been fully substantiated, since his salary as teacher has failed him. Had we been able to start a free school at the beginning of the Chinese year, we were encouraged to think we should have received several scholars that are now engaged to him. The prospect now is, that we shall have to wait till the beginning of the next year, before we shall be able to do much in the way of instructing the youth of his neighborhood."

"The facilities we have hitherto enjoyed for laboring to advantage, compared with others, have been very limited, though I feel that it ill becomes me to complain, while I am so unfaithful in improving the privileges I do enjoy. Still, I wish to be left without excuse. I have confidence, also, that our appeals will not be unheeded; for, I believe, our people have their hearts enlisted in the cause, and that '*they have a mind to work;*' and that it is only necessary for them to know the exigencies of the case, to induce them to supply every deficiency. I have just been preparing a translation of John's Gospel, in the dialect, which I would like to print for circulation.

"The season for gathering taxes, among the Chinese, has about passed. In this, as in every other operation of the official department, oppression and injustice are apparent. A measure is prepared every year, by order of the mandarins, varying in size according to their own liking, which indicates the quantity of rice required for a specified amount of property. The tax-gatherers are obliged to collect the full amount, at the risk of a castigation at the office of the city magistrate. This, however, he can avoid by employing another to receive it in his stead; and I am told, that during the tax-gathering season, multitudes of opium smokers and vagabonds constantly throng that place of execution, waiting for such opportunities, who, for the small sum of forty cash, (a little less than three cents,) will submit to receive a hundred blows of the bamboo. The backs of some, it is said, have become perfectly callous, from the stripes they have received.

"Are there not professors of religion, who would yield the truths of the Bible rather than suffer as much for its sake? How should those blush, who, for fear of a little inconvenience, or the loss of a few dollars, perhaps cents, or of being regarded a little singular, will betray their Lord, and, Esau-like, sell their inheritance above? What apology can they offer, when these heathens shall rise up and condemn them? The estimate one places upon an object, is always commensurate with the sacrifices he is willing to make for it. These, for less than three cents, expose their backs to a hundred lashes without flinching; yea, and like the impotent man at the pool of Bethesda, wait for the privilege for weeks and months together. Yet thousands who make great pretensions of attachment to their Saviour, and some ministers of the gospel also, will, for the sake of a day's wages, or a little addition to their salary, barter away that truth which He spilt his precious blood to honor. Will such be the gems that shall adorn the Saviour's crown? How many among the professed followers of Jesus, who, should they receive half that number of stripes for conscience' sake without surrendering their faith, would feel that nothing short of the glories of the heavenly Jerusalem were a suitable reward for their martyr spirit and patient suffering, besides having their names sounded abroad from one end of the earth to the other! But these think of nothing beyond their forty cash, or the breakfast, or draughts from the opium pipe, which they will purchase. Let the flinching Christian hang his head in view of his faint-heartedness, his weakness of moral purpose, his murmurings because of suffering, that he is so far out-done by a heathen. Is not the crown of the righteous of greater value than forty cash? If he never blushes before, doubtless he will at the disclosures of the last day.

"The priests of China, I learn, can neither be condemned nor protected by the laws of the land, as their office is considered too sacred for the interference of law. Hence they can take all the liberties which the patience of the people will allow them.

"A few weeks ago, by invitation, I accompanied a brother missionary to an out-station belonging to his mission, about six miles distant from Shanghae, where they have a school-house chapel, erected at a cost of about $300, in which they have had a school for two years or more; and some one of their number visits it every week, for the purpose of catechising, and preaching the word. The way thither leads through several villages, where we stopped and preached, and in some places had a hundred, or more, to hear us. Such out-stations afford much promise. Besides, they afford occasional variety, which is conducive to health and vivacity of spirit.

"During the greater part of last year, I practiced visiting a small village about a mile and a half distant, and preached in a tea shop, for the privilege of which I paid the owner a small stipend. But the accommodations were small, and during the busy parts of the season I got but few hearers, and sometimes none. This, with some other circumstances, induced me to defer for a while, and the effect seems to be favorable. About two weeks ago, as I was going to the chapel, I was hailed by the proprietor, who appeared quite urgent that I should repeat my visits, saying he had enlarged his building, and his patronage had increased; and assured me that all should go off properly. I gladly complied with his request, and thus far feel encourged. He, doubtless, thinks only of the cash, but others may be benefited, who from time may there hear the word. There is another larger village, about three miles distant, where I intend ere long to make a trial; and, if I meet with encouragement, may rent a house, and fit it up for a chapel. I have instructed my teacher to make inquiry in regard to getting a house, or room, in the hamlet of which I have written, and also to look for one on some public street in the city. My means will not allow me to do much; perhaps, shall not be able to get more than one, and that will depend upon the price required. Our house is in such a condition, that something must be done without delay. Our physician says, it will be dangerous to attempt to pass through another hot season, in its present condition. A little expense will improve it considerably.

"My teacher promises well as a preacher of the word. Some of his discourses would do credit to any ordinary minister of the gospel. His friends, he says, regard him as an alien for his sentiments, but, as a general thing, he seems firm. Occasionally, however, he shows that he is still a child, and subject to temptation. A circumstance occurred, a short time ago, which, for a time, threatened a disunion. But by prompt efforts, with the blessing of God, he was made to see his error, and confessed with tears, that he had been led on by a temptation of the evil one, who was seeking his ruin, and that he believed the Lord would suddenly have cut him off, had he persisted in the course he had resolved upon, viz., to break his connection with me as teacher, and with the church. He concluded by asking me to pray for him, that his sins might be forgiven, and followed me by a very affecting address to his offended God. A trifling circumstance, that he could not understand, had led him to conclude that we were false men. But on ascertaining his difficulty, it was cleared up to his satisfaction. His greatest error was in determining to break fellowship without taking the proper steps; as he afterwards said, he was intending to leave without mentioning his difficulty, and would have done so, had I not drawn it out of him. Let your prayers be fervent in behalf of these lambs, that they fall not into the paws of the devouring foe; and in our behalf, that we may not give occasion of stumbling to them. Surely, we stand in a place of fearful responsibility. Who, but Jehovah, can grant the needed assistance?

"We have just got two thousand calendars struck off, accompanied by the Fourth Commandment, and a brief comment. Our teachers havealso prepared a short essay on opium, which we intend to publish when we can."

The feregoing extracts are from a letter dated the 4th of April. Under date of June 4th, he says:—

"Mrs. Wardner's efforts to get up a class of women and children, proves more successful than we anticipated. Since the date of my last, I believe she has not failed of having several each Sabbath, who have committed portions of Scripture, and frequently during the week. The prejudice and fear, which formerly seemed to exist, appear to be wearing away.

"I continue to go to '*Sah-whay-jau*' every Sabbath, and meet with very good encouragement. I have also hired the use of a room in the hamlet nearest us, in which to preach every seventh-day evening. The room is occupied by a family, who are subjected to some inconvenience by it. I have preached there twice, and had a full house. But it is uncertain how the congregations will continue. If this effort proves successful, I shall seek to try the experiment in other places, soon."

SAY NOT HUMAN LOVE IS WASTED.

Say not human love is wasted,
In a selfish world like ours;
Would you check the dew that falleth
On earth's drooping flowers?
Know you not, love unrequited
Still may live, to bless
Many a weary pilgrim, toiling
Through life's wilderness.

Generous love is never wasted!
Like the gentle rain,
It refresheth earth's waste places,
Bids them bloom again;
Ah! despise thou not love's mission,
Much of suffering to endure,
What is there on earth so holy
As affection pure?

THE BIBLE ADAPTED TO ALL.

A speaker before the American Bible Society, at its recent anniversary, is reported on the above topic thus:—

God's Book is the book for all. It is like the sunlight and the water, for all. It is good for prince and peasant. To Jonathan Edwards it was an 'illimitable ocean,' and to the poor, untutored peasant it is just 'the small rain upon the tender herb.' Go with me to a room in Edinburgh, to see the mightiest man of his country. He reads, and reads, and reads; his soul is in his face till he meets the words, 'God forbid that I should boast, save in the cross of our Lord Jesus Christ.' He reads till his whole nature is permeated and saturated with the Divine teaching, and so earnestly does he dwell upon it from day to day, for years, that he seemed to have the whole Bible in solution. The Bible was the very book calculated to satisfy the craving of his mighty intellect.

Again, let us follow one of those Felex Neff like colporteurs among the Alps, and we shall find a poor woman, whose soul is permeated with the only part of the Bible which she had—she says 'it is full of good reading.'

Again, go with me to a plantation in Virginia, there is one slave of more cheerful and happy countenance than his fellows, and he says, 'Master, when I am in trouble I just lie flat down upon the promises of the Bible, and then I pray straight up.'

It is the book for all. You remember the closing scene in the life of Walter Scott, the Wizard of the North. He said, 'Lockhart, read to me.' 'What shall I read?' Turning his dying eyes on him, he said, 'Lockhart, there is but one book.'

There is no intellectual want which this book cannot satisfy. Charles James Fox became the greatest master of English eloquence by nightly and daily readings of the book of Job. It was this light which stole into the dungeon of John Bunyan, ~~and enabled~~ him to give us the most precious book this side of the Bible—his own Pilgrim's Progress to the Pilgrim's Rest. And as a conservative power, it is that which holds us from drifting away from the truth upon the rocks of ruin.

Nothing would do so much good as to go to those rooms where earnest reformers are seeking to work out their problems of social progress, and tell them, 'Here is the Bible in which these problems are solved.' We must not let them shake down the pillars of society. We must carry our Bible where a statesman, whose name I dare not mention in his presence, carried his—to the hall of the American Senate. We must give the Bible to all—the mendicant, the emigrant, the poor and the rich. We must diffuse this book like the sunlight, all over our benighted globe.

ENGLISH UNIVERSITY EDUCATION.

Some time since, a commission was appointed to inquire into the state of education in the English Universities. The results of these investigations, so far as they have transpired, are said to be extremely damaging to the reputation of those ancient corporations. In Oxford, the professorships seem to be nearly or quite useless. The Savilian Professor of Astronomy states that the average number of his class is *three.* The Savilian Professor of Geometry has had a class varying between seven and none. The attendance on the lectures of the Professor of Chemistry has, for the last twelve years, averaged twelve. The Regius Professor of Civil Law informs us that no public lectures on the study of the Civil Law have been delivered in the University of Oxford for more than a century. The Regius Professor of Medicine begs leave to state that no lecture-room, library, apparatus, or collections of any kind, are provided for him. The Reader of Anatomy admits that the University, though empowered to grant degrees in medicine, and to give licenses to practice, has not attempted to provide a system of medical education. Similar complaints or admissions are made by other professors. The only education, in fact, is given by the college tutors; and these, it is said, do not equal, on the average, in ability and scholarship, the head-masters of the English public schools. In what, then, consist the attractions and boasted advantages of this famous University? Sir Charles Lyell, in his pithy evidence, supplies the answer: "The number of fellowships and livings in the gift of Oxford, and the requirement of degrees for ordination, is such a source of influence, (not to call it bribery,) that, if Sanscrit and Chinese were substituted for Greek and Latin, no material diminution would be experienced in the number of students."

PRAYING TO SAINTS.—Adam Clarke thus comments on the account of the rich man calling upon Abraham: "He cried and said, Father Abraham, have mercy on me," &c. There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God whom in his life-time he had neglected, and he addresses a creature who has neither power nor authority to bless. This is the only instance in the Bible of praying to saints, and, to the confusion of the false, popish doctrine, which states it to be necessary and available, let it for ever be remembered, that it was practiced only by a damned soul, and then without success.

The Sabbath Recorder.

New York, November 11, 1852.

A Proclamation.

By Washington Hunt, *Governor of the State of New York.*

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our heavenly Benefactor. An abundant harvest, crowning the labors of the husbandman, and filling the land with plenty; peace with all nations; the maintenance of social order and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence, and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe. In compliance with established usage, I respectfully recommended to the people of this State the observance of Thursday, the 25th day of November next, as a day of prayer and thanksgiving.

In witness whereof, I have hereunto signed my name, and affixed the privy seal of the State, at the City of Albany, this 16th day of October, in the year of our Lord 1852. By the Governor: Washington Hunt.
James F. Ruggles, *Private Secretary.*

REVISION OF THE SCRIPTURES.

In Acts 12: 4, we have it recorded, that Herod having commenced a persecution of the Church, and slain James the brother of John with the sword, apprehended Peter also, and put him in prison, "intending after *Easter* to bring him forth to the people." What construction would a child naturally put upon this passage? Or what construction would an uneducated person put upon it? If he were the child of Episcopalian or Roman Catholic parents, or if he lived where he had full opportunity to become acquainted with the practices of Episcopalians and Roman Catholics, he would in all probability say, that it referred to the annual festival observed by those people in commemoration of Christ's resurrection—Easter Sunday. No conclusion would be more natural. But would it be a correct conclusion?

The word which King James' translators have rendered *Easter*, is, in the original, *pascha*. It occurs in many other places in the New Tastament, in all of which it is rendered *Passover*. For example: "Ye know that after two days is the *pascha*." Matt. 26: 2. "Where wilt thou that we prepare for thee to eat the *pascha?*" ver. 17. "And they made ready the *pascha*." ver. 19. "The feast of unleavened bread drew nigh, which is called the *pascha*." Luke 22: 1. "With desire I have desired to eat this *pascha* with you, before I suffer." ver. 15. "And the *pascha*, a feast of the Jews, was nigh." John 6: 4. "Then Jesus, six days before the *pascha*, came to Bethany." John 12: 1. "Ye have a custom that I should release you one at the *pascha*." John 18: 37. "It was the preparation of the *pascha*." John 19: 14. "Christ our *pascha* is sacrificed for us." 1 Cor. 5: 7. "Through faith he (Moses) kept the *pascha*." Heb. 11: 28.

Now can any man tell why the king's translators should have rendered the word *Passover*, in some fifteen or twenty places, and in one solitary instance *Easter?* What error or mischief would have resulted from the adoption of the term *Passover* in the latter instance? It would not have been an erroneous translation; that is evident to any one. Would it, then, have conveyed an idea which the Holy Spirit did not intend to convey?

But how do we know what idea the Spirit intended to convey, except from the words He uses? Words are signs of ideas; and from the fact that the Holy Spirit used the *word* PASCHA, in the passage under consideration, the presumption is, that He intended to set forth the *idea* of the festival known as the Passover. There is, certainly, nothing in the context which authorizes any other conclusion. Why, then, did the translators use a word conveying a different idea?

The question is easily answered. The Church of England was in the practice of celebrating Christ's resurrection annually, and always upon the first Sunday after the Full Moon, which happened upon or next after the twenty-first day of March. This annual festival had received the designation of *Easter*. It was the great feast of the Church; the feast from which all other movable feast and holy-days were reckoned. To keep up the impression that this celebration had originated with the Church, in the times, and under the direct sanction of, the Apostles—an impression sanctioned only by tradition—the passage under consideration was rendered as it was. No other reason *can* be assigned for the rendering.

In the revision of the Scriptures undertaken not long since by the American Bible Society—they call it only a "collation," evidently using the term, however, in the sense of revision—some twenty-four thousand emendations have been made. Most of these have been in particulars affecting only orthography of proper names, punctuation, divison of verses, &c. Nevertheless, there have been some instances, in which the "collators" have altered the sense of the common version; and few as these instances have been, they fully justify the principle of revision. Yet, in the passage under consideration, the word "Easter" is still retained. Why was this? "Joshua" was substituted for "Jesus" in Acts 7: 45, and Heb. 4: 8, without any scruple; and why not substitute Passover for Easter in Acts 12: 4? True, the word "Passover" is inserted in the margin; but how few of our Bibles are printed with the marginal readings! Besides, if to insert the word in the margin was all that was necessary, in this instance, why was it not deemed sufficient to insert "Joshua" in the margin, in the other instances? The reason is found in the fact, that Episcopalians make a part of the American Bible Society; so God's truth must be compromited for the sake of pleasing men!

Upon the historical accuracy of the idea that the celebration of Easter is traceable to the Apostolic age, we need not now enter. Granting all that the most rigid Churchman would demand, in this respect, we still maintain that, in the passage under consideration, the Holy Spirit had no reference to such celebration. His reference was to the Passover, as celebrated by the Jews. The occurrences recorded in this chapter, took place only about ten years after the death of Christ, at which time the Passover, and all other Jewish festivals, continued to be celebrated, as they did for nearly thirty years after.

But is the error of any practical importance? Aside from the fact that it falsely ascribes the origin of the celebration to the churches of the Apostolic age, it might seem that it was not. But, in our opinion, it goes farther than this. It gives countenance to the notion that Christianity originated festivals. But Christianity, as such, has no festivals. In this respect, it has a marked distinction from Judaism. (See Rom. 14: 5, Gal. 4: 10, Col. 2: 16.) The weekly Sabbath is not a festival of Christianity as such; and the term "Christian Sabbath," so much in vogue with nearly all denominations, conveys a most anti-evangelical idea, because it conveys the idea that Christianity originates festivals—contrary to what is taught in the passages above referred to. Neither is the weekly Sabbath a festival of Judaism as such. It *pervades* Judaism; it *pervades* Christianity. But its origin lies back of both, and its observance devolves upon men with an obligation commensurate with that of the Moral Law. We repeat it, that Christianity, as such, has no festivals; and the error which teaches that it has, is an error of importance; otherwise, Paul displayed an unnecessary anxiety about it.

We intended to exhibit some other instances of mistranslation, but having already drawn out our remarks to considerable length, we forbear for the present. T. B. B.

BRITISH CORRESPONDENCE.

Matters in the Church of England.

Glasgow, October 22, 1852.

A crisis in the history of the Church of England seems approaching. Men of talent and ambition, both amongst her clergy and higher dignitaries, feel themselves sadly circumscribed by State control. Unwilling to relinquish the emoluments they receive, they feel shackled by the implied terms on which they enjoy them. With much of the Papal spirit of dominancy, the Tractarian party are bent on obtaining power to assimilate their doctrines also more closely to that apostate system. For this end, they are earnestly striving to acquire for the Church a state of independency of the Legislature—to have a power which Parliament cannot control.

Convocation was originally of Papal creation. It consisted first of an Upper House of Bishops and a Lower House of the inferior clergy, and was afterwards split into two Convocations for the two provinces of York and Canterbury. They were summoned in old Papal times for the purpose of granting taxes to the King—it being held derogatory that a lay authority like the Parliament should tax spiritual persons. In the time of Charles II. this system of self-taxation was abolished, and they were deprived of the power of doing any thing without the sanction of Parliament. Parliament having more than enough to do with its own affairs, the ecclesiastics, having little else allowed them to do, began to quarrel among themselves—to prevent which, again, all power of action was taken from them. The *Morning Advertiser*, a fortnight ago, however, intimated that the Earl of Derby had promised to the Tractarian party that he would recommend to the Queen to summon Convocation *for the dispatch of buisness*—which is understood to mean, that they shall be permitted to deliberate and decide on ecclesiastical affairs. Little credence seems to have been given to this announcement, till on Monday last both the *Times* and the *Record* indignantly repeated it. The latter, as the organ of the Evangelical party, is evidently alarmed for the consequences, if the rumor prove true. The *Morning Herald*, however, denies that it is so, and the *Times* of yesterday seems disposed to take credit to itself for having prevented the consummation of the blunder. There is, however, little reason to doubt, that although for the present matters be conducted as they have long been, there is a widening breach between the secular and ecclesiastical powers of the Establishment. Bishops and clergy, unwilling to be dictated to even by a friendly Parliament, are too well aware that there is an increasing number of members of the House of Commons hostile to their aims. On this account, as well as from the increase of the Romanizing element among the Tractarians of the present day, is to be traced the effort for the revival of Convocation. A failure in that effort is likely to send such men the sooner into the Papal ranks; and success in their efforts to obtain Convocation, will enable them to assimilate the Church in which they are to that of Rome, which they seem to regard as a model—compelling men of more scriptural views to secede.

The introduction of Confession into the Church of England, is exciting great dissatisfaction. A large and influential meeting was held at Plymouth, at which resolutions to use means to prevent the scandal of it were adopted. One of these resolutions asserts that "the system of Confession carried on at St. Peter's church, [Mr. Prynne's, Plymouth,] is contrary to the doctrine, the practice, and the spirit of the Church of England." This resolution was moved by the Rev. H. A. Greaves, and the Bishop of Exeter has indignantly called upon him to prove the truth of his assertion. He names the Court of Arches as the proper tribunal, and with the air of one confident of success, is ready to regard Mr. Greaves as a slanderer if he avail not himself of the proffered opportunity of trying to establish his proposition. If it be true, that the Church of England does afford facilities for the immoralities to which the confessional has always afforded opportunities in *the sister* apostacy, then the sooner she is leveled in the dust the better for those over whom she exercises influence and control.

J. A. BEGG.

THE NORTH-WESTERN ASSOCIATION.

To the Editors of the Sabbath Recorder:—

The North-Western Seventh-day Baptist Association convened at Albion, Dane Co., Wisconsin, on the 29th of September, and enjoyed an interesting session. Eld. Lucius Crandall, then on a visit among us, presided. Excepting Eld. Samuel Davison, all the ministers of the Association were in attendance. The business was entered upon with commendable interest, and unusual unanimity and harmony of feeling characterized all the deliberations. The recently-organized Church at Southampton, Ill., was received into the Association.

Various subjects of interest occupied the attention of the Association; among them, that of Education. All seemed to feel a lively and permanent interest in this, and the Report of the Committee on the subject elicited some very interesting remarks and addresses. Many thanks are due to brother Crandall for his interest in our behalf, and for his efforts to awaken a deeper interest in Education. The Report having been unanimously and enthusiastically adopted, a "Board of Education" was appointed, in compliance with the recommendation in the Report, who immediately entered upon the duties assigned them.

It was resolved, from the beginning, to devote the evenings and mornings to religious exercises, and to make an effort to effect the spiritual good of all present, avoiding all occasion for strife or discord in the business of the Association. The result was most happy. Union and harmony prevailed. Elds. L. Crandall and V. Hull addressed a large concourse of people in the grove on the Sabbath and on First-day; and the speakers seemed inspired with the importance of the occasion. The evenings were devoted to preaching and prayer; and all taking part in the exercises seemed to regard the occasion as a propitious one for the beginning of better times, especially for the revival of the Church in Albion. Eld. V. Hull (for the first week seconded by the labors of Eld. Crandall) remained with the Church, and still continues a series of meetings. The consequence is, that the Church has been much revived, God has manifested his mercy, and we trust that angels have had occasion to rejoice over the conversion of not less than sixteen souls, "born into the kingdom." *

Educational Report.

Your Committee respectfully report, that they have considered with much satisfaction, though not unmingled with regret, the present condition of our educational facilities and prospects. There are at present two academic schools in progress within the limits of this Association, in which we have an *immediate* interest.

The school at Milton, under the supervision of brother A. C. Spicer, though laboring under great embarrassment for want of adequate room and other facilities, is in as prosperous a condition as circumstances will admit of, and highly commends itself to the patronage of the public. But it is kept in progress only by the personal efforts of brother and sister Spicer, who, notwithstanding the offers of living salaries elsewhere, have sacrificed all to it, truly commending themselves to our sympathy and co-operation.

The school at Farmington, conducted by brother James Hill, we are glad to learn, is highly prosperous, presenting good inducements to the youth of that community. By the personal efforts of brother Hill, a commodius academic building has been erected; but we learn, with much regret, that he has become so involved in building it as to much embarrass the prospect of its being retained by him. Bro. Hill has made a very commendable effort, and we commend the interests of that school to the sympathy of the denomination, and the patronage of the public.

Considering the extensive and rapidly increasing demand for the education of our youth, your Committee are of opinion, that the present accommodation for conducting a school in this State, and the facilities for instructing in experimental science, are far inadequate to that thorough and practical course of studies which is desirable, and essential to our best interests. We would, therefore, commend to *all*, a prayerful consideration of the bearing education must have upon *our influence* as a denomination, and upon the advancement of *truth* and *happiness* in the world. God, from whom all things are, in his wisdom has chosen to work by means, promoting the cause of truth through the instrumentality of his children; and intellectural power, sanctified by God, your committee regard as the hand-maid of religion—as the strong arm by which "the sword of the Spirit" is to be effectually wielded. Like godliness, education, hallowed by God's grace, "profiteth in all things." As a people, our prosperity and power to wield a controlling influence in society must be, as observation and experience clearly prove, just in proportion as we are properly educated in a knowledge of the world around and within us. But how can we be instructed without the means of instruction?

There is, in the opinion of your committee, an urgent demand for immediate action to improve our educational prospects by an increase of facilities pertaining thereto. Schools are being multiplied around us, prejudicing our interests by securing the patronage of scholars who might be induced to patronize and contribute to the support of a school of our own, and also by securing the investment of interests which ought to be reserved to ourselves, and which, when once lost, can with great difficulty be retrived. But more, for want of these facilities to place our school *above* successful competition, we are subjected to embarrassments from among ourselves; and our young people, as they look for increasing advantages, are left the alternative of seeking that education abroad, which ought to be furnished them at home.

Finally, in view of all our relations, and the circumstances surrounding us, it appears absolutely essential to our highest interests, by early action to so direct our educational matters, taking the lead in this respect in society, as to secure somewhat extensively the patronage of people other than of our own denomination, and thus obtaining an advantage ground, to retain it by keeping in the advance.

Your committee, then, believe an *immediate, decided*, and *unanimous* effort should be made for the erection of a suitable academic building, at some eligible point in this State, hereafter to be determined upon; and for that purpose, we recommend the appointment of a *Board of Education*, by the Association, so located as to secure the most extensive interest and influence possible, who shall proceed *immediately* to raise funds; determine the plan of the building, and the location of the same; appoint a building committee; and transact all other business necessary for the accomplishment of such object.

HEAD QUARTERS IN NEW YORK.

At the Third Annual Meeting of the Seventh-day Baptist Publishing Society, held in Plainfield, N. J., on the 13th day of September, 1852, the Board of Managers presented a full report of their operations, from which the following is an extract:—

"Among the subjects which have occupied the attention of the Board during the past year, is one upon which they desire an expression of opinion from the assembled Society. The active friends of the Sabbath cause have long felt the importance of having, in some accessible part of the City of New York, a building owned by and devoted to the use of the Seventh-day Baptist Denomination—a building in which the business of our Missionary, Tract, and Publishing Societies may be transacted, provided with a room or rooms for meetings of the Boards of those Societies, with a reading-room for a Sabbatic Library, and a collection of missionary curiosities—a place, in short, where every Sabbath-keeper passing through the city would feel an interest in calling, and in which he might feel that he had a share. That New York is the place for such a building, cannot be questioned by any one who considers that it is the metropolis, morally and religiously, as well as commercially, of our vast country, and that the light which emanates therefrom shines throughout the world. To secure such a building will of course involve considerable expense; but this expense, when divided among many, will be small for each, and will bear no proportion, it is believed, to the good influence which will result. Three years ago a Chapel in Shanghae was proposed, to which objection was made by some on the score of expense; but now the Chapel and two dwelling-houses have been built and paid for, to stand for generations as monuments of Christian liberality. And who is poorer therefor? Probably not one of those who contributed the funds for their erection. A Seventh-day Baptist House in New York is now proposed; and the Board of Managers of the Seventh-day Baptist Publishing Society have appointed a Committee to make inquiries and see what can be done. Will the Society sanction the measure, and promise pecuniary aid commensurate with its importance, and with the liberal spirit which has characterized its members in times past?"

The subject of the above paragraph was taken into consideration by the Society; and after a free consultation upon it, the following resolution was unanimously passed:—

Resolved, That this Society approves the proposition of the Board, to obtain a building in the city of New York for the transaction of its business, and would recommend that the Board take such measures as they may deem necessary to secure this important object.

In accordance with the spirit of this resolution, the Board have instructed Geo. B. Utter, the General Agent of the Society, to open a book for subscriptions to a Building Fund, and to solicit such subscriptions as he has opportunity. It is hoped that many friends of the object will consider its claims upon them, and notify the Agent of the amount they are willing to give, without waiting to be called upon.

CELEBRATION OF THE LORD'S SUPPER.

Will one of the Editors of the *Recorder* answer the following questions? Are we to follow the example of Christ, when he first instituted the Eucharist, on the night of his betrayal, when he ate with one whom he knew to be his enemy? In view of this example, are we justifiable in excluding from the table of the Lord any whose Christian character and love of Christ we have no grounds of questioning? Is our example salutary upon the minds of unbelievers, when we refuse to partake of the elements representing the broken body and spilled blood of our Lord, when invited by Christians? In fine, where is there a "thus saith the Lord" for what is termed close communion?

Mathetes.

☞ Having set forth some thoughts touching this subject on a former occasion, and having nothing new to offer, our correspondent is referred to the *Recorder* of August 29th, 1850. T. B. B.

Revivals among Methodists.—The New York *Christian Advocate and Journal*, the great Methodist organ, has the following:—

"Our paper is rich, gloriously rich, this week, in revival intelligence; much that we have not received, and much on hand. The camp meetings have been very successful, showing that the members went to them in the spirit of prayer, and reliance upon the promises of God. And in many instances they have returned to hold protracted services in their places of worship, where awakenings and conversions still bless their zealous efforts."

The People of Hayti.—Rev. W. L. Judd, who has spent several years in Hayti, in a letter to the *Boston Traveler*, thus speaks of the character of the people, and the security for life and property among them:—

"I hesitate not to say, that I believe there has been in the past six years less murder, less robbery, and less incendiarism, at Port-au-Prince, than in any city of the same size, and during the same period, in the United States. During this whole period, and even longer, there has been but one fire in that city of thirty thousand inhabitants! Where can a parallel case be found in the United States? I have traveled in the country at all hours of the day and night, 'o'er mountain hights and in valleys low,' in lonely forests and amid cultivated fields, and have never been treated with disrespect by the coarsest peasant or the rudest mountaineer. In these journeys I have never been refused a night's lodging at the poorest cabin where from necessity or convenience I chose to stop. And when I have called for the bill of fare, I am almost universally answered by the expression, 'Just what you choose to give.' And, although it is the land of the old buccaneers, and where the example of foreigners has exhibited more of violence and fraud than of gentleness and honesty, still, from Tiburon to Samana, and from Jacmel to Cape Haytien, I know not of a single cove where a ship may not enter, nor a single mountain fastness where a traveler may not pass, with safety from robbers."

Gerrit Smith going to Congress.—One very gratifying and significant result of the recent election is the choice of Gerrit Smith to represent the 22d District of New York, composed of Madison and Oswego Counties, in the next Congress. Mr. Smith was the Independent Free Soil candidate; and though opposed by both of the old parties, he was elected by a handsome majority. This places in Congress one of the most consistent and uncompromising opponents of slavery in our country—a man who believes that slavery is unconstitutional, and will do all in his power to strip it of the support of the Federal Government. Nor will his influence be confined to the subject of slavery, though that is sufficiently important to engross the attention of any number of men; but there is reason to believe that every measure calculated to promote freedom, equality, and justice among men, will receive his cordial support. Alluding to the results of the election, the N. Y. *Tribune* says:—

"We are heartily glad that Gerrit Smith is going to Washington. He is an honest, brave, kind-hearted Christian philanthropist, whose religion is not put aside with his Sunday coat, but lasts him clear through the week. We think him very wrong in some of his notions of Political Economy, and quite mistaken in his ideas, that the Constitution is inimical to Slavery, and that injustice cannot be legalized; but we heartily wish more such great, pure, loving souls, could find their way into Congress. He will find his seat any thing but comfortable, but his presence there will do good, and the country will yet know him better and esteem him more highly than it has yet done."

The East and the West.—At the Congregational Convention in Albany, Rev. Dr. Todd spoke in favor of the plan to raise $50,000 for building churches at the West. "He wished, however, we should all understand one another. We are bound to the West—we send our sons to the West, and they return and take our daughters. The West must know that the East has its trials, although we have no Missionary Magazine in which to tell them. The average salary of ministers in our county is $525, which is not large when we pay 24 cents a pound for butter. At one time there were 26 agents in New England soliciting aid for the West, which I knew of. Now we wish the West to remember, that we have a great deal to do here. Many of these agents tell us that at the West the soil is knee-deep with cream, and the corn grows so high you will hardly be able to see the top, and they would not have the hard hills of New England as a gift; and yet they run to New England as though it was all made of gold. New England is growing in wealth, but cannot do every-thing. They might do more than they do—especially the Churches—although my own people give $8 a church member for foreign objects. A clergyman in our county, with a salary less than $400, gives more than his whole congregation. It has been said that New England clergymen are good financiers. They need to be so. But it is the wives of the ministers who do the business, and deserve the credit of all the financial ability."

William and Ellen Crafts.—These widely known fugitives from American Slavery are now in England. The London *Anti-Slavery Advocate* says that they have just entered upon a second year of instruction at the Industrial School at Ockham, near Ripley, Surrey. "During the first year of their residence there, they have been unremitting in their studies, and have made great proficiency in reading, writing, and arithmetic, and in various branches of useful knowledge." Their physical wants are provided for "by the efforts of some who have taken a lively interest in them personally, and who also feel that they have a strong claim upon the sympathy and generosity of the country whose hospitality they have sought."

Ordination of Bro. L. M. Cottrell.—By request of the Church in Persia, Cattaraugus Co., N. Y., a Council convened with that Church on the 26th ult., to assist in the ordination of Bro. Libbeus M. Cottrell, that church having engaged him to labor with them as a Minister. An examination was waived, as Bro. C. had passed an examination at the last session of the Western Association, which was satisfactory to all the Council and the Church. The ordination exercises were as follows:—Ordination discourse, by Eld. N. V. Hull; consecrating prayer, by Eld. L. Andrews; charge, by Eld. J. Bailey, hand of fellowship, by Eld. T. E. Babcock; benediction, by Eld. L. M. Cottrell.

J. B.

Death of Dr. Maginnis.—The death of Dr. Maginnis, one of the Professors in Rochester University, was announced two weeks ago. The following account of his last days we find in one of our exchanges:—

"For several years he had suffered from a severe bronchial affection, and disease of the heart. About two months since, symptoms of dropsy on the chest and of general anasarca, manifested themselves, and awakened the most serious apprehensions of his friends. At the commencement of the present collegiate year, Dr. M. was compelled, by the pressure of disease, to relinquish the recitation in Moral Philosophy, of the senior class in the University. He could not, however, consent to omit the exercises of his theological class, and continued to meet them at his own residence. A sad interest was imparted to his instructions by the apprehension that they were the last which he would ever deliver. On Tuesday, the symptoms of his disease became more alarming, and the exercises of his class were relinquished. An increased difficulty of breathing was experienced, and it soon was evident that no hope of his recovery could be cherished. But no fears of *immediate* death were felt. This afternoon, while sitting in his study, having just ceased conversing with a friend, who was present, he suddenly expired. He died so quietly, so free from pain, that those who were with him could hardly believe that he was no more."

Missionary Intelligence.—At a meeting held in New York on the first Monday in November, intelligence was communicated of the death of two missionaries—Mrs. Pierson, of the Choctaw Mission, and Mrs. Morgan, of the Jewish Mission in Turkey. The intelligence from several of the Armenian Missions, was highly encouraging. A new church has been formed at Rodasta, by Mr. Everett. An instance of persecution had occurred at Khanus, by enraged Armenians against Christian converts. The missionary in Assyria gives information that he has had put into his hands, from the Pasha of Mosul, the sum of 4,500 piasters for Rev. Dr. Bacon, of New Haven, and the party with him, that being the loss sustained by them from the robbers in the mountains of Kurdistan. The offenders have been secured, and will be punished. At the Sandwich Islands, Mr. Coan reports a very interesting state of things at Hilo and Puna. The church of Hilo was much revived. Forty-four new members had been admitted to the last communion. Mr. Smith describes in strong terms the happy influence on the piety and spiritual strength of the churches of the new mission to Micronesia. The children of the missionaries have formed themselves into a Missionary Society.

Missionaries for the Pacific Coast.—A public meeting in reference to the departure of *eight* missionaries for the Pacific Coast, under commission from the American Home Missionary Society, was held at the Presbyterian Church, corner of Fourteenth-st. and Second-av., New York, on Sunday evening, Nov. 7. Statements and addresses were made by one of the Secretaries of the Society, Rev. Dr. Smith, Rev. G. H. Atkinson, of Oregon, and Rev. R. S. Storrs, Jr., of Brooklyn. These missionaries, with their families, making a party of twenty-two individuals, including children, were to sail from this port for San Francisco, in the Trade Wind. Six of these laborers are to be stationed in California, and the remaining two in Oregon. The names of missionaries are as follows: Rev. E. B. Walsworth, S. S. Harmon, S. B. Bell, James Pierpont, Thomas Condon, O. Dickinson, John G. Hale, and William C. Pond, son of Dr. Pond, of Bangor. Each is accompanied by his wife.

Statistics of the German Universities. The number of students in the twenty-eight Universities of Germany and Switzerland, during the recent summer term, was 18,810, of whom 17,060 were matriculated, and 1,750 not. The number of students averaged to each University 609. Sixteen institutions had less than this number; twelve more. 1,800 students pursued Catholic Theology in eleven Universities; 1,765 do. Protestant Theology in nineteen Universities; 6,761 do. divided among twenty-six institutions, studied jurisprudence and kindred sciences; 4,183 do. medicine, &c., in twenty-three Universities; and 2,644 do. in twenty-seven Universities studied philosophy, ancient languages, &c. The number of officers of instruction in these Universities is, in the aggregate, 1,666; there being 851 regular, 348 extraordinary, 40 honorary Professors, and 427 Tutors.

"Sunday Traveling."—Under this head one of our exchanges has the following:—

"More than 14,000 persons were carried over the Eighth Avenue Railroad, (N. Y.,) on a recent Sunday—yet the sun did not refuse to shine, nor was there any evidence that the heavens and earth were likely to be destroyed in consequence."

Sabbath Traveling.—From the same paper which furnishes the foregoing, we copy the following:—

"Hannah Shair fell between the platform and the cars, at the Providence depot, on Saturday afternoon, as the five o'clock train for New York was starting. She was bruised severely, and died of her injuries soon after, at the hospital."

Clergy Reserves in Canada.—The *Quebec Chronicle* gives the following return, lately obtained, showing how the Clergy Reserves Fund is now divided:—

Church of England, Upper Canada,	£12,646
" " Lower Canada,	2,173
" Scotland, Upper Canada,	7,114
" " Lower Canada,	1,096
United Presb. Church, Upper Canada,	565
Roman Catholic Church, Upper Canada,	1,666
Wesleyan Methodists, Upper Canada,	777
Total	£26,038

Wesleyan Book Concern.—The General Conference of the Wesleyan Methodists, recently held at Syracuse, decided to remove their Book Concern, and their weekly paper, *The True Wesleyan*, from New York City to Syracuse. The saving in rent, expense of printing, &c., was a prominent reason for the change.

General Intelligence.

European News.

One week later news from Europe has been received; the substance of which we give below.

In England, preparations for the funeral of the late Duke of Wellington go on apace, partly under the superintendence of Mr. Cubit, the Engineer, who is charged with fitting up St. Paul's to accommodate the largest number of spectators. Windows along the proposed line of procession of the funeral cortege are already hired at almost fabulous prices, and a brisk business is doing in autographs of the deceased, at high prices.

Considerable feeling had been created in London by a fatal duel of two French refugees—one a Socialist, and friend of Louis Blace, the other a Red Republican, and friend of Ledru Rollin. They had challenged one another two years ago, but met in London only recently. The common misfortune did not unite them—the duel took place.

Another agrarian murder is reported in Kings's County, Ireland. W. R. Manifold, a land agent, was the victim. He was fired at from behind a hedge, and his head shattered by 34 slugs from a blunderbus.

After virtually accepting the Empire, by his speech at Bordeaux, Louis Napoleon has returned to Paris, there to await the more formal declaration of his new position. His entry into Paris, Saturday, 16th, passed off with the greatest *éclat*.

The *Moniteur* announces the liberation of Abd-el-Kader, who is to be conveyed to Broussa, in Turkey, with the honors due to his rank. He has sworn on the Koran never to disturb Algeria. Louis Napoleon himself communicated to Abd-el-Kader the news of his liberation. El-Kader will be pensioned by France.

An advertisement in the London *Times* of Tuesday, Oct. 19, calls for tenders to supply 1,200,000 kilograms Virginia leaf tobacco, 1,800,000 do. Kentucky, 1,350,000 do. Maryland, crops of 1851 and '52, for the use of the French Government. Tenders to be decided 10th January next, at Ministry of Finance, Paris.

Cardinal Wiseman has written to the Archbishops of the Austrian Empire, entreating them to contribute something toward the law expenses incurred by Dr. Newman in the Achilli affair.

The *Univers* has sent £1,000, the amount of subscription it has collected, toward repaying Dr. Newman for expenses in the suit *vs.* Achilli.

Typhus fever is raging with extraordinary violence at Thiers in the Puy-de-Dome. There are more than 800 persons, mostly women and children, lying ill at present in that small town.

A small vessel of about 100 tuns, called the Comte le Hon, about to be launched at Nants, is built of zinc, as an experiment of the adaptation of that metal to shipbuilding.

On the 30th ult., a fire in Smyrna destroyed 600 houses, inhabited by the poorer classes.

Another unsuccessful attempt has been made to lay a submarine cable from Portpatrick, Scotland, to Donaghadee, Ireland. This is the third attempt that has failed to cross the Irish Channel.

An extensive bed of Sulphur has been found between the village of Kench and the Red Sea, at the Strait called Bahar et Sefingue, Upper Egypt. It is about to be opened for commerce.

A skirmish had taken place in Algeria between the Ouled Mahbout Arabs and the French troops, respecting non-payment of tribute; fifty Arabs killed.

The trials of the persons implicated in the revolution in Naples in 1848 have just been concluded. Seven are condemned to death, and many to long periods of imprisonment.

The Russian Geographical Expedition to the Island of Kamschatka is at length organized. It consists of twelve persons, half of whom will set out this winter. The expedition will be absent about six years.

The *Athenæum* mentions that a letter has been received from Mr. Boyd Horsburg, who is in joint command of the expedition sent by the Colonial Government of New South Wales in search of Dr. Leichardt, the Australian traveler. There is reason to believe that Leichardt and his party were murdered at a spot 300 miles further inland than the searching expedition had reached.

The mail steamer Bosphorus, from Cape of Good Hope, Sept. 6th, arrived at Plymouth, Oct. 16th. Gen. Cathcart had returned from his expedition across the river Kei, having burned the camp of the Caffre chief Kreili, and taken 10,000 head of cattle, horses, &c. The General says that his object has been fully attained.

In 1849 a brief religious excitement was got up by a girl, who was supposed to work miracles, heal diseases, &c. &c. The house where she lived near the parade ground, corner of the Thier-Garten, Berlin, was beseiged by crowds, and a pilgrimage to the dwelling of the *Wunderkind* became almost a fashion. Within the last few days the girl, now 16 years old, has been arrested for a series of frauds and acts of swindling, in which she has displayed an unusual degree of cunning.

Two arrests have recently been made in Prussia on information forwarded to the Police from New York, of individuals sent to Europe to pass forged Prussian notes fabricated in America. One of them was arrested before he landed from the ship at Bremen, with a large amount of the forged paper in his possession. The other has just been taken at Düsseledrff, having arrived by another route. Every step of the forgers was regularly reported to the Berlin Police by a member of the band, and they were allowed to carry out their attempts only to fall into the hands of the authorities when the proof was ripe.

The Turkish Government acts with determination in behalf of those who have suffered from violence in its prisons. Last year three American citizens, Dr. Bacon and son, and Rev. M. Marsh, left Mosul to cross the Curd Mountains into Persia. On these mountains the inhabitants are little better than the Camanche Indians in the neighborhood of the Rocky Mountains. These gentlemen nearly lost their lives in some of the villages of the Curds, and escaped only after being robbed of all their effects and money. The American Legation made a representation in favor of the sufferers, and the Porte sent an order to the Governor General of the Province of Mosul to endeavor to find the robbers. Notwithstanding the wildness of the locality and the savage nature of the inhabitants, the authorities succeeded in apprehending the robbers, and in procuring 4,500 paistres for the losses sustained by the American travelers.

The Election.

The result of the election is doubtless known to most of our readers. Pierce and King, the Democratic candidates for President and Vice President of the United States, carried every thing before them. The electoral vote in their favor will probably exceed their highest expectations. Scott and Graham may receive fifty electoral votes, while all the rest will be cast for Pierce and King. The New York *Courier and Enquirer* says:—

"It is certain that Franklin Pierce was elected President of the United States, and almost as certainly by a majority unprecedented in any contested Presidential canvass since the establishment of our Government. He has beyond doubt received the votes of Maine, New Hampshire, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Maryland, Virginia, South Carolina, (by vote of Legislature,) Georgia, Alabama, Mississippi, Arkansas, and Texas, amounting to 196 votes in the electoral college, and has probably received in addition the 58 votes of Ohio, Delaware, North Carolina, Florida, Louisiana, and California. General Scott has unquestionably obtained the 30 votes of Massachusetts, Vermont and Kentucky, and perhaps the 12 of Tennessee. In 1848, General Taylor had fifteen States and 163 votes in the electoral college; General Cass fifteen States and 137 votes in the electoral college. This change is truly extraordinary, but it has long been predicted, and therefore is not to be considered unaccountable.

"The majority given in this city for the democratic candidate is perfectly unexampled in our political annals, and insures the success of all the democratic tickets, Judicial, Municipal, and Congressional. Gov. Hunt runs considerably ahead of Gen. Scott in all parts of the State, but is doubtless defeated by a majority of several thousands."

The N. Y. *Tribune* gives the following list of Congressmen probably elected in the State of New York—those in italic being Whigs, and those marked * being re-elected:—

Dist.	*Counties.*	*Members.*
1.	Queens, &c.	James Maurice.
2.	Brooklyn,	Thos. W. Cummings.
3.	N. Y.—wds. 1, 2, 3, 5, 8,	Hiram Walbridge.
4.	" —wds. 4, 6, 10, 14,	Mike Walsh.
5.	" —wds. 7,13,Wms'gh,	William M. Tweed.
6.	" —wds. 11, 15, 17,	John Wheeler.
7.	" —wds. 9, 16, 20,	William A. Walker.
8.	" —wds. 12, 18, 19,	Francis B. Cutting.
9.	Westchester, &c.,	Jared V. Peck.
10.	Orange and Sullivan,	*William Murray.
11.	Ulster and Greene,	Theo. R. Westbrook.
12.	Dutchess and Columbia,	*Gilbert Dean.
13.	Rensselaer,	*Russel Sage.*
14.	Albany,	Rufus W. Peckham.
15.	Washington, &c.	Charles Hughes.
16.	Essex, &c.,	Andrew I. Ireland.
17.	St.Lawrence & Herkimer,	Bishop Perkins.
18.	Montgomery, &c.,	Peter Rowe.
19.	Otsego and Delaware	*George W. Chase.*
20.	Oneida,	*Orasmus B. Matteson.*
21.	Chenango, &c.,	**Henry Bennett.*
22.	Madison and Oswego,	Gerrit Smith, Ind. F. S.
23.	Jefferson and Lewis,	Caleb Lyon, Ind. L. R.
24.	Onondaga,	*Daniel T. Jones.
25.	Cayuga and Wayne,	*Edwin B. Morgan.*
26.	Ontario, &c.	*James H. Woods.*
27.	Chemung, &c.,	John J. Taylor.
28.	Livingston and Steuben,	George Hastings.
29.	Munroe,	*Azariah Boody.*
30.	Genesee, &c.,	*Benjamin Pringle.*
31.	Niagara and Orleans,	*Thomas J. Flagler.*
32.	Erie,	**Solomon T. Haven.*
33.	Cattaraugus & Chautauque	*George A. S. Crooker.*

Whigs, 11; Democrats, 20; Free Soil and Land Reform Independents, each 1. The Delegation to the present Congress stands 17 Whigs and 17 Democrats.

A Railroad in Broadway.—This great thoroughfare of New York is now so thronged with stages and private carriages as to make crossing it by foot passengers quite troublesome, if not dangerous. The way to relieve it has begun to be discussed in earnest. One plan, and perhaps the most feasible, is to lay a double-track railroad through Broadway, and exclude stages. The subject is now before a Committee of the Board of Aldermen, to whom persons interested are making their statements and appeals. At a recent meeting of that committee, it was stated that the following offers had been made for the privilege of laying down and using the railroad track.

FIRST OFFER—BY THOMAS A. DAVIS.

One million, in ten years, installments of one hundred thousand dollars each, for the privilege of laying down a railroad, at his own expense, according to plans to be furnished by the Common Council, and running 120 cars, or $833 33 for each car, charging three cents fare.

SECOND OFFER—BY OMNIBUS INTEREST.

To give $1,250 for the same privileges as above stated, for each car, making a total per annum of $150,000, or to charge five cents per passenger, and give one cent to the City.

THIRD OFFER—BY STEPHEN STORM.

To give for the same privileges as above stated, for each car, $1,666 66 and to charge the same fare as proposed by the petitioners, John Anderson and associates, making a total per year of $200,000, and for ten years of $2,000,000.

Melancholy Suicide—Love.—An inquest was held at the house of Mr. Henry Verplank, No. 107 West Twenty-fifth-st., New York, Nov. 4, upon the body of his daughter, Mary Verplank, 16 years of age, who died from the effects of arsenic, administered by herself for the purpose of self-destruction. The poison was taken on the 1st, while the deceased was with her father at Troy. On that day they left for New York, and while on board the steamboat Francis Skiddy, of which Mr. Verplank is pilot, the daughter was taken very ill, and then revealed to her father the fact of her having taken arsenic. Remedies were at once applied, but soon after the arrival of the boat at her dock, and while the daughter was being conveyed in a carriage to her father's house, she expired in his arms. It appears that the family had formerly lived in Albany, and while there, the deceased had been offered and had accepted the hand of a young man in marriage. He, however, having recently become heir to a considerable fortune, thought proper to break off the engagement. This so preyed upon the feelings of the girl, that she sought consolation in the poisoned cup.

Mr. Webster's Successor.—Hon. Edward Everett has accepted the office of Secretary of State, made vacant by the death of Daniel Webster. Mr. Everett was born in Boston, educated at Harvard University, studied for a Unitarian clergyman, but accepted instead the Professorship of Greek in Harvard, and in 1819 became editor of the *North American Review*, which he conducted for six years with marked ability. He was first sent to Congress from the Middlesex District in 1825, and served with distinction for the ensuing ten years. He was then chosen Governor of Massachusetts, which post he filled till 1839, when he was barely beaten by Marcus Morton, in consequence of the excitement created by the passage of the "Fifteen Gallon Law." In 1841, Gen. Harrison sent Mr. Everett to London as Minister. On his return, Mr. Everett was called to the Presidency of Harvard University, which post he resigned after filling it two or three years. He has not since held any public station until now. He was fifty-eight years of age last April. Probably no man in the Union is more thoroughly qualified for the important post to which he has so suddenly been called.

Delaware Negroes.—The *Delaware Republican* says that the suit of a free Delaware negro will take place in the State of North Carolina, during the present month, under the following circumstances: William Tillison was sold by order of the Court of Kent County, for some crime or misdemeanor, in 1840, for two months and one day. He was bought by Jacob R. Griffin. Mr. Griffin sold him to somebody; however, nothing was heard of him until it was found he was in the possession of Mr. T. A. Vastal, of Waynesburg, North Carolina, who purchased him about eighteen month since for $1,700. Tillison ran away from Mr. Vestal, and was caught again. Upon Mr. Vestal asking him why he ran away, he insisted that he was free, which led that gentleman to write to Dover for the facts; and he found, sure enough, that it was as Tillison, whose name had been changed to Tom Hyer, had stated, that he was legally entitled to freedom. This negro for the last twelve years has been unjustly held in Slavery. We are informed by those who have the best opportunities of knowing, that at least a negro a week is sold out of the State of Delaware. As the law forbids the sale of slaves out of the State, unless by an order from the Court, and as orders from the Court for such sales do not reach a tithe of that number, the excess are either kidnapped or sold illegally.

Aiding Fugitive Slaves.—The well-known case of Oliver and others against Daniel Cauffman, Stephen Wheatley, and Philip Brechtel, charged with harboring and assisting thirteen fugitive slaves to escape from their owners in Maryland, was decided in the U. S. Circuit Court of Philadelphia, on Saturday, Oct. 30, by the jury rendering a verdict for the plaintiffs in the sum of $2,800 damages, against Cauffman, and not guilty as to the other two defendants. The trial commenced on the 19th of last month, and the jury were locked up from Thursday morning until Saturday evening. This decision *settles the fact that juries in the United States Courts* in Pennsylvania will give verdicts against persons who aid in the escape of fugitive slaves.

Gray's Elegy.—The Providence *Journal* says: "We have not seen the coincidence any where noticed, that Mr. Webster was not the only great man to whose mind 'Gray's Elegy' has occurred on the eve of death, but we read that when Gen. Wolfe was moving at midnight in his boats to the attack on Quebec, with the shade of his approaching fate upon his mind, he repeated to his officers this poem, and at its close, said, 'Gentlemen, I had rather be the author of those lines than take Quebec to-morrow.' The parallel might be continued, for none can doubt, from the calm manner of Mr. Webster's departure, that he, like Wolfe, though in a far higher field of conflict, was also a conqueror even in death."

Interesting Relics.—The pulpit in which George Whitfield preached in England, was brought to this country a few days ago, and is now deposited at the Tract House, in the rooms of the New York City Tract Society. It is about six feet high, nearly square at the top, and is a light framework of hard wood, so as to be easily removed from one place to another, and stationed in the open air. It is easily put in a compact form by the operation of hinges, and held together by iron hooks. It was sent here by Mr. George C. Smith, of England. In another part of the Tract Society's building, is the chair once occupied by the "Dairyman's Daughter," and the "Shepherd of Salisbury Plain," who form the subjects of interesting narratives, widely known.

Attempt of a Female to Vote.—A female dressed in male attire presented herself on Tuesday, Nov. 2d, at the 4th Poll District of the XIXth Ward, New York, and wanted to deposit her vote. A bystander challenged her right to vote, when she declined to "kiss the book." The inspector, thinking her face to be rather smooth for a legal voter, and thinking it possible that she might be a female, requested her to take off her hat. She refused, alledging that she had a severe cold. A police officer, who was standing by, took the liberty of raising her hat, when her sex was at once discovered, and she left the poll amid the suppressed laughter of the bystanders.

An interesting slave case occurred in New York, on Saturday, Nov. 6. Eight negroes, male and female, were brought before Judge Payne, on a warrant taken out for the purpose of recovering them from the hands of their alledged owner, Jonathan Lemmon. The owner, representing his wife, the lawful inheritor of the slaves, as is claimed, proposed to take the party to Texas. It was argued, on behalf of the negroes, that having touched the free soil of this State, and being brought hither by the free consent of their alledged owner, they are entitled to their freedom. The case was adjourned.

On Sunday evening, Oct. 31st, Le Roy Barney, aged 21, a respectable citizen of Buffalo, was killed at Niagara Falls. The evening train had started for Buffalo, and he endeavored to catch it by running; he reached the front of the last car, and attempted to catch hold of the rails on each side of the steps, but caught only that nearest the carriage, with his right hand, when he was swung violently round, and the next second was hurried under the wheels, which passed over his head, crushing out his brains in the most frightful manner.

SUMMARY.

At Harrison Township, Warren Co., Ohio, on the evening of the 25th ult., Jeremiah Eskridge shot Mary Spangler, and, immediately after, placing the muzzle of the pistol against his chest, over the heart, discharged the contents of the other barrel, the ball passing through his heart, and lodging in his back, just under the skin. He was found with both hands clenched hold of the clothes over the wound. He struggled some three-quarters of an hour before he died. Eskridge had been paying attention to the girl for some months, she giving him little or no encouragement. He asked her mother for her in marriage, which she refused, saying she was too young, she being only some fourteen years of age. The girl, at last accounts, was improving rapidly, and it is supposed will recover.

In anticipation of the grand funeral procession in honor of the Duke of Wellington, there is a brisk trade in sites and seats. Near Temple Bar, Ludgate Hill, &c., the following prices prevail: East of Temple Bar—First floors, from 50 to 60 guineas; second floors, 30 to 40 guineas; third floors, 15 to 25 guineas; shop sittings, varying from 1 to 5 guineas. West of Temple Bar: First floors, 35 to 40 guineas; second floors, 20 to 35 guineas; third floors, 15 to 20 guineas; shop seats, from 1 to 3 guineas. In the Strand, for an attic room, 30 guineas. The Churchwardens of St. Mary's-le-Strand have erected covered seats on their vacant ground, for which they ask one guinea each.

The Literary Executors of Mr. Webster have made a formal demand for the unpublished letters of the great statesman for purposes of publication in the forthcoming volume of his letters and unpublished documents. The Executors refer to their legal rights in this matter, as the representatives of Mr. Webster, claiming that no publication of manuscripts from his pen can legally be made except through one channel. In return for the letters, of which copies are desired at an early day, they promise an early publication of such of them as may be deemed suitable. The document is signed by Messrs. Everett, Ticknor, Felton, and Curtis, and approved by Mrs. Webster and Mr. Fletcher Webster.

We learn from the *Scientific American*, that instantaneous portraits can now be taken on collodion by a very ingenious French invention. The person whose portrait is to be taken is placed at some distance off, in front of the lens, and the operator, while conversing with him, pulls a trigger. By so doing a newly-invented cap *(obturateur)* turns on its own axis, and in its rotary movement allows the light and the image of the sitter to pass through a hole twice the diameter of the lens. The portrait is obtained in the fraction of a second, and for quickness can only be compared to electricity.

A petition has been presented to the Vermont Legislature, from various persons in Brattleboro', asking for women the right to vote in school-meetings. Mrs. Nichols, the editress of the Windham County *Democrat*, was allowed to present the claims of the petitioners in the Representatives' Hall. She claimed that woman had been alienated from her true sphere, which was now too tame, and denied that naturally her sex was more dependent than the other. She claimed for woman the right to represent her property, and natural interests in her child, in overseeing its educational interests.

In Rochester, on Friday, Simeon J. Jocelyn recovered a verdict of $2550 against the Buffalo and Rochester Railroad Company. The plaintiff resides in New York, and was a passenger in one of the Company's trains from Rochester some two years since. The cars were thrown off the track just west of Rochester, and the plaintiff had the tendons of an arm severed, and was otherwise injured, for which damage the suit was brought.

Francis Becroft, a Revolutionary Soldier, died at Schoharie on the 2d inst., at 11 o'clock, A. M., aged 102 years. When his father was 105 and his mother 102 years of age, they mounted the same horse and together rode from Borst's Mill, in the town of Middleburgh, to visit a neighbor in the town of Schoharie, named Warner, two miles distant, without appearing to suffer materially from the fatigue. The family has always been noted for longevity.

It is said that an attempt is being made to form a company at New Orleans for the purpose of entering into the resewood trade. The projector owns a large tract of land near Guatuico, in the State of Ajaca, on the Pacific about 240 miles from Acapulco, which is covered with splendid rose trees from three to four feet in diameter. It can be delivered for shipment at a cost of $6 per ton, and is worth between $50 and $60 per ton of cubic feet.

The charges preferred against the Inspectors of the State Prison at Auburn, have been finally dismissed by Gov. Hunt. The Governor, after an examination of the evidence, decides that the Inspectors have been wanting in vigilance, and that abuses have been unduly tolerated, but that no sufficient cause of censure can be produced to warrant the removal of the parties from office.

A year ago, says the Nashua (N. H.) *Telegraph*, Ebenezer Bancroft, Esq., left a big potato in our office, which weighed one pound and three quarters. We afterwards gave it to another friend, one of the best farmers in the State, with a request that he would plant it, and make a note of the product. He now writes: I raised therefrom *two bushels and three pecks.* Three of the potatoes weighed *two and a half pounds each.*

At the late Fair of the Maryland Institute, the amount received during its continuance, for admission [illegible] was $12,500; to this are to be added the sums of $8,050 for new memberships, and about $50 from depositors who brought their goods after the Fair opened, making an aggregate sum of $20,600 received as the result of the exhibition.

The Richmond *Whig* says of the shock of an earthquake which visited that place on Tuesday night last, that the sensation was as if a heavily laden wagon was passing, creating a singular and uncontrollable nervous vibration. About 4 o'clock, P. M., a miniature hurricane swept by—the wind blew in whirlwinds, stripping the trees of their dying glories, accompanied by some little rain.

A City Ordinance has lately been passed in Lynn, Mass., by virtue of which any child between the ages of six and fifteen, not having any regular employment, and failing to attend school, on complaint at the Police Court, shall be fined not exceeding $10, or be sent to the House of Correction

Interesting intelligence is received from Mexico. Our dates are to the middle of October. The city of Mexico was in a ferment. The Extra Session of Congress had convened, and the cabinet ministers were on the point of impeachment. Opposition presses have multiplied, which ply the Government with reproaches and bitter attacks, and the condition of the country is more unfortunate than ever. The Government has authorized the arrest of all military personages who are destitute of passports.

Speaking of election, the *Times* says that in Madison and Oswego District, Gerrit Smith (F. S.) will have from 1,200 to 1,500 majority, according to the reported returns. This majority is made up in Madison County, where he resides; Oswego County giving his Democratic opponent only 38 majority. The Abolition vote for Hale, for President, was 2,058 in Oswego County, and probably as much more in Madison.

Mr. Webster expressed a strong desire before his death that his Marshfield and Franklin farms might remain in his family. He therefore constituted J. W. Paige and Franklin Haven of Boston, and Edward Curtis of New York, trustees, to hold the property for the benefit of his family. We understand that measures are being taken to remove all incumbrances from both places.

The Parkersburg (Va.) *News* states that recently the street in front of the Post-Office in that place was lighted up by the officers of the law, in setting fire to a huge pile of newspapers, which had been "reserved unto the day of fire," under sentence of condemnation for the *Abolition* sentiments they contained.

A curious decision has just been made by the Custom-House authorities of England, viz: that dead *rabbits* are *poultry*, and are therefore subject to an *ad valorem* duty of five per cent. They were not specified in Sir Robert Peel's tariff bill. Had they been admitted as dead *meat*, they would have been exempt from duty.

The Court of Errors of this State has decided, in the case of the Art Union, that it is against the law forbidding "every lottery, game, or device of chance, in the nature of a lottery," for the Art Union to distribute its pictures by lot; but that the pictures are not forfeited to the use of the poor by being offered for distribution.

The Female Medical College, Philadelphia, has now 30 students, among whom are two ladies preparing for the missionary work among the heathen. One of these young women is a Baptist, the other a Presbyterian or Congregationalist, sent by the A. B. C. F. M. She has been on missionary duty for the last three years, and is now studying medicine to prepare for greater usefulness.

The *Herald* publishes a table of the buildings erected or in progress in this city the present year. The whole number is 1,478, and the cost is $14,239,000. The greatest number in any one ward is 412 in the Eighteenth Ward, at a cost of $4,093,000. The cost of 27 buildings on Broadway is $1,990,000, averaging $73,000.

The area of bituminous coal mines in this country is estimated at 65,000 square miles, without including the yet unexplored region called "The Illinois Coal Field," extending from Michigan to Kentucky. About 1,750,000 tons of this coal are now mined yearly. The anthracite coal fields yield now upwards of five million tons annually.

Mary Jane, daughter of Emmor B. Steele, of Haverford township, Pa., while gathering chesnuts in a field near the house of her parents, stumbled and fell upon the stub of a corn-stalk, which, entering the side of her neck, and severing one of the main arteries, caused her death in about twenty minutes thereafter.

The difficulties at Havana are not yet settled. The Cresent City arrived at New Orleans on Friday from Havana, with intelligence, that although no opposition was offered to the landing of her mails and passengers, the Cuban authorities had given notice that permission would not again be granted.

In Philadelphia, last week, a fugitive slave named George Bordley was arrested at the instigation of Andrew Pearce, of Cecil Co., Md., and after examination before Commissioner Ingraham, was remanded to the custody of the claimant.

By reason of the death of his wife, Rev. J. L. Douglass, under appointment of the Missionary Union, has been obliged to delay for a time his departure for the East, and is now supplying the pulpit of the Union Baptist church in Pittsburgh.

Frederick R. Griffing, Esq., of Guilford, Conn., who died at the Astor House in this city on the 13th ult., by his will bequethed to the American Colonization Society, $2,000; Bible Society, $1,000; Home Missionary Society, $1,000.

In the year 1787, Matthias Denny purchased the 640 acres of land, embracing nearly all the present site of Cincinnati, for forty-nine dollars! Now scarcely a solitary front foot of any lot on that ground can be purchased for that sum.

The Delaware and Hudson Bank at Tom's River, Ocean County, N. Jersey, is about winding up its affairs. Notice has been given for all the notes in circulation to be presented to the State Tseasurer within two years.

The course of People's Lectures in the Tabernacle Church, delivered last winter, at the low charge of one shilling admittance, will be resumed this winter, and some of the ablest and most popular lecturers have already been secured.

Mr. Webster is the second Secretary of State who has died in office. Mr. Upshur, of Virginia, was the first, he having been killed by an accident on board the United States steam-frigate Princeton, February 28, 1844.

The North Louisiana Baptist Convention has taken the preliminary steps for the establishment of an institution of learning at Mount Lebanon, Bienville Parish, to be under the immediate patronage of the Convention.

A German gentleman, named Leidersdorff, who has just died, has left 400 thalers a-year to the male heirs of Schiller forever, as, "a tribute of admiration to the poet's genius."

Arrangements are in progress for building a tunnel beneath the Hudson river at Albany. Workmen are engaged in ascertaining the nature of the bottom by boring through the strata preparatory to engaging in excavation.

New York Market—November 8, 1852.

Ashes—Pots $4 68, Pearls 5 56.

Flour and Meal—Flour, 4 62 a 4 75 for common to straight State, 4 75 a 4 94 for mixed to fancy Michgan and Indiana, 5 06 for fancy Ohio and Genesee Rye Flour 4 25 a 4 37. Corn Meal, 3 37 for State 3 62 for Jersey, 3 87 for Brandywine.

Grain—Wheat, 95c. a 1 00 for Canadian, 1 05 a 1 06 for prime old and new, 1 10 for white Michigan. Rye 86 a 87c. Barley, 72c. for common Long Island. Oats 42 a 44c. for Jersey, 46 a 47c. for Western and State. Corn is scarce, and a cargo of Western mixed sold at 80c.

Provisions—Pork, 14 50 for prime, 16 50 for old mess. Beef, 4 25 for prime, 8 25 for mess. Dressed Hogs 7½ a 9c. Lard 11½c. Butter, 16 a 18c. for Ohio, 20 a 22½c. for State dairies. Cheese 8 a 9½c.

Wool—A few lots sold last week at 37 a 55c. for domestic Fleece.

MARRIED,

At Hope Valley, R. I., Oct. 11th, by Rev. S. B. Bailey, Mr. Peleg W. Crandall to Mrs. Ruth A. Bickwell, both of Hopkinton.

In Hopkinton, R. I., Oct. 30th, by Eld. C. M. Lewis, Mr. William W. Woodmancy to Miss Almeda Burdick, all of Hopkinton.

DIED,

At Panama, March 21st, 1852, Lewis A. Bond, son of Levi H. Bond, of Milton, Wis., aged 23 years and 3 months. He was attended in his sickness by a friend who had started with him for California. On the morning of his death he expressed himself conscious that his end was near, and hopeful of soon being in heaven.

In Wirt, Allegany Co., N. Y., Nov. 1st, 1852, of bronchitis, Eliza I. M. Yapp, daughter of Samuel and Mary Yapp, aged 24 years and 10 days. She embraced religion some eight years ago, and became a member of the 3d Seventh-day Baptist Church of Genesee, where she belonged at the time of her death. For much of the time during six years past, she was afflicted with sickness, and deprived of the society of those with whom her name was associated, and of their privileges of public worship; but she found consolation, even upon a bed of sickness, that rendered her a bright example of piety; and when death came to summon her, she was amply ready to go. In that solemn hour she gave abundant evidence of being under the influence of a faith perfectly matured, and of a hope like an anchor to the soul.

LETTERS.

Ephraim Gavit, J. Miracle, Bethuel Church, S. P. Stillman, H. W. Stillman, Moritz Bielschowsky, Chas. Card, Geo. R. Lanphear, C. M. Lewis. Wm. M. Jones, B. F. Rogers, T. E. Babcock, Levi H. Bond (right,) Wm. M. Clarke, Joel Tappan, S. P. Kirkbride, Wm. M. Fahnestock, C. M. Lewis, J. R. Butts, Jas. Bailey, T. E. Babcock, H. P. Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

John R. Butts, Southampton, Ill.	$2 00	to vol. 9	No. 52
Perry Stillman "	4 00	9	52
Asa C. Potter "	4 00	10	8
Edwin Church "	3 00	8	26
Levi H. Bond, Milton, Wis.	4 00	9	52
Nathan Maxson "	2 00	9	52
Bethuel Church, Tallmadge, Mich.	2 00	9	52
Simon Kenyon, Rockville, R. I.	2 00	9	52
Warren Lewis "	2 00	9	52
Benjamin Burdick "	2 00	9	52
Samuel Crandall, Jr.	2 00	9	52
G.R.Lanphear,Brand'sIronW'ks	2 00	9	40
Ephraim Gavit, Westerly, R. I.	2 00	9	52
Leonard Woolworth, Wellsville	2 00	8	46
B. M. Kenyon, Little Genesee	2 00	9	52
Charles Card, Troupsburg	2 00	8	26
B. F. Rogers, Brooklyn	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joseph Goodrich, Milton, Wis.	$1 00
Mrs. Nancy Goodrich "	1 00
Nathan Maxson "	1 00
Wm. B. Greenman "	1 00
Orrin Vincent "	1 00
Varnum Hull "	1 00
Charles Maxson "	1 00
Ellery Babcock "	1 00
Almerin P. Stillman, Utica, Wis.	1 00
Hampton C. Crandall "	1 00
O. P. Hull. Walworth, Wis.	1 00
Joshua Hill, Farmington, Ill.	1 00
E. B. Green, Independence	1 00

BENEDICT W. ROGERS, Treasurer.

Provisions of the New Postage Law.

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces, to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the State of publication.

Newspapers, periodicals, and pamphlets, of not more than 16 pages, 8vo., in packages of not less than eight ounces to one address, to be charged half a cent an ounce, though, calculated by separate pieces, the postage may amount to more.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent to be added where not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers and receipts for payments of moneys therefor, may be enclosed in subscribers, papers.

Exchanges between newspaper publishers free.

Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts before mentioned.

The Best Youth's Magazine

For 78 Cents a Year, including Postage.

THE postage on "*Woodworth's Youth's Cabinet,*" to any part of the Union, by a late act of Congress, is now only 6 *cents a year!* We hope our present subscribers will bear this in mind, and tell their friends that they can get a magazine for a whole year, containing nearly 600 pages, profusely illustrated, for *One Dollar and six cents, including postage;* and where 7 copies are sent to one address, for *seventy-eight cents a year, including postage,* which must be paid in advance at the office of delivery. The Editor's Rambles in the Old World are still continued. Specimens of the magazine sent *gratis.* Please form your clubs, and send orders (by mail at our risk) to

D. A. WOODWORTH, Publisher,
118 Nassau-st., New York.

1,000 Book Agents Wanted,

To sell Pictorial and Useful Works for the year 1852.

$1,000 DOLLARS A YEAR!

WANTED in every County of the United States, active and enterprising men, to engage in the sale of some of the best Books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

☞ The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars address (postage paid,)

ROBERT SEARS, Publisher,
4w 17. 181 William Street, New York.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Miscellaneous.

Home.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the earth has builded!
Home—go watch the faithful dove,
Sailing 'neath the heaven above us—
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us!

"My Repose."

An advertisement to the following effect appeared in a daily paper some time ago:—"To be sold, in consequence of the death of the proprietor, that excellent villa, MY REPOSE," &c. Some particulars concerning the former owner of this property are deserving of notice.

A. T. was the son of poor parents, and, at an early age, began a life of industry as a gardener's boy. He was shrewd, sober and obedient, as well as industrious; and, by degrees, attained the station, first, of under-gardener, and then of head-gardener, at the seat of his first employer. He held this situation until past thirty years of age, when an accident, which in some degree disabled his right arm, together with the death of his patron, compelled him to relinquish it, and to seek some other means of support.

At this time he was far from being destitute. His habits had been frugal; and a legacy, added to his savings, enabled him to open a shop, in a considerable town, for the sale of seeds, plants and flowers.

T. carried with him into his new employment his old habits of industry and frugality. At the end of the first year the small capital with which he commenced business was increased; and before many years had passed he was able to purchase, with surplus savings, the house in which he carried on his trade.

During this time, also, he had married. But this change in his circumstances and position wrought no change in his character. He still plodded and toiled, and planned and executed his plans himself; and as his wife was equally industrious, his expenses were but little increased, while his means of meeting them also increased.

Years passed away, and T. was approaching the age of sixty. Providence had greatly prospered him; he was a rich man. His son, his only child, had grown up to manhood, and the father determined to relinquish business in favor of the young man, to pass the remainder of his life in easy retirement. With this end in view he purchased a few acres of ground, on one side of which he built a substantial dwelling, while he laid out the remainder of his purchase with the skill and taste of a landscape gardener. In a short time his arrangements were completed, and his house finished. His sixty-first birth-day was observed with unusual gaiety in the new abode.

"You must give your house a name," said one of T.'s guests on that occasion. "What do you mean to call it?"

"I have thought about it," replied Mr. T.; "and as we have been working hard all our lives till now, my wife and I have decided that 'My Repose' would be a good name. For now, you know, we mean to rest, and enjoy ourselves in our old age."

So the house of the retired tradesman thenceforth went by the name himself had chosen; and "My Repose" was carved on the freestone slab which surrounded the upper range of front windows. Let us see how this title agreed with facts.

For some months all went on as pleasantly as could be desired. Every day found full employment for A. T., in superintending his gardener, and perfecting his out-of-door plans; while the busy housewife was as fully occupied in arranging and re-arranging the newly acquired property within. True, this was not exactly the *repose* they had promised themselves; perhaps in the whole course of their lives the retired couple had never worked more incessantly or harder than during these few months. But this was a trifling drawback, which a little time would remove. Often, at the close of a day, when wearied with their exertions, they would encourage each other with the reflection that, when everything was brought into good order, they would have plenty of time on their hands for rest, and that then the house would deserve its name.

And this time came. Winter drew on apace. Short days succeeded to long ones; and long evenings to short ones. The season put a stop to gardening improvement; and every room in the house was in the most perfect order. Plenty of repose now! Yes, so much of it that time began to hang heavily upon the hands of the retired seedsman and his wife. This was a new feeling. For a little while they tried to exult in it, and to speak of it as the *repose* for which they so long yearned. But dissatisfaction followed. It was soon found that one thing in the world is as bad as constant labor; and of that one thing T., at least, had now his full. He was constantly idle.

With Mrs. T. it was somewhat different. She could knit all day long if she chose. At intervals, too, her repose was broken in upon by the care of her household. "Talk about rest," said she one day, when her patience and temper had been put to the test; "I am sure I had more of it when I did all my work with my own hands. Those servants are enough to worry me out of my life. 'My Repose,' indeed! a pretty name to give to such a house as this!" Spring came round at length, and released A. T. from his forced inaction by the fireside. But it brought with it to "My Repose" fresh causes of discomfort. When T. was in business there was no want of society for himself or his wife. Neighbors looked in almost every day, and enlivened the seedsman's parlor with their gossip. If it were but for five minutes, it was a relief from the monotony of labor. But now the case was different. Their old neighbors were neighbors no longer; and the new ones made no advances towards acquaintanceship. It was a source of great trouble to Mrs. T. that, though she lived within sight of many country villas of less pretension to grandeur than her own, not one of the owners, or rather tenants, of these inferior habitations had given her even a morning call. Mortified ambition is a sad disturber of repose.

Year after year thus passed away. The proud and enviable title remained. "My Repose" stared every passer-by in the face; and the really pretty, tasteful grounds excited the admiration of many who little guessed how slight an index is outward appearance to internal satisfaction. Often did T. ballance in his mind whether he had gained or lost, in real enjoyment of life, by the exchange of a close house in town and constant work, for a pleasant villa with repose. It was a knotty point which he could not solve.

With an increase of years came infirmities; and infirmities are powerful enemies to repose. To infirmities was suddenly added serious illness, and illness was the forerunner of death. Mrs. T. was first snatched away from her place of earthly repose, such as it had been. It was a striking comment upon the vanity of human wishes and human schemes, to see the mournful preparations for a burial in progress within a view of the high-sounding designation—"MY REPOSE."

Sad and solitary, the widower sought relief in travel. "My Repose" was no longer a place of repose to him. At best it had been an uneasy gratification; it was now a scene of torture. Time at length softened, though it did not remove his grief; and he returned to his deserted home. Alas; other sorrows were in store for him, which made his "Repose" an uneasy residence. His son, reversing the order of his own course, and beginning as himself had left off, had become embarrassed in business and deeply involved in debt. Too high-minded, as well as too kind to his only son, to suffer him to sink for want of immediate aid, T. at once interposed. But the sacrifice was large! and fears for the future stability of the young man destroyed his remaining quiet. O how did he then accuse himself for seeking to relieve himself by throwing off the trammels of trade! "MY FOLLY," he bitterly exclaimed, "would have been a better name for the house on which I was mad enough to spend a fortune, than 'MY REPOSE.'"

For a few months longer, T. might occasionally be seen wandering with downcast looks and faltering steps around his deserted mansion. But soon the mournful scene was closed. The bustle of a second funeral disturbed its quiet; the funeral procession was again formed, and wound through the well laid out shrubberies which surrounded the pretty villa. Ere sunset the grave was covered which had received that day the body of A. T.

And then, some few weeks after, appeared the advertisement above mentioned: "To be sold, in consequence of the death of the proprietor, that excellent villa, 'MY REPOSE.'"

There are some histories which, however indifferently told, convey with them their own instruction; and surely the history of "My Repose" is one such.

Mr. Webster on Farming.

The following letter, written by Daniel Webster in 1822, has been made public since his death. It will doubtless interest many of our readers:—

"WASHINGTON, March 13, 1822.

"JOHN TAYLOR: I am glad to hear from you again, and to learn that you are well, and that your teams and tools are ready for spring's work, whenever the weather will allow you to begin. I sometimes read books on farming; and I remember that a very sensible old author advises farmers 'to plow naked and sow naked.' By this he means that there is no use in beginning spring's work till the weather is warm, that a farmer may throw aside his winter clothes and rool up his sleeves. Yet he says we ought to begin as early in the year as possible. He wrote some very pretty verses on this subject, which, as far as I remember, run thus:

"'While yet the spring is young; while earth unbinds
The frozen bosom to the western winds:
While mountain snows dissolve against the sun.
And streams, yet new, from precipices run,
E'en in this early dawning of the year,
Produce the plow, and yoke the sturdy steer,
And goad him till he smoke beneath his toil,
And the bright share is buried in the soil.'

"John Taylor, when you read these lines, do you not see the snow melting, and the little streams beginning to run down the slopes of your Punch-brook pasture, and the new grass starting and growing in the trickling water, all green, bright and beautiful? And do you not see your Durham oxen smoking from heat and perspiration as they draw along your great breaking-up plough, cutting and turning over the tough sward in your meadow in the great field? The name of this sensible author is Virgil; and he gives farmers much other advice, some of which you have been following all the winter without even knowing that he had given it.

"'But when cold weather, heavy snow and rain,
The laboring farmer in his house restrain,
Let him forecast his work, with timely care,
Which else is huddled when the skies are fair;
Then let him mark the sheep, and whet the shining share,
Or hollow trees for boats; or number o'er
His sacks; or measure his increasing store;
Or sharpen stakes, and mend each rake and fork,
So to be ready, in good time to work—
Visit his crowded barns at early morn,
Look to his granary, and shell his corn;
Give a good breakfast to his numerous kine,
His shivering poultry and his fattening swine.'

"And Mr. Virgil says some other things, which you understand up at Franklin as well as ever he did:

"'In chilling winter swains enjoy their store,
Forget their hardships, and recruit for more;
The farmer to full feasts invites his friends,
And what he got with pains, with pleasure spends;
Draws chairs around the fire, and tells once more
Stories which often have been told before;
Spreads a clean table with things good to eat,
And adds some moistening to his fruit and meat;
They praise his hospitality, and feel
They shall sleep better after such a meal!'

"John Taylor, by the time you have got through this you have read enough. The sum of all is, be ready for your spring's work as soon as the weather becomes warm enough, and then put your hand to the plow and look not back.

DANIEL WEBSTER."

Poison Confectionery.

The papers give sad accounts of the colored confectionery in England. The following is from *Household Words:*—

"British confectionery contains plaster of Paris, chalk, starch, sulphate of barytes, bronze, copper leaf, leaf tin, arsenite of copper, carbonate of copper, verdigris, chromate of lead, orpiment, oxychloride of lead, red lead and vermillion. The minerals here named are all poisonous. Our bright yellow comfits contain a dangerous and insidious poison—chromate of lead, which is used also largely for giving the slight yellow tint to ginger lozengers. Let the British consumer, who has often, during the winter season a ginger lozenge in her mouth, not be surprised at a slight failing in her health. The emerald green sugar plums and ornaments in sugar have been colored with a still more dangerous poison—arsenite of copper. These mineral pills, offered to the young population of Great Britain, do their work. Dr. Letheby states that, to his knowledge, there have been 70 cases of fatal poisoning during three years, traced to the use of confectionery made and colored in this country."

Water-Proof Paints.

A writer in a late number of the *Scientific American*, who gives the initials of S. G., and dates at Lebanon, in this State, supplies us with the following information with regard to paints:—

Cheap and useful paint for roofs, walls, fences, outside plastering, &c., may be made by using tar, common tar or coal tar, made thin with spirits of turpentine. Let this be used instead of linseed oil, and to form the body add fine earthy matter, such as dried clay or soft burnt bricks ground fine in a plaster mill.

The soft shaly slates of different colors, like the 'Ohio Paint,' also answer a good purpose, when finely pulverized, to form the body of paint. For the coarsest kind of work, dry fine sandy loam may be used as a body. Any of these earthty bodies, when made sufficiently fine, can be used to good purpose in painting, either with the tar mixture or oil. Plastered walls on the outside of buildings may be thus rendered water-proof and lasting by using the above cheap paints, and after one or two coats, it will take but a small quantity of oil paint, with lead, to make a fine finish with a single coat of any desired color. Whenever a surface, thus rendered impervious by this cheap means, is painted over with oil and lead, a single coat upon a surface, instead of being absorbed, will dry in a thin tough film on the surface, and be more effective than three coats of the same paint put upon an unprepared surface, which, like that of common wood-work, absorbs the oil from the lead.

The Philosophy of a Little Carpet-Bag.

Among the most common of street sights is that of a gentleman hurrying along towards railway or river, bearing with him a little carpet-bag. So common is it that it fails to attract the slightest attention. A little carpet-bag is no more noted than an umbrella or a walking-stick in a man's hand; and yet, when rightly viewed, it is, to our thinking, an object of no ordinary interest. We feel no envy for the man on whom has devolved the charge of a heap of luggage. The anxiety attending such property outweighs the pleasure of its possession. But a man with a little carpet-bag is one in ten thousand. He is perhaps the most perfect type of independence extant. He can snap his fingers in the face of Highland porter extortionate. No trotting urchin is idle enough to solict the carrying of so slight a burden. While other passengers, by coach or railway, are looking after their trunks and trappings, he enters and has the best seat. He and his "little all" never part company. On arriving at their destination, they are off with jaunty swagger of uncumbered bachelorhood. In contemplating a gentleman with a carpet-bag, we are struck, to a certain extent, with an idea of disproportion; but the balance is all on the easy side. There is far too little to constitute a burden, and yet there is enough to indicate wants attended to and comforts supplied. No man with a little carpet-bag in hand has his last shirt on his back. Neither is it probable that his beard can suffer from slovenly overgrowth. When he retires to rest at right, the presumption is, that it will be in the midst of comfortable and cosy night gear. A little carpet-bag is almost always indicative of a short and pleasurable excursion. No painful ideas of stormy seas or dreadful accidents on far-off railway lines are suggested by it. Distance is sometimes poetically measured by "a small bird's flutter," or "two smokes of a pipe," or some such shadowy, though not altogether indefinite phrase. Why may not time, in like manner, be measured by two shirts? A gentleman with a little carpet-bag may be said to contemplate about a couple of shirts' absence from home.

Influence of a Newspaper.

A school teacher, who has been engaged a long time in his profession, and witnessed the influence of a newspaper upon the minds of a family of children, writes to the editor of the *Ogdensburg Sentinel* as follows:—

I have found it to be a universal fact, without exception, that those scholars of both sexes and of all ages, who have had access to newspapers at home, when compared with those who have not, are

1. Better readers, excelling in pronunciation and emphasis, and consequently read more understandingly.

2. They are better spellers, and define words with greater ease and accuracy.

3. They obtain a practical knowledge of geography, in almost half the time it requires others, as the newspaper has made them familiar with the location of the important places, nations, their governments and doings on the globe.

4. They are better grammarians, for having become so familiar with every variety of style, in the newspaper, from the commonplace advertisement to the finished and classical oration of the statesman, they more readily comprehend the meaning of the text, and consequently analyze its construction with accuracy.

5. They write better compositions, using better language, containing more thoughts, more clearly and connectedly expressed.

6. Those young men who have for years been readers of the newspapers, are always taking the lead in the debating society, exhibiting a more extensive knowledge upon a greater variety of subjects, and expressing their views with greater fluency, clearness and correctness in their use of language.

GREAT RAILROAD TUNNEL.—We see by the Cincinnati papers at their great tunnel is advertised for letting. The hills on the north side of the city rise about 200 feet above the upper plains of the town, obstructing, except in one direction, the free access of railways to the upper part of the town. A company has been formed to tunnel the hill, for the benefit of all the railways approaching from the Ohio side. This tunnel will be 6,000 feet in length, and will have 2,000 feet of side cuttings. It is intended to lay it with four tracks, and thus provide free and safe entrance into the city for six or eight different railways, who will each contribute to its receipts, and thus make it very profitable stock. The enterprise is a great one, and will prove eminently useful.

Paper-Hanging.

A recent number of Dickens' *Household Words* gives these hints on paper-hanging:—

Many a fever has been caused by the horrible nuisance of corrupt size used in paper-hanging in bed-rooms. The nausea which the sleeper is aware of on waking in the morning, in such a case, should be a warning, needing no repetition. Down should come the paper, at any cost or inconvenience; for it is an evil which allows of no tampering. The careless decorator will say that time will set all right—that the smell will go off—that airing the room well in the day and burning some pungent thing or other at night, in the meantime, will do very well; but health, and even life, may be lost in the interval. It is not worth while to have any one's stomach impaired for life, or one's nerves shattered, for the sake of the cost and trouble of papering a room, or a whole house, if necessary. The smell is not the grievance, but the token of the grievance. The grievance is animal putridity, with which we are shut up, when this smell is perceptible in our chambers. Down should come the paper; and the wall behind should be scraped clear of every particle of its last covering. It is astonishing that so lazy a practice as that of putting a new paper over an old one should exist to the extent it does. Now and then an incident occurs which shows the effect of such absurd carelessness. Not long ago, a handsome house in London became intolerable to a succession of residents, who could not endure a mysterious bad smell which pervaded it when shut up from the outer air. Consultations were held about drains, and all the particulars that could be thought of, and all in vain. At last a clever young man, who examined the house from top to bottom, fixed his suspicions on a certain room, where he inserted a small slip of glass in the wall. It was presently covered, and that repeatedly, with a sort of putrid dew. The paper was torn down, and behind it was found a mass of old papers, an inch thick, stuck together with their layers of size, and exhibiting a spectacle which we will not sicken our readers by describing.

Ruins of an Ancient City.

Capt. Alfred K. Fisher, of this town, informs us, says the *Edgartown* (Mass.) *Gazette*, that when on his last whaling voyage, in the ship America, of New Bedford, (which was about eight years ago,) he had occasion to visit the island of Tinian, (one of the Ladrone Islands,) to land some sick men. He stopped there some days. One of his men, in his walks about the island, came to the entrance of the main street of a large and splendid city, in ruins. Capt. Fisher, on being informed of the fact, entered the city by the principal street, which was about three miles in length. The buildings were all of stone, of a dark color, and of the most splendid description. In about the center of the main street, he found twelve sound stone columns, six on each side of the street; they were about forty-five or fifty feet in height, surmounted by cap-stones of immense weight. The columns were ten feet in diameter at the base, and about three feet at the top. Capt. Fisher thinks the columns would weigh about sixty or seventy tons, and the cap-stones about fifteen tons. One of the columns had fallen, and he had a fine opportunity to view its vast proportions and fine architecture. From the principal street, a large number of other streets diverged. They were all straight, and the buildings were of stone. The whole of the city was entirely overgrown with cocoanut trees, which were fifty and sixty feet in height. In the main street, pieces of common earthenware were found. The island has been in possession of the Spaniards for a long time. Six or seven Spaniards resided on the island when Capt. Fisher was there. They informed him that the Spaniards had had possession about sixty years; that they took the island from the Kanackas, who were entirely ignorant of the builders of the city, and of the former inhabitants. When questioned as to the origin of the city, their only answer was, "There must have been a powerful race here a long time ago." Capt. Fisher also saw on the island immense ledges of stone, from which the buildings and columns had evidently been erected. Some portions of them exhibited signs of having been worked.

THICK WALL.—The London correspondent of the *National Intelligencer* says the British Government are constructing at Dover an artificial harbor for the safety of shipping. It is to consist of a space of seven hundred acres, is to be inclosed by a wall more than two miles in length; more than half of which space will at all times secure a depth of water from thirty to forty-two feet at the lowest tide. The wall will be ninety feet wide at the bottom, and fifty feet at the top; the sides will be eighteen feet thick, and consist of immense blocks of solid stone, the middle filled in with artificial stone or concrete. The foundation of this stupendous work is now laying by companies of men who remain several hours, with diving bells, under the water. This gigantic display of human power and skill will, when fully completed, cost more than two millions sterling.

JOINT LITERARY LABOR.—When the committee of the French Academy were employed in preparing the well-known academy dictionary, Cuvier, the celebrated naturalist, came one day into the room where they were holding a session. "Glad to see you, M. Cuvier," said one of the forty; "we have just finished a definition which we think quite satisfactory, but on which we should like to have your opinion. We have been defining the word crab, and have explained it thus: 'Crab, a small red fish, that only walks backwards.'" "Perfect, gentlemen," said Cuvier, "only, if you will give me leave, I will make one small observation in natural history. The crab is not a fish, it is not red, and it does not walk backwards; with these exceptions your definition is excellent."

SINGULAR DEATH.—A death occurred at the New Market, St. Louis, on Wednesday morning, 13th ult., under circumstances of a most singular character. Mrs. Sarah Jane Bolton, while passing through the market, accidentally lost her pocket-book. It was picked up soon after by a German woman, named Mrs. King, who returned it to the owner. She opened the pocket-book, examined it, and declared that Mrs. King had taken $10 of the money. The latter seemed much confused, and denied it. Mrs. Bolton then threatened that she would have her arrested and searched, when Mrs. King fell dead at her feet. The death was as sudden as has ever been known. Mrs. King was the wife of a steamboat man, and the mother of several children.

A PICTURE OF INTEMPERANCE.—*The Cincinnati Times*, of the 22d ult., says: Day before yesterday, Esquire Rowekamp, who is the Overseer of the Poor for the Ninth Ward, was called upon to visit an Irish family residing in an alley, between Abigail and Woodward, Main and Sycamore-sts. On entering the house, he found the father and husband, James Jackson, on the floor, apparently dead. When first discovered he was reclining on a trunk, with his throat resting upon the sharp edge of the back of a chair. Near him, upon the floor, lay his wife, insensibly drunk, and between them the cause of this horrible scene, a whisky jug, entirely emptied of its contents. In one corner of the room lay their oldest child, a girl about five years of age, dead!—and upon the bed lay an infant, crying in vain for its mother. It was the cries of the infant which at first attracted the attention of the neighbors to the spot. The parents had undoubtedly permitted the little girl to drink to an excess to cause her death. A physician was called in, who thought that life was not quite extinct in the man. Remedies were applied, but they failed to restore him. His position, it is supposed, caused his death, he being strangled by the pressure of his throat against the chair. An emetic, administered to the wretched wife and mother, soon restored her to consciousness.

NILE DISCOVERY.—Mr. Rolle, who early in last winter had gained a point on the White Nile within 4½ degrees of the equator, has sent back an account of his discoveries, with a map, which has reached the French Geographical Society. It appears from his account that the upper part of the Nile channel is surrounded by great mountains, which extend eastwardly from the southern Abyssinian range far toward the center of the Continent in a line curving to the south. In these mountains are nourished the many streams whose reservoirs supply the inundations of the Nile, continuing as they do for months. Mr. Rolle finds in that country the tradition of a white people who formerly brought merchandise from the South; he supposes that these traders were Portugese, and that they crossed the mountains by some pass which is yet to be discovered.

NEW MODE OF PAYING POSTAGE.—The Post-Office Department has made a contract with George F. Nesbitt, of this City, for a great number of Envelops, to be used instead of stamps for prepayment of postage, in accordance with a provision added to the Post Route bill at the late Session of Congress. These convenient little wrappers will consist of three sizes—Note, Letter and Official. The denominations will be *three, six, and twenty four cents;* the latter intended for foreign correspondence. They will be self-sealing, and bear a stamp similar in style to the English stamped envelop, and are expected to be in all respects equal thereto. As the dies are yet to be prepared, and the paper to be manufactured exclusively for this important purpose, it is probable that the envelops will not be put in circulation before the first of January next.

VARIETY.

I have many good books that I cannot sit down to read. They are indeed good and sound, but like half pence, there goes a great quantity to little amount. There are silver books, and a few golden books, but I have one book worth more than all, called the Bible, and that is a book of bank notes.

A school-boy of Nantz, a provincial town of France, addressed a copy of verses to Louis Napoleon, and requested in return a sum equal to *one minute's* salary of the President. The President sent him a bill for 25 francs, which is a little more than the boy asked for.

How many of our fair readers, as they draw on their "French kid" gloves are aware that those same gloves are made of rat-skins? The catching of rats for this purpose is a regular trade in Paris, at which hundreds of men find employment.

Augustus G. M. Brown, charged with embezzling $220,000 belonging to his employers, Brown, Brothers & Co., New York, has been discharged from custody, the Judge having decided that no criminal offense had been committed.

A bell is about to be cast for the Catholic Cathedral of Louisville, which, when finished, will probably be the largest in the United States. It will be ten feet high, ten feet in diameter at the bottom, and will weigh 46,000 lbs.

"How," said Mr. Munsell to Mr. Yates, "do you accomplish so much in so short a time? have you any particular plan?" "I have. When I have anything particular to do, I go and do it."

When the Rev. Jesse Lee, the father of Methodism in New England, was asked why there were no Doctors of Divinity in his denomination, he promptly replied, "Because our divinity is not sick."

The Rev. Mr. Seward advises three questions to be put to ourselves before speaking evil of any man: "First, is it true? Second, is it kind? Third, is it necessary?"

Thompson's Bank Note Reporter cautions the public against the shinplasters issued by the Merchants' and Mechanics' Bank of Chicago.

People who are always talking sentiment have usually not very deep feeling; the less water you have in your kettle the sooner it will boil.

It is a singular fact that the Duke of Wellington never visited Scotland. He is said to have entertained a superstition that a visit to that country would be fatal to him.

If you would relish your food, labor for it; if you would enjoy the raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

Adversity does not take from us our true friends, it only disperses those who pretended to be such.

As continued health is preferable to the happiest recovery from sickness, so is innocence to the truest repentance.

Worldly men expect to do some wicked things that they can't endure in ministers and women.

There is considerable cholera at Jackson, Mississippi, and some along the river coast of Louisiana.

The more we help others to bear their burdens, the lighter our own will be.

Cholera is raging malignantly in Scott County, Missouri.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations o metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country. Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M For passage, state-rooms, or freight, apply at Pier No 2 or at the office, No. 10 Battery-place.

Central Railroad Company of New Jersey.

THERE are three passenger trains a day between New York and Phillipsburg, and four between New York and Bound Brook; leaving Pier No. 1 North River, N. Y., at 8 a. m., 12 m., 3.45 and 5 p. m., and connecting at Elizabethtown with trains on the New Jersey Railroad, which leave foot of Cortland-st. at 8 a. m., 12 m., 3.30 and 5 p. m. Passengers leaving Philadelphia in the 9 a. m. train for New York, arrive at Elizabethtown in time to take the 12 m. train of this line from New York, arriving at Easton at 4.40 p. m. The 6 a. m. and 3.15 p. m. trains from Phillipsburg connect at Elizabethtown with the trains for Philadelphia, arriving at the latter place at 1 p. m. and 10 p. m respectively.

The following are the times of leaving the several stations named:—

Elizabethtown:
For New York—7.15, 9 a. m., 1.45, 6.05 p. m.
For Phillipsburg—9.10 a. m., 1.10, 4.50, 6.15 p. m.
Plainfield:
For New York—6.35, 8.25 a. m., 1.05, 5.30 p. m.
For Phillipsburg—9.40 a. m., 1.55, 5.30, 6.50 p. m.
New Market:
For New York—6 20, 8.10 a. m., 12.50, 5.15 p. m.
For Phillipsburg—9.45 a. m., 2.05, 5.40, 7 p. m.
Phillipsburg:
For New York—6, 10.30 a. m., 3.15. p. m.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

—The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, 75
" " " each subsequent insertion, 50
" " " six months, 6 00
" " " one year, 10 00
For each additional square, two-thirds the above rates

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 23. NEW YORK, FIFTH-DAY, NOVEMBER 18, 1852. WHOLE NO. 439.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from Recorder of Oct. 21.)

Such intimations are surely proof sufficient of the purpose of God to maintain the integrity of His covenant, and to hold Israel perpetually responsible for the observance of the ordinances so given unto them. Our citations testify, in language clear and decisive, their continued obligation. And although it may be objected, that the words "for ever" do not always, or necessarily, imply absolute perpetuity, (being used in reference to the life-time of a servant or willing slave, Deut. xv. 17,) yet is it to be observed, that the truth of this remark does not affect, for our argument, the value of the testimony adduced. We seek not here to extend the meaning of the phrase beyond the period of Israel's existence as a people; but we do maintain, that coeval with their national existence—so long as they remain a people—"throughout their generations"—so long must these statutes of Jehovah remain imperative upon them.

An instructive illustration of the meaning and force of God's *everlasting* covenant in Israel's favor, is furnished in the inspired record of another covenant, also of perpetual continuance, and which embraces all mankind. The same term, "the everlasting covenant," is used in reference to the divine pledge to Noah, for himself and his posterity, that the earth shall not again be destroyed by the waters of a flood—"The covenant," said God, "which I make between me and you, and every living creature that is with you, *for perpetual generations.* I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." "And the bow shall be in the cloud; and I will look upon it, that I may remember *the everlasting covenant* between God and every living creature of all flesh that is upon the earth." Gen. ix. 12, 13, 16. Here, then, we have the definition of the "everlasting covenant" with all flesh, as being "for *perpetual* generations," of which the token—the "bow in the cloud" —has, in this present day, its colors as bright and beauteous as when first the covenant was established, four thousand years ago; and the terms of that covenant point forward to the whole future period of human existence, as capable of being affected by the waters of a flood. This is distinctly expressed: "Neither shall all flesh be cut off *any more* by the waters of a flood; neither shall there *any more* be a flood to destroy the earth." ver. 11.

But it is not merely that the terms of this covenant illustrate that made with Abraham, in behalf of himself and his posterity, but the certainty of the one is made the ground of assurance of the stability of the other. In the language of prophecy, speaking of their yet future blessing, God addresses Israel by Isaiah, saying, "In a little wrath I hid my face from thee for a moment; but with *everlasting kindness* will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for *as I have sworn that the waters of Noah should no more go over the earth,* SO HAVE I SWORN *that I would not be wroth with thee, nor rebuke thee.* For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall *the covenant* of my peace be removed, saith the Lord that hath mercy on thee." Is. liv. 8—10. In both cases, the covenant is everlasting; both are declared to be perpetual; and as the one is made with all flesh, so is the other with Abraham and his seed throughout their generations. The token of the one covenant is in the cloud, that of the other in the flesh of those who are party to it.

As God thus continues to remember His covenant with the Father of the faithful, so He requires still the maintenance of its token. Irrespective, indeed, of these decisive testimonies, it is difficult to conceive, had Israel remained faithful—had they not by their grievous transgressions provoked the Lord to scatter them from their land—that there could have been any doubt as to the abiding obligation under which, by the covenant, they were laid. And although God rejects their false confidences, and for departure from Him prevents their present possession of that land, obedience to the divine ordinance is not canceled, either by their unfaithfulness, or the punishment which it has entailed. Its sanctions still abide; and, while the very terms of their law confine in part its observances to the temple in Jerusalem, still, even in their wide-spread dispersion, fidelity to its requirements is demanded, in the measure which their circumstances admit. Thus, the Sabbath they are bound to remember, to keep it holy, though the Sabbath *sacrifices* they cannot offer.

Moses has very expressly commanded, "Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye my keep the commandments of the Lord your God, which I command you." "Keep, therefore, and do them," he again enjoins, "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call unto Him for? And what nation is there so great, that hath statutes and judgments *so righteous* as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons, and thy sons's sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Deut. iv. 1—10.

There is here no indication of these statutes being designed to be of a temporary character. Declared to be all "righteous," it is required that they be taught to the people of Israel "all the days that they shall live upon the earth." Other nations, even, should see and acknowledge the righteousness and the wisdom of these statutes and judgments, as developed before them in the example of the chosen people. Often were they reminded by their venerated Lawgiver of the covenant obligations, and urgently called to continued faithful observance of the law of the Lord, in all its details, so long as they should exist—neither adding nor diminishing. "Know, therefore," he again enjoins, "that the Lord thy God, he is God, the faithful God, which *keepeth covenant and mercy* with them that love him, and keep his commandments, *to a thousand generations*; and repayeth them that hate him to their face, to destroy them; He will not be slack to him that hateth him; he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore, it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee *the covenant* and the mercy which He sware unto thy fathers." Deut. vii. 9—12.

The promise of blessing upon their obedience, thus given, is amplified in the context; and similar promises are repeated conditionally on their obedience, while severe threatenings are also denounced against their violation of the divine law. "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord. If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit," &c. "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, *so that ye will not do all my commandments*, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it," &c. "And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. THEN *shall the land enjoy her Sabbaths*, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it." Lev. xxvi. 2—13; 14—32; 33—35.

So, again, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field." "The Lord shall establish thee an holy people unto Himself, as he hath sworn unto thee, *if thou shalt keep the commandments of the Lord thy God, and walk in His ways.* And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them; *and thou shalt not go aside* FROM ANY *of the words which I command thee this day*, to the right hand, or to the left, to go after other gods to serve them." Deut. xxviii. 1—14.

On the other hand, curses of every description are threatened against them, if in any thing they should disregard and depart from any part of the law. "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do *all His commandments and his statutes*, which I command thee this day, that all these curses shall come upon thee and overtake thee. Cursed shall thou be in the city, and cursed shalt thou be in the field." And having specified an awful amount and diversity of judgments, including their being cast out of the promised land, Moses exclaims, "Moreover, all these curses shall come upon thee, and shall pursue and overtake thee, till thou be destroyed; because thou hearkendst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed forever." "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deut xxviii. 15—16; 45, 64. All these evils, with which they were threatened, and which have overtaken them, is the punishment of their violation of the divine law—the whole law—as given unto them by Moses. Before they entered their land they were forewarned of the danger of their going aside *from any* of the commandments then given unto them. The curse truly hath come upon them, to their being cast out of their land; it hath even followed them into all the lands of their captivity. It is upon them still, and that because they would not observe to do all the commandments of the Lord. (To be continued.

GREATNESS.

BY JAMES RUSSELL LOWELL.

There never yet was flower fair in vain,
  Let classic poets rhyme it as they will;
The seasons toil that it may blow again,
  And summer's heart doth feel its every ill.
Nor is a true soul ever born for nought;
  Wherever any such hath lived and died,
There hath been something for true freedom wrought,
  Some bulwark leveled on the evil side.
Toil on, then, Greatness! Thou art in the right,
  However narrow souls may call thee wrong;
Be as thou wouldst be in thine own clear sight,
  And so thou wilt in all the world's ere long;
For worldlings cannot, struggle as they may,
From man's great soul one great thought hide away.

THE CHINA MISSION.

Some farther extracts from the letters received by the Board from our missionaries, have been prepared by the Corresponding Secretary, and are herewith submitted. Bro. Carpenter's letter of April 4 acknowledges the remittances made to them, and then adds:—

"These two remittances have afforded gratifying and substantial evidence of the interest felt among our brethren for the poor heathen, and in our poor labors among them. By these tokens we do feel greatly encouraged, and hope to be able to labor to better advantage, and more directly, for the salvation of souls, than we have been able to do for many months past. For this privilege, we desire to thank God, gird up the loins of our mind, put on the whole armor of God, the tried and approved armor of the Christian warfare, and march up to the contest with redoubled effectiveness. May God help us so to do.

"Since sending my last to the Board, I have, a part of the time, felt an unusual burden on my heart for the poor heathen. Their New-Year holy-days have afforded us a better opportunity than we ever enjoyed before to witness the childishness, the vanity, and the pride of this deluded people. Indeed, we could not have avoided witnessing these things, to a heart-sickening degree, unless we had closed our eyes, and especially our ears, for a month together, dwelling as we do in the most dense part of the city. But I cannot now particularize. I knew not of this opportunity to send by way of San Francisco, till it was too late for me to write much."

"Three days ago, we received a large box by the Horatio, also letters and papers. The letters generally are of an unusually interesting character. Some of them breathe sentiments that are calculated to thrill the soul with delight, and have not failed to produce that effect. Surely, 'as cold water to a thirsty soul, so is good news from a far country.'"

The extracts which follow are from a letter dated the 7th of June, received by overland mail. The intention of the writer was, that it should reach here in time for the Annual Meeting, but by some mismanagement it was detained on the route, and was not received till the 3d of Oct.

"The Lord is favoring us with a comfortable degree of health. Mrs. C. is just recovering from a severe cold. Almost the slightest exposure to the damp tile floors of the natives, even in a dry time, is too much for her. Even a floor of boards near the ground, with no plastering underneath, or something equivalent, would be intolerable for her in this climate. Such has been the effect upon her constitution of a change of residence from the hill country of her native land to the plain of Shanghae."

"Circumstances have occurred recently at Ningpo, that go to show that there are Chinese possessed of some energy of character, and some respect for their rights. As is often the case, the taxes became onerous on account of the overreaching avarice of the mandarins. The people in some districts, unwilling to bear it longer, proceeded to Ningpo, and after making a respectful representation of their grievances to the authorities, not succeeding in a peaceable way in obtaining their rights, proceeded in a very orderly way to take the officers, put them in custody, and destroy their dwellings and effects by fire. After this, they released the officers, who, in attempting to obtain redress by an armed force, were treated with more severity than before. What a mercy to China, if some foreign power would come and establish a republican form of government. Then we might expect to see progress in all that is noble. But I must not meddle with the politics of the country. It is, mainly as they stand connected with the progress of the spirit of free inquiry, (that is, with the spirit of the Gospel,) that I feel any interest in them.

"I understand that an American fleet is on its way to Japan. Should it succeed in establishing an unrestrained intercourse, will the Board attempt to rescue the Cross from its degraded position in that country? Shall our next missionary to the East be directed to settle in Japan, or Shanghae? If two brethren could go together, I am by no means sure that they should not take that field as early as possible. Why should we not avail ourselves of the advantage of being early on the ground? And what would our people think of such an enterprise? Would there not be many who could afford to deny themselves a little more than they have ever yet done, for the sake of sounding the gospel among the hills and vallies and the crowded villages of Japan? But we must wait for the wheels of time to roll us round the happy day when the mighty barriers of a proud seclusion shall be broken down.

"In October, 1850, we sent a letter and a set of tracts to the Rev. Mr. Bettleheim, missionary at the Loo-Choo Islands, and Japan became the carrier of the package. It actually passed through Japan, was noted with a variety of inscriptions, and was delivered to Mr. B., in May, 1851, by a Japanese, under an escort of a government officer. They reported to Mr. B., that the junk which bore our letter had been driven by storms to the Paore Island, which is one of the group called La-ka-doo. Next day after the reception of our package, he replied, and sent off his letter, but it was taken back to him. Two months after, it was sent off again, and taken back once more; both times under the pretense, that the Japanese captain dare not take it. Finally, it was sent off the third time, and via Japan reached Shanghae in about six months from its date."

"Our cook Le-Chong, and his son, are at home, at present, on a visit. The father gives gratifying evidence of being steadfast in the faith, and the son is making good progress in the language, and in the knowledge of the Scriptures. Upon the whole, he is a promising child. Brother Tong is the same meek, beloved disciple, that he has ever been, since his baptism. His piety resembles, not so much the mountain torrent, which to-day rushes down the steep declivity, and to-morrow is no more, as it does the deep rill that pursues its way noiselessly through the valley, clothing its banks with living verdure. Wang-Yuen-Sa is a heath in the desert, that knoweth not when good cometh. He went out from us, or rather was cast out, because he was not of us.

"As to my poor labors, I cannot say much. Since my last report, I have tried to preach about twice a week, on an average, in the Chapel, and occasionally at Sah-hwa-jau, the place I used to visit frequently, just before we commenced building. I have no very cheering things to say about the success of my feeble efforts. At present, we are obliged to walk by faith, not much by sight. And so it may be for a long time to come. If indeed we walk by faith, we shall not lose our reward. Is it not wisely ordered, that the best of causes must be promoted by the exercise of the best graces? We must exercise a vigorous faith, both at home and abroad; and our faith must be tried, what sort it is, and afterwards there will be fruit. This is certain; for He that said, *Go, teach all nations,* and, *Lo, I am with you always,* said also, *My word shall not return unto me void.* We are only prepared to engage in his service, when we reckon the object to be attained worthy of any sacrifice. Our duty is among those things which are revealed, and belong to us, and to our children, forever. But the consequences are safe in the hands of God, and we may not be too anxious to know them beforehand. Perhaps one of those consequences will be, that the gospel we preach will, to the majority of our hearers, prove a savor of death unto death. Nevertheless, it mnst be preached. Infinite Wisdom has decided in favor of it. And while a sense of our responsibility should lead us to take heed to ourselves, and to the ministry we have received, it should not close our lips.

"But it is a matter of positive encouragement, that, in the good providence of God, we are enabled to obtain the ears of some. We often have fifty or sixty in our congregation, and generally good attention. If not good attention, we regard ourselves as in the fault.

"There is need of men here, who, with manly piety and manly wisdom, can go in and out before this observing people. One such man is worth a score of indifferent ones. When this mission shall be reinforced, send us a *man*. I care not where you find him, whether he be following the plough, or in one of the highest institutions of learning."

"SAFE! SAFE! SAFE!"

A Missionary Fact.

Neither men nor nations truly enjoy the gifts of God, unless they share them with their fellow creatures. It affords more enjoyment to witness the pleasure created by an act of benevolence, than it is possible to derive from any degree of selfish indulgence. Man grows godlike when he gives; and in giving, tastes the pure nectar of divine bliss. Property itself acquires sanctity, when used to elevate and bless mankind. As saith the poet,

"But gold—earth's demon when unshared—receives
God's breath, and grows a god, when it relieves."

And nowhere are proofs of these remarks more abundant than in the great garden of missionary toil. We give a fact, by way of illustration, which we heard related in a missionary prayer meeting.

A new England whale ship foundered in a gale, some years since, in the Pacific. Her crew took to the boats, and after toiling for several days and nights, two of the boats came in sight of an island. One of them was run through the surf, and the crew jumped on shore, making signs to the natives to express their destitute condition. But no pity dwelt in those savage breasts. Rushing upon the exhausted seamen with their clubs, they instantly killed them and made preparations to feast upon their bodies; for they were cannibals.

Seeing the fate of their companions, the other boat's crew pulled hastily away from that dreadful spot, and after almost incredible suffering, were picked up by a friendly vessel and saved.

Some years passed away, and another ship was wrecked in the same seas, and near that island. Her commander had been second mate of the former ship, and was saved with the boat's crew which witnessed the destruction of their shipmates by the cannibals. Again he approached the island, a wrecked mariner, and reduced by hunger and exhaustion to a feeble and emaciated state. He recognized the fatal shore, and told his companions of the cannibals who dwelt beyond it. But they were too weak to put out to sea again. To do so was to die. They could but die, if they landed, and perhaps the savages might be merciful. They landed, therefore, though in great fear. Perceiving none of the natives, they hauled their boat up on the beach, and sought the shelter of the adjacent woods, in the hope of finding fruits or berries for subsistence. But once in the woods, their fears increased. They moved stealthily along, alarmed at the cracking of the dry branches beneath their feet, and at every unusual rustling of the leaves. Death seemed to speak in every sound, and to leer upon them through every opening glade of the forest. Cold sweats gathered on their sunbrowned brows, and more than once they halted, and consulted on the propriety of returning to their boat. But, as often they resolved to advance, especially as they found themselves ascending a wooded hill, which they hoped might furnish them a nook or cave in which to hide. Thus trembling, they proceeded. They approached its summit, which was bold and rocky. The foremost of the party ventured from the shelter of the trees to view the island. Cautiously he stole, step by step, to the mountain's brow, until his eye caught sight of the village below. Then he literally sprang into the air, clapped his hands, and shouted, "Safe! *safe!* SAFE!"

"What is the matter?" asked his companions, who thought him crazy.

"We are safe, I tell you! We are safe!" he replied, pointing to the village on the plain below.

Looking down, the now joyful seamen beheld a church, lifting its modest front above the huts of the natives. Then they shared in the transports of their companion. They leaped, they wept, they embraced. They knew by that church the missionary was there. They knew that where he lived cannibalism must be dead. They accordingly descended to the plain and found, instead of a cruel death, a hearty, generous hospitality.

This fact beautifully exhibits the power of benevolent effort to create blessing. For was it not the gold of the good in Christian England and America, sanctified to holy uses, that transformed that island and its inhabitants from barbarism to moral beauty? True, the Holy Ghost, acting with truth and the living preacher, was the agent; but it was sanctified gold, the gift of benevolent hearts, that sent those instruments, and led to that delightful result. Could the donors have purchased as much enjoyment for themselves in any other way, as they derived from the knowledge that God had blessed these gifts, and caused them to yield such glorious fruitage? Let us learn, then, to diffuse the gifts of God; to grow godlike in our benevolence, that we may grow heavenly in our joys. [Zion's Her.

GIVING—IS IT A GRIEF OR A GRACE?

What! Is giving a grace? So the Apostle regards it. He associated it with faith and utterance and knowledge and love and all diligence. He evidently regarded it an *important* grace, nay, an indispensable one. By it he would test the sincerity of love. He seems to say that there cannot be any genuine love where this grace is lacking. Another apostle says this explicity and emphatically. "But whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But to *have* this grace is not sufficient. The Apostle would have all to *abound* in it, yea, to "abound more and more." Reader, do you do this? Some do it. In view of the loud calls for help in different places in the unevangelized portions of the world, some, whose income has not increased during the past year, have added one-third to their contributions of the previous year, and some one-half, and some did even more than that; and at the same time not diminished their contributions to other benevolent objects. But all have not abounded "more and more." Some are doing less and less. And why? One said, "My expenses have been so great during the year, I cannot do as much as I have done." And for what were those increased expenditures? Not for the greater demands made for the education of children—not for sickness or any visitation of Providence? What then? The neighbors thought that it had arisen from having forgotten what Peter has said about "outward adorning and plaiting the hair and wearing of gold and of putting on of apparel." All thought she wore enough gold before, and had apparel enough, and that which was good enough. But it seems she thought differently. And so she paid twenty dollars for her bracelets, and fifty dollars for a shawl, and in her compassion for the poor dying heathen, and in her burning zeal to have missionaries sent to those places in Turkey from which such loud calls have come from the converted Armenians, she gave one dollar! Only think of it! One dollar, to save the dying Armenians, and twenty dollars for bracelets to adorn the wrists! Nor is she singular. Indeed, some who are abundantly able have done nothing. In some churches nearly one-half have done nothing either for the Foreign or Home Missionary cause, nor have they abounded in their gifts to other benevolent objects. Do such agree with the Apostle, and regard giving as a grace? I fear not. I fear that with many giving is a *grief* and not a grace.

[Prairie Herald.

GUTZLAFF ON CHINA.

Foreigners, who know nothing about the internal state of the country, are apt to imagine that there reigns lasting peace. Nothing is, however, more erroneous; insurrections of villages, cities, and districts are of frequent occurrence. The refractory spirit of the people, the oppression and embezzlement of the mandarins, and other causes, such as dearth and demagogues, frequently cause an enexpected revolt.

In these cases, the destruction of property and hostility against the rulers of the land—especially if these have been tyrants—is often carried to great excess; there are instances of the infuriated mob broiling their magistrates over a slow fire. On the other hand, the cruelty of government, when victorious, knows no bounds; the treatment of political prisoners is really so shocking as to be incredible, if one had not been an eye-witness of these inhuman deeds.

One of the most common evils is starvation. The population is very dense; the means of subsistence are, in ordinary times, frequently not above the demand; and it is, therefore, nothing extraordinary to witness, on the least failure of the crop, utter wretchedness and misery. To provide for all the hungry mouths is impossible; and the cruel policy of the mandarins carries their indifference so far as to affirm that hunger is requisite to thin the dense masses of the people.

Whenever such a judgment has come upon the land and the people are in want of the necessaries of life, dreadful disorders soon arise, and the most powerful government would not be able to put down the rising and robberies which are committed on the strength of this prevailing misery. There seems to be a total change in the peaceful nature of the inhabitants, and many a patient loborer turns fiercely upon his rich neighbor, like a wolf or a tiger, to devour his substance. No one can have an idea of the anarchy which, on such occasions, ensues, and the utter demoralization of the people.

Yet, as soon as relief is afforded, and a rich harvest promises fair, the spirit of order again prevails, and outrages are put a stop to. The people then combine, arm themselves, and proceed in thousands to catch marauders like wild beasts. No mercy is shown on such occasions, and the mandarins, on account of their weakness, cannot interfere. Scenes of this description very often occurred, without giving rise to severe reflection on the character of Taoukwang's administration.

A NOBLE RESOLVE.

A counsellor of a great kingdom in Europe charged with the superintendence of its public instruction, *of Education for the People*, thus expresses the inspiring, guiding idea under which he worked. "I promised God," says he, "that I would look upon every Prussian peasant child as a being who could complain of me before God, if I did not provide for him the best education, as a man and a Christian, which it was possible for me to provide." Noble purpose! and is it not one that it well becomes each one of us to form, who would glorify God by improving man's estate? He who goes forth to guide and rule the flock of Christ, should he not say, "I will hold myself accountable for all of sorrow and evil which I am not honestly and heartily endeavoring to remove; my duty is bounded only by my ability?"

Is irreligion rife throughout the land? Then let me count myself irresponsible only when, in person and thought, the voice and efforts of all whom I can inspire by my example, or move by my remonstrance, I have labored to the utmost, that God's ways may be honored, and his saving health known and accepted by all.

Is there crime in our highways, and even in our homes? Is there dark depravity and sensuality in our lanes and alleys? Let me never protest, in respect to it, my innocence before Heaven, until I have done all that in me lies, to educate and humanize the young, to reclaim the mature in age, and to shut off all the parent sources of this iniquity.

Are there social usages which still prove, as they always have proved, abounding sources of immorality and crime? Let me not hold myself acquitted before God, unless I have done, by precept and example, all that I might have done, to protest against their continuance.

Is there idolatry of wealth and pageantry —senseless servitude to the tyrannical fashions of the day? Let me not hold myself innocent, unless I have steadily and urgently recommended a nobler service; unless I have been myself a model of simplicity and frugality.

In one word, let me resolve like Dinter, that I will regard every human being, old and young, gentle and simple, who may be reached and benefited by my prayers and exertions, as one who can complain of me before God, if I have not done him good at every opportunity, and by every means.

[Bishop Potter.

WARNING FROM A NEGRO.

One of the most impressive discourses we ever heard, came from the lips of a pious negro.

"This religion of Jesus Christ," said he, "is a religion that requires work. I said to my brother yesterday, 'Well, Newton, how are you getting along in the Christian course?' 'Oh,' said he, 'I am standing still.' But my brother is not standing still, for if we don't move forward in the heavenly course, we are sure to go backward. Yes, yes, this religion of Jesus Christ, makes us work, work. Faith without works is dead. The Christian course I can compare to a canoe on the river there. The man in it works his paddles—his course is against the current; he works harder, harder—his progress is slow, but still he is making headway up the stream, and he will at last reach his landing place. But let him only stop—let him rest his oars—let him fall asleep —down, down, his canoe goes with the rapid current. Swiftly and easily it moves—faster, faster every moment—his back is to the danger—he sees not that great mill-dam below, but on, on goes the canoe. It is on the cataract's edge—it is swept into the boiling gulf below—the man is lost—lost forever!"

Truly, "God hath chosen the weak things of the world to confound the mighty, and things that are not, to bring to nought things that are, that no flesh should glory in his presence." Such were our reflections, as we treasured up in our heart the strikingly beautiful simile of our poet sable preacher, and the solemn, truthful admonition will long ring in our ear. It will rouse us up; our paddles must not rest.

A TOUCHING CUSTOM.

There exists at Lhassa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Thibetian men, women, and children cease from all business, and assemble in the principal part of the city, and public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant his prayers in an under-tone; and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the soul. The first time we heard it, we could not help making a sorrowful comparison between this pagan town, where all prayed in common, with the cities of Europe, where people would blush to make a public recognition of their faith.

[Huc's Travels in Tartary.

The Sabbath Recorder.

New York, November 18, 1852.

MISSION TO CANADA.

We find it necessary to call the attention of our readers to the doings and prospects of the Seventh-day Baptist Missionary Society. It is now in contemplation to establish a mission in Lower Canada. Brother Jones' exploratory visit to that country, an account of which has already appeared in the *Recorder*, has brought to view the fact that Canada is a vast and needy field; also, that there are points which, so far as we can judge, demand the early attention of our denomination.

At a recent session of the Missionary Board, the subject was taken into consideration; and after viewing it in all its aspects, weighing arguments and comparing facts, for the purpose of forming as correct a judgment as possible, it was determined that Bro. Jones be requested to hold himself in readiness for the work of carrying the Gospel into that country. Bro. J. is, therefore, our appointed missionary to Canada. The measure is resolved upon, and will be steadily prosecuted, so long as the Providence of God shall appear to invite our labors in that direction.

As a very strong desire has recently been manifested, in some parts of our denomination, for a mission to Palestine, it may be thought strange that the Board did not respond to that desire *first*. Certainly, the Board has no wish to check the ardor that is kindled in reference to Palestine; it would rather feed it, and rejoice in the indication it affords of a growing missionary spirit among us. To turn a deaf ear to the voice of the denomination, in this respect, is far from the intention of the Board, and far from the intention of any one of its members. But, that a mission to Palestine may be creditably and successfully prosecuted, something more than a feeling of enthusiasm in our churches is necessary. We need a man of rare qualifications, to take the conduct of the enterprise. Such a man—a man possessing superior scholarship as well as piety, energy and boldness as well as meekness, and withal an adroit tactician without any trickishness of character—has not yet presented himself. God will, no doubt, raise him up, *if* the now prevailing enthusiasm shall prove to be any thing more than a fire of shavings. If it is an enthusiasm kindled by the love of Christ, and by a longing after the salvation of them who crucified him; and if it shall continue to give proof of its genuineness, in great conflicts of prayer that God will furnish the needed laborer, or laborers; the enterprise will not, can not, be long delayed. But, till a man suitable for the undertaking, in the judgment of the Board, shall be found, nothing more can be done than to take those preliminary steps which are even now in progress, and which may possibly result in all that the fondest wishes of our people can anticipate. Let there be no needless uneasiness, then, about the Palestine Mission; it will be undertaken as soon as Providence shall make the way clear,

The Canada Mission, however, is presented to us under different circumstances. Bro. Jones is abundantly competent for the undertaking. He speaks French fluently, and has spent much time in preparing himself to preach in that language. He has already had five years experience as a missionary among Roman Catholics. He has a longing desire for the work; and does not feel in his element while kept from it. He has visited Canada, and has come back impressed with the importance of that field. Protestants, scattered here and there among the villages of that country, received him kindly, and earnestly wished him to return; and even Catholics treated him courteously. No other country containing a French population seems to be more open to missionary labor, and none so readily accessible. And is it a misinterpretation of the leadings of Providence, to suppose that, as God has furnished us with a man competent to carry the Gospel to people who use the French tongue, He intends that we should employ him in that capacity?

We trust that the churches of our denomination will, every where, lend a cheerful countenance to this movement of the Board, and follow it with abundant contributions for its support. It will be necesary to enlarge the funds of the Treasury, for this purpose, immediately; and, to insure this result, it *may* be necessary for the Board to resort to a special agency. But will the churches wait for such an agency? We hope not. If the pastors will take the matter in hand, promptly and vigorously, the funds will be raised, and the expense of an agency avoided. But, in case an agent should be sent out, it may be well to remind the churches of the apostolic injunction: "Upon the first day of the week, let each one of you lay by him in store, as God hath prospered him." It will then be in readiness when the agent comes, and his time will not be unnecessarily hindred.

Bro. J. will, probably, leave the United States early in the Spring, or as early as the season will permit. He will locate himself, temporarily, at some one of the villages, or cities, visited by him last summer, and from that, as a central point, extend his labors in different directions, as God shall give him opportunity. He will continue to operate in this way till near the time of our next Anniversary. In the mean time, he will not omit to explore the country still farther, with the view of ascertaining whether there may not be a more eligible location for the mission than the one which he may make his temporary place of labor for the summer. He will then return, and attend our Annual Meeting at Adams, with the view of going back to Canada immediately after, and of establishing the mission permanently at such point as may have been ascertained to be, on the whole, most desirable. After that, the mission will be furnished with a school, or with such appendages as may be necessary to place it upon a respectable footing, and make it a blessing to the people for whose benefit it is designed. Such, we think, will be the course pursued, though we do not say this by authority of the Board. We give it, merely, as our own view of the course desirable to be taken.

The Canadas have been under British rule for nearly a century. Of course, the form of religion recognized by law is that of the Church of England. Some three millions of acres of the public lands, reserved for the purpose by the constitutional charter of 1791, constitute the endowment of the fifty-seven Rectories, into which the Provincial Church is divided. This endowment has, however, been the occasion of much litigation, and its legality has been stoutly contested. About a year ago, the Legislature resolved to refer the question of legality to the Court of Chancery, with the right of either of the contending parties to appeal to the Privy Council in England. Whether the question has been finally settled, we are not informed.

But notwithstanding the power of the Church of England *in law*, the Church which is most powerful *in fact*, is that of Rome. Montreal has always been regarded as the head-quarters of Romanism on the North American continent, and 41,463, out of its 58,715 inhabitants, are the zealous disciples of that faith. Quebec, city and county, contains 50,307 inhabitants, of whom 40,163 are of the Church of Rome. The entire province of Lower Canada, (or Canada East, as it is now called,) contains something like a million of inhabitants, nineteen-twentieths of whom are Roman Catholics.

Those who have been accustomed to look upon Catholics as a God-forsaken race, will, no doubt, regard Canada as a very uninviting field for missionary enterprise. So, also, those who are in the habit of considering the denomination blessed and prospered only in proportion to its success in gaining converts to its faith, will regard the projected enterprise as a useless waste of time and strength. But with both of these classes we take issue upon their respective positions. There is hope even for Roman Catholics, as modern missionary labors have abundantly proved. The wrath of God is not yet come upon them to the uttermost, notwithstanding the strong delusion under which they lie. Some of God's elect are yet in Babylon; and before she can be "utterly burned with fire," they must be brought out of her. And who can tell but what Seventh-day Baptists are chosen to the work of bringing them out? Then, as to the idea that we are blessed, only in proportion to our success in making converts to our particular faith, it is time we were rid of it. It lies so palpably upon the face of God's Word, that we are blessed not according to our success, but according to our *faithfulness*, that we wonder how it should be overlooked. We verily believe, that a score of years, faithfully spent in trying to show the benighted Canadians the way of righteousness, would be of incalculable benefit to us, though not a solitary convert should be made in all that time.

It may be, that immediate success in Canada is among the least of the advantages to be gained by this undertaking. It may be but a beginning towards gaining access to the French population of the world. Or it may be but the beginning of a communication, more extensively, with the whole British Empire, through such connections as are now hid from us. We know not, indeed, what is to be the final result. All we can discern is, that God appears to open the way for us, with about as much clearness and distinctness as he is accustomed to do, when he would lead his people on to any enterprise. Let us, then, go forward.

T. B. B.

SELLING AND DRINKING LIQUORS.

To the Editors of the Sabbath Recorder:—

Some time ago, one of your correspondents propounded certain inquiries concerning spirituous liquors, for the consideration of your readers; and, with your permission, I propose to reply to these inquiries.

The first inquiry is, "Which inflicts the greatest injury upon a given community, the man who sells three hundred dollars worth of spirituous liquors, to be used as a beverage, or the man who steals three hundred dollars from the same community?" By "three hundred dollars worth of spirituous liquors" must be understood an amount which costs either the consumer or the man who sells to the consumer, the amount named; for spirituous liquors, used as above described, are worth in reality much less than nothing. Three hundred dollars stolen from a community would be a loss which might occasion a degree of inconvenience to some. It would be an invasion of human rights. But no one's virtue would be lost in consequence, except that of the thief. Such an act would leave the social and domestic happiness of the community but little impaired. But this amount of intoxicating liquor sold, though we can not accurately compute its evil consequences, will doubtless do much towards hardening the seller's heart, and also in widening and deepening the great and furious river of intemperance, which in its destructive course is sweeping away all that is lovely and of good report, which comes within its power. This amount of strong drink will start a number of temperate youth on the downward track, while those farther down will be hurried along more swiftly, and some in consequence thereof will probably fall into a drunkard's grave and a drunkard's hell! The common thief is an honorable man, compared with him who robs his fellow men of virtue, reputation, health, life, soul, and every thing; who robs families of peace and happiness, of husbands and fathers; who tears hearts with untold anguish; who robs community in the shape of taxes to support paupers made so by strong drink obtained at his bar, and to pay the expense of bringing intemperate criminals to justice.

2d. "Is it in agreement with that Scripture which says, 'Love worketh no ill to his neighbor,' to sell spirituous liquors to be used as a beverage?" It is love, indeed, which moves a man thus to do—not *love to his neighbor*, but "*the love of money*," which "drowns men in destruction and perdition."

3d. "Does the man who uses spirituous liquors as a beverage, set a good and wholesome example in this respect?" This man may drink moderately, and only occasionally, and never become "the worse for liquor," as some would say; and yet his example is such as may influence the young to take the first steps in their downward career, and encourage those who have commenced to keep on. And many a man who has been enabled so to restrain himself as never to become more than a moderate drinker, has seen his sons, less able to restrain their appetites, descend early to a drunkard's grave. The more noted a man is for piety, morality, or amiability, and the greater his influence in community, the more unwholesome will his example be "in this respect," if he be a moderate drinker—far more so than the confirmed sot, upon whom the people will look with disgust. In view of the influence of such examples, we may say with a holy apostle, "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

There is another question, nearly connected with those above considered, which I wish to propose, and also to make some remarks upon. It is this: Is he innocent who sells the products of his farm to the manufacturer of intoxicating liquors, or any one else, with the expectation that it will be converted into poison? These liquors are made chiefly for men to drink. The drinking of them, as we have seen, is a fruitful source of misery and death. We should look with abhorrence upon the man who would make and sell instruments of death to a band of murderers. Yet the farmer knows full well, that his grain will be turned into liquid fire, which will ruin mankind, and yet, for the gains of unrighteousness, he becomes and remains a partner in the work of death.

C. A. O.

THE MILL YARD CHURCH.

Several months ago, the Corresponding Secretary of the General Conference wrote to Rev. Wm. H. Black, pastor of the Mill Yard Church, London, for information relative to the present condition and prospects of the Sabbath-keeping congregations in England. Last week he received, by the hands of Dr. J. D. B. Stillman, who has recently spent some time in London, an interesting letter from Mr. Black, and several publications throwing light upon the subject of his inquiry. From the letter of Mr. Black, dated Oct. 21, 1852, we make the following extract:—

"To me it hath been a matter of deep concern, that my absence from London, on urgent public business at Chester Castle, during the greater part of the past three months, prevented me from preparing the usual Church-letter to the General Conference, notwithstanding that I several times took up my pen for that purpose. Indeed, I had hoped to obtain more exact information on the state of the two other congregations, before the Conference, which my secular duties prevented me from obtaining. I now take an opportunity of Dr. Jacob Stillman's return, to salute you with this epistle, which perhaps you will take some opportunity of communicating to the brethren.

"Our Meeting-House was duly re-opened, after repairs, in fourth month last, and its 159th Anniversary was at the same time celebrated. We have reason to be thankful for the proofs of the divine blessing on our persevering endeavors to uphold God's holy Sabbath, and a testimony for his truth. Public worship hath been better attended than it had been before; and we plainly see the work of the Lord prosper in our hands. You know already, that my eldest daughter hath been baptized, and hath joined this Society; now my two younger daughters have made their profession of repentance and faith, and are accepted for baptism, which I hope to administer next week. I am truly grateful for this blessing, both as their father, and as the elder here.

"During my absence at Chester, (where I received your esteemed letter of 28th July,) public worship was kindly and ably conducted here by several ministers whom I occasionally assist on First Days, and by my learned and dear friend Turnbull, whom I have joined in the Anglo-Biblical Institute, as he hath joined me in the Chronological Institute—two useful Societies, of which I inclose printed Addresses for you and other friends. I expect from them much advancement of truth.

"I trust that you will approve the little book of 'Anniversary Hymns,' which was printed for use at our Re-opening, and of which I send twelve copies. You are at liberty to reprint the original Sabbath hymns, if you please.

"By means of my Jewish friends, I have become acquainted with the existence of numerous Christian Sabbath-keepers in the east and south of Europe, with whom I have opened a correspondence in Greek, the particulars whereof you shall know in due time.

"Last week, being Fourth-day, the 13th instant, I aided some Jewish neighbors and friends in establishing a "Society for the Promotion of Jewish Settlements in Palestine;" when the Address of the Jews there, which you published in the *Recorder*, was very acceptable and interesting to them. I am sorry to hear, since, of the shameful conduct of the British Consul, and will do all that I can to set that matter right in public opinion.

"WM. H. BLACK."

Notice of the Re-Opening—from "The Church."

The Seventh-day Baptist meeting-house in Mill Yard, having been closed for four months, during extensive repairs and improvements, was re-opened on the 7th of April; and the anniversary of the opening of the original meeting-house, erected on the present spot 159 years ago, was also celebrated. The sermon on the occasion was preached from Rom. xiv. 12, by the Rev. Joseph Turnbull (Independent minister, and formerly President of Wymondley College;) Dr. Murch, and the Revs. W. H. Black, B. Mardon, and J. O. Squier, took part in the service. At the request of friends present, the Rev. Wm. H. Black gave a short account of the history of the church from 1657, when it met in Whitechapel, High-Street, to the present time, taking especial notice of those members who suffered martyrdom, and fines, and imprisonments for conscience' sake; but some of whom, notwithstanding severe persecution, lived to see the days of toleration, and to become great benefactors to the church. The service was well attended, and it gave great pleasure to all present to witness persons of almost all denominations of Christians, Churchmen and Dissenters, joining together to celebrate the anniversary of this ancient church.

Original Hymns sung at the Re-Opening.

The first of the following Hymns was prepared for the morning service of Sabbath-day, April 10; the second for the afternoon service, and the third for the Lord's Supper afterward.

Abba Father! Lord most high!
Hear Thy children's humble cry.
Hear, in this Thy House of Pray'r;
Hear, and make our wants Thy care.

All the way that we have trod,
Thou hast watched us, O our God!
Guarded by Thy mighty hand,
Monuments of grace we stand.

Every trial yet hath shown
Our best refuge is Thy throne.
Never let Thy promise fail;
Never let our foes prevail.

What, although, before Thy feet,
"Two or three" together meet?—
Though "the many" turn away,
And forsake Thy blessed Day?—

Faithful art Thou; faithful, we
Witnesses of truth will be.
Still uphold our righteous cause,
While we keep Thy Holy laws.

What thanks do we owe to the Source of all good,
For gifts to our bodies, of raiment and food,—
For safety by night, for the sun's cheering ray,—
For all the week's mercies, and this Sabbath Day!

No heart can conceive, and no tongue can declare,
The thankfulness due for our God's tender care;
His providence freely bestows what is best,
And waits to be gracious on His Day of Rest.

Then let us our privilege wisely enjoy;
In acts of religion each moment employ;
With praise and thanksgiving past mercies review,
And pray that our Father His gifts may renew.

Thus week after week shall fresh happiness bring,
And inspire with fresh music the songs that we sing;
While we hallow the Day that Jehovah hath giv'n,
Till it fit us at length for the Sabbath of heav'n.

Behold the slaughter'd Lamb of God!
See, as they take his body down,
How mangled, and how stained with blood,
His hands, his feet, and thorny crown!

With trembling steps, and streaming eyes,
They bear his body to the tomb;
And, when the sun goes down, he lies
As lie the dead in their last home.

His jealous foes a watchful band
Place at his grave, and seal the stone.
By day and night around they stand,
Till full three nights and days* are gone.

The third, the last revolving light,
The Sabbath sun, drops in the west;
When God sends down an Angel bright,
To rouse the Saviour from his rest.

No guards the waking dead can stay.
No seal the Saviour can detain.
Behold! the rock is rolled away,
And Jesus comes to life again.

Thus, as we close the *Sabbath* hours,
The mem'ry of his death we show;
And thus, *at eve*,† alone 'tis *ours*
To show his death‡ and rising|| too.

W. H. B.

---

* Matt. xii. 40. † Matt. xxvi. 20.
‡ 1 Cor. xi. 26. || Rom. iv. 23—25.

PALESTINE.

The *Jewish Chronicle*, a Jews' paper published in London, under the date of Oct. 22d, copies from the *Sabbath Recorder* the petition of the sixty-three Jews of Palestine to John Meshullam for aid; upon which the editor makes the following remarks:—

"We perform our promise in laying before the public the above address; at the same time, we feel bound to state, that we have been informed that John Meshullam, and all his family, were baptized some fourteen years since, consequently the parties subscribing to the document *may* also have forsaken the faith of their fathers. Be this, however, as it may, it proves that Palestine is as prolific as ever, that our brethren are asking for means to earn their bread by the sweat of their brow, and, lastly, that if *we*, their brethren, do not respond to their cry, others are sure to do it for us, and to our everlasting disgrace."

The following advertisement, which we find in the same paper, shows how much the labors of Mr. Meshullam are exciting the attention of the Jews of England, as well as of Christians in America. Are not these things "signs of the times?"

Palestine.

At a numerous Meeting of Gentlemen interested in the cause of the Holy Land, held on Wednesday evening, the 13th inst., at the rooms of the Loyal Linusarian Benevolent Loan Society, 48, Great Prescott-street, Goodman's Fields, Solomon Sequerra, Esq., in the chair, the following resolutions were unanimously agreed to, viz:—

"That a Society be established for the purpose of planting Jewish Colonies in Palestine for industrial purposes.

"That the Society be called, 'The Association for Encouraging Jewish Settlements in Palestine.'

"That the gentlemen now present do form themselves into a Provisional Committe for the purposes of the Association, until a General Meeting of the Donors and Subscribers.

"That a Sub-Committe be appointed, for the purpose of preparing details to be embodied in an address to be issued to the Public, containing the objects and aims of the Association.

"That M. R. Leverson, Esq., of No. 18 Queen-square, be Honorary Treasurer, and Solomon Sequerra, Esq., of No. 9 Bury-street, Leadenhall-street, be Honorary Secretary, to whom all communications and donations of the friends to the cause are requested to be forwarded."

(By order) SOLOMON SEQUERRA, Hon. Sec.

THE SLAVES SET FREE.

The slave case noticed in our last, has been decided, and decided in accordance with the wishes of every lover of freedom. The facts in the case are, that a Mr. Lemmon, who was removing from Virginia to Texas with eight slaves, came to New York by the steamer City of Richmond, intending immediately to take ship for Texas. The slaves were landed, and shut up in a boarding house until the ship for Texas should be ready to sail. Some colored citizens, however, getting wind of the matter, procured a writ of habeas corpus, requiring Mr. Lemmon to have the bodies of his eight negroes before Judge Paine, and show the cause of their imprisonment and detention. When they were brought before the Judge, he thought they were entitled to their freedom, inasmuch as they had been brought, by consent of their alledged owner, into a State which does not recognize slavery; but as Mr. Lemmon and his counsel plead for an adjournment, and the Judge himself was desirous of fully considering the matter, an adjournment was granted. Last Sabbath the parties were brought up for a final hearing; after which Judge Paine delivered a lengthy and able Opinion, the substance of which was, that the laws of New York not only do not uphold or legalize a property in slaves, but render it impossible that such property should exist within the limits of the State, except in the single instance of fugitives from labor. Accordingly, he ordered that the eight colored persons be discharged from custody.

When this decision was announced, Mr. Lemmon's counsel begged hard for a review, and enlarged upon the sad plight into which his client was thrown. But it was of no use; the general sympathy was with the two colored women, and their children, who had worked all their lives for nothing, and the husband of one of whom was sold from her two or three years ago, without her having seen him since.

The eight persons were placed in coaches by Louis Napoleon, (the name of the colored man who has been most prominent in the prosecution,) and some other friends, and driven off, amid great cheering and waving of handkerchiefs from the colored persons, (females as well as males being present.) "Oh, thank God and good men!" was the ejaculation of a stout-built mulatto old woman, having a child with her, and holding up her hands as the parties passed her, on their way out through the hall—"thank God! thank God!"

THE OHIO ASSOCIATION.

The Ohio Seventh-day Baptist Association held its second annual session with the church in Jackson, Shelby Co., O., commencing on Fifth-day, Oct. 7th, 1852, at 11 o'clock A. M.

The Introductory Discourse was preached by Eld. Rowse Babcock, from Numbers 2:3.

At the close of the discourse, the Association was called to order by Eld. R. Babcock, the Moderator of last year, and R. Babcock was chosen Moderator, and Eli Forsythe and F. Babcock, Clerks. The Association then adjourned till 2 o'clock.

In the afternoon, assembled agreeable to adjournment. Prayer by Eld S. Babcock.

On motion, an invitation was extended to all visiting brethren to participate in the deliberations of the meeting.

Eld. Rowse Babcock being present, was recognized as a delegate from the Western Association.

The Letters from the different Churches were presented and read, and from them the following statistics and list of delegates were prepared:

Jackson—S. Babcock, pastor; John Davis, elder; M. Babcock and B. Clement, licentiates; J. Forsythe and J. G. Babcock, deacons; J. D. Maxson, clerk. Excluded 2, added 3, total 54. Constituted 1840. Communion 3d Sabbath in February, and once in three months. Delegates—S. Babcock, E. Forsythe, D. Babcock, J. D. Maxson, J. G. Babcock, J. Babcock, and J. M. Davis.

Stokes—Wm. Furrow, deacon; J. Simpson, clerk. Total 17. Constituted 1842. Communion 1st Sabbath in March, and once in three months. Delegates—Wm. Furrow, J. Kennedy, J. Simpson.

Communications from corresponding bodies were then called for, and a letter from the Virginia Association was presented and read.

The following Committees were then appointed:—

On Petitions—J. Davis, J. Babcock, and J. G. Babcock.

On Finance—B. Clement, J. D. Maxson, and John S. Babcock.

On Resolutions—E. P. Stout, B. Clement, and F. Babcock.

On the State of Religion—S. Babcock, J. Davis, and J. Simpson.

On Preaching Arrangements—J. G. Babcock, J. S. Babcock, and E. P. Stout.

Executive Committee—J. G. Babcock, M. Babcock, J. Kennedy Davis Babcock, and E. Forsythe.

Corresponding Secretary—E. Fosythe.

Treasurer—D. Babcock.

Delegate to the Western Association—E. P. Stout.

Delegates to the Virginia Association—Eld. S. Babcock and E. Forsythe.

Adjourned until to-morrow morning at 11 o'clock.

On Sixth-day morning, met and listened to a discourse from B. Clement.

After an intermission of two hours, convened again. Prayer by B. Clement.

The Report of the Committee on Resolutions being called for, the following were presented, discussed, and adopted:

1. Whereas, for several years past, we have had no regular missionary in the field, except for short seasons, in consequence of which our influence for God is much curtailed, and the blessings of the Christian religion but little enjoyed by us; and whereas, we do not lack the means, but the disposition to use that means in providing and sustaining a missionary among us; therefore—*Resolved*, That the Executive Committee be hereby instructed to forthwith obtain the labors of some faithful minister, to serve the churches in this association; and we hereby pledge ourselves, our property, and our sacred honor, to bear the burden of expenses thereby accruing; and this we will perform as we expect eternal life beyond the grave.

2. *Resolved*, That we deeply sympathize with the institution of learning in this place, known as the Select School, and hereby pledge ourselves to endeavor to have it sustained.

3. Whereas, Amercain slavery is a sin of the first magnitude, comprehending in its generic character nearly if not quite all the crimes hell is capable of inventing or earth practicing; therefore—*Resolved*, That we set our strongest seal of disapprobation upon it, declaring unending war with it, and non-fellowship with all who practice it, and their aiders and abettors.

4. Whereas, liberty is the God-given, inherent right of every human being, and the fugitive slave law of 1850 not only seeks to return the heroic African (who has made his way through innumerable dangers to our nominally free State, in hopes of possessing liberty in the inhospitable climes of a northern country,) to the land of whips and chains, but seeks to make us slave-hunters and man-catchers; *Resolved*, That we look upon the law as being iniquitous in the extreme, contravening the higher claims of humanity and religion; and while we profess and wish to be law-abiding citizens, we are ready to be fined and imprisoned, but we will never drive the panting fugitive from our hospitality, but hope that God in his providence may give an opportunity to make our professions practical.

5. Whereas, public opinion is the bulwark of slavery, and the churches are the manufactories of that opinion on the subject of morals; *Resolved*, That the American Churches are responsible for American Slavery.

Resolved, That the Corresponding Secretary be instructed to correspond with other associated bodies of a religious character, as he may deem the interest of the Redeemer's kingdom may demand.

The Committee on the State of Religion reported as follows:

The Committee beg leave to report, that the cause of religion among us, in the bounds of this Association, is far below what should characterize the church of God. A spirit of apathy and coldness seems to pervade us; yet a few have been added to us, while others have been excluded, and our numbers are decreasing; and too little union seems to be felt among us. In view of the present, and of the past, when the candle of the Lord shone around us, while salvation was poured upon us from on high, and sinners were converted to God, it becomes us as a people to humble ourselves before God, and repent in dust and ashes, and weep between the porch and the altar, and pray God not to leave us in our coldness to perish, but to revive us in the spirit of our minds.

GERRIT SMITH'S PLATFORM.

To the Voters of the Counties of Oswego and Madison:

You nominated me for a seat in Congress, notwithstanding I besought you not to do so. In vain was my resistance to your persevering and unrelenting purpose.

I had reached old age. I had never held office. Nothing was more foreign to my expectations, and nothing was more foreign to my wishes, than the holding of office. My multiplied and extensive affairs gave me full employment. My habits, all formed in private life, all shrank from public life. My plans of usefulness and happiness could be carried out only in the seclusion in which my years had been spent.

My nomination, as I supposed it would, has resulted in my election—and that, too, by a very large majority. And now, I wish that I could resign the office, which your partiality has accorded to me. But I must not—I can not. To resign it would be a most ungrateful and offensive requital of the rare generosity, which broke through your strong attachments to party, and bestowed your votes on me, the peculiarities of whose political creed leave him without a party. Very rare, indeed, is the generosity, which was not to be repelled by a political creed, among the peculiarities of which are

1st. That it acknowledges no law, and knows no law, for Slavery: That, not only is Slavery not in the Federal Constitution, but that, by no possibility, could it be brought either into the Federal, or into a State, Constitution.

2d. That the Right to the Soil is as natural, absolute, and equal, as the right to the light and the air.

3d. That political rights are not conventional, but natural—inhering in all persons, the black as well as the white, the female as well as the male.

4th. That the doctrine of Free Trade is the necessary outgrowth of the doctrine of human brotherhood; and that to impose restrictions on commerce is to build up unatural and sinful barriers across that brotherhood.

5th. That the national wars are as brutal, barbarous, and unnecessary, as are the violence and bloodshed to which misguided and frenzied individuals are prompted; and that our country should, by her own Heaven-trusting and beautiful example, hasten the day when the nations of the earth "shall beat their swords into plow-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

6th. That the province of Government is but to protect—to protect persons and property; and that the building of railroads and canals, and the care of schools and churches, fall entirely out of its limits, and exclusively within the range of "the voluntary principle." Narrow, however, as are these limits, every duty within them is to be promptly, faithfully, fully performed; as well, for instance, the duty on the part of the Federal Government to put an end to the dramshop manufacture of paupers and madmen in the City of Washington, as the duty on the part of the State Government to put an end to it in the State.

7th. That, as far as practicable, every officer, from the highest to the lowest, including especially the President and Postmaster, should be elected directly by the people.

I need not extend any farther the enumeration of the features of my peculiar political creed; and I need not enlarge upon the reason, which I gave, why I must not, and cannot, resign the office which you have conferred upon me. I will only add, that I accept it; that my whole heart is moved to gratitude by your bestowment of it; and that, God helping me, I will so discharge its duties as neither to dishonor myself nor you.

GERRIT SMITH.

PETERBORO, Nov. 5, 1852.

RELIGIOUS AWAKENING IN JEFFERSON COUNTY.

In a recent communication from Bro. A. Campbell to one of the editors, the interesting intelligence presented in the following extract is contained :—

"It affords me much pleasure to say to you, that God was come gracious by near to us in Hounsfield of late. We have been permitted to see and feel the unmistakable evidences of the Divine presence and blessing in this place. Though really unworthy of the least of all his mercies, we have witnessed the fresh instances of God's converting grace and saving power amongst us.

"An unusual degree of solemnity and attention to the word has been manifest in the congregation for some months past, which clearly indicated the moving of the Holy Spirit of God upon the hearts of the people. Some of the unconverted have been seen, frequently, to weep during the time of Divine service.

"In view of such an apparent state of things, I was induced to preach two and three times a week, in the evening, for some little time past, with increasing encouragement. Six were added to the Independent S. D. Baptist Church of Adams last Sabbath by baptism. God's people have been quickened by the spirit of life in Christ Jesus, and a number of unhappy wanderers have been hopefully reclaimed. O my the gracious work go forward."

* * *

Good Advice.—Rev. A. D. Gillett was recently installed pastor of the Broadway Baptist Church in New York. Rev. Mr. Magoon gave the charge to the pastor on the occasion, in the course of which he said :—

"Your work is not that of a mechanic, or merchant, or lawyer, or doctor, but a publisher of Christ's Gospel. In this, the highest of all occupations, you are to be yourself, use your own tools, and that in the very best way. If you can do better in an extemporaneous mode, talk out your thought; if you can cogitate best with a pen in your hand, and prefer reading, then use a manuscript. You had better spell out sense by the sheet than roar out nonsense by the hour."

* * *

Prize Tract on Fiction.—The American Female Guardian Society, at its last anniversary, offered a premium of $50 for the best Tract delineating in its true light the guilt of those who read, publish, or sell, pernicious fiction. The committee of award, consisting of Rev. Drs. Cheever, Tyng, Williams, and Rev. R. S. Foster, have announced that thirty-five manuscripts were received, of which they deem the one written by Rev. Samuel Harris, of Pittsfield, Mass., entitled to the premium.

* * *

Dr. Judson's Dictionary.—The Burman Dictionary at which Dr. Judson worked so long, and which he had such a desire to complete before his death, is now in the hands of Rev. E. A Stevens, who expresses a hope of comcompleting it in a short time. About three hundred pages quarto are already printed, and it is progressing at a good and steady rate.

* * *

Arabic Bible.—High expectations are entertained in Syria from the Rev. Eli Smith's translation of the Arabic Bible, which he has now in progress. The present Arabic translation in use by the missionaries, was made at Rome some three hundred years ago, and abounds in errors.

* * *

First Presbyterian Church, New Brunswick.—Rev. Robert Davidson, D. D., of New Brunswick, N. J., has prepared a minute history of the First Presbyterian Church of that City, of which he is the Pastor. It was read before the Historical Society of New Jersey at its last meeting. The facts it gives repecting the Tennents, Whitfield, and others, make this document one of rare value and interest in ecclesiastical annals. The example of Dr. Davidson in thus preserving the early memorials of his Church, might be followed with great advantage by other pastors.

* * *

Church Member's Manual.—Messrs. Champlin & Babcock, of Westerly, R. I., have published a very neatly-printed and well-arranged Manual for the use of the Members of the Pawcatuck Seventh-day Baptist Church. It was prepared by order of the church, and contains an account of its organization, a list of its officers, the Covenant, Confession of Faith, Act of Incorporation, By-Laws, Rules of Order, Time of Stated Meetings, a series of Practical Questions, Observations and Resolutions, and a Catalogue of Members, showing when each was admitted, and when any have died or been dismissed. No better way can be devised to acquaint the members of a church with its history and design, or to interest them in its business. We hope the example of the Pawcatuck Church in this respect will be imitated.

* * *

Tract Agent.—Eld. Lucius Crandall has been engaged by the Board of the American Sabbath Tract Society, to act as their agent, in lecturing upon the subject of the Sabbath, distributing publications, selling the volume of Sabbath Tracts, obtaining subscriptions taking collections, &c. Bro. Crandall has also been commissioned to transact business for the Publishing Society, such as obtaining subscribers and making collections for *The Sabbath Recorder*, *The Sabbath-School Visitor*, and *The Seventh-day Baptist Memorial.*

* * *

The Annual Reports of the Seventh-day Baptist Missionary Society and the American Sabbath Tract Society are out of press. Parcels have been put up for each church in the denomination, which will be forwarded by the first opportunity. Meanwhile friends residing within the bounds of our churches, and visiting New York, are requested to call at the office of the *Recorder*, and take those for their respective neighborhoods.

Collegiate and Theological Education at the West.—The Society for the Promotion of Collegiate and Theological Education at the West, held its Ninth Anniversary in Boston on the 27th and 28th days of October. From the Annual Report of the Board of Directors, presented on that occasion, it appears that the receipts of the past year were $21,117 89, an amount considerably larger than the receipts of any previous year. Eight colleges had been aided during the year, viz., Marietta, Wabash, Illinois, Knox, Belfast, Iowa, Wittenberg, and the college of the German Evangelical Conference of Missouri. All these had been gradually advancing, and no doubt was entertained that, with continued aid judiciously applied, they might one by one be brought to a position where they might maintain a useful and permanent existence. Revivals of religion had occurred in five of these eight colleges, resulting in the hopeful conversion of some forty young men. Brief notices were also given of revivals in eleven other institutions in different parts of the country, not connected with the Society, of which two hundred or more students were the subjects. The number of institutions blessed with revivals since the last Concert of Prayer for Colleges, was believed never to have been exceeded in the most favored year of college revivals. While the churches were assembled in the Annual Concert, God heard, and, almost before they asked, he answered. It had been well said, that the results of this Concert from year to year, had furnished the most striking illustration of the power of prayer to be found in the modern records of the Church, and that we here saw one of the leading methods by which the destitute churches are to be supplied with pastors, and the heathen with missionaries. It was stated that a benevolent individual, deeply impressed with a sense of the importance of this subject, had placed at the disposal of the Society $150, to be offered as a premium for an essay that should most successfully unfold it, and press it upon the attention of the churches.

* * *

British and Foreign Bible Society.—From the report, just printed, we learn that the receipts in full during the year have amounted to £108,449 0s. 10d., being an increase, as compared with last year, of £5,118 18s. 2d. The sum applicable to the general purposes of the society is £56,683 8s. 1d. The receipts for Bibles and Testaments have amounted to £51,765 12s. 9d., being an increase of £2,230 17s. 11d. The most striking feature in the actual receipts is the item of free contributions from auxiliary societies, &c., which have reached £34,100 19s. It should be borne in mind, that this is the more important, as it best proves the hold the society possesses on the public mind. The expenditure of the year has amounted to £103,930 9s. 10d., being £386 19s. more than in the preceding year. The donations have amounted to £6,754 17s. 10d. The issues of the year have amounted to 1,154,642 copies, showing an increase of 17,108 copies over the preceding year. The total issues have now amounted to 25,402,309. The engagements of the society amount to £52,341 2s. 7d.

* * *

Literary Institutions for Oregon.—Rev. G. H. Atkinson, of Oregon, who is now visiting the Eastern States, is endeavoring to procure aid in endowing and putting in operation two literary institutions, one for males and the other for females, in that distant region of our country, which is some 500 miles from the older colleges of the land. The female seminary is in Chockawa county, and is urgently needed to meet and counteract the schemes of the Popish "Sisters of Charity," who spare no expense that they may train the future mothers of Oregon under Jesuit influence. The seminary has been established at a cost to the people of $11,000, but needs friends to sustain a full corps of teachers, because they say that "unsuccessful competition with Papal schools is worse than their complete monopoly." The other is Tualatin Academy, which has a college charter.

European News.

European news to Nov. 3d has been received, of which we give the principal items.

Breadstuffs are in demand, and holders have advanced their views 6 cents per bbl. on Flour, and 2 or 3 cents per bush. on Wheat. Cotton also has received an impulse, and is held higher.

The Duke of Wellington's funeral is definitively fixed to take place on the 18th November. The Duke of Terceira, with an aid-de-camp and several staff officers, had arrived at Southampton in the steamship Tagus, deputed by the Portuguese Government to be present at the ceremonial.

A verdict of willful murder against the parties in custody who were concerned in the duel at Epham, near Winsdor, had been brought in. Suspicions of foul play were excited.

The *Morning Herald,* (Government organ,) announces that ten line-of-battle ships, being built, or about to be built, are ordered to be fitted with screw propellers.

On Wednesday, the 27th, a gale in the Engligh Channel caused several shipwrecks and some loss of life.

The position of affairs between the United States and Cuba attracts the attention of the English press of all shades.

The celebrated daughter of General Rosas was married at Southampton to a Spaniard.

In France, public attention was principally occupied with the approaching meeting of the Senate on the 4th November. It was said that to avoid all discussion, but one single article would be submitted to the people, to the effect that "*the French Empire shall be hereditary, in the direct line in the family of Louis Napoleon, but in the event of Louis Napoleon having no male issue, he shall have the right of naming his successor.*"

A telegraphic dispatch via Trieste, in anticipation of the arrival of the overland mail is published in *The London Journal,* conveying intelligence that a Brigade of the British Army, accompanied by General Goodwin, had left Rangoon for Prome. The steamers were to return immediately for a second Brigade. The Burmese had destroyed Prome, and had posted themselves in masses on a hight ten miles off the town. They were said to be only 7,000 strong, with a few guns.

California News.

The steamship Star of the West, from San Juan, with California news to Oct. 16, arrived at New York Nov. 8. We give the principal items of news brought by her.

Miners are preparing for work with ardent anticipations, and some good fruits are already secured.

Crimes are not so general nor so atrocious as we have often recorded.

A party of men on Clear Creek, in Shasta County, recently went out on an Indian hunt, and returned with a number of squaws and children. During their absence they killed fourteen Indians. The bodies of three white men, one woman and three children were recently found beyond the Butte, twelve miles from the immigrant trail leading to Yreke. They had evidently been butchered by the Indians.

The crops of the country have not realized the expectations of our farmers this season. There are many reasons for this, but chief among them is the inexperience and want of knowledge among our agriculturists of the requirements of the soil, the time of planting, &c. The wheat crop in some of the northern valleys has proved almost a total failure.

The Mormon Settlement at San Bernardino was constantly receiving large accessions from the Salt Lake of men and families by the superb southern route. This colony is in a prosperous condition. It bids fair to absorb and direct the business of the southern part of the State. The few resident Americans scattered throughout the lower districts are the most inert, unenterprising and inefficient representatives of the Anglo-Saxon race in California.

During the past season, the prospects of no place in California have so materially improved as those of Sacramento. Real estate is again advancing in value. Fine blocks of brick buildings are beginning to adorn and give an air of permanence to her busy streets. Competition in trade is lively, and the old-time vigor of her river business has returned, to make her levees the scene of daily active commercial life. Sacramento is still the busy mart of mountain traders, and the depot of supplies for a large extent of mining interior.

The crop of wheat harvested by the Mormons at San Bernardino, the past season, amounts to 60,000 bushels; barley, 3,000 bushels; also, a large quantity of onions. They have two threshing machines, one grist mill, and five fanners in operation, and are making preparations for the immediate construction of another grist mill.

In the northern section of San Joaquin County, near the line of Sacramento, the *Journal* says, there will probably be ten thousand acres of land sown with wheat this season.

By the Santa Clara *Register* we are informed of the following particulars of a duel which came off in Santa Clara County, near Gilroy's ranch, and which, in ferocity and desperation, we find no parallel for in the State. It occurred, says the *Register*, between a Mexican and a native Californian, about a game of monte, and Colt's navy revolvers were the weapons used in combat. Nine shots were fired, and four of the balls took effect in each of the combatants. Both parties expired immediately, and they were each ushered into the presence of their Maker to answer for the murder of the other. After the second or third shot, the Californian crawled on his hands and knees nearer his antagonist and fired, in order to make sure of his victim. This shot took effect in the abdomen of the Mexican.

From Oregon, advices are as late as Oct. 9th. We have afflicting reports of destitution among the newly arrived immigrants across the plains. The citizens were taking active measures for their relief, although the Governor had not yet dispatched a Relief Train. Numbers are constantly arriving in the territory, and they bring tales of distress of the parties who are still backward. It is said that over one thousand wagons were behind. The crops this season, throughout Oregon, have been generally good. Many of the immigrants were going to Puget's Sound in search of claims.

From Australia we have dates to July 7. The village of Gundagai, on the north bank of Murrumbidgee, was destroyed by a freshet on the 26th of June. Between sixty and eighty lives were lost. The town has been completely ruined. The rains have been very severe. Business was brisk, and provisions high. The gold discoveries are reported to extend and increase in value over an immense surface of country. Fortunes are being made, it is said, with great facility, and hundreds of English emigrants are arriving in the country almost daily.

An Infernal Machine or Torpedo.

It is stated that on the evening of the 18th ult., a man, whose identity has been made out, employed a hackman at the Park to take him to Fulton Ferry, New York. On their way down the person stopped the hackman at the *Herald* office, and asked him to deliver a package. The hackman did as he was requested, and left in the *Herald* office a small round box. The box was subsequently handed to Mr. Bennett, the editor of the *Herald*. It was, as is said, marked as follows: "Native silver and copper ore from the Cuba mountains, with letter inside the box. For James Gordon Bennett, proprietor and editor. Office, N. W. corner of Fulton and Nassau-sts. Private and with care." Accompanying the box was a card, on which was printed with a pen as follows: "Senor V. Alcazor, of Cuba, for Mr. Bennett, who will call on his return to the city." The outer envelop being removed, the following inscription was read: "Specimens and private documents from the interior of Havana, for Mr. Bennett (only). Should he be out of town, keep for him. Island of Cuba, September, 1852." As the box could not be readily opened, Mr. Hudson, one of the editors of the *Herald,* who was present, made an incision with a knife, when some hard substance rolled out upon his desk. These grains proved to be powder, and a subsequent investigation proved that the paper box contained a quantity of explosive powder, pellets of paper, and friction matches, so placed as to ignite when the cover of the box was turned round. It is supposed that mischief was intended; though none resulted from the torpedo. [N. Y. Times.

Gerrit Smith polled 213 votes in DeRuyter, at the late election, against 102 for the regular Whig candidate and 72 for the Democratic—majority over both, 39.

Another Revolution in Mexico.—A dispatch from New Orleans, dated Nov. 11, says: By the arrival of the steamship Texas, from Galveston, the *Picayune* has received late and important news from the Rio Grande, giving an account of the commencement of hostilities, and a battle between the Government troops and Revolutionists. It appears that a body of 600 of the National Guard, who had been stationed at Matamoros, left that town and encamped upon the American side of the Rio Grand. They afterwards re-crossed the river above Matamoros, and marched upon Victoria, and attacked Governor Carolenas and General Avalos, who were in command of a large body of the revolutionists. General Canales, on being apprised of their intentions, pursued them with an army of 500 men, and 18 pieces of artillery. The Guards thereupon turned back, and a general engagement ensued, which resulted in the entire route of General Canales and his forces.

* * *

The Maine Law in Rhode Island.—In the R. I. House of Representatives, a few days since, Hon. R. B. Cranston moved the repeal of the Maine Law of that State. The proposition was quashed by the decisive vote of *forty-nine* to *fourteen*. A proposition by Mr. A. C. Barstow (Mayor of Providence) to make the Law more stringent in the matter of searches of houses wherein liquor was suffered to be sold, passed the House by a vote of 30 to 28, but received the 'go-by' in the Senate.

SUMMARY.

A lad aged about 14 years, an adopted son of Mr. David Simon, residing in South street, above Second, Philadelphia, was tickled by a young lawyer named Micheson, a few days since, for some alledged offence respecting a book. It is charged that the lawyer, to punish the boy, held him fast between his knees, and commenced tickling him in various parts of the body. The lad struggled to get away, and in so doing strained the sinews of one of his legs, and also bruised the flesh. In a short time after this he was taken ill, the limb became black, and several medical gentlemen were called in, who have announced that the only chance for saving the boy's life is by amputating the limb. The case is to undergo legal investigation.

A short time ago, a young man, a clerk in a house in San Francisco, having $5000 to spare, sent it to China and invested it in rice. He sold the cargo (to arrive) at 22 cents per pound, and made the handsome sum of $37,000 by the operation. The purchaser was a Chinaman, and it so happened that the cargo arrived the very day after it was purchased. The Chinaman made $65,000 on his bargain. The large sum of $102,000 has, therefore, been cleared on an investment of $5000.

The *Perth* (Scotland) *Courier* mentions the curious case of a servant-girl, about thirteen years of age, residing in that city, who is in possession of a double row of teeth in the under jaw. The two sets of teeth are beautifully regular, but are not easily noticed unless a hearty laugh happens. The front and inner teeth have each their fellows; and the possessor, as may be supposed, has good masticating powers, and feels no inconvenience from her additional stock.

The *Boston Commonwealth* says: During the services in relation to Webster, at the United States Circuit Court room, there were seated within the area appropriated to the members of the bar, in close proximity to such men as Judges Parsons, Warren, and Rogers, Hon. Messrs. Winthrop, Choate, and Loring, and a long train of other notables in the law, Messrs. Morris and Allen, the young and talented colored members of the Suffolk bar, who were regarded with as much deference as any in the assembly.

We see it stated in an English paper, that a man in the vicinity of London undertook lately, for a bet of twenty-five dollars, to lay a gun upon the ground, throw a potato up, turn heels over head, pick up the gun, and hit the potato once out of five shots, before it fell to the ground. He afterwards actually performed this feat, winning his bet the first shot.

A resident of Leeds, England, apprises the editor of the *Galway Vindicator*, that he can prepare a liquid, a pint of which in a glass grenade-shell, thrown through a barrack window in the night, would silently destroy the whole of its living inhabitants, or, broken in the face of an advancing force, horse or foot, would arrest their progress by death or paralysis.

In many of the neighboring cities, and generally at the South, we perceive that boxes were placed at the polls during the election, to receive the contributions of voters towards the completion of the Washington National Monument. The amount collected in this manner must have been very considerable. At Buffalo, $346,25 were received; at Baltimore, $1500; at Washington, $1210.

A Temperance Convention has been held at Macon, Ga., at which resolutions were unanimously adopted in favor of the enactment of a law allowing each county to determine, by vote of the people, whether liquor shall be sold in its limits; and also in favor of taking a vote of the people of Georgia to determine whether a general law for the State shall be adopted, to prohibit the sale of liquor within its limits.

The Rochester, which left Cleveland at 3 o'clock on Saturday, Nov. 6, loaded with 600 tuns of coal, when off Grand River, sprung a leak, and lost one man overboard. About 1 o'clock on Sunday morning, she was headed for the shore, and struck about 3 o'clock, near Walnut Creek. The captain and one hand swam ashore, but the balance of the crew, it is feared, are lost. They were nine in number.

Mr. Jamieson, of the Lodiana Mission, (Pres. Board,) toiled eight or nine years at Sabathu, without fruit, after which the station was given up; but recently, five of his old disciples have been baptized at Lodiana, and there are others in and about Sabathu, who confess the truth; and some also have died expressing hope in Christ.

Hon. David Henshaw died at his residence in Leicester, Worcester County, Mass., Oct. 11, after an illness of several days. Mr. Henshaw had been a leading "Democratic" politician in Massachusetts for many years.

The Montreal *Courier* hints that some daring incendiaries have lately attempted to burn the remainder of the city of Montreal, and it therefore warns the citizens to be prepared with loaded arms, and if they detect the ruffians, to "finish them at once."

The U. S. Mail steamer Illinois, from Chagres, arrived at New York, Nov. 11, bringing California dates to Oct. 20th, and $2,000,000 in gold dust. The time made is less than 23 days from San Francisco, and a little over 8 days from Panama. Among the passengers was Lieut. Gillis, U. S. N., who brought dispatches from Mr. Clay, U. S. Chargé at Lima, relative to the final settlement of the Guano question. He also brought reports from Commodore McCauley, who arrived at Callao on the 13th ult., from Valparaiso.

A dispatch dated Cincinnati, Nov. 13, says: The steamer Buckeye Belle exploded both boilers in Beverly Locks, 12 miles below Marietta, last night, killing fifteen persons, and wounding several others, among them several ladies. The boat is completely torn to pieces. Every flue in one boiler is collapsed, and the boiler cannot be found. The accident is attributed to the gross carelessness of the engineers, one of whom at the time of the explosion was standing on the safety valve.

We have dates from China, by way of San Francisco, to the 7th August. The Government had not been able to suppress the rebellion. A horrible story is related of the murder of fifty thousand persons—men, women and children—by the rebels, in a successful assult upon the City of Chunchow. The slaughter is said to have lasted for three days and three nights. The account is not authenticated.

The *Albany Evening Journal* says that "Messrs. A. Meneely's Sons, of West Troy, N. Y., are constructing, at their celebrated Foundry, *a peal of ten bells*—to cost $4,000—which Jo. S. Fay, Esq., presents to an Episcopal Church in Savannah, Georgia. The fame of the Meneelys is, on every Sabbath, pealed forth from a thousand steeples. And they deserve the fame they enjoy. They are accomplished mechanics, and have no superiors in the world."

A dispatch dated Philadelphia, Nov. 14, says: A woman named Treadway was killed by her husband on Thursday last, at Hallstown, four miles from Salem, N. J. She had sued him for separate maintenance, and having obtained a verdict in her favor, he repaired to the house where she boarded, and fired at her through the window, killing her instantly, the ball passing through her heart.

Third-day, Nov. 16, was selected by the Common Council of New York for the obsequies of Daniel Webster, late Secretary of State of the United States of America. The occasion was to be marked by a Civic and Military Procession, composed of the Military and the different Orders, Societies and Citizens of New York, and others who may unite with them.

Advices have been received from Liberia to the 27th August. The country was in a highly prosperous condition. Accessions of new territory were soon to be made by purchase, and the internal state of the Republic was most encouraging. The bark Ralph Cross was lost at Cape Palmas, on the night of the 18th July, and Mr. Jones, Agent of the New York Emigration and Agricultural Society, lost his life.

There is a man in the town of Lee, Mass., eighty-two years of age, who has never suffered an hour's illness, has never lost a tooth, and has not a gray hair, his head being thickly covered with dark and vigorous locks. He would hew down a regiment of the bald-headed, toothless and ailing young people of 1852.

A native of Calcutta, who had not conformed to the truth, recently left, by will, 259 rupees to the General Assembly of the Church of Scotland, a marked evidence of the wide-spread interest which missionary operations are producing.

Rev. Absalom Peters, D. D., has been dismissed from his pastoral charge at Williamstown, for the term of a year, with a view to act as collecting agent for Williams College—the aim being to raise $50,000 for that Institution.

At Stapleton, Staten Island, Sixth-day afternoon, Nov. 12, a large building fell in consequence of having been undermined by the rains. Two persons were killed, and four badly wounded.

It is stated that Rev. Dr. Hawks, of Calvary church, in this city, who was elected to the bishopric of Rhode Island, with the restorship of Grace Church, in Providence, has declined their acceptance.

Gerrit Smith had nearly 1,800 majority in his own County (Madison,) carrying every town but one. In his own town (Smithfield,) he had 242 votes to 25 for Ten Eyck (Whig) and 24 for Hough (Loco.)

Mr. J. Knowles, of Trenton, N. J., claims to have made very important improvements in the process of Cottonizing Flax, or reducing it to its ultimate fibers, so that it may be spun on cotton or woolen machinery.

The telegraph reports that in the Mississippi election a vote was taken on the question of paying all the old Planters' Bank bonds, formerly repudiated, and their payment was ordered by a very large majority.

Advices from Nassau, New Providence, to the 27th October, state that cholera still hovered around the island, and the mortality had been very great. Cholera also prevails to some extent at Harbor Island.

Edward Boughton has been sentenced at the Litchfield County Court to six years' imprisonment in the State Prison, for placing obstructions upon the track of the Naugatuck Railroad at Plymouth.

The steamboat Financier, below Griggsville, Ill., collapsed the flues of her starbnard boiler, on the 20th ult., scalding six persons slightly, and one seriously. No person was killed.

Saturday afternoon, Nov. 6, a severe gale set in on Lake Erie, which continued throughout the next day, causing the loss of several vessels and boats, and probably many lives. Several bodies have been washed ashore.

President Sparks has resigned the office of President of the Harvard University, and the resignation is to take effect at the close of the present Academic Term.

We have later and interesting news from Mexico, giving us additional proof that the whole machinery of civil government and society is tottering to its fall.

Distressing accounts had been received of the prevalence of drouth and an epidemic diarrhea at Antigua.

The contribution to the Washington Monument Fund at New Orleans and Algiers on election day amounted to $1,113 50.

New York Market—November 15, 1852.

Ashes—Pots $4 68; Pearls 5 56 a 5 62.

Flour and Meal—Flour, 4 68 a 4 81 for common to straight State, 4 81 a 5 00 for Michigan, Indiana, and Ohio. Rye Flour 4 25 a 4 50. Corn Meal 3 37 a 3 44 for State, 3 62 for Jersey. Buckwheat 1 87 a 2 00 per 100 lbs.

Grain—Wheat has advanced during the past week; 1 04 for old Canadian, 1 13 a 1 16 for Western, 1 15 a 1 17 for Genesee. Rye 94 a 95c. Barley 73c. for mixed. Oats 51 a 53c. for Western and State. Corn, 89 a 91c. for mixed Western.

Provisions—Pork, 15 25 a 15 62 for prime, 18 00 a 18 37 for mess. Beef, 4 00 a 4 50 for country prime, 7 75 a 8 25 for country mess. Dressed Hogs 7 a 8c. Lard 11½ a 12c. Butter, 19 a 22c. for Ohio, 22 a 26c. for Western dairies. Cheese 8 a 9½c.

Hay—1 12 a 1 25 per 100 lbs.

Wool—Ordinary to fine Fleece 38 a 52c. Pulled 36 a 46c. per lb.

MARRIED,

In Adams, N. Y., on the 12th of last August, by Eld. A. Campbell, Luke Green to Maria Crawshaw, all of that place.

On the 7th inst., by the Rev. H. H. Baker, Mr. Andrew Phillips to Miss Elizabeth Chapel, all of Waterford, Conn.

In Genesee, N. Y., November 7th, by Eld. H. P. Greene, Mr. Thomas H. Greene, of Genesee, to Miss Lucy C. Crandall, of the same place.

DIED,

At Ashaway, R. I., Oct. 11, 1852, Mrs. Abby Ann Babcock, wife of Mr. George A. Babcock, in the 33d year of her age. The deceased was a member of the Seventh-day Baptist Church in Hopkinton. In her last sickness she manifested a desire to live for the sake of her husband and children; but when she found it was hers to die, she meekly surrendered her all to God, and departed this life rejoicing in hope of future bliss.

In Almond, Allegany Co., N. Y., of bilious cholic, Nov. 4, Mr. Jared Stillman, supposed to be in the sixty-first year of his age.

In West Edmeston, N. Y., Nov. 6th, Mrs. Sevilla Holt, aged 50 years.

In Sciota, Pickaway Co., O., Sept. 26th, Julia A. Clarke, wife of Jesse Clarke, aged 24 years. Her disease was consumption. She was a member of the Seventh-day Baptist Church of Sciota, and in her last sickness gave bright evidence of her acceptance with God, and died in hope of a blessed immortality and eternal life beyond this veil of tears. A. D. G.

LETTERS.

Luke P. Babcock, B. G. Stillman, O. B. Pelton, W. H. Hydorn, George Crandall, Horace M. Babcock, Eli Forsythe, Wm. P. Langworthy, H. P. Green, J. B. Cottrell, H. Clarke, Wm. M. Fahnestock, Andrew Babcock, Daniel Coon, D. C. Green, Ephraim Maxson, Charles Spicer, J. M. Allen, E. I. Maxson, H. P. Burdick, W. D. Gillett, A. D. Graham.

RECEIPTS.

FOR THE SABBATH RECORDER:

S. F. Babcock, Hopkinton, R. I.	$2 00	to vol. 9	No. 52
Sands Palmer "	2 00	9	52
Edon Blake "	2 00	10	15
Susan Jane Clarke "	2 00	8	52
Sanford Langworthy "	2 00	9	52
James W. Brown "	2 00	9	52
Benj. Greene "	2 00	10	52
A. C. Green "	1 00	9	26
D. W. F. Randolph, N. Market, N. J.	2 00	9	52
John Davis, Shiloh, N. J.	2 00	9	52
Wm. McDougall, Oswayo, Pa.	2 00	9	39
Benj. C. Maxson, Ceres, Pa.	2 00	8	52
Amos Green, Little Genesee	2 00	9	52
Arthur N. Carpenter "	1 00	9	49
John B. Cottrell, Richburg	2 00	9	52
James Maxson, Bolivar	2 00	9	52
Mary Collins, Alfred Center	2 00	10	22
Rowland A. Thomas "	2 00	9	52
G. Cornelius "	2 00	9	26
Geo. Sherman "	2 00	10	52
Silas Stillman "	2 00	9	52
Daniel Maxson, Petersburg	2 00	9	52
Polly Randall "	2 00	9	52
Jesse Willard, Mina	3 25	10	52
Samuel D. Clarke, Brookfield	2 00	9	52
Chauncy V. Hibbard "	2 00	9	52
Ezekiel B. Rogers, Oxford	1 00	9	48
C. D. Lewis, Caton	2 00	9	52
J. C. Burdick, DeRuyter	6 00	8	52
Joseph L. Burdick "	2 00	9	52
J. A. Coon "	2 00	9	52
Benj. C. Maxson "	1 00	9	39
John Walker 50c, Mr. Jones 25c	75	9	20
Jared Clarke, Unadilla Forks	3 00	9	26
A. D. Graham, S. Bloomfield, O.	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Abraham Dunn and others, New Market, N. J.	$1 00
Harvey A. Babcock, Watson	25

BENEDICT W. ROGERS, Treasurer.

A Proclamation,

By Washington Hunt, *Governor of the State of New York.*

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our heavenly Benefactor. An abundant harvest, crowning the labors of the husbandman, and filling the land with plenty; peace with all nations; the maintenance of social order and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence, and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe. In compliance with established usage, I respectfully recommended to the people of this State the observance of Thursday, the 25th day of November next, as a day of prayer and thanksgiving.

In witness whereof, I have hereunto signed my name, and affixed the privy seal of the State, at the City of Albany, this 16th day of October, in the year of our Lord 1852. By the Governor: Washington Hunt.

James F. Ruggles, *Private Secretary.*

Provisions of the New Postage Law.

Newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces, to pay one cent each, to any part of the United States, or half that rate, when paid quarterly or yearly in advance.

Newspapers, &c., weighing not over one and a half ounces, half the above rates, where circulated within the State of publication.

Newspapers, periodicals, and pamphlets, of not more than 16 pages, 8vo., in packages of not less than eight ounces to one address, to be charged half a cent an ounce, though, calculated by separate pieces, the postage may amount to more.

Postage on all transient matter to be prepaid, or charged double.

Books, bound or unbound, of not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent to be added where not prepaid.

Weekly newspapers free in the county of publication.

Bills for newspapers and receipts for payments of moneys therefor, may be enclosed in subscribers, papers.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Miscellaneous.

Autumn.

Thou comest, Autumn! heralded by rain,
 With banners by great gales incessant fanned,
 Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest, like imperial Charlemagne,
 Upon thy bridge of gold; thy royal hand
 Outstretched with benedictions o'er the land;
Blessing the farms through all thy vast domain.
 Thy shield is the red harvest moon, suspended
So long beneath the heaven's o'erchanging eaves;
 Thy steps are by the farmer's prayers attended;
Like flames upon the altar shine the sheaves;
 And following thee in thine ovation splendid,
Thine almoner, the wind, scatters the golden leaves!
[Longfellow.

Duplex Rudder and Screw Propeller.

From the London Daily News.

Under the above title Captain E. J. Carpenter, R. N., has patented an invention in the art of propelling vessels by screw, which bids fair to constitute a new era in steam navigation. Vessels propelled by screw are indeed no longer a novelty; but the peculiarity of Captain Carpenter's invention is, that two screws are made use of instead of one, which greatly increases the speed, while the ship is steered by two rudders, which in an equal degree increases the control obtained over her. In order to obtain these results Captain Carpenter builds his vessels on a principle different from any that has hitherto been adopted. From the stem to the midships section the keel is laid down the same as in other vessels; but from the midships toward the stern the keel gradually tapers off till it is lost in the water line. But in place of this single keel, two new keels start from the midships, and are continued in parallel lines to the stern, the distance between them varying, of course, according to the size of the vessel. Each of these keels is fitted with a stern-post and rudder, and between the keel and the stern-post of each there is an orifice, in which the screw works, according to the common principle. One screw propeller is placed a little in advance of the other, so as to allow both room to work, and yet so near that, when both are in action, they constitute, in fact, one propeller with double power. The two rudders are so connected together that they can be steered by one person as easily as the single rudder on the old principle; while, by a slight alteration in the machinery, one of the screws or one of the rudders can be unshipped at pleasure, and the vessel worked with one only. By this new principle the inventor calculates on obtaining not only an increase of speed which may obviously be expected from the double action of the screws, but also on having a greater control over the way of the vessel by the action of the double rudder; and from experiments obtained from a working model, it appeared that a vessel constructed on this principle would turn complete by round in the space of her own length and a half, while the Thames steamboats usually require a circle the diameter of which is between five and six times the vessel's length, in which to turn completely round, under similar circumstances. The form of the vessel's stern also gets rid of all dead water, which has usually been a great impediment to the action of the screw; and the breadth of the vessel and stern, which is rendered necessary by the double keel, gives an opportunity for imparting increased strength to that part of the ship where it is much wanted in a screw steam vessel, at the same time that, being propped up, as it were, on the two crutches of her double keel, she will be less likely to roll in the water.

A Successful Atmospheric Railway.

Foreign Correspondence of the Ohio State Journal.

Paris, Thursday, Oct. 7, 1852.

One of the greatest curiosities in a mechanical way which I have met in my travels, is that of the Atmospheric Railway at St. Germain, about 15 miles from Paris. Atmospheric presure has here been adopted to propel trains of cars for a distance of five miles and nearly a half—the last half of which has an ascent of 3½ per cent. The object in adopting this system was to bring the terminus of the road up into the city of St. Germain, which is located on a hill forming the south bank of the Seine. The ascent was too great to be overcome in all weathers by a locomotive, and indeed only one locomotive has been found sufficiently powerful to draw a train up at any time.

The system in use in the United States on inclined planes, of drawing trains up and letting them down by means of a rope, has been found here, as elsewhere, too troublesome, too slow, and attended with too many accidents, to be made available on suburban roads where the travel is so great. Is is so rare to meet with any thing in these old countries in advance of America in real, practical utility—in the inventive genius which has an utilitarian end—that we have deemed a short description of this most admirable and really interesting invention might prove acceptable to our readers. Being fortunate enough to have for a cicerone on this occasion an American lady, long resident in France, we were enabled to obtain from the gentlemanly superintendent, through the medium of our interpreter, a full knowledge of the mechanism and the operation of this admirable machine.

An iron tube is laid down in the center of the track, which is sunk about one-third of its diameter in the bed of the road. For a distance of about 5,500 yards the tube has a diameter on only 1¾ feet, the ascent here being so slight as not to require the same amount of force as is required on the steep grade ascending to St. Germain, where the pipe for a distance of 3,800 yards is 2 feet 1 inch in diameter. The manner of applying the atmospheric pressure to the propulsion of the train is exceedingly simple. The air is exhausted from the entire length of the tube, so as to produce a perfect vacuum, just before the arrival of each train, which is every half hour, by means of powerful and beautiful engines. These engines are placed, two of two hundred horse-power, at St. Germain, and one each at the towns of Nauterree and Chaton, in the valley towards Paris.

To each engine is adapted two large cylinders which exhaust fourteen cubic feet of air per second. The pressure in the large air caldron (chaudiers) attached to the exhausting machine is equal to six absolute atmospheres. It will be readily understood that when this long tube is completely exhausted of air, if a piston so nicely adjusted to the size of the tube as to render it air-tight, is allowed to go loose at one end, it will rush through to the other end to fill up the vacuum. To apply the motive power, therefore, to the propulsion of the train, it is only necessary that this piston be attached to the train of cars in such a way as to drag them along after it.

This was the great difficulty to encounter; but so admirably and so simply was this overcome, that the engineer assured us that an accident of any kind seldom ever occurred. Throughout the entire length of the tube, a section is made in the top, leaving an open space of about five inches. In each cut edge of the section there is an offset, to catch the edges of a valve which fits down upon it.

This valve is made of a piece of sole leather half an inch thick, having plates of iron attached to it on both the upper and corresponding under side to give it strength to resist the suction of the vacuum, which are perhaps one-fourth of an inch in thickness. They are not quite as wide as the leather, but wide enough to touch the offset in the section.

The plates are about nine inches long, and their ends, above and below, are placed three-quarters of an inch apart, forming joints, so as to give the leather valve pliability, and at the same time firmness to resist the powerful atmospheric pressure which is brought to bear on it when the air is exhausted. The entire length of the valve, from one end of the tube to the other, is attached to one side, like a cellar door, for example.

From the back side of the piston, a strong iron rod passes up through the aperture, which is made by raising up the edge of the valve, and is attached to the bottom of the foremost car. As fast as the piston passes along, the valve is released from pressure behind it, the loose edge is liberated, and the bar of iron which is attached to the car a foot or more behind the piston meets with no obstruction to its passage.

The pressure of the atmosphere on the valve in front of the piston, where the vacuum still exists, is so great that there is no danger of the bar of iron exerting pressure so far forward as to loosen the pliable valve; but to render the matter more certain, and to obviate all doubt, a slide on the bottom of the car slips along on the iron plate of the valve over and in advance of the piston, and presses firmly down. Every part of the tube is kept well oiled. The rate at which trains ascend varies from fifteen to twenty miles an hour, according to the load.

When we went up, there were six cars very well filled with passengers. After the ascent commences, two bridges across the Seine, and one viaduct of twenty feet high, and wide arches, are crossed, and one long tunnel through the brow of the hill and under the King's terrace is passed, where the road is parabolically curved.

The road has now been in operation five years, and so safely and so well has it worked, that the experiment is regarded as entirely successful. The cost of the entire machinery was eleven millions of francs. The cost of working it, or the dividends which the road pays, I did not ascertain.

Sources of Perfumes.

Whether any perfumed lady would be disconcerted at learning the sources of her perfumes, each lady must decide for herself; but it seems that Mr. De la Rue and Dr. Hoffman, in their capacities as jurors of the Great Exhibition, have made terrible havoc among the perfumery. They have found that many of the scents said to be procured from flowers and fruits, are really produced from any thing but flowery sources; the perfumers are chemists enough to know that similar odors may be often produced from dissimilar substances, and if the half-crown bottle of perfume really has the required odor, the perfumer does not expect to be asked what kind of odor was emitted by the substance whence the perfume was obtained. Now, Doctor Lyon Playfair, in his summary of the jury investigation above alluded to, broadly tells us that these primary odors are often most unbearable. "A peculiarly fœtid oil, termed fusel oil, is formed in making brandy and whisky; this fusel oil, distilled with sulphuric acid and acetate of potash, gives the oil of pears. The oil of apples is made from the same fusel oil, by distillation and sulphuric acid and bichromate of potash. The oil of pine-apples is obtained from a product of the action of putrid cheese on sugar, or by making a soap with butter, and distilling it with alcohol and sulphuric acid, and is now largely employed in England in making pine-apple ale. Oil of grapes and oil of cognac, used to impart the flavor of French cognac to British brandy, are little else than fusel oil. The artificial oil of bitter almonds, now so largely employed in perfuming soap and for flavoring confectionary, is prepared by the action of nitric acid off the fœtid oils of gas-tar. Many a fair forehead is damped with *eau de millefleurs*, without knowing that its essentia-ingredient is derived from the drainage of cow-houses." In all such cases as these, the chemical sicence involved is, really, of a high order, and the perfume produced is a bona fide perfume, not one whit less sterling than if produced from fruits and flowers. The only question is one of commercial honesty, in giving a name no longer applicable, and charging too highly for a cheaply produced scent. This mode of saving a penny is chemically right, but commercially wrong. [Household Words.

Discoveries of the Last Half Century.

There has been no period since the commencement of the world in which so many important discoveries, tending to the benefit of mankind, were made as in the last half century. Some of the most wonderful results of human intellect have been witnessed in the last fifty years. Some of the grandest conceptions of genius have been perfected. It is remarkable how the mind of the world has run into scientific investigation, and what achievements it has affected in that short period. Before the year 1800 there was not a single steamboat in existence, and the application of steam to machinery was unknown. Fulton launched the first steamboat in 1807. Now there are three thousand steamboats traversing the waters of America, and the time saved in travel is equal to seventy per cent. The rivers of every country in the world, nearly, are traversed by steamboats. In 1800 there was not a single railroad in the world. In the United States alone there is now 8,797 miles of railroad, costing $286,000,000 to build, and about 22,000 miles in England and America. The locomotive will now travel in as many hours a distance which in 1800 required as many days to accomplish. In 1800 it took weeks to convey intelligence between Philadelphia and New Orleans. Now it can be accomplished in minutes, through the electric telegraph, which only had its beginning in 1846. Voltaism was discovered in March, 1800; the electro-magnet in 1821. Electro-typing was only discovered a few years ago. Hoe's printing press, capable of printing 10,000 copies an hour, is a very recent discovery, but of the most important character. Gas-light was unknown in 1800; now every city and town of any pretence is lighted with it, and we have the announcement of a still greater discovery, by which light, heat, and motive power may be all produced from water, with scarcely any cost. Daguerre communicated to the world his beautiful invention in 1839. Gun-cotton and chloroform are discoveries but a few years old. Astronomy has added a number of planets to the solar system. Agricultural chemistry has enlarged the domain of knowledge in that important branch of scientific research, and mechanics have increased the facilities of production, and the means of accomplishing an amount of labor which far transcends the ability of united manual effort to accomplish. The triumphs achieved in this last branch of discovery and invention are enough to mark the last half century as that which has most contributed to augment personal comforts, enlarge the enjoyments, and add to the blessing of man. What will the next half century accomplish? We may look for still greater discoveries; for the intellect of man is awake, exploring every mine of knowledge, and searching for useful information in every department of art and industry. [Phil. Ledger.

On Cattle Feeding.

As this is the season when feeding cattle for winter beef is a prime object with all farmers, and also when they should prepare to lay out a system for winter feeding, we presume that a few remarks on this subject will be as words in right season.

In a great many cases, cattle feeding is badly managed on account of irregularity. Although this is so very common, and the consequences so palpable, yet it is a point very apt to be overlooked. If we were to ask six persons how they use a certain kind of food for their stock, we should probably get as many different answers. Some may use hay and turnips, giving plenty of the former, and sometimes of the latter, just as they find it convenient to provide them. The hay is given in large quantities at one time, with the injunction to let them have no more till they have finished what they have got. But the best method in this is on the principle of little and often. One day they get turnips in such large quantities as to produce the symptoms, and no doubt some of the effects, of scouring, and at another time they have so few that they are bound up in the bowels. And after trying this up-and-down way of it for a time, it is found out that the beasts hardly pay the expenses of carrying the roots for them, and the whole plan is condemned as unprofitable. Perhaps some artificial food is used; but instead of giving it regularly as to time and quantity, they get it just as it suits the parties in charge; and as the beasts eat it readily, and are anxious to get it, having no stated time for that, they are always on the look-out whenever they see the feeder, and are deprived of that rest which they ought to enjoy.

A good plan for feeding is to give the cattle hay when they are cleaning out in the morning, then give each about a bushel of turnips, and litter them deep, and after breakfast give each about another bushel of turnips, or half turnips and potatoes cut up, and leave them till noon; this is for stall feeding. The cattle want to lie soft and enjoy rest, in order to grow fat. About 1 o'clock they should get another feed of turnips and a few potatoes, about a quarter of a bushel of each, and at 2 o'clock a feed of good hay. At 5 o'clock P. M. they should get some hay, and be cleaned out again, after which they should be well littered for the night, get some fresh hay in their racks, and a composition food of boiled pumpkins, potatoes, and Indian meal, slightly salted; after which, let them rest for the night. Turnips should never be given in a frozen state. Some farmers never think about this; the cattle should be kept in moderately warm, dry, and well-ventilated stables.

For winter feeding, cattle should get their food as regularly as the feeders. Dry hay is a sorry morsel, day in and day out, and especially heated hay, that miserable stuff, deprived of half its original nutritive qualities by heating in the mow. This kind of hay is too plenty. Potatoes and turnips, or cabbages and bruised Indian corn, should be given to all cattle, young and old, at least once per day during the winter season. Every farmer should have a large iron boiler in a well-built shed, and food should be boiled in it once every day for milch cows; chopped straw, hay, crushed oats, a few potatoes, turnips, cabbages, &c., make palatable and comforting meals for neat cattle, but food must be given at stated times, or the good effect of cooked meals will not be exhibited. [Scientific Am.

The Snake and the Crocodile.

The following thrilling account of an engagement between a boa constrictor and a crocodile in Java, is given by an eye witness:—

It was one morning that I stood beside a small lake, fed by one of the rills from the mountains. The waters were clear as crystal, and everything could be seen to the very bottom. Stretching its limbs close over this pond, was a gigantic teak tree, and in its thick, shining, evergreen leaves, lay a huge boa, in an easy coil, taking its morning nap. Above him was a powerful ape of the baboon species, a leering race of scamps, always bent on mischief.

Now the ape, from his position, saw a crocodile in the water, rising to the top, exactly beneath the coil of the serpent. Quick as thought he jumped plump upon the snake, which fell with a splash into the jaws of the crocodile. The ape saved himself by clinging to a limb of the tree, but a battle royal immediately commenced in the water. The serpent, grasped in the middle by the crocodile, made the water boil by his furious contortions. Winding his fold round the body of his antagonist, he disabled his two hinder legs, and, by his contractions, made the scales and bones of the monster crack.

The water was speedily tinged with the blood of both combatants, yet neither was disposed to yield. They rolled over and over, neither being able to obtain a decided advantage. All this time the cause of mischief was in a state of the highest ecstacy. He leaped up and down the branches of the tree, came several times close to the scene of the fight, shook the limbs of the tree, uttered a yell, and again frisked about. At the end of ten minutes a silence began to come over the scene. The fold of the serpent began to be relaxed, and though they were trembling along the back, the head hung lifeless in the water.

The crocodile also was still, and though only the spines of his back were visible, it was evident that he, too, was dead. The monkey now perched himself on the lower limbs of the tree, close to the dead bodies, and amused himself for ten minutes in making all sorts of faces at them. This seemed to be adding insult to injury. One of my companions was standing at a short distance, and taking a stone from the edge of the lake, hurled it at the ape. He was totally unprepared, and as it struck him on the side of the head, he was instantly tipped over, and fell upon the crocodile. A few bounds, however, brought him ashore, and taking to the tree, he speedily disappeared among the thick branches.

Rural Axioms.

It is as cheap to raise one ton of grass clover as a ton of burdocks or pig-weeds.

It costs no more to raise a hundred bushels of Baldwins than a hundred bushels of cider apples; or ten barrels of Virgalieus or Bartletts than the same quantity of choke-pears.

An axe costing two dollars, with which a laborer may cut fifty cords a month, is a cheaper tool than an axe costing but one dollar, and with which he can cut only forty cords.

A "cheap plough" at five dollars, costing in one season three dollars for repairs, and three more in lost time to teams, men, and by retarding crops, is a dearer plough than one at ten dollars, requiring no repairs.

A cow bought for ten dollars, whose milk but just pays her keeping, affords less profit than one at thirty dollars, giving double the value of milk afforded by the former.

A common dasher churn at two dollars, used one hundred times a year, is not so economical a purchase as a Kendall churn at four dollars, requiring but half the labor to work it.

A ten-acre field, costing fifty dollars per acre, and ditched, manured, and improved at fifty dollars more, so as to give double crops, is much more valuable and profitable than twenty acres unimproved, costing the same money.

The laborer who wastes half his strength in working all day with a dull saw, because he cannot give a shilling or afford half an hour to get it sharpened, will waste at least twenty-five cents per day, or six or seven dollars per month.

The man who loses half an hour of time, with one shilling, and wears his wagon and team equal to two shillings more, by going over a long and rough road, to avoid a plank-road toll of sixpence, loses just two and sixpence by the operation. This does not apply to the loaded wagon, where the loss is much greater than from the smaller loads.

Kossuth and Hungary.

The *Boston Commonwealth*, in noticing the the charge that Kossuth is living at his ease, in London, on the money given for the Hungarian cause in America, makes the following statement, which is presumed to be correct:—

"We take the opportunity of stating, from positive knowledge, that of the $90,000 or $100,000 which Kossuth collected in this country, hardly a dollar crossed the Atlantic with him. He expended it in this country in purchasing and making munitions of war, by the manufacture of which he gave employment to a large number of his destitute countrymen. He had for months nearly a hundred of them employed in making catridges alone. He expended it also in carrying on a most extensive and costly correspondence with his agents in Europe, transmitting, of course, his letters by private messengers, who went at the risk of their lives, and had to be amply furnished with money for emergencies. Every letter which Kossuth sent to Hungary cost him on an average $500. The money that he raised here was of course easily absorbed by these expenditures, and with it, *as we know*, was spent a considerable sum belonging to his wife, which her relatives in Hungary sent her for her own use, but which she gave to her husband for his cause. Kossuth left America penniless and in debt, as in 1849 he left Hungary, after two years' administration of the treasury of that rich Kingdom."

Despising Household Duties.

From a variety of causes, nothing is more common than to find American women who have not the slightest idea of household duties. A writer thus alludes to this subject:—

"In this neglect of household cares, American women stand alone. A German lady, no matter how lofty her rank, never forgets that domestic labors conduce to the health of body and mind alike. An English lady, whether she be only a gentleman's wife or a duke's, does not despise the household, and even though she has a house-keeper, devotes a portion of her time to this, her true, her happiest sphere. It is reserved for our republican fine ladies to be more choice than even their monarchical and aristocratic sisters. The result is a lassitude of mind often as fatal to heath as the neglect of bodily exercise. The wife who leaves her household cares to the servants, pays the penalty which has been affixed to idleness since the foundation of the world, and either wilts away from ennui, or is driven into all sorts of fashionable follies to find employment for her mind."

Good Penmanship.—Says the *Christian Review*: Oftentimes when an old manuscript turns up or comes under notice, written fifty, or one hundred, or two hundred years ago, we have been struck with the beauty and finish of its execution, and thought certainly the fathers were more elegant penmen than their children. This was probably owing to their superior patience and painstaking. We were lately shown a quarto volume on penmanship, written a half century ago, by Henry Dean, a Quaker and writing-master of Salem, Mass., whose success in his profession was, perhaps, unexampled. So completely satisfactory and successful was his teaching to his employers, that they gave their names—and it is a very long list—as subscribers to his book, at *seven dollars* the copy. It was a costly publication in consequence of the amount of engraving necessary to carry out his design. Dean is said never to have failed in making a good writer of a pupil entrusted to his care for a sufficient length of time.

Culture of Cranberry Vines.—The variety mostly cultivated in New England are hardy and prolific. They can be raised on upland or rather moist loam, but do the best on low, damp or moist meadow land, with a little sand put around the plant. They may be planted out one and a half or two feet apart each way. Two feet apart will take ten thousand plants to the acre; if on low ground, it should be pared, ploughed, or burnt over, to take out the grass or weeds, and cultivated for one or two years, until they cover the ground. The yield after that is from one hundred and fifty to two hundred and fifty bushels per acre. They are usually gathered with a cranberry rake, to be found in any agricultural store. It is not necessary to flow meadows in order to make them productive.

"Pickings" of the Crystal Palace.—A London paper tells the following about the Crystal Palace: We understand that the offers of large sums made by several parties for monopoly of the "pickings" to be found beneath the boards of the Crystal Palace, were all refused by the contractors, Messrs. Fox and Henderson, who generously gave permission to the laborers employed upon the spot to appropriate to themselves any "treasure trove" which they might chance to light upon in removing the planks of which the flooring was composed, and in turning up the surface of the turf below. These findings have been quite godsends to some of the men employed upon the works. Coins of copper, silver, and gold, crotchet purses, studs, rings, lockets, &c., have turned up daily, to say nothing of gold and silver headed canes, and other miscellaneous articles, and one day last week a poor man was fortunate enough to stumble upon a purse containing between 7*l*. and 8*l*. It would seem from this fact that all the treasures lost in the Great Exhibition last summer did not fall into the hands of the light-fingered gentry, though many of them doubtless reaped a plentiful harvest of the spoils.

Champagne.—The average quantity of genuine champagne annually produced is said to exceed fifty millions of bottles, a quantity quite insufficient to meet the public demand, as the great number of establishments for the production of spurious champagne attest. I have heard it stated on good authority, that in one establishment alone upward of 500,000 bottles of so-called champagne, made principally from the stalks of rhubarb, are annually sold. Some idea may be formed of the relative consumption of real champagne by different countries from the following return of the sales in 1843 of the Department of the Marne. The total quantity amounted to 2,689,000 bottles, which were thus distributed: England and British India, 467,000; Russia and Poland, 502,000; Germany, including Prussia and the Austrian dominions, 439,000; United States of America and the West Indies, 400,000; Italy, 60,000; Belgium, 56,000; Holland, 30,000; Sweden and Denmark, 30,000; Switzerland, 30,000; South America, 30,000; Spain and Portugal, 20,000; Turkey, 5,000; and France, 620,000 bottles. [Lit. Gazette's Correspondent.

A Castor Oil Epidemic.—On a late trip of one of our New Orleans steamers, she was crowded with German emigrants. As might be expected, their appetite for fruit and vegtables after a long sea voyage was most voracious. At Selma, a short distance below this city, the boat received some fifteen or twenty sacks of castor beans, consigned to Mr. Blow. The appearance of the bean, "good to the eye," excited the cravings of the emigrants. Finally, curiosity and appetite triumphed; a bag was surreptitiously opened, a large pan full extracted, and a huge luncheon of soup prepared. In a short time the passengers in the cabin, and the officers of the boat, were startled by the report that the cholera in its worst form had broken out on deck. On going down below, they found that the castor oil was doing its work. The bag lay exposed and a large pot full of this rare delicacy steaming hot on the table. The thing was soon solved, and the captain had to go into quarantine, because, as he said, the Dutch didn't "know beans." [St. Louis Repub.

The Causes of Fire in Boston.—The annual report of the Boston Fire Department states the loss by fire in Boston, for the year ending September 1, 1852, to be a fraction short of half a million dollars. It also gives the cause of each fire, as far as ascertained, a recapitulation of which may be useful.

It appears that the number of fires during the year has been 134, and the chief causes thereof as follows: Incendiary, 26; bed clothes, beds, bedding and clothing, taking fire from lamps, 8; fire-crackers, 7; from children playing with matches, 3; camphene, 6; explosion of gas, 2; from defects in the erection of furnaces, chimnies and flues, 33; from stoves and stove-pipes, 4; spontaneous combustion, 2; from a lamp set in a bureau, 1; rags in attic windows taking fire from a spark, 1; kindlings in a closet taking fire, 1; hot ashes in a box, 1; box taking fire from stove, 1; from slacking of lime, 1; &c.

A Southern Feud.—The *Memphis Express* gives an account of a most extraordinary and fatal feud existing in Gerrard College, Kentucky, between two powerful families—the Hills and Evanses, and their adherents. At a recent investigation, it appears that the quarrel dates as far back as 1822, and never was feud more bloodily or unsparingly followed up in the worst days of baronial England or Scottish clanship than has been this between two prominent and otherwise highly respectable families, in our own age and country. At a recent examination, three of the Hills were tried, and two of them ordered for committal. Five of the Evanses, however, were in jail, and it would not do to confine them together, lest more bloodshed would follow. While the subject was under debate, the Hills escaped, and the Evanses made a desperate but ineffectual attempt to break out of prison. A reward is offered for the apprehension of the Hills.

A Modern Miser.—Mr. John Crofts Coffield, aged seventy-six years, died on the 28th ult., at his residence in Ann-street, Boston, where he has for several years lived in a penurious and retired manner. It was believed that by his penurious habits he had saved a small sum of money, earned at his trade, cobbling boots and shoes; but great was the surprise of his friends and others on overhauling the old boots in the corner of his room, soon after his death, to find some of them literally crammed with old wallets well filled with the "root of all evil." It is impossible at present to tell the amount of fortune he has left; but it has been estimated at so large a sum as to seem incredible, $200,000. He has left a will, well and faithfully executed, in which he decrees that his estate shall be kept in trust for *twenty years* before the heirs, with one exception, can receive any benefit therefrom.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, Jr., & Co.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 10 Battery-place.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sab batarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
[illegible] each subsequent insertion, 50
[illegible] six months, 6 00
[illegible] one year, [illegible]
For each additional square, two-thirds the above rates.

W B Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 24. NEW YORK, FIFTH-DAY, NOVEMBER 25, 1852. WHOLE NO. 440.

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from Recorder of Nov. 18.)

The cause of such displeasure, the Lord expected and foretold, should be matter, not of wonder only, but of inquiry also, at a future and distant time. "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath; even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, *Because they have forsaken the covenant of the Lord God of their fathers*, which he made with them when he brought them forth out of the land of Egypt." Deut. xxix. 22—25. That this is a prophecy of their state down to the present time, will admit of no dispute; for although it is to anticipate in part our argument, the continuation of Moses, discourse (contained in the ensuing chapter) predicts not only the termination, not only of the sorrow, but also of the sin which occasions it—while it foretells the abundance of blessing, spiritual and temporal, which shall follow, in terms which preclude the possibility of misapplication of it to any period in the past history of Israel or Judah. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shall call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, *according to all that I command thee this day*, thou and thy children, with all thine heart and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." And following up this promise with blessing and prosperity "above" their fathers, and hearts "to love the Lord," the prophet continues, "*And thou shalt return and obey the voice of the Lord, and do all his commandments* WHICH I COMMAND THEE *this day*." Deut. xxx. 1—8.

From this prediction it is evident, that when Israel and Judah are gathered from the dispersion and captivity to which they have been subjected on account of their violation of God's covenant, that they will return to the observance of the whole law, as given unto them by Moses—the observance of the Seventh Day as the Sabbath of the Lord therefore included. This we shall see abundantly confirmed. It is indeed when they shall return to "obey" this law, that God here promises to remember them in mercy, to restore them to the land which their fathers possessed, and to do them good, and to multiply them above their fathers. The very extent of promised blessing is the best evidence that the prophet refers to a yet future time, while all the blessing promised stands in connection with their observance of the whole Law. "And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and his statutes, *which are written in this Book of the Law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.*" ver. 9, 10.

In harmony with this view of the continuing obligation of the Law of Moses upon the house of Israel, is the last charge of God unto them in the Old Testament, by the prophet Malachi: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." Mal. iv. 4. It is, indeed, remarkable, that the book which closes the canon of the Old Testament Scriptures, should thus terminate with a charge so clear and precise for Israel to remember "the law of Moses." If the view which the Gentile church has adopted were correct, we might rather have expected, instead of a renewed nd earnest enforcement of the observance of t se "statutes and judgments," a prediction th the time was drawing near when they sho cease to have authority, and when, by divin opointment this order of things would wholly taken away. As it is, how much evil may charged against those who have unnecessa y, laid a stumbling-block in their brother's w Need we be surprised, that the Jew sho be incredulous, when told that the earnest nctions, given in such statements, all wit limitation of time for observance, were referring to institutions which, without premonition, were to lose their value and obligation? Or is it marvelous, that such as knew Christianity only through the precepts and practice of its professors, should question the Messiahship of Him to whom such allegations are falsely ascribed? Although the sacrifices by necessity ceased with the overthrow of the Temple, to which they were by the law restricted, the Jew can look back to the captivity in Babylon, when also the sacrifice had ceased to be offered. He sees in the cause and circumstances of that time, a full explanation of his present condition. The sin of the people of the Lord was the cause why Nebuchadnezar was permitted to burn the temple built by Solomon—thus preventing for a period the possibility, on the part of any, of observing as previously the Mosaic law. But the fact of the Temple's re-erection, under divine sanction, is evidence that the law itself was not annulled by the interruption which transgression had occasioned. Thus, its destruction, as distinctly intimated in the Scriptures, exhibits the reason of the later power of the Romans, when they again laid low "the holy and the beautiful House" in which Israel's fathers had praised the Lord. And the rebuilding of that House, on their redemption from Babylon, explains the principle of the divine proceedure, and gives encouragement to faith in our depending upon the promises that yet again the House of the Lord shall be established to His praise. (To be continued.

THE CHINA MISSION.

An interesting communication from Bro. Carpenter has been received, dated the 15th of August, 1852, from which we make the following extracts:

"The hot season has been upon us as an armed man, and we have all felt, and do still feel, the effects of it. It came on earlier, this season, than usual, and got through earlier. In June, the mercury stood at 100° in the shade, on two successive days. Many days since it has been at 98°. Within a few days it has fallen about 15°, and we expect no more hot weather this season.

"We have just had a three-days typhoon, during which an American ship, the Hoogly, just from San Francisco, was wrecked, a little way out from Woosung. All on board, except one, were saved.

"During the oppressively hot weather, we have been enabled to keep up our regular services in the Chapel, and to do something out of the Chapel; but have met with no special encouragement in our labors, except such as is independent of any apparent success in striving to win souls to Christ. Shanghae is certainly a hard field; and its importance, as a mission station, will have to be estimated, in no small degree, from its connection with other parts of the country.

"On the 11th of last month, we were agreeably surprised by the coming of two Jews from Honan. One of them was the same man who was here a year ago; the other, his own brother. They came from the ship direct to our house. They say that, after they returned home last fall, they consulted with their brethren, and wrote us; and getting no reply, wrote again, and again. Their letters, if they sent any, never reached us; and we, wearied with waiting, had just prepared a letter to send, when they came.

"A year ago, while they were here, a Jewish firm in Shanghae offered to take and educate some of their children. We, also, had consented to take a very few. Accordingly, this year, they had collected fourteen children, intending ten of them for the Jewish firm, and four for us. As they were upon the point of starting, they heard of the disturbances at Ningpo, which frightened them so that they left the children under the instruction of the teacher who was here a year ago, and these two men came on. The object of their coming was two-fold. 1. They had some business to transact with Dr. Medhurst. 2. To make arrangements for the education of some of their children. Connected with this was a desire to obtain a preacher to go and instruct their people. The elder brother is a merchant, a shrewd, active, energetic man. His younger brother appears to be a man of an amiable disposition, good abilities, and can read the Chinese character tolerably well.

"After spending the first night with us, they went to see Dr. M., and accepted an invitation to stop with him. They tarried there about half a month, frequently visiting us, and attending nearly all of our Sabbath meetings. Finally, failing to accomplish their business with Dr. M., they left his premises, and came to us, and tarried about ten days. During this time, we enjoyed numerous and interesting interviews with them, mostly concerning their own people and the Gospel of Jesus Christ. The younger brother, especially, manifested an ardent thirst for knowledge, which was as ardently supplied. Tong was in his element, while laboring to instruct them. During their stay, I found in myself a marked improvement in the ease with which I could converse with them.

"Before they left, they made an earnest request, that we take some of their children to instruct in the Hebrew language, and in the truths of Christianity. They proposed, definitely, that the younger of the two should return in about three months to Shanghae, with his two sons, and stay with them, to attend to the preparation of thir food and clothing; and that the elder, (who expects to be engaged, hereafter, in mercantile operations, that will call him to visit Shanghae twice a year,) bring his two sons next spring, and that these also be under the same superintendence, in regard to food and clothing. They also proposed that we send Tong to them, early next year. They make no reliance, now, upon the Jewish firm in Shanghae, to take any of their children. So far as we know, there are none in Shanghae to whom they look, excepting us, to do this for them.* Whether this opening be a mere accident, or the dictate of Divine Providence, we leave for you to judge. We have though it was God, who opened the door, and bid us enter.

"You will be anxious to hear how we have disposed of their requests. In the first place, the sending of a Timothy, or a Titus, (had we the man,) would, of course, appear to be the first duty to be considered. But in deliberating upon this matter, it appeared that we could not unite in recommending to the suffrages of the Board, for this mission, any native we have with us. The business is so important, requiring such sterling qualities, that it is feared no Chinaman we are acquainted with would answer the purpose. And in reference to Tong, although he is well adapted for the work in some respects, it is feared that he is not in all respects. At any rate, there would be a risk which we, at present, feel unauthorized to run. But on the contrary, we fear, we might be laying hands too suddenly upon a novitiate, tempting him to be lifted up with pride, and being the occasion of his falling into the snare of the devil.

"But if we should afford these Jews no encouragement, they would return disheartened and disgusted, and it would be vastly more difficult, hereafter, to do any thing for them. So we have consented to take four of their children, at least, and sustain a man to have charge of their food and clothing. We have advanced fifty dollars, to get the first two children, and promised twenty-five dollars a year for each child, and fifty dollars a year for the man who is to look after them. He has a wife and mother-in-law, at Kai-fong-fou, to sustain. The number can remain stationary, or be increased, according to the pleasure of the Board. We have not bound ourselves, or them, to any definite number of years. If the Board should think we have acted too hastily in these things, our apology is, the case seemed to us to demand dispatch. The distance between here and Honan is great, to a Chinese, and expensive: more than half the way is by land. The people are poor, and feel, very sensibly, the expense of the two trips already made to Shanghae; and we felt so confident that we should be cheerfully backed up in this measure by our brethren, that we have felt but little hesitation in making such a beginning. In this way, we think, we can feel our way along; and perhaps the way may be prepared, after a while, to send a preacher into Honan. At present, if the children come, we shall need the services of Tong, for a while, in instructing them, and also the man who will come with them, and in other ways. Perhaps I shall translate my Hebrew and English Lexicon, and make it a Hebrew and Chinese Lexicon, and subject the Grammar and Chrestomathy to a similar process. If so, it will require some months to bring them out.

"Three days ago, (12th inst.,) the two Jews, after bowing the knee with us before the God of Abraham, to invoke his blessing and protection, took their leave of us, and were accompanied by Tong to the ship. They took with them a letter from our little church, addressed to their synagogue, stating, among other things, the arrangement we had entered into in regard to the children.

"If our people feel spirited in regard to this enterprise of attempting something efficient for the Honan Jews, and if the Board approve of our plan for commencing it, and furnish the means, we can prepare the room for ten boys, for study and sleeping, for fifty dollars or less, and allow them to bring on that number as soon as they please. In this case, the whole expense, for the first year, would probably fall not much short of five hundred and fifty dollars; and after that, about three hundred dollars annually. Perhaps this is more than our people would like to undertake in this line. The whole expense, for the first year, for those already pledged, will be probably about two hundred and thirty dollars; after that, one hundred and fifty dollars."

Kai-fong-fou, the capital city of the province of Honan, where the Jewish colony resides, is distant from Shanghae about 900 English miles, and lies on the south bank of the Hoang-ho or Yellow River, in latitude about 35° N. As the river, from the excessive rapidity of its current, is unnavigable for the greater part of its length, the journey from Kai-fong-fou is performed, part of the way, by land. For the information of our readers, we subjoin the following extract from Williams' Middle Kingdom:—

"This existence of Jews in China has long been known, but the information possessed relative to their present number, condition, and organization, is very imperfect. Mr. Finn has lately published a well-digested account of the data collected concerning them by Gozani and other Jesuits, in the last century and before. The only city where they are found in a separate community large enough to attract attention is Kai-fong-fou in Honan, where they are known by the designation *Tiau-kin-kiau*, the sect which pulls out the sinew; De Guignes says they are also called *Lau-mau Hwui-tsz'*, 'Mohammedans with Blue Bonnets,' because they wear a blue cap when they assemble in the synagogue. The whole place of worship occupies a space of between three and four hundred feet in length and about one hundred and fifty in breadth, comprising four successive courts. The first court has in its center a portal, bearing an inscription to the Creator and Preserver of all things. The second court, entered through a large gate with two side wickets, contains dwellings for the keeper of the edifice. The third court contains a portal like that in the first, and tablets with inscriptions, and two chapels commemorative of their benefactors, with guest chambers. The fourth court is divided by a row of trees, and half-way down there is a brazen incense vase, and some other vases and sculpture. Adjoining the northern wall is a recess, where the sinews are extracted from animals slain for food. A hall of ancestors is placed on the north and south sides of this court, where the Old Testament worthies are venerated at the equinoxes in the Chinese manner, their names being written upon tablets; censers are in them dedicated to Abraham, Moses, and others. Between these two halls, the booths used at the Feast of Tabernacles are annually erected. At the upper end of the court is the *Li-pai-sz'*, or synagogue, a building about sixty by forty feet, having a portico with a double row of four columns before it. In the center of the room, between the rows of pillars, is the throne of Moses, a magnificent and elevated chair with an embroidered cushion, upon which they place the book of the law while it is read. Over it is a dome, and near by is the *Wansui pai* or Imperial tablet, but his majesty's title is surmounted by a Hebrew inscription, 'Hear, O Israel: the Lord our God is one Lord. Blessed be the name of the glory of his kingdom, forever and ever.' There is also another inscription in Hebrew in the room, on a portal: 'Blessed be the Lord forever: The Lord is God of gods, and the Lord: a great God, strong and terrible.' There is a table on which are placed six candelabra, and an incense vase in the middle of them; and near it is a laver for washing hands. Separated from the rest of the room by a railing is the *beth-el*, or house of prayer, square outside and round within, where none but the rabbi can enter during the time of prayer. Rolls of the law upon tables, and the Ten Commandments in Hebrew on the wall, and closets containing manuscripts, occupy the remainder of the apartment.

"On entering, the people take off their shoes; and the minister covers his face with a gauze when reading, and wears a red silk scarf across his breast; no instruments of music are used in the services. They observe circumcision, the passover, and feast of tabernacles, the rejoicing of the law, Sabbath, and perhaps the day of atonement; make no proselytes, and never marry with the gentiles. They use their sacred books in casting lots, and pay homage to Confucius as the Chinese do. They say Adonai for the ineffable name, and render it in Chinese by *tien*, and not by *shangti*. They have no creed, but hold to the unity of God, and the doctrines of heaven, hell, and a sort of purgatory, resurrection, final judgment, and angels. Of the Lord Jesus Christ they had never heard, nor had they any prejudices against the crucifix. They worship no idols, and refuse to take an oath in a heathen temple; and pray westward towards Jerusalem. It is quite likely that they have all the canonical books of the Old Testament, but the Romish fathers were not allowed to copy them, and those who saw them were not able to read when they had the permission; these books are preserved with rigid care. Many of the books they once had have been destroyed by inundations, to which the city of Kai-fong-fou is subject from its nearness to the Yellow river. Comparisons were made between portions of their manuscripts and the Hebrew text, the result of which showed a complete conformity in sense, with a few verbal differences only. The time of the arrival of the Jews in China is involved in great uncertainty, but Mr. Finn sums up the evidences to show that they are Jews of the restoration from Chaldea, adducing the fact of their having portions of Malachi and Zechariah, adopting the era of Saleucus, and having many rabbinical titles and rules for slaughtering animals. He thinks, too, they belong to the two tribes, and quotes some authorities to show that they came through Central Asia—a different route from the Mohammedans, who seem for the most part to have reached China by sea. Members of this community are said to have once lived at Hang-cau-fu and Nangking; but the man whom Mr. Milne asked concerning them at Ningpo knew of none except at Kai-fung, and of them not much beyond their existence."

---

* "Since this was written, I have seen one of the Jewish firm, who says they expect to have six of the children." S. C.

JAMES BRAINARD TAYLOR.

We find this note appended to the memoir of the man of God whose name stands at the head of this article, which will enable us to see how it was that he made such extraordinary progress in the divine life, and give us light in reference to our duty.

"Mr. Taylor's familiarity with the contents of the Bible, was observable by all with whom he associated. It was an interesting trait in his habits of intercourse with friends, that when the conversation seemed at a stand, he would take out his little pocket Bible, saying, 'I guess I can find something here to amuse us;' and then would give a familiar exposition of some passage, and connect with the illustration some anecdote; at the same time repeating and turning to parallel passages; so that no one could listen to him without feeling deeply interested. So peculiarly happy was he in these familiar illustrations, that it was not an unfrequent thing to see those around him smile with delight, and at the next moment weep with deep emotion. There are many, who were often in his society, who will recognize the truth of this remark in their own experience. He would often speak of his Bible as the 'dear little book.' I was present at his examination, and never heard any man quote the sacred Scriptures with such fluency for confirmation of his doctrinal views, as the questions were successively proposed to him."

SCRIPTURES ENLIGHTENING THE EYES.

About fourteen years ago, there dwelt a zealous young Romanist on the mountains of Tyrone, in Ireland. Being a youth of talent, he held frequent discussions with the Irish teachers of the district; and, that he might be thoroughly furnished for the controversy, he commenced to study the Scriptures. The more he studied, the more he doubted; and such were his mental struggles, that he would spend hours at a time on the solitary mountains, behind his father's house, in such agony of thought and prayer, that the cold sweat would break out on his temples. At length he resolved to go to Stewartstown to hear the Rev. Robert Allen preach. His text on that occasion was, "And the Spirit and the bride say, Come," &c.; and little did he dream the results that were to follow that sermon. The bow was drawn at a venture, the Most Holy directed the arrow, and the young man left the church a Protestant, and we trust, a true Christian. He was taken up by a few Christian ladies, educated, and at length ordained. And that young peasant is now the Rev. Michael Brannigan, one of the most honored instruments in the great missionary movement at present going on in the province of Connaught.

For the Sabbath Recorder.

AUTUMN WINDS.

Autumn breezes murmur gently,
Sweeping onward, wild and free;
And I listen to the breathings
Of their varied minstrelsy.
Mingled tones are sweetly blending,
In a mournful, mirthful strain;
Trembling, gushing, moaning, dying,
And anon they swell again.

Aye! their tones, so sweetly thrilling,
In my heart a spell have wrought;
All their gushing harp-notes seeming
With unearthly music fraught.
Vague and fitful are the shadows
O'er my secret spirit cast;
Chords are swept within my bosom,
By the music of the blast.

Summer roses all have faded,
Flowerets withered at a breath,
By the autumn breezes shaded,
With the gloomy hue of death;
They have borne upon their pinions,
Lavish treasures of perfume;
Oft they chant, in mournful murmurs.
Requiems o'er the floweret's tomb.

They have tinged with gold and purple
All the leaflets of the wood,
And the wildwood boughs are waving
To and fro in solitude;
They have shorn the forest monarch
Of its leafy diadem,
And its branches now are studded
With the frost-pearl's flashing gem.

Yet, the autumn breezes whisper
Truthful lessons to the heart;
If we heed their golden precepts,
We will "choose the better part."
Aye! they teach us life is fleeting,
As the summer season past,
And its winter coming fast.

And they sing, in mirthful measures,
Of sweet spring-time's sunny hours,
Which from earth in beauty waken
Lovely, fragrant, blooming flowers.
Would *we* hear, they whisper to us
Of a resurrection morn;
Mouldered dust may then be quickened,
And to life eternal born.

Then to us should sighing breezes,
Messengers of mercy prove,
Fanning sparks on faith's pure altar,
Into glowing fires of love;
Calmly cooling passion's fever,
Soothing wounds of sorrow's dart;
Giving life to plants of promise,
Springing up within the heart;

Crystal fountains there unsealing,
Welling up in rills of bliss,
Purifying thought and feeling,
Giving birth to inward peace.
We should hail their angel voices,
As they chant each thrilling strain,
Treasure up their holy teachings,
Garner well each golden grain.

Then the clouds of grief and sorrow,
May not shroud our souls in gloom;
Flowers fadeless and immortal,
In our hearts may ever bloom;
Which the autumn winds of sorrow
Cannot blast, though fiercely driven;
Which shall bloom through life eternal,
In the atmosphere of heaven. ELLIS.

PLAINFIELD, N. J., Nov. 11th, 1852.

DR. ROBINSON'S TOUR.

The Rev. Dr. Robinson, the celebrated Biblical and Oriental Scholar, has returned to New York, with his wife, son, and daughter, after an absence of a year. The family of Dr. Robinson has remained, during that time, with relations in Berlin, while he has been occupied in extending his researches in Palestine. He reached Beyrout in the beginning of March last, and remained there a short time, to be present at the annual meeting of the Syrian Mission, which commenced on the 18th of that month. The latter rains, which were unusually protracted, were also a cause of detention. He represents the meeting to have been one of great interest. Several important questions were brought forward for discussion. The new Arabic version of the Scriptures, by Dr. Eli Smith, was one topic. The Pentateuch has been translated. It was interesting to Dr. Robinson, of course, to find that all but four of the ordained missionaries present, had been his own pupils.

It had benn arranged, that Dr. Smith should accompany Dr. Robinson to Jerusalem, and on to Hasbeiya, at which point Mr. Thompson should take Dr. Smith's place, and return with Dr. Robinson to Beyrout. Accordingly, Drs. Robinson and Smith, taking the necessary guides, donkeys, &c., set out for a leisurely tour to Jerusalem, in the same way that they took fourteen years ago. With what emotions they must have undertaken the journey, after so long an interval, we can, in some degree, imagine.

They traveled very slowly, examining every principal point of interest, especially in Galilee, which has hitherto been almost entirely neglected by travelers. The country was found to be fruitful, *beyond anything to be found in our own Western country.* Immense crops of wheat were growing with *unparalleled* luxuriance. They found many remains of temples, which were of most elaborate and elegant workmanship. In the southern part of Lebanon, and throughout Galilee, they are very numerous. Dr. Robinson refers them to a period near the birth of Christ. Among the places visited, (and some of them for the first time discovered by moderns,) were the two Ramahs—Meron, a place of Jewish pilgrimage, where many of their doctors are buried—Cana—Bethlehem of Zebulon, now a miserable village—the plain of Esdraelon, (in the middle of which they encamped)—the sites of Megiddo and Taannuk—the battle-field of Jabin and Barak-Dothan, where Joseph was sold by his brethren into Egypt—Nabulus, where Dr. Smith obtained an Arabic version of the Scriptures, the work of the Jesuits—Lydda, where they found an ancient wine-press in perfect preservation—the valley of Ajalon, over which the moon stood still—Zorah, the birth-place of Samson, near which women were carrying water from a fountain, as did Samson's mother, and as they do throughout Palestine.

In Jerusalem, Dr. Robinson found little that he had not seen before. He was able to get facts sufficient to explode some recent theories of travelers, respecting ancient typography. After remaining there twelve days, they struck north, to Micmash—visited the ancient Adomah, where they had a fine view of the Jordan—descended into the valley of the river, to Succoth, now nothing but a ruin—encamped there with the people who had come out with their wives, children, horses, and donkeys, to secure the harvest—instituted a successful search for Pella, after crossing the Jordan without difficulty—visited "The Stone of the Christians," from which they saw the view of the Sea of Tiberias, spoken of by a writer in the seventh century—came to Kadesh, and thence back to Hasbeiya. After remaining there three days, Dr. Smith returned home, and Dr. Robinson and the Rev. Mr. Thompson took up the thread of investigation. They passed through a chasm of Lebanon to Lake Phiala, which, they found, is not the source of the Jordan, as has been supposed, but only a stagnant pool, full of frogs and leeches—they settled the disputed point, that the three great sources of the Jordan do unite, before entering the first lake—passed through another chasm to Damascus, finding ten or twelve heathen temples on the way, which Dr. Robinson thinks are older than Baalbec—from Damascus to the ancient seat of Aggrippa's kingdom—to the sources of the Orontes—thence north to Baalbec, where are the finest temples they had ever seen; the columns being seven feet in diameter, resting upon a base fifty feet in height, and yet the whole so symmetrical, as to seem of airy lightness; thence to the Sabbatical river, which Titus crossed, and was said to flow but six days in the week—to Adonis, where the ruins of the temple of Venus are still seen—and then back to Beyrout.

This is a meagre sketch of the general course pursued by Dr. Robinson. A complete account will, of course, be given to the [illegible] searches will be made into a geography of Palestine. Such a work would be hailed with great satisfaction by all Biblical students, and would constitute a lasting monument of the author's scholarship and diligence. Palestine has been appropriated, almost, by Dr. Robinson. He was the *first* of moderns to go up and possess the goodly land. He has now left little to be done in this field by travelers. How strange that it should have been left for an American scholar to make known to the world the exact feature of that country of wondrous interest! [Puritan Recorder.

PETE AND THE OAK.

A man some twenty-five years of age, who had a small family, and who was notorious for his profanity and wickedness, applied to a worthy and pious man for the rent of a small house, which he obtained on moderate terms. The landlord called upon him one morning for a day's work, and they went together to the woods to chop fuel. They fell to work upon a huge white oak, some three feet in diameter at the base. After a vigorous and persevering effort, its massive form, with tremendous crash, fell to the earth, sweeping all in its course. The good man, springing upon the prostrate trunk, cried out,

"Pete, do you think that tree will ever get up again?"

"No," was the stern reply.

"Well, you know the Scripture truth, 'In the place where the tree falleth, there it shall be;' and, as death leaves us, so the judgment will find us. (See Eccl. 11: 3, and Heb. 9: 27.)

Pete made no reply, and they both earnestly engaged in trimming off the branches of the fallen tree. It was evident, however, that the truth had made a deep impression on Pete's mind. So, after a long silence, the landlord said, "Pete, do you ever ask those pious friends of yours to pray, when they come to see you?"

"No, I never thought of it; but I will ask them the next chance."

Time passed on, and when the pious friends next visited at Pete's house, he remembered the landlord's suggestion; so, in the evening, he said to one of them, calling him by name, "Will you pray for us, before we go to bed?"

"No, Pete, pray for yourself; you have most need of it."

This was a damper; but it only increased his uneasiness. He felt that he ought not to go to bed without prayer; he went out into the field, and tried to pray. When he came into the house, the conviction seized him that prayer must be made *in the house*, before he slept. He knelt at his bedside and prayed again. The next Sunday he went to the landlord's house and asked him if he was going to meeting; he replied,

"Yes, before long. Are you going?"

"I am."

In a short time they were ready, and started on foot for the place of meeting. Pete went forward, and the landlord followed rapidly, just to remain in his company. It was a prayer meeting; but poor Pete was attentive, and soon his tears began to flow. No uncommon religious interest was prevailing in the neighborhood, but at the close of the service, Pete requested that a similar one might be held at his own house that evening. Notice was accordingly given, and his small habitation was filled with attendants. Earnest prayers and exhortations were that evening heard, where such sounds had long been unknown. At the close of the meeting, Pete was calm. The next morning his friend found him filled with joy and peace in believing; and, ascertaining that he was destitute of the Bible, he was furnished with a copy from the depository of the Warren County Bible Society. The book was received with smiles and tears of joy, and was put to immediate use. We learn that he still holds on his way, a student of the Word of God, and a man of prayer.

"A word fitly spoken is like apples of gold in pictures of silver."

Love, in the bosom of youth, is the well-spring whence arises the pure fountain of hope, great deeds, and swelling thoughts of a bright future.

The Sabbath Recorder.

New York, November 25, 1852.

A Proclamation.

By Washington Hunt, *Governor of the State of New York.*

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our heavenly Benefactor. An abundant harvest, crowning the labors of the husbandman, and filling the land with plenty; peace with all nations; the maintenance of social order and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence, and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe. In compliance with established usage, I respectfully recommended to the people of this State the observance of Thursday, the 25th day of November next, as a day of prayer and thanksgiving.

In witness whereof, I have hereunto signed my name, and affixed the privy seal of the State, at the City of Albany, this 16th day of October, in the year of our Lord 1852. By the Governor: Washington Hunt.
James F. Ruggles, *Private Secretary.*

THE JEWS OF HONAN.

The recent communication of Bro. Carpenter to the Missionary Board, will be read with a great deal of interest. We bespeak for it a careful perusal, not merely as affording curious information, which we may speculate upon and treasure up as so much added to the stock of our literature, but as indicating a Providential opening to the Seventh-day Baptist Denomination of a new field of labor. Let it be read *practically*, each one asking himself, "How much can I do, by my prayers and contributions, towards bringing the Jews of Honan to the knowledge of Christ?" Let it be pondered upon *prayerfully*, as at least meaning *something*, and let no one hastily say, that it is not the moving of the cloud of the Lord in that direction.

The extract which we have made from Williams' Middle Kingdom—a work which ought to be read by every one who desires to inform himself concerning China and its institutions—shows, that the existence of Jews in China has long been known. About 150 years ago, Father Gozani, a Jesuit missionary, made them known to the European world, and gave many curious particulars of his visit to and researches among them. Unfortunately, however, he was ignorant of the Hebrew language, and failed to inform himself concerning the manuscripts of the Law which they possessed, notwithstanding the facilities they afforded him; they having, according to his own account, "showed him their religious books, and permitted him to enter even into the most secret place of their synagogue, whence they themselves (the commonalty) are excluded." Some have supposed that these manuscripts were of a very ancient date, prior to the settlement of the Jews in China, and prior (of course) to the Christian era; and this opinion is not without probability. Their former sacred books, however, were destroyed, first by an inundation of the Great Yellow River in 1446, afterward by a fire about 1600, and lastly, those they possess were greatly damaged by a second inundation in 1642. So we learn from Milman.

It would appear that there was a time when learning was cultivated among them with considerable success; and that some of them had enjoyed the tokens of imperial favor, having attained to the rank of mandarins. Father Gozani saw certain inscriptions which attested this; and one of these inscriptions, bearing date in 1515, praises the Jews for their integrity and fidelity in agricultural pursuits, in traffic, in the magistracy, and in the army, and their punctual observance of their own religious ceremonies; it assures them of the Emperor's high esteem.

One account that we have read says, that they entertain distinct though remote hopes of the coming of the Messiah; though Gozani says, "I spoke to them of the Messiah promised in Scripture, but they were very much surprised at what I said; and when I informed them that his name was Jesus, they replied, that mention was made in the Bible of a holy man named Jesus, who was the son of Sirach; but they knew not the Jesus of whom I spoke." We think the Jesuit must have fallen into some mistake here. If they had nothing more than the Pentateuch, they could scarcely have failed to cherish the expectation of the coming of the *Shiloh;* and if, according to Williams, "it is quite likely that they have all the canonical books of the Old Testament," it is hardly credible that they have not received from them some decided impressions concerning a coming Redeemer. According to Bro. Carpenter's account, which we published about a year ago, it is only for the last forty years that they have had no man among them who could read their much venerated books.

Dismissing all speculation, however, and looking at the case as one of the Providential developments of the age, we ask if there is not in the visit of these Jews to our missionaries, and their earnest request to have some of their children instructed in Hebrew and in the truths of Christianity, something like a Divine call upon us to extend our labors in that direction? Who can tell but what the Jewish youths of Honan, after being trained for a while under our missionaries, may become subjects of the New Birth—firm believers in Jesus of Nazareth—and go back and plant the Gospel in the very heart of China? Who knows but this is God's chosen method for leavening that mighty empire with his truth? Nay, who knows but this is the way which God is opening for the conversion of the Israelites, who are known to be scattered all through Asia? For they are known to exist in considerable numbers in Cochin, in Thibet, in Tartary, in Northern India, in Cabul, in Balkh, in Bucharia, in Persia, and in the Russian Asiatic dominions about Caucasus, and in Georgia, to say nothing of Asia Minor. In fact, the dispersed of Judah are in all lands. What country is there where they are not? In the East, they have a never ceasing communication with each other. Their families, it is true, are generally stationary, being subject to despotic princes; but the men move much about in a commercial capacity, and the same individual will pass through many extensive countries. Hence, when any thing interesting to the nation of the Jews takes place, the rumor passes rapidly throughout all Asia. Is it too extravagant, therefore—is it visionary—is it fanatical—to suppose that this providence which has called our attention to the Jews of Honan is the opening of 'a great door and effectual' to the Seventh-day Baptist denomination?

There is one fact connected with this discovery which ought, perhaps, to be viewed as one of some importance. Williams says, "Of the Lord Jesus Christ they had never heard, nor had they any prejudices against the crucifix." With all other Jews of whom we have any knowledge, there is the most bitter prejudice against the name of Jesus of Nazareth. From their infancy, they are taught to execrate his name, and they grow up under the impression that by doing so they render God service. A double barrier is thus presented to their conversion; and though the identity of their Sabbath and ours creates a sort of friendly feeling between us, and gives Seventh-day Baptists a comparative advantage over other Christians, it does little or nothing towards a removal of that bitter hatred which has been instilled in their hearts against the Founder of Christianity. Christianity in us, except so far as it guards the integrity of the Sabbatic institution, is as hateful as it is in any other sect. But with the Jews of Honan we are placed on a different footing. Their ignorance, and the native depravity of their hearts, are all the obstacles that are to be overcome. They already acknowledge the One God, the Creator of all things; they worship no idols; refuse to take an oath in heathen temples; keep the Sabbath; believe in heaven and hell, resurrection, final judg[illegible] taught to blaspheme the name of Jesus; they have no prejudices against his doctrine, that we know of, except such as are common to unrenewed men. The fact is certainly one which ought not to be overlooked; let it receive its due measure of attention.

And, now in the name of Him who died for all, and said, "*Preach the gospel to every creature;*" and in the name of these his lost sheep, who have not waited to be sought out, but have come of their own accord seeking a shepherd to guide and feed them; we ask our brethren if they do not see in this circumstances a clear intimation of their duty to stir up afresh the missionary feeling that is in them, and to give more abundantly of their substance, that the enterprise may not fail. "Consider of it, take advice, and speak your minds." T. B. B.

THE COLONY IN PALESTINE.

Artass, (Bethlehem,) Sept. 27, 1852.

To the Editors of the Sabbath Recorder:—

At the present time, the masons are building our new house, which consists of two stories now, on the side of the mountain; and we expect to have it finished in two weeks more. All Jerusalem are building—many Greeks and natives are building outside the walls, as never before. The price of labor is gone up from 2 and 3 piasters to 8, 10, 12, 18, and even 21 piasters a day, according to ability; building stone, that were formerly of no price, and lime, charcoal, and camel-hire, wheat and barley, more than four double.

One thousand five hundred Jews arrived last week in Jerusalem, besides a constant silent increase. This country and Jerusalem are surely rising, and being built and cultivated—and there is a great increase of planting trees, and vines, and inclosing fields, especially by the Greek native church, under the direction, and with millions of Russian money! The Emperor is determined to preöccupy and own the land; and the Greeks (as his people here are called) are our greatest opposers, and intrigue in every way, with the heaviest bribes, to get Artass from Meshullam and his Arabs; but God still keeps it strangely in M.'s power, notwithstanding his and our poverty. It is by far the most favorable spot in Judea. Keeping it, and this position, is very expensive, and we know not how long we shall be able to stand; for, on the other hand, is the English Consul, with the Episcopal State Church Mission, continually tempting M. to send away these poor Americans, and join them on a *sure* foundation, and money will come in loads from England, which is, no doubt, true. But God *can* help us, we trust and hope, though we be so feeble.

Oct. 5.—Meshullam has been into Jerusalem, and Mr. Finn (the British Consul) has received several letters from England, with money, in answer to his appeal in Meshullam's name; but he only tells M. a part, and keeps the money in his own hands. He also read part of a letter to him, stating that a gentleman deceased there had left £1000 to the one who *first* began agriculture in this land; but it was from an Episcopalian, and the trustees had received word from *here* of M.'s insubordination to the English Church, and Mr. Finn, who has just set up to buy and cultivate some land without water, near Jerusalem, and has *not* succeeded in raising much, is trying to get that also for his own effort; but to-day Miss W. and I are helping M. to write to England about it.

Oct. 7.—Our health, at present, is good, and the weather has been, since June, very delightful; only a very few hot days; the thermometer has not been up to 90 deg. but twice, and the mornings and evenings pleasant and cool. We like the climate much. We have had fruits ever since June—plenty of grapes, figs, pears, apples, and pomegranates, and the peaches are exceeding fine; I measured one, 9¼ inches in the longish round, and 8½ round. We have had plentiful crops of vegetables. Our sweet potatoes (of which Bro. Cyrus Thacher has had all the charge and care,) have yielded very fine, and in greatest plenty, and they promise to be a great blessing to this land, and to the poor Jews.

Elijah M. will carry this letter to-day for the mail, which leaves Jerusalem to go on its long journey westward. He has been very kind to us in our temporary sickness; and, from his six years' experience in the English Hospital in the city, with the few marked diseases in this country, has succeeded very well. Many Arabs around us are constantly coming to him, and generally all healed.

By the last mail, we received from our agent in Philadelphia, J. L. Boyd, the sum of £14 ($71,) forwarded to us through our French friend Huguenoit, which is here acknowledged. C. S. Minor.

BRITISH CORRESPONDENCE.

The Crystal Palace—Sunday in France—The Madiai—Paris and London Telegraph.

Glasgow, November 5, 1852.

The question as to the opening of the Crystal Palace on Sundays, is still undetermined. The Committee of the Alliance which has the Church's self-constituted weekly festival specially for its care, transmitted, seven weeks ago, a Memorial to the Earl of Derby against granting the promised charter, unless the place were to be kept shut upon Sunday; and, under the influence of that Alliance many other memorials have since been transmitted. The Congregational Union of England and Wales have, besides doing so themselves, recommended that the Independent Congregations, of which they are the representatives, should also do so separately. The *Nonconformist*, which, in general, is an exponent of the views of that denomination, had last week a lengthened leading article objecting to this, as it would be the acknowledging of the authority of Government in reference to religion. *The Record*, which is the organ of the Evangelical party of the Church of England, has repeatedly returned to the subject. In one of the articles, of editorial aspect, the writer confesses to having traveled once by railway on Sunday, "in a case of life and death." He does not mention it as a matter in which he had erred; yet it seems to justify Sunday trains generally. For if all who are interested in cases of life and death in these realms, or any other, may righteously travel by railway on Sunday, then must those be justified who run trains so employed—and possibly there may be few of the obnoxious trains that have not at least one traveler who may have such a plea. With such a principle admitted, it seems not improbable that the number of Sunday trains might be increased—and be justified, not by the word, but the work of even the *Record* itself. It has been stated, that if the Crystal Palace be opened in the afternoon on Sunday, the Provincial Railway Companies intend to run trains from all parts of the country, arriving just in time for admission—returning in the evening. This is exceedingly probable; and that the result will be a great increase of what is improperly termed Sunday "desecration," we do not doubt. The secular papers generally are in favor of the Palace being opened on Sunday as proposed, and the *Times* is laboring, inconsistently enough, indeed, with its former self, zealously to that end. The work goes on, and great expense is being incurred, under the pledge already given by the Prime Minister, that he would recommend the Crown to grant a charter. The Archbishop of Canterbury says, in a letter which has been made public, "Some of us tried to prevent the Minister giving his promise to the parties, but in vain. . . . . The great obstacle is, the promise was given. It was extracted from the Minister previous to the foundation being laid." "Yes!" says the *Christian Times*, which gives the quotation, "This is the great obstacle." After all, however, it is now affirmed, that the Earl of Derby, either afraid of the opposition encountered, or doubtful of the power of the Crown to secure the objects of the Palace Company, declines to take the full responsibility to determine. Prince Albert, when applied to by the Sunday party, replied, that "he had no authority in the new establishment." I may add, that the plough is now busy upon what formed the site of the Palace, in which the Prince took so much interest, and which gave the suggestion for that which is now exciting such deep interest of a different nature. We are far from being surprised that the church—resolved, as she has shown herself to be, to give a preference to her own day, rejecting God's—feels as if about to be robbed of her most precious treasure.

We have chronicled the advance of Sunday sanctification in France, and the expectation of some, that that country was, in this respect, about to be assimilated to England. But, already, "the *Gazette de Lyon*, has received *a warning* for censuring the Government in allowing the works of the Paris and Lyons Railway to be carried on on Sundays." The weekly festival is, in fact, not the highest in the Romish Calendar; and Monday last was observed much more strictly in Paris, being "All Saints' Day." The Protestants have accepted of Rome's lesser festival, and exalted it to higher place; but Rome, in this respect consistent with herself, keeps her own traditions, and gives to them their relative places of importance.

The deputation in behalf of the Madiai arrived in Florence on the 23d ult.; but the Grand Duke had not then returned. The *Morning Advertiser* of yesterday, however, gives a letter from the Earl of Roden to the Earl of Shaftesbury, intimating that although they failed in obtaining immediately their object, he yet expects that the Grand Duke will shortly set at liberty these victims of Papal intolerance, suffering for the crime, in the language of the act of accusation, of "becoming laborers of propaganda and of proselytism to the so-called evangelical confession or of the pure gospel," by the diffusion of books, to the danger and disgrace of the Catholic religion.

The first direct message between London and Paris, by telegraph, including that which is sub-marine, was sent on the 1st instant—the break which has hitherto existed at Dover, being now supplied. A large number of gentlemen interested in the success of the experiment were assembled at the company's office in London on the occasion. One of the messages forwarded to Paris was an expression of thanks to the Prince President for the encouragement he had given to the undertaking.

J. A. BEGG.

MOUNT AUBURN CEMETERY.

"If I could choose my time to die, it would be when misty autumnal days, falling leaves, and the farewell songs of the departing birds, bring earnest longings to the spirit for a higher and holier existence—when my cast-off garment, worn with age and long service, and that of nature, would moulder together, and my free spirit seek a lovelier spring-time than ever gladdened this earth." Thus wrote one whose soul ever vibrates in harmony with nature and the love-lit spirit-land. With corresponding feelings I wandered forth, on a fine autumnal day, to Mount Auburn—the city of the dead.

The idea of rural cemeteries was a lovely conception with him who first originated them. When the labors of life are finished, and the spirit takes leave of the body, its tired and worn-out servant, instead of shuffling it off into some ill selected and worse attended grave yard, overrun with briars, thorns, and thistles, or rudely trodden under foot of both man and beast, it would seem more consonant with the promptings of our finer and better feelings, to have such a faithful and cherished servant laid away to rest amid the quiet and lovely scenes of nature, forming a place of attraction rather than of repulsion to mourning friends. In accordance with such feelings, many of our cities, and some of our larger villages, are constructing their cemeteries amid rural and quiet scenery, and embellishing them with shrubbery, flowers, fountains, and sculpture. Similar cemeteries would be desirable in all of our villages, and indeed in rural districts, where the expense might be comparatively trifling.

Dr. Jacob Bigelow was the first suggester of a garden cemetery in this country. He, with other gentlemen of Boston and vicinity, formed a society, in 1825, for the accomplishment of this object. They purchased a piece of woodland, situated about three miles from Boston, and about one from Cambridge, to which they gave the name of Mount Auburn. With some more recent additions, it contains, at present, about two hundred acres, beautifully diversified with hill and dale, and covered, in some parts, with young and thrifty groves of oak—in others, with pine, hemlock, and cedar—in others, with beech and maple. The whole cemetery will admit of about twenty thousand lots; but only a part is yet laid out. Lots are sold for one hundred dollars each, and the proceeds devoted to improving and beautifying the grounds. Some two thousand lots have been sold, between three and four hundred slabs, shafts, obelisks, cenotaphs and monuments erected, and thirty or forty miles of winding paths and avenues constructed. A large gothic chapel has lately been erected within the grounds, where the dead repose a while, on their way to their final resting place, and the last sanctuary services are performed. It is a place of great resort for the friends of the deceased, and those attracted by curiosity or the love of quiet and solemn retreats.

Although this necropolis is comparatively new, and its inhabitants few, yet it is destined to endure long, and to receive almost daily accessions, year after year, generation after generation. The ceaseless tide of life, surging back and forth through the neighboring cities, is ever bearing on its bosom treasures for this. Man may strive as he will—may build round about him citadels of wealth—may guard himself with many cohorts of friends; yet no shield, no hiding-place, no sympathy, will avail when he receives the summons to take up his abode with the dead. Here death reigns sole monarch—his sway is undisputed—his regulations admit no compromise. He marshals the living in rank and file to suit his own caprice—while the hearts of his unwilling subjects are ever but "muffled drums, beating funeral marches" to his dominions.

Various are the ways used to express the respect, love, and sorrow of surviving friends, and the wealth, talents, services, worth, and religious belief of the departed—from a bit of shingle, with its inscription in pencil marks, to monuments of elaborate workmanship, costing twenty-five, fifty, and even a hundred thousand dollars, embellished and illustrated with various devices, emblems, and mottoes. Some reveal the ties that have been severed, by the simple word, *father, mother, brother,* or *sister;* some, by short and expressive mottoes; others, by copious quotations of poetry; while many are content with a formal statement of the chief incidents in the life of the deceased. Many prefer symbolic representations of faith, hope, sorrow, or love, the fleetness of time, the uncertainty of life, the deceptiveness of earthly bliss, the characteristics of death, or the realities of eternity. Some choose the figures of animals, human beings, or of angels, as representatives of an idea or of taste in statuary.

Simplicity, joined with expressiveness, is ever desirable in such representations. Besides the cold, formal statement of birth, age, and death, it is proper and pleasant to have something apposite and direct, expressive of the admired traits of character—the spirit-life of the one that has passed onward to the spirit-land. It is agreeable, also, to behold some simple and touching representation of grief or affection—some delicate reference to the ties that have been severed, and showing that the memory of the departed is yet cherished on earth. But anything that does not create emotions in the beholder similar to those felt by the friends of the deceased, or that draws the mind away from spiritual ties and sympathies, and centers it on cost, and form, and show, is not good. The true and deep affection of simple, earnest natures, ever shuns the gaze of the world, and shrinks from surrounding itself with trappings, or hanging out signals of distress, and saying to the world, "Behold, was ever sorrow like unto my sorrow!" Instead of this, the sorrow of a sincere, earnest heart, reveals its fullness to but a kindred spirit or two, seeking rather the solitudes of nature, where, shut out from the glare and bustle of society, breezes may sigh to it the requiems of love, flowers may impart their gentle, unobtrusive sympathy, bringing the thoughts of death kindly to mind. It loves to steal away in the still and solemn hours of night, when none can behold but those from the spirit-world, and thus hold spirit communings.

While I thus mused, as if in confirmation of my thoughts, a brother or sister, child or parent, wife or husband, was, ever and anon, seen wandering away from the multitudes around, to contemplate some spot sacred to that individual above all other spots. A child goes to read again the name of father or mother, and to pour out the burden of its young heart, with the falling leaves, upon the parental grave. A widow, with the drapery of mourning but recently cast about her, hurries with a handful of the last of autumnal flowers—fit emblems of affection—as one more tribute of love, to lay upon the grave of buried hopes, and to water them with her tears. An aged form is seen following a path that has been trod through many a long and weary year. She is going to deposit one more token of affection upon a grave bedewed with many a tear, and whence many a fading flower has bespoke the crushed and withering heart of the mourner. The feeble step shows that ere long she will lay her tired, worn-out body in the place most sacred to her of all the earth, and perhaps other hands will strew the earliest flowers of the coming spring over a new-made grave.

It is good to spend occasionally an hour among the habitations of the dead, communing with our own spirits, and reflecting upon that eternal world to which we are hastening with such rapidity. It draws a veil between us and the busy scenes of life, and loosens the ties that bind us so closely to earth. It softens the heart, and awakens aspirations after a higher and holier life. We are led to see more clearly the insignificance of the pleasures of time, compared with those of eternity. We are forcibly reminded of our own weakness, and are constrained to lean with renewed resignation and confidence upon the arm of God. Macom.

Baptist Foreign Missions.—The supporters of the Baptist Missionary Union seem to have become fixed in the custom of delaying to send in their contributions till near the close of the financial year. The Secretary has issued a circular, in which he says that the Committee were directed by the Society to arrange their plans on the expectation that the churches would give them $135,000 during the year, or $11,250 a month, while the receipts have been little more than $4,000 per month, causing a deficiency already of nearly $43,000, and leaving $110,000 still to be obtained of the churches in the coming six months, nearly $20,000 per month. At the same time they have sent and are sending twenty persons to reinforce the missions in Asia and Africa.

The American Tract Society.—From a condensed statement of the affairs of this Society, we learn that about 20 presses and 250 operatives are employed in the manufacturing department, with a *daily* product of about 50,000 publications. The amount of printed matter in the periodical form is equal annually to a million volumes of 200 pages each. The gratuitous issues of tracts and books amount to more than $45,000 annually, besides appropriations of $20,000 in cash, for distribution in more than 100 languages in foreign and pagan lands. The number of colporteurs in this country, including nearly 100 for the foreign emigrant population, is between 400 and 500. More than $1000 are required daily to meet the current demands on the treasury.

The New York Hospital.—A proposition has been made to enlarge and endow the New York Hospital. The institution was founded in 1773, mainly by private munificence. As the population of the city has increased, the demand for hospital accommodation has likewise increased, while the income of this institution has remained nearly stationary. $250,000 is spoken of as necessary to endow it, of which one man offers to give $25,000.

ITEMS OF RELIGIOUS INTELLIGENCE.

The Prudential Committee of the American Board of Commissioners for Foreign Missions have just made the appropriations for the current year, amounting to $300,664. An effort was made by the Committee to reduce the appropriations to a lower sum; but after repeated attempts, they were satisfied that it could not be done without seriously embarrassing the missions, or at least some of them; and this they did not feel at liberty to do.

An interesting letter was lately read at the Missionary meeting in Dartmouth College, from Rev. Mr. Wright, missionary of the American Board to the Nestorians, describing the discoveries of a commission employed to run a boundary line between Turkey and Persia. The commission had discovered the ruins of the ancient palace, Shushan, and near it what seems to be the grave of the Prophet Daniel, with an inscription yet to be deciphered. By the grave stands the statue of a lion. On the walls of the palace were found many inscriptions. Each inscription is in three languages.

The Legislature of Pennsylvania has appropriated two thousand dollars per annum to facilitate the emigration of the free people of color, within the State, to the Republic of Liberia. The Synod of Pittsburg has enjoined it upon all the churches under its care to raise a collection, for the same object, on or about the fourth of July.

The Protestant Methodists have commenced a movement to establish a College in Alabama. About $30,000 has been already raised for the purpose, one-third of which was contributed in the form of an endowment by Abner M'Gehee, Esq., residing near Montgomery, Ala.

Several young men connected with the Baptist Churches in Phiadelphia, have lately presented a set of Bunyan's Practical Works, published by that denomination, to the pastor of the Tenth Baptist Church, and to the Rev. Mr. Jacobs, the editor of the *Christian Chronicle* of that city.

Miss Sarah Stille, a member of the Seventh (O. S.) Presbyterian Church in Philadelphia, recently bequathed $2,500 for a scholarship in the Princeton Seminary; $400 for Bibles for the blind; $300 to the Board of Domestic Missions; and $300 to the American Sunday School Union.

The Old South Church in Boston has a unique and valuable collection of books, chiefly relating to the department of theology and ecclesiastical history of New England. The works are mostly the donation of Rev. Thomas Prince, formerly the pastor of the church.

Mrs. Cornelia C. Adams, wife of Rev. S. W. Adams, a Baptist clergyman of Cleveland, O., and daughter of the late Rev. Dr. Kendrick, of Hamilton, N. Y., on her death-bed expressed her wish to make a donation of $500 to Madison University.

A public Convention has been called to meet at Salem, O., during next month, to discuss the origin, authority, and influences of the Jewish and Christian Scriptures. The call originated with certain members of the Sect of Campbellites.

The remains of Rev. Hiram A. Graves, formerly editor of the *Christian Reflector*, Boston, (Baptist,) were removed from Kingston, West Indies, on the 4th inst., the anniversary of his death, and re-interred in Woodlawn Cemetery, near Boston.

Mr. Black's Lectures in London.—We have received a Circular giving the subjects of Mr. Black's Sabbath Evening Lectures at the Seventh-day Baptist meeting-house in Mill Yard, Goodman's Fields, London, during the present winter. Presuming that our readers will be interested in them, we give the themes of the several lectures:—

Oct. 15.	Introductory Lecture, on the private Acts and Exercises of Religion, enjoined by Christianity; *viz:*—
" 22.	Self-devotion.
" 29.	Confession.
Nov. 5.	Fasting.
" 12.	Prayer.
" 19.	Thanksgiving.
" 26.	Almsgiving.
Dec. 3.	Praise.
" 10.	Reading.
" 17.	Meditation.
" 24.	Self-examination.
" 31.	Recapitulation, or Repetition Lecture.

The Seventh-day Baptist Memorial.—The fourth number of the *Seventh-day Baptist Memorial* will be issued in the course of the present week. It will contain biographical notices of Samuel Hubbard, John Watson, and Wm. Satterlee; farther extracts from the Records of the Church at Newport, R. I.; History of Missions; Notices of the Anniversary of the Seventh-day Baptist General Conference, Missionary, Tract, and Publishing Societies, Statistics of the Churches, &c. A portrait of Eld. Wm. Satterlee, of Berlin, N. Y., accompanies this number. The second year of the *Memorial* commences with January, 1853, and those who desire to possess this repository of History and Statistics should not delay to order it.

Oberlin College, O.—We have received the annual Catalogue of the officers and students of this institution for the college year 1852–3. The number of students is very large, as will appear from the following summary: In the Theological Department there are 20; College do. 64; Teachers' 18; Preparatory, 450; Young Ladies' 248; Ladies' Preparatory, 202; Ladies preparing for College, 9. Total 1,020.

Methodist Episcopal Church South.—The increase in the Church South, since the division in 1844, has been about 90,000, o about 12,000 a year. The total members in the Church, North and South, is now 260,000.

Thanksgiving Services will be he the Seventh-day Baptist Chapel in El th-st., between Bowery and Third-av., co encing at 11 o'clock, A. M. Discourse b e pastor, T. B. Brown.

The Webster Pageant.

The New York Funeral Pageant in honor of the late Daniel Webster, came off on Third-day, Nov. 16, and was followed with an address at Metropolitan Hall, by James F. Brady, Esq. Of the procession, the *Tribune* gives the following account:—

The Military were out in full force, as a matter of course, in pursuance of the order of the Major-General. Many of the companies were in winter uniform, and looked remarkably well.

After the soldiery came the Funeral Car, bearing the symbolic urn, &c. The Lafayette Fusileers formed the Guard of Honor for the occasion. The Car was drawn by eight gray horses, caparisoned in black, and their heads decked with plumes composed of black and white feathers. They were led by as many grooms appropriately clad in mourning. The platform of the Car was seventeen feet long and eight and a half wide. In the center of this platform a dais or bier was constructed, upon which the Urn rested. This second platform was ten feet long, four feet in width, and elevated one foot above the first. Both platforms were covered with velvet and properly trimmed. A canopy was erected over the platform, supported by a post at each corner; and under the canopy, on the center of the dais, stood the large gilt Urn, emblematical of the place where rest the remains of the late Statesman—bearing upon each side the inscription, "Webster," and shrouded with crape. Behind the Urn was a large bronze eagle, holding an evergreen wreath in his beak, over the Urn. The canopy was covered with black cloth, appropriately trimmed, and extended in ample folds to the corners of the platform and enveloping the columns by which it was supported. Within, the canopy was composed of the American flag, so adjusted that it formed a covering to the urn. The canopy was capped by a dome representing the Temple of Liberty, and surmounted by a representation of an American eagle shrouded in crape and holding in his beak an evergreen wreath. From the sides of the main platform a drapery of black cloth hung like a curtain to the ground. It was decorated by bands of silver lace laid on in diamond form, and interspersed with stars formed of the same material. On each side of this drapery in the center was represented a shield, on which were the initials "D. W." The bight of the car from the ground to the eagle on the top of the dome was twenty-two feet.

Accompanying were thirty-one pall-bearers, and next came the Mayor and Aldermen in carriages, with their guests, portions of the municipal authorities of Brooklyn, Williamsburgh, Jersey City, and Newark. There were also a number of distinguished civilians and military men, and City and County officers, in carriages.

A number of stages, trimmed with mourning, and loaded with members of the Veteran Corps, come next in order; and after them followed the New England Society, in full numbers, with their banner. After them the Democratic and Whig General Committees marched in unison.

Of the hundred and twenty fire companies in this City, only two were represented in the procession. Of the hundreds of societies of Odd Fellows, Sons of Temperance, Rechabites, Masons, Good Fellows, &c., &c., not one appeared; nor (except the New-England) a single one of the scores of social and professional organizations which distinguish the metropolis. A fair representation of the United Americans closed the line.

The route of the procession was down Broadway from where the various divisions fell into line, and from the City Hall, around the Park, up Chatham and the Bowery to Astor-place, thence down Broadway to the Park, where the line of the military opened and the remainder of the procession passed through to the front of the City Hall, where the dignitaries and their guests alighted, and the various companies were dismissed from the line, while minute guns, fired in front of the City Hall, closed the ceremonies for the day.

A METHODIST TRACT SOCIETY.—At the last meeting of the Methodist General Conference, steps were taken towards the organization of a Methodist Tract Society; a Constitution having been framed, and the Presidents and Corresponding Secretary agreed upon. A meeting has since been held in New York, to organize and put the Society in operation. The objects of the organization are thus stated in one of the daily papers:—

"This institution is designed to meet the wants of the Methodist Church. One of its special aims will be to supply the demands of their German and Scandinavian Missions, Domestic and Foreign, with translations. This is an urgent demand; several German Tract Societies now exist in the Church, having originated in this felt necessity, but they need consolidation and more general help. Another object will be to scatter tracts where needed. Measures have already been taken to enlarge the catalogue, to revise it thoroughly, and supersede many of the old tracts. Vast amounts of tract stock are piled away in the Book Rooms; an attempt will be made to bring them forth into circulation. Another important but difficult work of the Society will be to provide some system of colportage in the Conferences for the sale of their publications. It will be a chief subject of deliberation with the Board. The plans and resources of the Society will necessarily be of slow development, as were those of the Sunday-School Union, but it is hoped they will be sure and permanent."

MR. FRY'S LECTURES ON MUSIC, advertised in another column, promise to be wider in scope and more elaborate in detail than any thing of the kind ever attempted in this country. Persons who are acquainted with Mr. Fry, and with the means at his command for carrying out this gigantic enterprise, express the utmost confidence that he will be able to fulfill all his promises, and to meet the highest expectations of the public.

THEOLOGICAL SEMINARY IN ILLINOIS.—The Directors of the New School Theological Seminary for the Northwest, have fixed on Galena, Ill., as the location. Citizens of that place have pledged $20,000, on condition that the Seminary be located there.

European News.

The steamer Asia, with Liverpool dates to Nov. 6th, arrived at New York Nov. 19th.

Parliament opened its session on the 4th, and the Commons reëlected Hon. Charles Shaw Lefevre their Speaker. The business of the 4th and 5th was merely formal, and a week would probably elapse before the serious business of the session would come up.

A correspondent of the London papers states that nine of Edmund Murray's fellow-prisoners were shot at Ancona on the 25th ult.

The Commissioners of the late World's Fair have purchased, with the surplus funds of the Exhibition, a plot of ground near Kensington, which they intend to present to the nation as a site for a new National Gallery of Art.

The *Daily News* acknowledges the receipt of six shillings, in pence, to head a penny subscription on behalf of Mrs. Stowe.

The King of Sweden is so dangerously ill that it has been deemed necessary to appoint an *interim* Regency for Sweden and Norway.

A violent storm raged on the northern coast of Sicily, on the 19th ult., and caused much damage to the shipping. The eruption of Etna has increased in intensity, but causes little apprehension, as the lava follows in the old tracks.

It is stated in Paris as certain, that the Senatus Consulte will declare the Imperial Crown hereditary in the person of Louis Napoleon and his male descendants; and in the event of his not having male heirs, then in the person of his adopted son; should the latter die childless, afterward in the person of ex-King Jerome and his family.

A Haytian ship, the Aglæ, is at present at Marseilles with Haytian produce; crew all blacks.

The official returns of the recent visitation of Cholera in Poland reach to Aug. 21, and are—sick, 26,665; cured, 10,798; died, 11,468; under treatment, 3,398. A very large proportion were in Warsaw.

The *Semaphore de Marseilles* contains a letter dated 27th Sept., from Tabris, Persia, received via Trebisonde. It states that 400 Babis had been put to death with great military display at Teherau, as accomplices in the recent attempt against the life of the Shah.

M. Camille Seguin, the well-known French engineer, has just departed this life, at the age of 59. He introduced the system of suspension bridges into France, and constructed 86 of them in France, Spain, and Italy. He also brought to a successful termination several other great public works.

A most singular accident, causing loss of life, is described in *Galignani's Messenger* as having recently occurred on board the Swedish steamer, the Lennart, as she was proceeding from Stockholm to Ystad. In the night a violent tempest arose, and a large vessel, containing sulphuric acid, placed on the deck, was broken. A portion of the corrosive liquor passed through the crevices of the planks, and fell on a bed in a cabin beneath. In this bed the Count Erie Chrection de Pontin, Chamberlain to the King of Sweden and Norway, was sleeping. The acid soon burnt through two blankets, and reached the abdomen of the unfortunate gentleman, burning it dreadfully. The gas which escaped made it impossible for him to cry for help, and he became senseless. The next morning his servant, on going into the cabin, found that he had the lower part of his bowels entirely eaten away. The unfortunate gentleman was unable to speak a word. The steamer immediately put back to the port of Colmar, and the Count was conveyed to the hospital. Every possible attention was paid to him, but he expired after some hours of horrible suffering. He was only 26 years of age.

The gales along the East coast of Britain were very destructive to shipping and life. Among the vessels lost were the following, all near the mouth of the Tyne and Ware: Brig Amulet of Rochester, all hands; St. Hilda, Shields, all hands; Acorn, Shields, all hands; laden galliott, all hands; schooner, all hands; ship, all hands; Swedish ship, all hands; brig Wensley Dale, all but two. The following were wrecked, part of the crew of each saved; Brig Northern, Newcastle; Victoria, Hartlepool; Naind, London; Sophie Augusta, Cherbourg; Fredricke, Danish; Brilliant, Shields; Cherub, Yarmouth; Kiloe, Sunderland; Rifleman, Newcastle; Britannia, Hartlepool; Velante, Blyth; Sarah, Whitby; Hartwicke, Sunderland; Russian ship; Merchant, Hartlepool; Sisters, Harwick; Marie Elizabeth. The last named ship had a cargo valued at £100,000, which was fallen on and plundered by the people along the coast. Several of the other ships were plundered in like manner by the wretches on whose coast they were cast.

Twenty-four men, says the *Leader*, between the ages of twenty and forty-six, who had been imprisioned since 1849 for political offenses, that is, for partaking, with more or less notoriety, in the Roman national movement of 1848–9, are taken from the dungeons in which they had been confined, and, weak and haggard as they were, are led out into the public square in Sinigaglia—eight the first day, six the second, and ten the third—and are there shot by the Swiss soldiers in the pay of the Pope. They go to their death bravely and calmly, shouting for Mazzini, and singing the *Marseillaise*. To the last it was not believed that they would be executed. Most of them were working men—poor, warm-hearted men, who had gone heart and soul into the movement for the liberty of their country, and some of whom had, perhaps, in their enthusiasm, done things which were not approved of by all the republicans themselves, through none of them were accused of any crime other than what might be resolved into patriotism.

AFRICAN EXPLORATION.—Lieut. Lynch, of the United States Navy, who acted as Superintendent of the late Dead Sea Expedition, has recently embarked at New York for London, whence he will proceed in the new British line of steamers for Africa. The object of the mission upon which he has entered, under the orders of the Government, is to make certain inquiries and arrangements preliminary to an intended exploration of the West Coast of Africa. It is certainly a matter worthy to excite general interest and approbation, that the United States have at last determined to investigate the physical character and resources of a country which is rapidly growing into commercial importance, and that so competent an officer has been chosen by the Executive to take the initiative steps in the movement.

SYMPATHY FOR THE SLAVE-HOLDER.—Mr. Lemmon—the Virginian who brought his family of slaves to New York on their way to Texas, and here learned, to his sad mortification, that they were no longer slaves, but freemen—seems to find considerable sympathy among our Union-saving and Cotton-selling citizens. A subscription has been started to pay him for the unrecompensed labor which he did not get out of the slaves. The *Journal of Commerce* has an article upon the subject, of which the following is the closing paragraph:—

"The proposition to raise $5,000 by voluntary subscription, to indemnify Mr. Jonathan Lemmon, of Virginia, for the loss of his slaves, while touching at this port a few days since, on his way to Texas, has been universally approved, so far as our information extends. Pledges exceeding $500 in the aggregate, have been sent to us by responsible citizens as a part of the fund, on condition that the whole amount should be raised. *There is reason to hope that the money contributed will be refunded by the Legislature at its approaching session.* Still, it may not be, and subscribers should be prepared for either alternative. Whatever is done in the matter will come with a better grace if done promptly and voluntarily."

NEW HAMPSHIRE BLACK-LEAD.—The editor of the Keene (N. H.) *Sentinel* has recently visited the Black-Lead Mines in that State, of which he gives the following account:—

In April, 1848, Mr. Carleton, of Lancaster, Mass., having heard that black lead had been discovered in Nelson, N. H., a town lying twelve miles east of Keene, went there to see what could be found. He found the lead to be of good quality, and thinking there might be considerable of it, bought of the owner all the ores and minerals of every description on forty acres, with the right and privilege to carry on the mining business to the same advantage that he could were he the owner of the land, for which he paid $135. Mr. Carleton got out about five tuns the first season. Finding the lead was well liked, and would sell readily at $100 per tun, he concluded to go into the business more extensively. The second season he got out 40 tuns, which he sold for about $4,000. The business has been increasing every year up to the present time. Last year there was 85 tuns taken from the mine; this season, from April 1 to October 1, 100 tuns; and if they continue to work until the 1st of December, which is the time the cold weather usually compels them to leave, there will be from 130 to 140 tuns taken out—employing about eight men per day, with one yoke of oxen. Over 60 tuns of the lead taken from the mine this season has already been been sent to New York, and sold, on an average, for $100 per tun.

GOVERNOR OF THE MORMONS.—A letter from Salt Lake City to the Cleveland *Herald* gives the following description of the Mormon Governor:—

"The residence of Gov. Brigham Young would be called a splendid residence in any place in the States, as would also the Court-House be considered an elegant building. The former is finished on the outside with white lime, that gives it a beautiful color, while the architecture is after the most approved modern style. It is on the north side of the city, near the Temple block, and has a commanding view of the whole city before the eminence upon which it stands. His yards, out-buildings, trees and shrubbery, all show that the Governor of the Territory and President of the Mormon Church is preparing himself a permanent place to enjoy forever what he fancies to be the divine pleasure of Omnipotence. He is a man of about 46 years of age, low in stature, thick set, light brown hair, light complexion, with an active temperament, and considerable talent."

OPINION IN THE ANTI-RENT CASES.—The large landholders in the Counties of Albany, Columbia, and Rensselaer, have been in the practice of inserting in their leases in fee a reservation or condition that the tenant, upon the sale of his interest in the land, shall pay the landlord a portion of the price or sale money, and that in case of non-payment the tenant's estate shall be forfeited to the landlord. The validity of this condition has long been the subject of controversy, and the provision has occasioned great discontent among the occupants of the land. The question has recently been brought before the Court of Last Resort, by which it has been determined that the reservation of sale money in such leases is repugnant to the estate granted by the lease, and therefore void. The decision applies only to leases in fee, or perpetual leases, and does not affect similar reservations in leases for lives or years.

The Bangor *Mercury* says that upon the arrival of the steamer Boston, on Sunday, Marshal Farnham and assistants seized seven or eight barrels of bad liquor. There were quite a number of spectators present, by whom the assistants of the Marshal were hustled about considerably. One of them was driven off the wharf, and another was covered with mud, &c. During the excitement several barrels of liquor were rolled off the wharf into the water, and afterward either rescued by the owners or friends, or destroyed by knocking in the heads. The liquor appeared to belong to some Irishmen, who were most active in behalf of the property.

We have further particulars of the late outbreak at Matamoros. It appears that Cardenas, on assuming the Governorship of Tamaulipas, established an armed military police, against which the Argutamento of Matamoros protested. Canales undertook to uphold Cardenas, and was hissed and hooted out of the room. Subsequently the National Guards crossed the river to the American side, and after receiving arms and ammunition recrossed again, and marched towards Victoria, with the intention of driving out Cardenas. They were pursued by Canales and Avalos, and a battle ensued, in which the latter were defeated with loss of their arms and artillery.

Under the title of the "Magdalena Steam Navigation Company," an association is announced for navigating by steamers the river Magdalena in New Grenada. The company further propose to place one or more steamers on the river Atrate, to communicate with the mining districts of Antioquia and Choco.

SUMMARY.

There is now on exhibition at No. 116 Broadway, New York, (the dépôt of the Ames Manufacturing Company, Chicopee, Mass.,) two complete services of the most sumptuous plate wares ever produced in America. They consist of an entire gold dinner service, for thirty persons, including tureens, vegetable dishes, castors, forks, spoons, butter and fish knives, egg-cups, wine-coolers, &c., together with a splendid suit of silver-plated ware, sufficient for the immense establishment of the St. Charles Hotel, New Orleans, for which these costly wares have been ordered—the bill falling but little short of $26,000.

The glorious principle of Free Land to actual settlers, has been agreed to by the Legislative and Executive Government of Canada, and will presently be applied. A tract of twenty-four millions of acres, lying mainly north east of Lake Huron,—in the latitude of American mining districts of Lake Superior, though with a milder climate—will, as soon as surveyed, be thrown open to the landless in gratuitous tracts of 160 acres. Alternate sections will thus be given away without price, those lying between them being reserved for sale to cover the expenses of surveying and opening the country to immigrants.

Letters from the Red River Settlement, communicated to a Canadian journal, contain accounts of the murder of Rev. Mr. Terry by the Sioux Indians. He was scalped not half a mile from the Settlement. Mr. Terry was a native of Ohio, and before his removal to Red River Settlement lived at St. Paul, Minnesota. This murder is described as the result of a state of warfare that has for some time existed between the Sioux and the Half-Breeds.

Dates from St. John, New Brunswick, to the 12th inst., have been received. On the 11th instant, as a steam ferry-boat was crossing from Carlton to St. John, she came in contact with a row boat filled with laborers, who had been engaged in loading the ship Zenobia, lying out in the stream, and were returning home. The boat was capsized, and out of from 18 to 21 men who were in it nine only were saved. Six bodies had been recovered.

The Harlem Railroad Company have opened their winter campaign by *increasing* their number of trains run daily, just when other roads are reducing theirs. *Three through trains each way* are run between this City and Albany, leaving our City Hall at 7½, 9 A. M. and 3¾ P. M. respectively, and leaving Albany at 8, 11 and 4. Fare $1½.

The Northampton *Gazette* says: "Oliver Graves, aged 92; Justin Morton, aged 91; and Consider Morton, brother of Justin, aged 94, of Whately, were born in the same house, voted for Gen. Washington, and have voted at every Presidential election, and voted for Gen. Scott at the recent election. We doubt whether another such remarkable trio can be found in the Commonwealth."

Advices have been received at Boston from Buenos Ayres, bearing date as late as Sept. 11. It is reported that on that day an attempt was made to overthrow the Government of Urquiza, who at the time was absent attending the Congress at Santa Fé. A civil war was apprehended by many.

The Havana correspondent of the *Tribune* affirms that at least two, and probably several, cargoes of slaves have been recently landed in Cuba. On one of them, he assures us, that the Captain-General received a bribe of $17,000, no trifling addition to the revenue of a Spanish grandee who has come out to the Antilles to make his fortune.

At Concord, N. H., Nov. 19th, the opinion of the Judges of the Superior Court on the proposed new Liquor Law, resembling that of Maine, was read in the Senate Chamber. The Judges take the ground that the law conflicts both with the State and United States Constitution.

The House of Representatives of New Hampshire, unanimously passed resolutions to clothe the State House in mourning, in respect to the memory of Daniel Webster, to attend the funeral ceremonies in Boston, on the 30th, and to have a Funeral Oration from Judge Perley on the 22d December, which day should be set apart for the purpose.

The Lobos Island difficulty has been settled; the American Government having unreservedly acknowledged the sovereignty of Peru over the island, and Peru, in return, stipulates to supply American vessels, chartered for guano, on highly advantageous terms.

We have received dates from Barbadoes to the 23d ult. Great sickness prevailed among the people in all the Islands, and yellow fever was a prominent complaint. Martinique and Gaudaloupe have suffered severely from the scourge.

The English Board of Trade returns show that the importation of American sperm oil into England is rapidly increasing; in 1848 it was 536 tuns, in 1850, 3,145. The British whalemen have almost entirely abandoned the business.

A new use for that Protean article, Indian Rubber, is to make canes of it. We have seen some of these, which were very beautiful, having all the appearance of the finest ebony, but tough and elastic. This is produced by vulcanizing the rubber to a steel temper.

The *Buffalo Courier* states that there was more money received for tolls at the Collector's office, in that city, on Saturday, Nov. 10, than there had been in any one day for the last four years. The amount received was $10,168 43.

The Railroad along the shore of Lake Erie from Cleveland to Buffalo is completed, and was opened Nov. 17, amid the rejoicings of the people upon the line. This is an important link in the great chain of iron which annexes the West to the Atlantic sea-board.

The Cleveland *Democrat* says that two women had a quarrel in that city on Tuesday night, which their husbands took up, and the result was, that Cooley fired a revolver at Kirley, which wounded him dangerously, and the ball lodged in the chest of Kirley's wife. Cause: Whiskey!

Mr. Nicholas Perezel, a Hungarian, has purchased two townships near Davenport, Iowa, for a number of Hungarians now in England and France, who intend to form a colony there.

The Managers of the American Art Union announce that the paintings in the hands of the Association will be sold at auction, on the 15th, 16th and 17th of December next.

A letter from San Francisco, published in the *Gospel Messenger*, says, "To give you some idea of church expenses here, Miss C——, the prima donna of our choir, Trinity Church, I understand, receives $1,200 a year for her singing. We have morning service at 11 A. M., and evening service at 7½ P. M. And after church is out, Miss C—— goes and sings at the theaters."

Pig iron was sold in Pittsburgh, on Wednesday, for $40 per ton. A few months ago it could be bought for $22. The Pittsburgh *Gazette* attributes this great rise to the scarcity of the article, many furnaces being out of blast. This rise will soon get them in operation again. The late rise in England has also given metal a start in this country.

While one of the freight-barges belonging to the Erie Railroad Company was being towed down from Piermont on Thursday, a drove of hogs numbering five or six hundred took fright, broke loose from the inclosure, and tumbled into the water. About half of the swine were picked up alive, and the balance were drowned.

From books and papers which have been washed ashore from Lake Erie, there is too much reason to believe that the Propeller Powhatan foundered during the late gale, and that crew and passengers all were lost!

A new Express Co. has been formed in this City, with a capital of $500,000, for the transportation of money and other property between New York, Albany, Buffalo, Cincinnati, Chicago and St. Louis.

The Delaware and Hudson Bank, at Toms River, and the Farmers' Bank at Freehold, both established under the general banking law of New Jersey, have given notice of an intention to close their affairs.

The packet-ship Gallia, Capt. Richardson, hence for Mobile, cleared 22d, was lost on Green Turtle Key (Bahama) 29th ult. Officers and crew saved, vessel a total loss, as she went to pieces within an hour after striking.

The Judges of the Superior Court in New Hampshire have decided that in each of its several details the Liquor Bill of the last June Session of the Legislature of New Hampshire conflicts with the Constitution.

The schr. Lively, of Fairhaven, reported fallen in with, bottom up, in lat. 33 N., lon. 67 W., had, when she sailed from New Bedford, a crew of fifteen persons, all of whom are supposed to have perished.

The New Orleans *Picayune* learns that the officers of the ship Kennebec, on her passage from New Orleans to Liverpool, in May last, when near the Grand Banks, discovered two vessels frozen together in an iceberg.

The fine clipper-ship Tornado arrived at New York in 98 days from San Francisco. When thirty-three days out she was dismasted, and has made the rest of the passage under jury foremast and bowsprit.

The amount collected on the day of the presidential election, at twenty-two different places (all that have yet been heard from), in aid of the Washington Monument fund, was $6634.71.

Nearly all the omnibus lines in Philadelphia are running for three cents. We are glad to learn, moreover, that the system works well. Cheap fares appear to be the order of the day.

The Richmond *Examiner* of the 24th ult., says, that on Wednesday last, a gentleman near Fredericksburgh sold to an Alabama planter one hundred negroes for $45,000.

The venerable William Jay, the distinguished devotional writer, has resigned the pastorate of the independent congregation at Bath, over which he has presided for sixty-three years.

Mrs. Norton, tried and convicted in Marquette Co., Wisconsin, for whipping a child to death, has been sentenced to the State Prison for 10 years.

Dennis Hardin, of Brookfield, N. Y., whig, has been elected to the Assembly by a small majority over Simeon Rider, Esq., of DeRuyter.

Mr. Fairbanks—one of the great "scale makers"—has been chosen Governor of Vermont, by the Legislature.

"Woodworth's Youth's Cabinet" promises additional efforts at improvement for next year.

MARRIED,

In Leonardsville, N. Y., Oct. 24th, by Eld. W. B. Maxson, ERASTUS R. GREENE to MARTHA B. YORK, both of Brookfield, N. Y.

In DeRuyter, on the 9th inst., by A. V. Bentley, Esq., Mr. HORATIO COLEMAN to Mrs. JUDITH SUTTON, both of DeRuyter.

In DeRuyter, on the 11th inst., by Eld. J. R. Irish, Mr. NELSON R. STILLMAN to Miss ROSE BURDICK,

DIED,

In Genesee, N. Y., on the 25th ult., Miss MARY JANE GREENE, aged 16 years, youngest daughter of Eld. H. P. Greene. She died in hope of a blissful immortality.

In Genesee, on the 31st ult., Mrs. FRANCES E. GREENE, wife of Benjamin F. Greene, aged 24 years. She died in peace.

On the 12th inst., Mrs. ESTHER ROGERS, wife of Mathew Rogers, aged 49 years. She died in hope of heaven.

LETTERS.

Bailey Curtis, Samuel Clarke, S. S. Griswold, Clarke Needham, D. L. Starr, Abel Stillman, Wm. Green, Z. P. Maxson, W. B. Maxson, L. Crandall, J. Henry L. Jones, Wm. M. Fahnestock, Obed Snowberger.

RECEIPTS.

FOR THE SABBATH RECORDER:

O. Grinnell, Mystic Bridge, Ct.	$2 00	to vol. 9	No. 52
Joseph Cottrell "	2 00	9	52
Asa Fish "	2 00	9	52
Charles Mallory "	2 00	9	52
Henry Chipman "	2 00	9	52
John L. Dennison "	2 00	9	52
Benj. F. Collins, Mystic, Ct.	1 00	9	52
Lyman Dudley, Portersville, Ct.	2 00	9	52
J. Stowell, Lock Station, Mich.	2 00	9	52
Wm. Green, Stowell's Corners	1 00	9	52
Nathan R. Truman "	2 00	9	52
John Witter "	2 00	9	52
Charles E. Green "	2 00	9	52
Wells K. Green "	2 00	8	52
John Utter, Sen. "	1 00	9	26
Russell W. Green, Berlin	2 00	9	52
Charles Saunders "	2 00	9	52
Jared Green "	2 00	9	52
Wm. Satterlee "	2 00	9	52
David Potter "	2 00	9	52
Nathan Vars, Berlin Center	2 00	9	52
Orrin Burdick, South Berlin	1 00	8	52
Clarke Saunders, Leonardsville	2 00	9	13
Maxson Rogers, Williamsburg	4 00	9	52
Robert S. Meekins, New York	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John Whitford, Berlin	$1 00
L. Saunders "	1 00
Truman Saunders "	1 00
Maxson Saunders "	1 00
Reilay Potter "	1 00
G. N. Greenman "	1 00
Burton Green "	50

BENEDICT W. ROGERS, Treasurer.

New York Market—November 22, 1852.

Ashes—Pots $4 62 a 4 68; Pearls 5 62.

Flour and Meal—Flour, 5 12 a 5 15 for State, 5 25 a 5 37 for Ohio, 5 25 a 5 50 for mixed to fancy Michigan and Indiana. Rye Flour 4 50 a 4 62. Corn Mea 3 75 for Jersey. Buckwheat Flour 2 00 a 2 12 per 100 lbs.

Grain—Wheat, 1 10 for red Ohio, 1 12 for white Canadian; white Genesee is held at 1 30. Rye, 1 01 a 1 02 for Jersey, 1 06 for River. Barley 73c. for mixed. White Beans 1 62 a 1 81. Canadian Peas 90 a 93c. Oats, 53 a 55c. for Jersey, 56 a 57c. for Western. Corn, 84 a 85c. for new.

Provisions—Pork, 15 37 a 15 75 for prime, 18 25 a 18 75 for mess. Beef, 4 62 a 5 25 for State prime, 8 62 a 9 25 for country mess. Dressed Hogs 8c. Butter, 19 a 22c. for Ohio, 23 a 26c. for Western dairies. Cheese 8½ a 9½c.

Hay—1 12 a 1 37 per 100 lbs.

Hops—22 a 26c. per lb. cash.

Tallow—9½c. for prime city.

Wool—Domestic Fleece 40 a 52c.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Wm. Henry Fry's Lectures on Music.

THIS COURSE OF TEN LECTURES will be given on successive TUESDAY EVENINGS, commencing on TUESDAY, the 30th inst., at

METROPOLITAN HALL.

The aim of these Lectures will be to present, in a condensed but clear form, an illustrated history of the rise, progress, and present state of all departments of instrumental and vocal music; whether sacred, dramatic, symphonic, classic, romantic or national, or of those various kinds which it would be difficult to class specifically. The manner in which the subject will be treated will enable the hearer to understand the structure of various musical compositions, to form more correct opinions of the performance of vocal and instrumental artists, and to comprehend more clearly the proper terms of musical criticism. In short, the effort of the Lecturer will be to give, as minutely and thoroughly as such a course of musical lectures can, a view of the literature, an analysis of the philosophy, and an explanation of the technicalities of music, both as a science and an art. A residence of several years in Europe has enabled the Lecturer to collect a large amount of rare materials for the practical illustration of the historical and critical text.

THE ILLUSTRATIONS

of these Lectures will form one of their principal attractions, and will be so copious and particular as to leave no Historical or Critical passage of the text misunderstood by any hearer who can distinguish the difference between varying sounds. The present state, as well as the origin and progress of the

OPERA, THE ORATORIO, AND THE BALLAD,

will be illustrated by the performance (by Artists of Distinction, an ample Chorus and a grand Orchestra) of the most popular and characteristic passages in the works of

THE GREATEST MODERN COMPOSERS,

whose Overtures, Solos, Concerted Pieces, and Choruses, will all be made to contribute to the Lecturer's text. And as a condensed history of the Art from the remotest ages, and in all countries, will be given, and every statement sustained and explained by the performance of a musical composition in the style remarked upon, a copious but carefully made selection of

CURIOUS AND RARE MUSIC OF ALL AGES AND COUNTRIES

will be produced. The Lecturer has made researches in the great Libraries of Europe, and has obtained an unbroken sequence of musical compositions commencing at a period more than a hundred years distant, and which forms a complete exponent of the development of the art from the time of Charlemagne.

Paintings of antique and barbaric instruments, and copies of the Illuminated Music Books of the early ages of the Catholic Church, will be exhibited. In the course of the lectures there will be an analysis of Greek poetry in its musical relations; likewise an extended view of the application of English poetry to music, indicating the resources of the language and the reforms required. Among the curious music to be performed, are—"The Chinese Hymn," sung in presence of the Emperor at the Annual Thanksgiving, and supposed to be the oldest piece of music in existence; Various national and sentimental airs of the same people; The chief religious and secular airs of the East Indians, exhibiting their early efforts in the production of melody; Egyptian music collected during Napoleon's Expedition into that country; Two Ancient Greek Hymns rendered into modern notation after Meibomius and Burette: Ode of Boece of the 9th century; Song of the battle of Fontanet, of the same era; Song of Erie, Duke of Frioul; Complaint on the death of Charlemagne; "Ut queant laxis"—the origin of the modern system of solfeggi—from the original; Chorus sung anciently in Venice at the ceremony of the marriage of the Doge with the Adriatic; Song of Blondel the troubadour who accompanied Richard Cœur de Lion; Song of the French Armies in the year 1400; Chants of the Sainte Chapelle, 13th century; Extracts from Hugbald on Harmony of the 9th century, the earliest writer known on the subject; the most ancient piece of music in parts, handed down in England; Selections from the Music Book used by Queen Elizabeth: Palestrina's Original Mass: Gluck's "Orpheus" and "Euridyce:" Extracts from the Works of the Founders and Subsequent Masters of the Chief Schools of Europe.

The Illustrations having shown the progress of the art thus far, the number of Solos, Duetts, Trios, Quartettes, Choruses, Overtures, and other vocal and instrumental pieces from the works of the greatest

Modern Italian, French, and German Composers,

which will be given, are entirely too numerous for particular mention in a general advertisement. Among them, however, will be extracts from LeSeur's opera, LaCaverna, Spontini's Vestale, Felicien David's Christopher Columbus, and Meyerbeer's Prophete. And it may be remarked that some of the Lectures will embrace

GRAND CONCERTS

of Classical and Dramatic Music, with Explanatory and Historical Comments; and that for the proper attainment of this object, the Musical Illustrations will be given by over

TWO HUNDRED PERFORMERS,

including a corps of Principal Operatic and Concert Singers of the first grade, an Orchestra of eighty, and a

CHORUS OF ONE HUNDRED.

The design of these Lectures being not only different from, but wider in scope and more elaborate in detail than any which have ever been presented to the public of either Europe or America.

A Prospectus, for gratuitous distribution, may be had at all the Music Stores, setting forth the plan of each Lecture, which cannot be embraced within the limits of an advertisement.

SINGLE TICKET FOR THE COURSE $5

Payment to be made on delivery of the tickets, at WM. HALL & SON'S, No. 239 Broadway, on and after Monday, Nov. 22.

Seats secured to subscribers.

Upward of one thousand subscribers have already signed the lists, which may be seen, with the prospectus at the Music Stores generally.

To non-subscribers, the price of tickets will be one dollar to each Lecture.

Miscellaneous.

I Wait for Thee.

The hearth is swept, the fire is bright,
The kettle sings for tea;
The cloth is spread, the lamps are light,
The hot cakes smoke in napkins white,
And now I wait for thee.

Come home, love, home—the task is done,
The clock ticks listeningly,
The blinds are shut, the curtain down,
The warm chair to the fireside drawn,
The boy is on my knee.

Come home, love, home—his deep fond eye
Looks round him wistfully,
And when the whispering winds go by,
As if thy welcome step was nigh,
He crows exultingly.

In vain—he finds the welcome vain,
And turns his glance on mine,
So earnestly, that yet again
His form unto my heart I strain—
That glance is so like thine.

Thy task is done—we miss thee here;
Where'er thy footsteps roam,
No heart will spread such kindly cheer,
No beating heart, no listening ear,
Like these will wait thee home.

Aha! along the crisp walks fast
That well-known step doth come;
The bolt is drawn, the gate is past,
The babe is wild with joy at last—
A thousand welcomes home!

An Opium Factory.

From Dickens' "Household Worlds."

At Ghazeepore, one hot and windy day, I went down to the "opium go-downs", or stores. The atmosphere of a hot and windy day at Ghazeepore, if it should ever be thought suitable for invalids or others, may be inhaled in England by any one who will stand at the open door of an oven, and breathe a fog of fried sand cunningly blown therefrom. After a two miles drive through heat, and wind, and sand, and oderiferous bazar, we—I and two friends—found our way to a practicable breach or gateway in a high railing by which the storehouse is surrounded. A faint scent as of decaying vegetable matter assailed our noses as we entered the court of the go-down; as for the go-down itself, it was a group of long buildings fashioned in the common Indian style, Venetian doored, and having a great deal more door than wall. In and out and about these doors there was a movement of scantily clad coolies (porters) bearing on their heads large earthen vessels; these vessels, carefully sealed, contained opium fresh out of the poppy district. Poppy-headed—I mean red turbaned—accountants bustled about, while Burkunday (or policemen) whose brains appeared to be as full of drowsiness as any jar in the go-down, were lazily lounging about, with their swords beside them, or else fastened in sleep beside their swords.

The doorway was shown to us through which we should get at the "Sahib," or officer on duty. Entering the doorway, we pushed through a crowd of natives into an atmosphere drugged powerfully with the scent of opium. The members of the crowd were all carrying tin vessels; each vessel was half-full of opium, in the form of a black, sticky dough, and contained also a ticket showing the name of the grower, a specimen of whose opium was therein presented, with the names of the village and district in which it was grown.

The can-bearers, eager as cannibals, all crowded round a desk, at which their victim, the gentleman on duty, sat. Cans were flowing in from all sides. On the right hand of the Sahib, stood a native Mephistopheles, with sleeves tucked up, who darted his hand into the middle of each can as it came near, pawed the contents with a mysterious rapidity, extracted a bit of the black dough, carried it briskly to his nose, and instantly pronounced in English a number which the Sahib, who has faith in his familiar, inscribed at once in red ink on the ticket. As I approached, Mephistopheles was good enough to hold a dainty morsel to my nose, and call upon me to express the satisfaction of a gourmand. It was a lump of the finest, I was told. So readily can this native tell by the feel of opium whether a foreign substance has been added, and so readily can he distinguish by the smell its quality, that this test by Mephistopheles is rarely found to differ much in its result from the more elaborate tests presently to be described. The European official, who was working with the thermometer at a hundred, would be unable to remain longer than four hours at his desk; at the end of that time another would come to release him, and assume his place.

Out of each can, when it was presented for the first rough test, a small portion of the dough was taken, to be carried off into another room. Into this room we were introduced, and found the thermometer working its way up from 110 degrees to 120. On our left, as we entered, was a table, whereat about half-a-dozen natives sat, weighing out, in measured portions of one hundred grains, the specimens that had been just sent to them out of the chamber of cans. Each portion of a hundred grains was placed, as it was weighed, upon a small plate by itself, with its own proper ticket by its side. The plates were in the next place carried to another part of the chamber, fitted up with steam baths—not unlike tables in appearance—and about these baths or tables, boys were sitting, who, with spatulas, industriously spread the opium over each plate, as though the plate were bread, and the opium upon it were a piece of butter. This being done over the steam bath, caused the water to depart out of the drug, and left upon the plate the dry powder, which, being weighed, and found to be about twenty-three grains lighter by the loss of moisture, is called standard opium. If the hundred grains after evaporation leaves a residue of more than seventy-seven, the manufacturer is paid a higher price for his more valuable sample; if the water be found in excess, the price paid for the opium-dough is, of course, lower than the standard. I thought it a quaint sight when I watched the chattering young chemists, naked to the waist, at work over their heated tables, grinding vigorously with their blunt knife-blades over what appeared to be a very dirty set of cheese-plates. But the heat of this room was so great that we felt in our own bodies what was taking place about us, and before there had been time for the reduction of each hundred grains of our own flesh to the standard seventy-seven, we beat a retreat from the chamber of evaporation.

With the curiosity of Bluebeard's wives we proceeded to inspect the mysteries of the next chamber. It was full of vats, and in the vats was opium, and over the vats were ropes depending from the ceiling, and depending from the ropes were naked men—native—themselves somewhat opium colored, kicking and stamping lustily within the vats upon the opium; and each vat was in fact a mortar, and each man a living pestle, and in this room a quantity of opium—worth more lacs of rupees than I have ever had between my fingers—was being mixed and kneaded by the legs of men, preparatory to being made up into pills. From the chamber of pestles, with curiosity unsated, we went forward to peep into the chamber of the pills.

A rush of imps, in the tight brown dresses furnished to them gratuitously by their mother Nature, each imp carrying a bolus in his hand of about the size of a forty-two pound shot, encountered us, and almost laid us prostrate as we entered. This—the fourth—chamber was a long and narrow room quite full of busy natives, every tongue industriously talking, and every finger nimble over work. Around the walls of this room there are low stools placed at even distances, and upon each stool a workman rather squats than sits, having before him a brass cup, of which the interior would fit one half of a bolus. Before each man upon a stool there stands a man without a stool, and a boy with a saucer. The man without a stool has by his side a number of dried poppy leaves, of which he takes a few, and having moistened them in a dark gummy liquid, which is simply composed of the washings of the various vessels used in the establishment, he hands the moistened poppy leaves to the man upon the stool, who sits before the cup. The man upon the stool, who has been rubbing the same liquid gum with his fingers over the inner surface of the cup—as housekeepers, I suppose, butter their jelly molds—proceeds to fit in two or three leaves; then, with his fingers, spreads over them more gum; then, adds a few leaves more, and fits them neatly with his closed hand round the bottom of the cup, until he has made a good lining to it. His companion without the stool has, in the meantime, brought to his hand a fixed quantity of opium, a mass weighing two pounds, and this the genius of the stool puts into the cup; leaves are then added on the top of it, and by a series of those dexterous and inscrutably rapid twists of the hand with which all cunning workmen are familiar, he rapidly twists out of his cup a ball of opium, within a yellowish brown coat of leaves, resembling, as I have already said, a forty-two pound shot. He shoots it suddenly into the earthen saucer held out by the boy, and instantly the boy takes to his heels and scampers off with his big pill of opium, which is to be taken into the yard and there exposed to the air until it shall have dried. These pills are called cakes, but they belong, evidently, to the class of unwholesome confectionery. A workman of average dexterity makes seventy such cakes in a day. During the manufacturing season, this factory turns out daily from six thousand five hundred to seven thousand cakes; the number of cakes made in the same factory in one season being altogether about twenty-seven thousand. A large proportion of these cakes are made for the Chinese, but they do not at all agree with the Chinese digestion. The manufacture of the opium is not hurtful to the health of those who are engaged in the factory.

The key of a fifth chamber being in our power, we continued steadfast in our enterprise, and boldly looked into the chemical test-room of a small laboratory, of which the genius appeared before us suddenly with a benign expression on his countenance, and offered chairs. His clothes are greatly splashed, and he is busy among opium tins, of which the contents have been pronounced suspicious by the Mephistopheles in the first chamber. From the contents of one of these cans an assistant takes a portion, and having made with it a solution in a test tube, hands it to the chemist. The chemist, from bottles in which potent and mysterious spirits are locked up, selecting one, bids it, by the mysterious name of iodine, depart into the solution and declare whether he finds starch to be there. The iodine spirit does its bidding, goes among the opium, and promptly there flashes through the glass a change of color, the appointed signal, by which the magic spirit of the bottle telegraphs to the benign genius of the laboratory, that "the grower who sent this opium fraudulently added flour to it, in order to increase its weight." The fraud having been exposed, the adulterated drug has a little red ink mark made upon its ticket. The consequence of that mark will be confiscation, and great disappointment to the dealer who attempted a dishonest increase of his gain.

We have nothing more to see, but we have something more to hear, and the very kind chemist will be our informant. There are two opium agencies, one at Patna and one at Ghazeepore. I know nothing whatever about Patna. For the Ghazeepore agency, the opium is grown in a district lying between its head quarters, Ghazeepore, and Agra. Its cultivation gives employment to one hundred and twenty-seven thousand laborers. The final preparation of the ground takes place in the months of October and November. Under the most favorable circumstances of soil and season, twenty-four or twenty-six pounds weight of standard opium is got from one biggah of land; one biggah being a little more than three-fifths of an acre. Under unfavorable circumstances, the yield may be as little as six or eight pounds to the biggah, the average produce being from twelve pounds to sixteen.

To obtain the opium, as is well known, the capsule of the poppy is scored or cut; the scoring is effected with a peculiar tool that makes three or four (vertical and parallel) wounds at a single stroke. This wounding of the hearts of the poppies is commonly the work of women. The wounds having been made, the quantity of juice exuding seems to depend very much upon conditions of the atmosphere. Dews increase the flow, but while they make it more abundant, they cause it also to be darker and more liquid. East winds lessen the exudation. A moderate westerly wind with dews at night, is the condition most favorable to the opium harvest, both as regards quantity and quality.

The average per centage of morphia in this opium is from one and three-quarters to three and a-half; of narcotine, from three-quarters to three and a-half. These are the valuable principles of the drug. In some opium the percentage of the morphia runs up to ten and three-quar- ters per cent. of morphia, and six per cent. of narcotine. The income drawn from its opium by the East India Company amounts to some two and a-half crores of rupees—two and a-half millions of pounds sterling.

Commercial Life and Farming.—The following extract from Mr. Everett's speech at the Cattle Show in Northampton, conveys a truth too often overlooked:—

"Commercial life has been too often regarded by our young men as preferable to farming, and has tempted them from the country to town. I believe they make a mistake, even in reference to the acquisition of property. A very intelligent gentleman, not now living, (the late Mr. John Lowell,) told me many years ago, that he himself, or some friend, I forget which, made a list of twenty individuals who went from the country to town and engaged in trade, and of twenty others who staid on the farms where they were born. At the end of twenty-five years, the advantage was on the side of the farmers. More of them had prospered, and in the aggregate they had acquired more property. Such, however, has not been the general impression; and it has too often happened that some of our best young men have left farms on which they might have done well to engage in trade in which they have failed."

The Sugar-House Cure.

Dr. Cartwright, of New Orleans, communicated to the *Boston Medical and Surgical Journal* of the present week, an article of considerable interest to invalids, which is entitled, "The Sugar-House Cure for Bronchial, Dyspeptic, and Consumptive Complaints." It is stated that a residence in a sugar-house, during the rolling season, far surpasses any other known means of restoring flesh, strength and health, lost by chronic ailments of the chest, throat, or stomach. The rolling season is the harvest, when the canes are cut, and the juice expressed and converted into sugar. In Louisiana it commences about the middle of October, and ends at Christmas, but is sometimes protracted into January. Dr. Cartwright says:

Last December, having a severe and distressing cough, which, for some weeks, had resisted the usual remedies, I went into a sugar-house, drank a glass of hot cane-juice, and stood over the kettles, called clarifiers, for some hours, inhaling the vapor arising therefrom. The vapor was most agreeable and soothing to the lungs. The fragrant, saccharine aura seemed to penetrate into the inmost recesses of the obstructed lobules, opening its way into the intercellular passages and air-cells, without exciting cough, but removing the obstructions, the cause of the cough. There I stood over the clarifiers, enveloped, for five hours, in a dense cloud of vapor of an agreeable temperature and an aromatic odor; after which I retired to rest and had a refreshing sleep. In the morning the inhalation of the vapor was again resumed, when I returned home, through a cold, raw, windy atmosphere, some ten miles to the city, almost well without experiencing any inconvenience from the exposure to the cold; the cough and disagreeable sensations of chilliness, smothering, and febrile irritation, having disappeared almost entirely.

A tenuous vapor, of an agreeable, aromatic odor, hovers constantly over the heated juice of the clarifiers. It is demulcent, saccharine, and grateful to the respiratory organs; causing no oppression or feeling of constriction as other vapors and smokes so often do, but the lungs seem to expand and drink it in with avidity, as the roots of plants require the moisture of the earth, impregnated with azotized bodies after a shower. What humus is to vegetable substances, the elements contained in this vapor would seem to be to man.

"Duty" and "Glory."

The *Home Journal* thus felicitously depicts, with a few strokes of the pen, the character of the late Duke of Wellington, and the distinctive difference between his character and that of his great antagonist, Bonaparte:

"It has been said that the Duke of Wellington never wrote a dispatch, in which the word 'Duty' did not occur, and that Napoleon never wrote a dispatch to which the word 'Glory' was wanting. *That* is the difference between the two men, and the two countries to which they belonged. It was moral superiority that made Wellington the final victor. As a mere General the Duke of Wellington was immeasurably the inferior of Napoleon. Napoleon displayed more genius in any one campaign, than Wellington did in his whole life; but the dogged man of Duty triumphed at last over the brilliance of Glory. So it was in the beginning, is now, ever shall be. The Frenchman may laugh at the stolidity and stupidity of the Englishman. But so long as the one race is capable of believing in the august and commanding nature of Duty, and the other race is not, England's supremacy will be maintained. For every Napoleon produced by France, Britain will always be able to find a Wellington. The Duke was particularly fitted to command an English army, as much as his great antagonist to lead the soldiers of France. There was no flummery, clap-trap, or humbug about Wellington. Brief and plain in speech, vigorous in forcing obedience, doing equal justice to all ranks—a gentleman and a man of principle—his soldiers always knew what to expect from him, and could shape their conduct accordingly. Other generals have excited more enthusiasm in their men, but none was ever more respected and relied on than the Iron Duke."

Wild Rice.

In the shallow muddy places of some northern lakes, there grows a serial named wild rice, which is used by the Indians; and by those who have partaken of it, we have been informed that it was equally as palatable as the cultivated rice of the South. An acquaintance of ours was recently in Canada, and visited Rice Lake, a shallow body of fresh water, near Cobourg, where this edible grows in great luxuriance, and is claimed by the Indians there as their especial harvest property. It is about twice as long as common rice, and is of a very dark color. There is a sort of coarse bran like husk; the plants stand as closely together as oats in a well cultivated field. The squaws and Indians gather it in their canoes by holding the heads over their canoe and beating them with heavy round sticks. They kiln-dry it in their own way, and then thrash the grain out in a small hole in the ground, often lined with a deer skin. This is done by treading it with the feet or pounding it with an Indian pestle, just as they choose.

On the banks of the lake may be found a kind of grass which is not seen elsewhere, and which appears to be an imperfect kind of rice. The rice will grow in deep water, say twelve or fourteen feet, but does not there bring the grain to maturity. Flocks of ducks, in astonishing variety and number, frequent the lake in the autumn, and grow so fat that they can scarcely raise themselves from the water. But they are well aware of this misfortune, and manage to keep out of the way nearly as well as at other times.

Confession of a Slave-Trader.—The St. Louis *Dispatch* says: If it is true, according to an old maxim, that "an honest confession is good for the soul," a correspondent of a public journal must feel much conforted. He is giving a biography of his brother, and among other incidents mentions the following:

"During his sojourn here, Bowie mixed a little with society, and was very successful in securing a fair portion of the friendship of the better class of people. As the country improved and landed property became enhanced in value, he sold his land to the Bayou and used the means he thus obtained in speculating in the purchase of Africans from the notorious Lafitte, who brought them to Galveston, Texas, for sale. James, Resin and myself fitted out some small boats at the mouth of the Calcasieu, and went into the trade on shares. Our plan of operations was as follows: We first purchased forty negroes from Lafitte, at the rate of one dollar per pound, or an average of $140 for each negro; we brought them into the limits of the United States, delivered them to a custom-house officer, and became the informers ourselves; the law gave the informer half the value of the negroes, which were put up and sold by the United States Marshal, and we became the purchasers of the negroes, took the reward for informing, and obtained the Marshal's sale for the forty negroes, which entitled us to sell them within the United States. We continued to follow this business until we made $65,000, when we quit and soon spent all our earnings."

Education in Wisconsin.—The bounty of Congress has set apart the 16th section of every township in the State for the support and maintenance of common schools. From this source, nearly 1,000,000 acres will accrue to the State, the proceeds of the sales of which are to constitute a permanent fund, the income of which is to be annually devoted to the great purpose of the grant.

This magnificent foundation has been wisely enlarged by constitutional provisions, giving the same direction to the donation of 500-000 acres, under the act of 1841, and the five per cent. reserved on all sales of Government lands within the State. A still larger addition will accrue from the grant of the swamp and overflowed lands, which the settlement of the country, the lapse of time, and easy processes of reclamation, will convert into the best meadow land in the world, and a large portion, ultimately, into arable.

For the support of a State University, seventy-two sections of choice land, comprising 46,080 acres, have been already granted, and it is not improbable that this provision may be also enlarged by subsequent grants. If these trusts are administered with ordinary wisdom, the educational funds of Wisconsin cannot be less, ultimately, than $3,000,000 and may reach $5,000,000.

Value of a Library to a Poor Student.—One of the most interesting incidents in the early history of the famous men of our country, is related of Dr. Bowditch, the learned translator of La Place. During the Revolutionary war, a privateer from Salem captured a vessel and brought the prize into that port. A valuable private library was among the articles on board. These books were a rare prize for those days, and young Bowditch borrowed a number from the person having them in charge. The volumes were retained longer than was necessary for a simple perusal, and it was ascertained that the young student was so desirous of procuring the works, and his means were too slender for him to dare hope of purchasing them, and he actually copied 20 falio and quarto volumes of scientific works, which were of great service to him as books of reference in after years. These manuscript volumes are now in the possession of the sons of Dr. Bowditch, and are highly prized.

Punctuality.—Washington was a minute man. An accurate clock in the entry at Mount Vernon, controlled the movements of the family. At his dinner parties, he allowed five minutes for difference of watches, and then waited for no one. If members of Congress came at a late hour, his simple apology was, "Gentlemen, we are too punctual for you;" or, "Gentlemen, I have a cook who never asks whether the company has come, but whether the hour has come."

Nobody ever waited for General Washington. He was always five minutes before the time, and if the parties he had engaged to meet were not present at the time appointed, he considered the engagement canceled, and would leave the place and refuse to return.

Seven Fools.—The angry man—who sets his own house on fire, in order that he may burn his neighbor's. The envious man—who cannot enjoy life because others do. The robber—who, for the consideration of a few dollars, gives the world liberty to hang him. The hypochondriac—whose highest happiness consists in rendering himself miserable. The jealous man—who poisons his own banquet and then eats of it. The miser—who starves himself to death in order that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity of proving him a liar.

It is marvellous that educated people, scrupulously nice people, who would not drink out of another man's glass, nor eat off another man's plate, will respire without a thought, over and over again, the air from another man's lungs, which they ought to know—must know—has been entirely destroyed by the process, and not merely made useless, but rendered positively poisonous. By this blind and dangerous course, resulting from gross and wilful ignorance, the seeds of diseases are sown, which afterwards spring up, and, quietly growing, provide fruit for the graveyard.

The raising and fattening of snails has of late years very much increased in France, and, according to a recent calculation made at one of the Paris markets, the amount consumed annually in France is about six millions. The price averages from about 50 to 70 cents per 100, and one individual is stated to make over one thousand dollars per annum by his snail beds.

The Concord (N. H.) *Independent Democrat*, says: "We met, in Boston, last week, Mr. Beekman, a London publisher of 'Uncle Tom's Cabin,' who told us that the number of copies of that work publishod and sold in England already amounted to 400,000. Messrs. Jewitt & Co. have published 150,000 in this country.

"The World Owes me a Living."

No such a thing, Mr. Fold-up-your-hands, the world owes you not a single sou! You have done nothing these twenty years but consume the products earned by the sweat of other men's brows.

"You have ate and drunk and slept, what then?
Why ate and drunk and slept again."

And this is the sum total of your life. And the world "owes you a living?" For what? How came it indebted to you to that amount? What have you done for it? What family in distress have you befriended? What products have you created? What miseries have you alleviated? What errors have you removed? What arts have you perfected? The world owes you a living? Idle man! Never was there a more absurd idea! You have been a tax—a sponge upon the world ever since you came into it. It is your creditor to a vast amount. Your liabilities are immense, your assets are nothing, and yet you say the world is owing you. Go to! The amount in which you stand indebted to the world is greater than you will ever have the power to liquidate! You owe the world the labor of your two strong arms—and all the skill in work they might have gained;—you owe the world the labor of that brain of yours—the sympathies of that heart—the energies of your being;—you owe the world the whole moral and intellectual capabilities of a man! Awake, then, from that dreary, do-nothing state of slothfulness in which you live, and let us no longer hear the false assertion that the world is owing you, until you have done something to satisfy the just demands to which we have referred.

VARIETY.

In the year 1600 there was in Paris but one theater; by the end of 1791 the number had increased to 91; the number at present is 26. The aggregate number in France is 322. The receipts of the Parisian theaters, concerts and public balls for the year 1848 were 6,750,000f.; 1849, 7,500,000f.; 1850, 7,150,000f.; 1851, 7,600,000f.

Mr. Geo. L. Schuyler is building two A No. 1 steamers for Lake Champlain. They are framed in this City, and sent to the Lake to be set up. They will be ready for the spring business, and will be superior to any boats which have ever navigated that Lake.

The remains of the first wife and two children of the late Dan'l Webster, were on Wednesday afternoon removed from their temporary resting-place under St. Paul's Church to the tomb of the deceased at Marshfield.

The *Lowell News* states that a true bill has been returned at Lowell, Mass., against Thomas Casey, for the murder of Mr. Taylor, at Natick, and the case has been carried up to the Supreme Court.

A young naval officer, when asked what period of his battle was most appaling, replied, "The few hushed moments when they sprinkled the deck with sand, to drink the human blood as yet unshed."

Mr. Barrett, of Charlestown, Massachusetts, probably the oldest railroad conductor in the United States, has traveled over the Lowell Railroad in the past eighteen years, over six hundred thousand miles.

A poor fellow who owed money and was was often sued, being rather out at the elbows, a friend gravely remarked that he was much surprised to see him dressed so shabbily, as he understood that he had a *new suit* almost every day.

A person pointed out a man who had a profusion of rings on his fingers to a cooper. "Ah, master," said the artisan, "it is a sure sign of weakness when so many hoops are used."

Like all other popular highways, the road to fortune has a half-way house, and those who stop to "take something" seldom get any farther.

On the 29th ult., died in Mansfield, Ohio, the last of the gallant band known as "Brady's Spies," James Coulter, in the 77th year of his age.

The Augsburg *Allgemeine Zeitung*, in an article upon Swiss Railroads, says that the projected Tunnel through the Alps have been given up.

In the Methodist Church Book Concern, Judge Leavitt, U. S. Court, Cincinnati, has decided adverse to the claim of the Church South. Appeal has been taken.

The last words of Daniel Webster are reported to be, "I still live." They will form an appropriate epitaph on his tomb, and motto to his works.

The Harlem Railroad Company are now running three trains daily to and from Albany, two of them being Express Trains. The road is in good order. Fa-e $1 50.

The receipts of the Watertown and Rome Railroad in October were $36,000, which is fully up to the expectations of the managers.

The City Wharf, Boston, with its ten granite stores, was sold the other day, at auction to Josiah Quincy, Sen., for $411,000.

Ohio will be fifty years old (since her admission as a State) on the day of Presidential Election.

There are nineteen plank roads in the State of New York, costing $3,800,268, or $1,833 per mile.

Hon. Abbot Lawrence last week returned to Boston, from his mission at the Court of St. James.

What is the difference between a schoolmaster and an engine-driver? One trains the mind, and the other minds the train.

Robert Hall said of family prayer: "It serves as an edge and border, to preserve the web of life from unraveling."

The Governor has appointed Thursday, November 11, as the day for the Annual Thanksgiving in New Hampshire.

Mlle. Bret, daughter of the Prefect of the Rhone, who danced with President Bonaparte at Lyons, died in 24 hours afterward.

Seven negroes, belonging to T. & J. Arterburn, ran away from Louisville Ky., Tuesday night, Aug. 24.

The ladies of Bangor held lately a charitable Tea-party, from which they realized $501

A man is never irretrievably ruined in his prospects until he marries a bad woman.

On the 14th, 15th, and 16th of September, there arrived at this port 8182 immigrants.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, Jr., & Co.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 10 Battery-place.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY.
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York

Rates of Advertising.

For a square of 16 lines or less—one insertion,		$ 75
" " "	each subsequent insertion,	50
" " "	six months,	[illegible]
" " "	one year,	10 00

For each additional square, two-thirds the above rates

W B Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 25. NEW YORK, FIFTH-DAY, DECEMBER 2, 1852. WHOLE NO. 441.

The Sabbath Recorder.

For the Sabbath Recorder.

MOTHERHEART.

BY WILLIAM M. FAHNESTOCK, M. D.

To avoid extending my paper on *Motherlove* to an extraordinary length, I deferred some remarks on *Motherheart*—Mutterherz—for a separate article, but which I originally designed to treat together, as they are so intimately related, although, indeed, they have a widely different bearing in a religious point of view—an important bearing on religious faith and religious interests.

Motherlove is the *personal* affection and solicitude that *a mother* bears *for her own* offspring; *Motherheart* is the tender sympathy of a mother towards *any child*, because it is the offspring of *a mother;* for which offspring she experiences an ardent out-going of soul, apart from identical maternity—a fellow-feeling with every mother—a community of heart in *motherlife.* Motherlife is the sympathetic chord which awakens this emotion, and which gives tone to a mother's office-work and a mother's mission on earth. This sympathetic response of bosom to bosom, for the offspring of woman, has been implanted in the hearts of mothers, by Infinite Wisdom, for the wisest and the best of purposes—to promote the comfort and the welfare of that suffering and self-sacrificing portion of our race; and can only be felt, or, at least, be properly appreciated, by *mothers;* and which intimate alliance can only be compared to the bells of the Jewish High Priest, which, when one of them is touched, they all vibrate in unison with each other.

Motherheart may, perhaps, be best exemplified by a short anecdote to the point. A woman was seen, one morning, running down a street, to succor or rescue a small child in danger or injured, and seizing the child, franticly, alarmed all the neighborhood by her screams of distress. A stranger passing along was attracted to the spot, and beholding the agony of the woman, and desiring to minister to her relief, but seeing the great disparity in the attire of the woman and the child, asked her: "Are you the mother of the child, Madam?" "Oh! no, sir," she replied, "but some woman is!"

That reply, better than a dozen pages of essay, will explain the meaning of *Motherheart.* The generous emotion of Motherheart might be illustrated in endless forms and phases—in the tenderest and most touching forms and phases—but as I design, simply, to trace its *religious bearing,* I have to pass by a great deal that is truly honorable to human nature, low as I estimate the natural dignity of man in an unregenerate, unsanctified state; and, for the same reason, I shall have to turn aside some of the most engaging investigations of some of the brightest intellects that have ever tabernacled in the flesh, in displaying the psychological relations of our species —geniuses whose labors are less regarded and less understood, because less known and less explored, than any other department of literature—the deep thoughts and laborious coinage of the Metaphysician, in developing the hidden emotions and the active tendencies of the human heart. It must, therefore, suffice to say, that there has always been a tendency in human nature, in the rudest ages as well as in civilized life, to give expression to the internal sense of beauty and good by some external manifestation; and the stronger the internal sense of beauty and good, the greater has been the effort to give expression to it, in words, in symbols, and still oftener in symbolic worship, attended by a corresponding pertinacity to perpetuate it in forms the most engaging, and in rites the most imposing and enduring.

Thus it is, that mankind have always sought to immortalize their own internal sense of beauty and good, and to incorporate those emotions with the religious rites of the country, so as to consecrate them for ages to come; and this in the most natural mode imaginable. Lamartine's response to the devotion of *Motherlove,* I alluded to in my article on that subject. For such a man as Lamartine to revere piously, devoutly, the memory of his departed mother, and for such a man as Lamartine, with his religious predilections, to ascribe *spiritual presence* with him after her translation to the regions of the blessed, is the *natural result* of his warm, poetic temperament. Bating his religious superstition, I highly appreciate the feeling, *the sentiment,* which prompted the allusion, in his *Voyage en Orient,* to *the satisfaction* that his pilgrimage to the *Holy Land* would afford to her *departed spirit;* and it is quite *natural* to think that that Motherlove, in its happy abode, would still continue to watch and guard her pious son. This, I say, is *natural;* and the more poetic the temperament, the more *natural,* where the heart is not imbued with pure, evangelical religion!

"To explain myself," says that charming writer, "how, at the close of my youth, at that epoch of life when man withdraws himself from the ideal world, to enter upon the world of material interests, I have left my lonely and peaceful life at St. Point, and all the domestic delights of an innocent fireside, which is blessed by a wife, and embellished by an only child, I said to myself: This *pilgrimage,* if not of a Christian, at least of a man and a poet, *would have so pleased my mother!* This journey of a son, whom she so tenderly loved, must please her *in the celestial abodes, where I now see her.* She will *watch over us;* she will *place herself,* like a second Providence, between us and all the storms of life—between us and the simoon, between us and the wild Arab of the Desert. *She will protect* from every danger a son, an adopted daughter, and her little grandchild, the visible angel of our destiny. * * * And if there be imprudence in this my enterprise, which we have so often contemplated together, *she will procure pardon for me above,* in virtue of the motives which urge me—Love, Poetry, and Religion."

Another writer, H. M. Milner, has given us an illustration, also, quite as interesting, if not quite so poetical throughout all its parts, in a French drama, entitled "*Victorine.*" The drama is designed to exhibit Motherlove, not only in this life, but in the exalted state in the spirit-land. Victorine, an only child, a lovely and accomplished girl, in reduced circumstances, has an apartment in the sixth story of one of the numerous *hives* of human beings to which the unfortunate and desolate have to resort for a shelter in Paris, and other large cities. Victorine, at the death of her mother, was left destitute, but with laudable ambition devoted her time to working embroidery, to gain a livelihood. During her mother's life time, they became acquainted with a worthy, upright young man, named Michael, who was a journeyman upholsterer, and who proved particularly kind and attentive to Victorine during all her afflictions; and while Victorine felt attached to the young man, for his great consideration for her, yet by her education and her associations in life, was greatly his superior, and, therefore, naturally looked for a better alliance, in which she was encouraged by her intimate friends, and thus parried the consummation which Michael now so eagerly sought. Through an accidental circumstance, being caught in a shower one day while out, and taking shelter under an Arcade in Rue de Rivoli, she was thrown into contact with Julien De Roselle, the son of her landlord, who, for a long time, had sought an interview with her, for no honorable purposes, but which he had not yet betrayed. From the necessity of the case, she accepted a seat with him in his carriage, and was taken to her lodgings without encountering any improprieties from him, but profuse protestations of deep interest in her welfare. After this attention to her, De Roselle repeated his visits, frequently, much to the annoyance of her honest suitor, Michael, who had become acquainted with the new intimacy. Michael took an early opportunity, one evening, to apprize her, that his father had advanced money to him, to set up business, and that he had made an appointment at a Notary's, to be married the *next day.* Victorine was surprised, and remonstrated, but Michael persisted on *to-morrow* or *never,* and left her to deliberate on that *ultimatum.* After his departure, and when about to retire for the night, she kneels and commits *the decision* to the silent counsel of her *sainted mother,* in the following beautiful invocation—

> "——sainted spirit from above,
>   Thy sacred counsel whisper mild;
> *Yet* let a mother's tender love,
>   Direct and guide her orphan child."

The next scene, much to our surprise, and much against our hopes, exhibits Victorine's elopement with De Roselle; who deserts her after a short-lived round of dissipation, treachery and infamy; and she next becomes the mistress of a Duke, under the assumed name of Madam St. Victor; and during this brief period of her varied life, she is unexpectedly thrown into a most humiliating interview with Michael, now in a prosperous business, notwithstanding having been swindled out of five hundred dollars of his hard earnings by the villain De Roselle. The Duke not being aware of the former intimacy between Victorine and Michael, sent for him, as a prominent business man, to re-furnish his splendid establishment throughout, when the thrilling scene, alluded to, ensued between Victorine and her former admirer, upon her beholding his honest manly bearing, and feeling her own degraded condition; and in deep abasement she entreats him to take her from her present position, surrounded as she was by all the showy prosperity of fashionable luxury, to his own humble domicil; which he peremptorily declines, and firmly resists.

Again, in the third Act of the Drama, we find her abandoned by the Duke, and now she appears as Madam St. Marc, at the head of a fashionable boarding house—a gambling den—from which she is ejected by the Police, for infamous misdoings; and she is next found wandering about the streets, in costume and appearance which bespeak the last stage of wretchedness. After thirty years of such vicissitudes, and innumerable cares, trials, and degradations, which I cannot pen, she is at last seized by the officers of Justice, charged with robbery, and carried away to prison. On the way thither she escapes from the grasp of the bailiffs, and precipitates herself headlong over a high bridge, and is in imminent danger of perishing below, but from which she is rescued by Michael, who happens to be passing at the moment in his carriage; for his success in business, now, enables him to keep a handsome establishment, and to drive a splendid equipage.

The last scene of the Drama changes to the last scene of the first Act, Victorine's former lonely chamber—precisely as she left it thirty years before, when she had parted with her good, faithful friend Michael—and a loud knocking is heard—Victorine *awakens,* and finds that it is Michael waiting for his *answer.* She rises from her bed, sinks on her knees, and exclaims: "Sainted spirit of my much-loved mother, receive my thanks—'tis at thy intercession Providence has breathed into my soul the sacred warning which shall snatch thy child from ruin." Victorine, overcome with joy to find that the spirit of her sainted mother had revealed to her, in her sleep, the horrible scenes of infamy and ruin into which she would be hurled by yielding to the disingenuous overtures of De Roselle, proceeds immediately to become the wife of honest Michael.

All this may be fiction, but it is equally true, that it is a fair transcript of daily life in such a city as Paris. It is a faint portraiture of much behind the scenes, which it will not do to parade in a newspaper of the character for which I am writing. True, it may be *poetry*—may be *fiction*—but it contains the *germ* of one or more of the greatest errors in the Christian Church; for, with all her faults, I cannot but regard the Roman Catholic Church, which has maintained no inconsiderable degree of sanctity, for so long a period, other than as belonging to the Christian family, though she be a wayward, a froward, and a dangerous member. *Filial piety* is not *religion,* nor is *poetic allegory,* or *poetic illusion,* religion, in however amiable a garb it may be clothed, or however honorable it may appear to human nature. Notwithstanding the beautiful imagery, or pure sentiment, with which they be invested, so far from claiming our confidence, they are the more dangerous to true and undefiled religion—so easy, so very easy is it, to slide from *natural emotions* into superstitious reverence for unholy and unworthy objects, soon to be followed by supreme worship.

Thus may *Motherlove* be magnified into a *religious superstition,* and *Motherheart* be exalted into a worship, to supersede the Sovereign of the Universe, and blot him out, almost entirely, from our affections. Motherlove yearns for the good, the comfort, the happiness, and the eternal welfare of *her own offspring;* but who is to yearn for the offspring of those out of the household of faith—out of an intercessor after the flesh? Who? None other, is the *natural feeling* and the *natural inference,* than the *Motherheart* of the mother of our Divine Saviour—she whose love gave terrestrial existence to Him who careth for our souls, and who gave himself to redeem us—she, she only is worthy to be our "*Mother and Patroness*"—"Mary, Holy Virgin, Mother of God," and, as a *natural sequence,* Mother of all the faithful.

Such is the theory of the Roman Catholic Church, if I apprehend it correctly, although it is an *unwritten philosophy,* yet, perhaps none the less true for that; and all the people of that communion cry, Amen!

I cannot occupy much space to sustain this position by collateral evidence, which is almost as abundant as the cranberries of our State, New Jersey, but must be satisfied to adduce a few *Collects* from the most authentative sources:—

> "O HOLY Virgin! Mother of God! my Mother and Patroness! I place myself under *thy special protection,* and cast myself with confidence into *thy maternal bosom.* O deign to be *my refuge* in my wants, *my confidence* in my sufferings, and *my advocate* with thy divine Son, this day and every day of my life, as well as at the awful hour of death" *
>
> "Holy mother of God, who hast worthily [illegible] to conceive Him whom the whole world could not [illegible], by thy pious intervention *wash away our sins,* that so, being redeemed *by thee,* we may be able to ascend to the seat of everlasting glory, where thou abidest with thy son forever." †
>
> "Let our voices *first* celebrate Mary, *through whom the rewards of life are given unto us.* O Queen, *thou who art a mother,* and yet a chaste virgin, *pardon our sins* through thy Son. May the holy assembly of the angels, and the illustrious troop of archangels, now *blot out our sins, by granting to us* the high glory of heaven." ‡

I shall not attempt a long disquisition to develop the philosophy of this position, as the legitimate result of the general tendency of human nature to give an external expression of our internal sense of beauty and good, upon which I conceive it to be predicated, as not within the limits of newspaper discussion; but shall content myself with stating, that it is this propensity of human nature that prepares us for *prayers for the dead, reverence for relics, invocation of saints,* and *adoration of the Virgin Mary.*

While I disapprove, *in toto,* of such supererogatory devotion—such senseless worship, when we have a clear *revelation*—an explicit line of duty from the Head of the Church; and while I can never yield to such a plea for adding or abstracting a jot or tittle, *to* or *from* the Counsel and the Commandments of the Almighty, I must acknowledge, that I can very readily see, how easy it would be—how very *natural* and how enticing it would be, to attach superhuman influence to, and confide in *Motherlove* and *Motherheart,* to find aid in our extremity; which has led that communion, *virtually,* to worship the Virgin Mary. It does not surprise me, I say, that they (under their many other delusions and superstitions,) should resort to this approach to the Mercy Seat. That this is really the foundation of their confidence, we have the strongest proof in the *Collects* just cited:—"O Holy Virgin! Mother of God! my *Mother* and *Patroness.*" "O Queen, thou *who art a mother,*" &c.

I have said a *senseless* worship, but as I do not wish to appear inimical or unfair to any branch of the Christian Church, I think it due to add, that the Scriptures require me, and all men, to "Love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," (Mark, 12: 30;) and that we are instructed that "*this is life eternal,* that they might *know thee,* the only true God, and Jesus Christ whom thou hast sent." John 17: 3. "For there is one God, and *one mediator* between God and man, the man Christ Jesus." 1 Tim. 2: 5. And we are further admonished, that "there is none *other name* under heaven given among men, whereby we must be saved," than the name of Christ Jesus; and therefore we regard any other *service* or *worship,* than *in* and *through* HIM, as *senseless* and *worthless.* The Roman Catholic Church proceeds in her philosophy, her policy, and her polity, on the principles of the wants of *human nature,* and her own inherent authority to "*change laws and times,*" irrespective of Scriptural injunction, to carry out that consummation. When any church gives herself over to such license she is, unquestionably, at loose ends, and there can be no restraint to her innovations; yet there is one commendable thing, in this matter, about the Roman Catholic Church, which I greatly admire, and that is, she avows, unreservedly, this fundamental principle, and does not persist in quibbles and prevarications, against Scriptural evidence—she does not belie the Word of God, and put it to an open shame, by maintaining that that Word teaches their innovation, but boldly and manfully assumes the responsibility—a worthy ensample for many of the Protestant churches of the present day; for, unfortunately, it is not only the Roman Catholic Church that is tinctured with error from this source—the tendency of human nature to give expression to an internal sense of beauty and good by external manifestation—but a large portion of the Protestant Church—yea, the *Evangelical Church*—is obnoxious to a like imputation. While the Fathers of the Reformation knocked away much of the superstitious worship, which may be regarded as the bulwark, if not absolutely the Ægis of that hierarchy, the Protestant Church, save one denomination, has undertaken to plant herself under the panoply of an error, scarcely any the less exceptionable, or if somewhat so, which I am ready to admit, scarcely less fruitful of evil, of almost equal magnitude—an error founded on precisely the same principle, evolved by the same philosophy, and supported by the same reasoning of *expediency,* namely, "*infant baptism.*" What else than this principle or emotion, *Motherheart,* could have succeeded in introducing and maintaining a rite in the Christian, the Protestant Church, at direct variance with the genius of the Institution, and in defiance of the express injunction of Holy Writ. Baptism, all churches regard as the *initiatory rite* into the Christian Church. The *conditions* or *prerequisites* to baptism, first announced by John the Baptist—the Forerunner of the Messiah—and confirmed by Christ himself, and his Apostles—were, undeniably, *Faith* and *Repentance.* How then can we account for the extension of this ordinance to *infants*—to unconscious babes, wholly incapable of exercising either *faith* or *repentance?* How else than to the same emotion, Motherheart, which has introduced the foregoing idolatrous worship and practices? What but blindly following the promptings of the human heart, and emulating the philosophy of that much-traduced church they so closely imitate in this matter? It is quite as easy to infringe upon the prerogative of deity on this particular rite, as by the other amiable though mistaken emotion. With John's requirement, *repent and be baptized for the remission of sins,* the blessed Saviour's injunction, *to teach* and *baptize,* and the Apostles' admonition, *believe* and be *baptized,* together with there being no mention of a single instance, in the Scriptures, of an infant—an unconscious babe—having been *baptized,* christened, or sprinkled, how can persons *reconcile* it, not to say *justify themselves,* in appending a superfluous, an uncalled for ordinance?—how dare they be wise above the [illegible] found in the sentiment of the human breast I have been exemplifying—*Motherheart.* Dr. Adam Clarke intimates as much, or, at least, concedes what is equivalent. "When," says that Commentator, "the Gentiles and Jews had received the faith and the blessings of the Gospel, it is *natural enough* to suppose that *they would wish* to get their children incorporated with the visible church of Christ." It is truly *natural enough,* and the emotion is prompted by Motherlove, or *natural affection,* to desire such a consummation; but we have no right to desire such a consummation, *when it conflicts* with God's wisdom and God's economy; nor have we a right to pervert one that approaches to it, which he, in his goodness, has given to gratify that desire, that *natural desire* of a regenerate heart, by instituting the touching rite of *dedication of children;* which we regard he has clearly done in Mark 10: 13, 16. The dedication, or blessing of children, after the *pattern* given unto us by the Redeemer, associates our children as closely with us, as the economy of the better Covenant deems fitting; and the Baptist Church, especially, lose their vantage ground over pœdo-baptists, by disregarding it—by disregarding, wholly, the *natural impulses* of the human heart, to have their offspring share the benign influences of the institutions of the Gospel, *suited to their condition;* to provide for which, the precious Redeemer, himself, introduced this delicate and endearing mode of *union with the Lord.* This is not mere poetry and superstition; it is the wisdom of God. It comports with our *natural* emotions and desires, while it does not *overstep* the *restriction* of the Most High. It affords a legitimate opportunity to give an outward expression of our sense of identity with our children's eternal welfare, after the *prescription* and the express *formula* of the Head of the Church. Dr. Clarke, although he commits a sad blunder in the application of the passage in his *Note* on Matt. 19: 13, yet justly says:—

> "It was a common custom among the Jews, to lay their hands on the heads of those whom they *blessed,* or for whom *they prayed.* This seems to have been done by way of *dedication* or *consecration* to God—the person being considered as the sacred property of God ever after. Often God added a testimony of his approbation, by communicating some extraordinary influence of the Holy Spirit. This rite has been long practiced by Christians when persons are appointed to any sacred office. But this consecration of children unto God seems *to have grown out of use.* It is no wonder that the great mass of children are so wicked, when so few are put under the *care* of Christ, by humble, praying, believing parents. * * * Whatever is solemnly consecrated to God, *abides under his protection and blessing.*"

The error of Dr. Clarke (omitted above,) is the substitution of "*baptism*" (which he is generous enough to say, in another place—Mark 10: 16—may be performed, *by sprinkling, washing,* or *immersion,*) instead of the simple laying on of hands and prayer; but of that we need complain but little, as he has been candid enough to blink that that "*baptism*" is a "*nominal dedication.*" Note on Mark 10: 16.

The passage in Mark 10: 13—16, has, perhaps, given rise to more error, and likewise to more omission of duty, than any other portion of the New Testament. Not that the error lies in the text, but rests with man in *not taking God at his word*—in perverting it, and foisting another mutilated ordinance in its stead—the most astounding blunder that the Christian Church ever perpetrated; and the more so, as she pertinaciously adheres to it, against light, reason, and revelation. It can have no interpretation—no apology—than in *Motherheart*—"the natural wish to get their children incorporated with them in the visible church of Christ;" but God's wisdom is surely the best and most deserving of our implicit regard; for, certainly, He would adapt the means to the end better than any frail, human genius. "*Suffer little children to come unto me,*" &c., does not include, have them *baptized,* have them *washed,* or have them *sprinkled.* Far otherwise. The *pattern* given was, simply, to *lay hands* upon them and *pray*—*bless them.* Why is it not done so now, as then? I know of scarcely any denomination in Christendom that carries out this example of the Master, but the German Seventh-day Baptists of Pennsylvania, and perhaps a few others of kindred views. I repeat, that we lose much good, and deprive our children of special blessing, by disregarding this benign provision of the holy Jesus. It is a part of the parental, Christian heart, to desire their children to be associated with them in their eternal welfare, in their eternal destiny, and if that fitting opportunity is not afforded to them, man will seek out other *inventions.* The Roman Catholic Church recognized this want, and supplied a remedy, after their own fashion—by *making* one for the emergency; and Protestants, feeling the same emotion, blindly imitate the unwarrantable innovation. God has not left us without a witness in this matter—an external manifestation of our internal sense of good and propriety—but man perverts it—perverts it shamefully, wantonly. Parental concern for their offspring cannot be smothered—*Motherlove* and *Motherheart* must and will out in a matter of such moment; and the church that resists it, must suffer much damage, and incur a fearful responsibility.

If I have educed the correct philosophy—if I have analyzed correctly this sentiment of the human heart, then the whole matter reduces itself into two propositions. 1. It is the province of *Motherlove* to care for the temporal and the eternal welfare of *individuals,* in a *limited sphere.* 2. The Church—every respective church—represents the *embodiment* of Motherheart, and it becomes her duty to care for the *masses,* and carry out the provisions of the Head of the Church to this end. Therefore, if a Christian Church assumes a *Motherheart,* and yearns to bring all the unconscious sons and daughters of earth within *consecrated association,* let them not transcend their powers, (for no *natural* feeling, no philosophy, is to supersede or trans[illegible] prerogative of the Almighty,) but administer the rite, after the prescribed formula—bring the children to have them *blessed,* after the example, not with the sprinkling of water, but with the laying on of hands and prayer. This is legitimate—this is scriptural—this is true Motherheart; for no Motherlove, no Motherheart, is legitimate, is profitable, which comes *short of* or *transcends* the *thus saith the Lord.*

BORDENTOWN, Nov. 15, 1852.

---

* *The Spirit of Prayer,* approved by Bishop Kendrick, and used in the churches of his Diocese.

† Collect. in Hor. ad usum Sarum Paris, 1580.

‡ Collect. in Hor. ad usum Sarum Paris, 1580.

GIBBON AND THE APOCALYPSE.

Mr. Barnes, in his recently published work on the Revelation, states the very singular fact, that, to his own surprise, he found chiefly in Gibbon's Decline and Fall of the Roman Empire, a series of events recorded, which seemed to correspond to a great extent with the series of symbols found in the Apocalypse. The language of Gibbon, he thinks, is such as he would have used on the supposition that he had designed to prepare a commentary on the symbols prepared by St. John. So useful has he found the naked historical facts faithfully recorded by this confessedly infidel historian, in the elucidation of prophecy, not a word of which he believed, that Mr. Barnes thinks he has been raised up by an overruling Providence, to make a record of those events which would ever afterwards be regarded as an impartial and unprejudiced statement of the evidences of the fulfillment of prophecy. To the splendid work of Gibbon, now long rendered classical by its elegance of diction and faithfulness of narrative, he awards the very highest praise, and thinks it, notwithstanding its philosophical speculations and its sneers at every thing connected with the divine inspiration of the Scriptures, the most candid and impartial history of the times succeeding the introduction of Christianity, ever written, and that it contains the best ecclesiastical history of those times to be found. It is most certain, that whatever use can be made of this famous history in expounding and confirming prophecy, must be regarded as fair and impartial, for this was a result which its author least of all men living contemplated, as may be seen from his elegant, positively infidel chapters on the Christian religion.

WHERE MUST A REVIVAL BEGIN?

We answer, that a permanent, healthy revival must commence in the hearts of God's people. It is vain to suppose that any considerable work of grace can be carried on while the church is in a cold, inactive state. All past experience teaches that ere the ungodly world can be shaken, the church must cast herself upon her knees, and wrestle with her God. He has so ordained it, and all our observation teaches that the Almighty uses his own children to overturn the purposes of Satan. The work, of course, is his—he only can convert the souls of men; but he will be inquired of, he will be prayed to, he will be plead with, to do these things for us.

Where, then, will lie the responsibility, if a gracious work of grace in progress should cease? Would it lie with God, with sinners, or at the door of the church? Most certainly with us, who believe in the power of prayer, faith and holiness.

THE CHILD'S PLAYHOUSE.

BY ANN PRESTON.

Who has not been a child, and made
  A playhouse 'neath the trees;
And who so old but groweth young
  When passing one of these?

I saw one in a cool, green nook,
  Anear a cottage wall,
Built cunningly, with many rooms,
  And stored with playthings small.

Prompt little hands had built stone walls,
  And swept the mossy floors;
And sticks, across the openings laid,
  Were gravely called "the doors."

On showy shelves, which oft would fall,
  Were treasures rare, I ween;
The broken China glistened there,
  In blue, and red, and green.

The golden light of childhood's morn,
  While gazing, round me stole,
And fragrance from its far sweet shores
  Swept, breeze-like, o'er my soul:

Once more I trod the green-mossed bank,
  Where, 'neath a school-house tree,
From tiny acorn cups we drank,
  And called it "taking tea."

We played our "meeting" o'er again,
  And I was preacher there,
And with mock gravity we wore
  Our serious Quaker air.

But thou who put on matron airs,
  And played the "mother" then;
The fairest one of all the school,
  Now walkest not with men.

Thou, too, whose dark eyes proudly beamed,
  The queenliest of that band,
'Mid summer toils hast gone away
  Unto the spirit land.

Those mosses still their little cheeks
  'Gainst sister mosses lay;
While of the three who leaned on them
  But I, the weakest, stay.

Oh! earth would be one funeral vale,
  And life a thing of pain,
If beauty did not live for aye,
  And God and love remain!

THE WIDOW'S SON AND HIS BIBLE.

There was a pious widow living in the Northern part of England, on whom, in consequence of the loss she had sustained, devolved the sole care of a numerous family, consisting of seven daughters and one son. It was her chief anxiety to train up her children in those virtuous and religious habits, which promote the present happiness and the immortal welfare of man. Her efforts were crowned with the best success, so far as the female branches of her family were concerned. But, alas! her boy proved ungrateful for her care, and became her scourge and her cross. He loved worldly company and pleasure; till, having impoverished his circumstances, it became necessary that he should go to sea. When his mother took her leave of him, she gave him a New Testament, inscribed with his name and her own; solemnly and tenderly entreating that he would keep the book, and [illegible] year after year elapsed without tidings of her boy. She occasionally visited parts of the island remote from her own residence, and particularly the metropolis; and in whatever company she was cast, she made it a point to inquire for the ship in which her son sailed, if perchance she might hear any tidings of the beloved object who was always uppermost in her thoughts. On one occasion, she accidentally met, in a party in London, a sea captain, of whom she made her accustomed inquiries. He informed her that he knew the vessel, and that she had been wrecked; that he also knew a youth of the name of Charles ——; and added, that he was so depraved and profligate a lad, that it were a good thing if he, and all like him, were at the bottom of the sea.

Pierced to her inmost soul, this unhappy mother withdrew from the house, and resolved in future upon strict retirement, in which she might at once indulge and hide her hopeless grief. "I shall go down to the grave," was her language, "mourning for my son." She fixed her residence at one of the seaports on the northern coast. After the lapse of some years, a half-naked sailor knocked at her door, to ask relief. The sight of a sailor was always interesting to her, and never failed to awaken recollections and emotions, better imagined than described. She heard his tale. He had seen great perils in the deep, had been several times wrecked, but said he had never been so dreadfully destitute as he was some years back, when himself and a fine young gentleman were the only individuals, of a whole ship's crew, that were saved. "We were cast upon a desert island, where, after seven days and nights, I closed his eyes. Poor fellow, I shall never forget it." And here the tears stole down his weather-beaten cheeks. "He read day and night in a little book, which he said his mother gave him, and which was the only thing he saved. It was his companion every moment; he wept for his sins, he prayed, he kissed the book; he talked of nothing but this book and his mother; and at the last he gave it to me, with many thanks for my poor services. 'There, Jack,' said he, 'take this book, and keep it, and read it, and may God bless you—it's all I've got.' And then he clasped my hands, and died in peace." "Is all this true?" said the trembling, astonished mother. "Yes, madam, every word of it." And then, drawing from his ragged jacket a little book, much battered and time-worn, he held it up, exclaiming, "And here's the very book, too." She seized the Testament, descried her own handwriting, and beheld the name of her son, coupled with her own, on the cover. She gazed, she read, she wept, she rejoiced. She seemed to hear a voice which said, "Behold, thy son liveth." Amidst her conflicting emotions, she was ready to exclaim, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Will you part with that book, my honest fellow?" said the mother, anxious now to possess the precious relic. "No, madam," was the answer, "not for any money, not for the world. He gave it me with his dying hand. I have more than once lost my all since I got it, without losing this treasure, the value of which I hope I have learned for myself; and I will never part with it, till I part with the breath out of my body."

The Sabbath Recorder.

New York, December 2, 1852.

PALESTINE MISSION.

It is with great reluctance that we give the subjoined communication a place in the *Recorder*. Though the writer avers that he is not prompted by a "wish to draw out any remarks in explanation or extenuation, and has not wished to provoke any," we are so well persuaded that the effect of his communication, if placed before the public without note or comment, will be any thing but salutary upon the very cause he so warmly espouses, that we cannot allow it to pass unnoticed. A few words we *must* offer.

As it respects our personal feelings towards the proposed Palestine Mission, we had rather supposed that they were in process of transition from doubt to something like a settled conviction of its expediency. The misgivings which we had felt, but of which we had never made any public expression, were beginning to yield, and the fire of the heart was beginning to burn somewhat in behalf of the enterprise which kindles so glowingly the ardor of our correspondent. It was in this state of mind that we penned the article which has given him such uneasiness, never dreaming that it was liable to the construction which he has given it. But we confess, that the communication he has sent us is a little like water to the flame; and a few more such from different sources *might* have upon others, whose hitherto indifferent feelings are also in a state of transition, the same effect. Such at least is our fear.

It is due to the occasion to say, that while, in the article entitled "Mission to Canada," we endeavored to express as nearly as possible the mind of the Board, the Board itself is in no manner responsible for the sentiments it sets forth. The article is our own, and nobody else need bear any censure on account of it. If we have misrepresented *facts*, the Board may temporarily suffer in the estimation of our readers, but the blame will eventually rest where it belongs.

Having indicated by figures the parts of our correspondent's communication to which we would call the attention of our readers, our strictures will be found below. We could enlarge them still more; for we think that in several other respects besides those indicated, our article has not been fairly dealt by. But truth, not controversy, is our object. Our first impulse was to return the communication to the writer, with a private lettter; but upon second thought it occurred to us that there might be others who would take the same view that he did, and who, by complaining in their respective circles, would stir up a jealousy of the Board, that "the advocates of the [Palestine] measure have but little to hope from the Society for that mission"—a jealousy that ought to be allayed at once—and so we resolved to publish it with our appended remarks.

To the Editors of the Sabbath Recorder:—

It appears by an article in the *Recorder* of Nov. 18th, that the Board of Missions have determined to send a missionary to Lower Canada; and that, after weighing all the advantages and prospects with the Mission to Palestine, they had come to the conclusion, to adopt that field for a missionary effort. No friend of God can have any objection to the Gospel being sent to the Canadians; for, as a community, their happiness and salvation are as important to them as to any other; and although hundreds of missionary fields might equally claim our labors, and if occupied might be as advantageously occupied, yet in all probability the means at present available will only enable us to enter upon one. All that I have to regret with respect to it is, that in adopting the Canada field, it has been placed in opposition to the Palestine field, and facts and arguments compared.(1.) I am sorry that so few of our brethren had communicated, through some general medium, their arguments and facts for a Mission to Palestine, which have induced them to manifest or to feel any measure of "enthusiasm," as they might have had some effect on the minds of those whose duty it was to decide on the claims of the fields before them; as it has been evident, for a long time, that they have not appreciated the facts and arguments that have inspired this *enthusiasm*, while it is also a matter of equal regret, that as the reasons for adopting the Canada field have from time to time developed themselves to the advocates of that measure, they have not set them forth, that others interested might have participated in those reasons and facts. It is possible that I am, however, the principally deficient one, and alone responsible.(2.)

It appears to me, on the persual of the article referred to, that the paragraph presenting the reasons for deciding against the Palestine mission,(3.) is rather extraordinary, and must satisfy the advocates of that measure, that they have but little to hope from the Society for that mission; and if it would not be considered supercilious, I would remark on a few things in that paragraph which produce that conviction.

The Board rejoice at the ardor that is kindled in reference to Palestine, as it affords evidence of a "growing missionary spirit among us," as though this spirit could be converted to the use of any other field. As far as I am informed, the ardor and enthusiasm enkindled for Palestine, are for *that people and that field exclusively*.(4.) They say, in continuance, "That a mission to Palestine may be creditably and successfully prosecuted, something more than *enthusiasm* in our churches is necessary." May not this be said in reference to any other mission? But it is said, that "we need a man of *rare qualifications*;" and after saying what those qualifications are, I admit they are *rarely* found combined in the same individual; and should any person offer himself for the mission, in expectation of being accepted, after such a notice, I should (without intimate knowledge of him) suspect him of being either presumptuous or egotistic; and it seems to me, that the confidence expressed, that the Lord "will raise him up," is based on the significant "if," which regards the enthusiasm expressed of a suspicious or doubtful origin; as if we should have said, The Lord will work a miracle, if your *faith is genuine*, and as strong as your profession. "*If* it is an enthusiasm enkindled by the love of Christ, and by a longing after the salvation of them that *crucified him*," it is said, "and *if* it shall *continue to give evidence of its genuineness, in great conflicts of prayer*, that God will furnish the needed laborers, the enterprise will not long be delayed." This sentence seems to throw suspicion over the whole subject, and doubt over all the professors of the "enthusiasm" alluded to. Why, it may be asked, is this ordeal proposed for the friends of this mission more than the one adopted? and why has not the same full and conclusive proof of genuineness been required of its advocates? Have all their prayers and tears been forgotten?

After the advocates of the Palestine Mission are thrown back to review their motives and impulses, and give proof of their profession, and the genuineness of their ardor, it is said, "Let there be no needless uneasiness about the Palestine Mission; it will be undertaken as soon as Providence shall make the way clear!" I am impressed that the great difficulty of this mission is in a false conception of the necessary qualifications. I believe that good common sense qualification, (if ardent piety and devotion to God, and to the promulgation of his gospel, be included,) will be as available with this as with any other people; for the Gospel will not be made to stand on the wisdom of men, but the *power of God*, as much now as in primitive times.(5.) And while we are waiting for men of *rare qualifications* to present themselves, we shall suffer our opportunity to pass, and we shall have the mortification to know, that God has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the things that are mighty, and "*base things, that are despised*, hath God chosen, yea, and things that *are not*, to bring to nought *things that are*." And for what cause? "That no flesh should glory in his presence."

And now I must say, that I am almost discouraged in regard to any prospect that we will be made instrumental in any good to that people. I have for a score of years been persuaded, that God had a mission for Seventh-day Baptists to the Jews, and that we had been preserved from mixing with the masses of Protestant Christians, to be used in carrying successfully the Gospel to that people. I have been persuaded, for nearly that length of time, that we live on the verge of an important era, especially for that people—that the time of their dispersion was drawing to a close—and have for that period of time been, in my feeble manner, suggesting to my brethren the propriety of studying their duty on this subject. Fifteen years ago they awoke to the subject, and consecrated themselves to the work of carrying the Gospel to the Jews, and Palestine was the field principally had in view; but, by what has proved an ill-advised preliminary effort, the whole scheme was abandoned. Hope has revived, from time to time, and been again dashed; and now, it appears, it has struggled again for life, and received a go-by; not that the Canada field has been adopted, but that the Board have not in possession light and sympathy or courage and hope, sufficient to recommend a mission to Palestine, notwithstanding all that is promised in God's word, and the signs of the times, which indicate that the summer is nigh, even at the door, and that even *now* it may be too late for us to enter into the field to advantage. And the article we referred to, gives not the slightest promise, or directly encourages the hope, that the obstacles which now hinder our commencing will ever be removed, (6.)

I have not submitted the foregoing with any wish to draw out remarks in explanation or extenuation; I have not wished to provoke any; and I am not surprised that prayer goes up to God for the success of the few Sabbath-keepers now engaged in what is doubtless considered the "forlorn hope" in that field, or that the funds of our people will also be directed from the ordinary channel of the denomination, to the support of efforts less promising to us as a people.

To the friends of the mission I would say, in conclusion, Let not your prayers be hindered, or your efforts diverted. The Bible is *full* of encouragement to you. Glorious things are spoken of Zion; and if you labor faithfully, and believe confidingly, and go down to your graves without seeing your wishes gratified, you have the consolation to believe that your prayers will be found in the vials with odors, which will be brought out when the new song shall be sung, saying, "Thou art worthy," &c. And may not your prayers be withheld, that this people, so well adapted to go to the Jews successfully may, not by constraint, but willingly, throw their *whole* efforts to a work so full of promise.

J. M.

Remarks.

(1.) The Canada field was *not* "placed in *opposition* to the Palestine field." The decision the Board came to was not the result of a *comparison* of all the advantages and prospects of the one field, with those of the other. The question was not, Shall we adopt the Canada field, and abandon the other? It was not, Is Canada the most important of the two? It was not, Shall we turn our attention to only one country, and that country Canada, to the exclusion of Palestine and every other? No such question has been agitated by the Board. The question was simply, Is it expedient to take hold of the Canada Mission? If we have any understanding of the action of the Board at all, the Palestine Mission has not received "the go-by," nor has any action been taken which even squints at a repudiation of it. It will necessarily come up for consideration at our next quarterly meeting, and will probably be debated at successive meetings, till a final decision shall be made.

(2.) It is some two years since the Canada Mission was first talked of. It began in the withdrawal of Bro. Jones from the Haytien field. Bro. J.'s heart was in the missionary work, and he had prepared himself to preach in the French language. He felt himself under some sort of obligation to make his knowledge of that language available to the promulgation of the Gospel among those who used it; and we, in turn, looked upon this as something like a call of Providence upon us to make use of him in this capacity. The question then arose, Whither shall we send him? Among other fields, Canada was suggested. It was never much discussed in the *Recorder*, it is true, because it was thought best that the field should be explored, before any action should be taken to establish a permanent mission there. But the Board had it under discussion, and contributions were even sent in to forward the object. It was near falling through altogether, and had not Bro. J. felt himself somewhat pressed in spirit to go on an exploring tour at all hazards, it probably would have been abandoned. But Bro. J. went; he has returned; the account of his visit has been placed before the denomination; it was important to Bro. J. that the question, so far as it related to himself, should be finally disposed of; and in view of the whole; the Board has made the decision. If others do not see wisdom in the action of the Board, we cannot help it; but we know that the decision was not arrived at without much anxiety and carefulness. We think that "the reasons for adopting the Canada field" *have* been set forth.

(3.) "*Against* the Palestine Mission!" There has been no such decision. The paragraph referred to makes no attempt to offer "reasons for deciding against the Palestine Mission." All that it pretends to do, is to show the reasons why the Palestine Mission was not entered upon *first*. We knew that the desire for this mission was very strong with some of our people, and that some thought it ought to be undertaken *immediately*, before any other enterprise was thought of; and all that we aimed to do, was to justify the Board in what might seem to those who were not intimately conversant with its deliberations a disregard of the wishes of those who were looking so earnestly towards Palestine.

(4.) Heretofore, we have had our fears that the enthusiasm in regard to Palestine was just what our correspondent represents it to be, "*for that people and that field exclusively.*" And in this originated our hesitancy as to the undertaking at all. We had no question that there was enthusiasm enough to *start* the enterprise, and that, taking advantage of it, hundreds of dollars could be secured from those who had never looked with favor upon our China Mission, nor upon any thing else of foreign undertaking. But what dependence can be placed upon such? People who never give their aid to other enterprises, will soon weary of the Palestine effort, the novelty of it having once passed. And then, who will sustain it? Why, the very ones who have borne the burden of the China Mission, and of every other benevolent work which the denomination has undertaken. And as far as we are personally concerned, we would say, that our willingness to throw in what strength we can exert in behalf of the proposed Palestine Mission, is based more upon the benevolence of those who have always shown themselves ready for *every* good work, than upon any sudden enthusiasm of those who would labor "for that people and that field exclusively." All that we ask, all that we have ever asked, is that we may have a sufficient guaranty that the work once entered upon shall not be suffered to fail for want of steady, vigorous, healthy prosecution. It would be a disgrace that we could not easily wipe off, if we were to begin to build and not be able to finish.

(5.) We believe all this, as well as our correspondent; and though we have urged the importance of putting the Palestine Mission under the charge of a man of "rare qualifications," we would not be understood as throwing any discouragement in the way of modest men, nor as casting any invidious reflections upon the talent already embraced in the denomination. Among our young men not yet instated in the ministry, there may be, for aught we know, the germs of the very qualifications which we regard as important; and time and proper training will bring them out. Or, it may be that God will yet send us a man, suitably qualified, from another denomination. But it is a prevailing conviction in our mind, that we have not any, among the present ministry, who can be sent on this work. They either lack the necessary mental discipline, or they are too old, or they cannot be spared from the important posts they are now occupying.

(6.) In the article referred to occurs this sentence: "Till a man suitable for the undertaking, in the judgment of the Board, shall be found, nothing more can be done than to take *those preliminary steps which are even now in progress*, and which may result in all that the fondest wishes of our people can anticipate." The Palestine Mission is *not* abandoned; it has *not* received the "go-by;" it is still the subject of anxious and prayerful consideration.

T. B. B.

Jewish Missions.—The N. Y. *Times* gives a synopsis of the Annual Report of the American Society for Meliorating the Condition of the Jews, recently published. It states the number of missionaries in the employ of the Society, and engaged in Christianizing the Jews, to be 7; colporteurs 6, and students in training 4—all of whom are converted Jews. It has mission stations at New York, Albany, Syracuse, Rochester, Boston, New Haven, Philadelphia, Cincinnati, Cleveland, Charleston, Columbia, and a few other places. The number of Jews who have professed the Christian faith since May last, is 6, among whom are two Rabbis; the number [illegible] within two years, 20; the number of Jews in the United States more than one 100,000; of whom, it is estimated, that 150 are converts. The number of Jews in the world the Report estimates at fourteen millions—of whom some 10,060 are openly professing Christianity. The whole number of Christian missionaries to the Jews is estimated at 150. The Secretary, Mr. McGregor, thinks the Jews in the United States more accessible than in any other part of the world.

JEWISH MISSION IN AMSTERDAM.

We have already chronicled the circumstance, that a Mrs. Zielt, a Christian lady of Amsterdam, Holland, has presented a church edifice and endowment to the Jewish Mission of the Free Church of Scotland. The following account of the church, and of a service in it, we find in one of our exchanges:—

"The buildings presented by Mrs. Zielt consist of an excellent church, in a central and pleasant part of Amsterdam, exceedingly neat and becoming, and internally commodious and comfortable, together with five class-rooms, under the same roof, some of them spacious, and all of them suitable. The whole structure in its present form is new, fitted up in a simple and tasteful manner, and altogether accordant with Dutch cleanliness and comfort. This property has been legally transferred, and vested in the Free Church of Scotland, together with an endowment of $400 a year. The acceptance of her munificent gift, and the visit of the deputation, afforded most evident and lively satisfaction to the benevolent donor—a satisfaction which entire ignorance of each other's tongues fettered, but could not conceal; while her beautiful mansion presented a remarkable union of Christian simplicity combined with the amplest hospitality.

"The first opportunity I had of visiting the church which is now our own, was immediately on arriving at Amsterdam, on the evening of Friday, the commencement of the Hebrew Sabbath, when Mr. Schwartz gives a weekly lecture to the Jews in Dutch. After traveling all day, a lecture in an unknown tongue might have been little else than a trial of patience; but, on the contrary, both the scene and the service were full of attraction, and not without instruction. The part of the church in front of the pulpit was covered with chairs for females, the rest was fitted up with pews for men—a distinction generally observed, with the exception that the Jewesses, not proselytes, were seated toward the back of the church, as unwilling to identify themselves with the Christians, while the Jews stood near the door, with their hats on, as in their own synagogues. The proselytes were mingled with the congregation—most of the converts from Judaism, whether converted through our mission or not, preferring to attend Mr. Schwartz's ministry. The interest of the whole congregation was remarkable throughout the service. Every now and then a man was seen starting up from his seat, and standing, sometimes evidently from eagerness in listening, at other times apparently for the purpose of sustaining attention, till more than thirty were hearing in that attitude. The congregation was supposed to exceed two hundred, although the attendance, owing to the season of the year, was considered small. Very few of our ministers could maintain throughout the year a weekly religious meeting so well attended, and especially with so large a proportion of men. We understood that the Jews, not proselytes, might be about thirty, their number being very variable—large on particular occasions, and again very limited. The character of the meeting was purely religious, but not devotional, except [illegible] might join, or rather, perhaps, might witness without scruple. The other worship consisted in the singing of Psalms at the commencement and at the close, when the loud burst of song from the whole congregation was such as is rarely heard in Scotland—the sound of the organ, which is universal in Holland, being effectually drowned."

THANKSGIVING AMONG THE POOR.

That most filthy and repulsive section of New York, known as the Five Points, is now the field of two vigorous missions. One is conducted by Rev. Mr. Luckey, under the direction of the Ladies Home Missionary Society. The other is under the charge of Rev. L. M. Pease, who connects with his mission a house for supplying work to the poor. Both of these missions are in the habit of furnishing the poor around them with a Thanksgiving Dinner; and this year the season seems to have been one of more than usual interest. We abridge from the daily papers the following account of it.

During the forenoon of Fifth-day, Nov. 25th, there was great preparation going on in the mission room of the Old Brewery, and in the Tent in the Square, by the Ladies of the Home Missionary Society, Rev. Mr. Luckey, their Missionary, and a number of their gentlemen friends, who were kindly aiding them. Provisions came in freely, and in such abundance that every thing requisite was supplied. Four or five long tables were erected in the Tent, and covered with luxuries in the form of good food, well prepared, such as many of the recipients seldom if ever partook of. Evergreens sent by Mr. Harding, the proprietor of Metropolitan Hall, adorned the tables and tent; statuary was furnished by Mr. Gibson, for ornamenting the tables; Taylor, of Broadway, sent pyramids to assist in the decoration of the tables; and others aided in completing the arrangements, and making the occasion delightful.

During the early part of the day, the office of the Missionary in the Old Brewery was thronged by children, who were receiving the clothing which had been sent in for distribution to them. A number of the active ladies of the Society were present to superintend the distribution of the various articles; and they washed the faces of a large number of those who were to partake of the dinner. From 200 to 300 children were furnished with about 1,000 articles of clothing, according to their various necessities, and made ready to partake of the refreshments. As evening came on, the Old Brewery was brilliantly illuminated from cellar to attic, and presented a most novel appearance. There were throngs in the street, and around the Tent, of children, and men, and women, who belong in the neighborhood, and many from other parts of the city, attracted thither by the novelty of the scene. Within the Tent the scene was pleasing. Four long tables were loaded richly, and [illegible] beautifully decorated. There were 50 or 60 turkeys, an abundance of ham, bread, biscuit, cake, fruits, &c. Ladies were present to superintend the tables. Hundreds of persons from various parts of the City visited the spot towards evening, and the entire space in the Tent was occupied by visitors during the feast.

As near as could be estimated or counted, 1,000 children participated in the feast. After eating, the little girls marched in order around the table, and were presented with a doll each, which had been furnished by a lady for the purpose. When the boys had been fed, they also marched around the table, and were furnished with a toy each, which had been supplied by Smith & Torrey for the purpose. Boys and girls were supplied with a package of candies, furnished by Mr. Wild of Broadway and Messrs. Stuart of Greenwich-st. Boxes of oranges were also supplied for distribution, and cakes and fruit were given them to take home.

Altogether, it was an occasion exceedingly happy, and probably beneficial to those who gave and officiated, highly gratifying to the large number of visitors who were spectators, and those who had been instrumental in getting up the affair, and furnishing the materials, realized that it is more blessed to give than to to receive.

In the House of Industry, under the management of Rev. L. M. Pease, there was also a happy time, and much said above would apply to the scene within the premises under his charge. Tables were spread, on which appeared an abundance of good things. Turkeys were carved by the dozen, ham and bread and fruit were served, and from 300 to 400 children were fed. Candies and other luxuries were supplied by Messrs. Stuart and others, and all of the hotels from Canal-st. down, except perhaps one or two, contributed for the occasion. In this house many were made happy by the events of the day, and upon their minds was made an impression which will long keep in remembrance Thanksgiving Day of 1852.

A CHANCE FOR THE BENEVOLENT.

The Slave Case recently decided in New York, has given occasion for a show of benevolence on the part of our citizens, both pro-slavery and anti-slavery.

No sooner was it decided that the slaves of Mr. Lemmon were entitled to their freedom, than sympathy began to be expressed, by the pro-slavery newspapers and the cotton merchants, for the poor slaveholder whose chattels had been by law changed to human beings. This sympathy soon took a tangible form, and $5,240 was raised by subscription among the merchants, to compensate Mr. Lemmon for his two boys, two women, and four infants. As this sum considerably exceeds the market value of the slaves, their former owner has no reason to complain of his lot, while the contributing merchants probably expect to get their money all back in the increase of their Southern business.

Seeing how well this subscription worked, and desirous of doing something in a better cause, the editor of the N. Y. *Tribune* proposed, in his paper of Third-day morning, Nov. 23d, to get up a subscription for the benefit of the freed slaves, and headed it with $20. In the course of that and the following day, $748 was paid in for the purpose of making them a Thanksgiving Donation on the 25th. The money has been placed in the hands of three Trustees, (John Jay, E. D. Culver, and Lewis Tappan,) to be used in the way best calculated to benefit the enfranchised. Probably this, with what had been previously collected, and what will hereafter be sent in, will place them in comfortable circumstances, and enable them to take care of themselves.

—Since the foregoing was written, another case deserving of sympathy has come to our notice. In 1849, Paul Kauffman, of Cumberland County, Pa., was prosecuted on a charge of harboring certain slaves belonging to a Mrs. Oliver, of Williamsport, Md. The case was first tried before Judge Hepburn, and decided against Kauffman. Afterwards it came before the Supreme Court of the State, where the first decision was reversed. Finally, it came before the U. S. District Court, where a decision against Mr. K. was obtained. In the trial before the State Courts, it was shown that a negro named Cole had piloted the slaves from Chambersburg to Mr. Kauffman's premises, and concealed them in his barn, *without Mr. K.'s knowledge or consent!* After he had secreted the slaves, he informed Mr. Kauffman of what he had done, and Mr. K. promptly objected, stating that the negroes might be readily found, and thereby involve him in serious difficulty. Cole, however, refused to remove them, and left immediately for home. Mr. Kauffman then fed the slaves, which is the whole sum and substance of his crime. The slaves were removed during the night; but it was clearly proved on the trial, that *he had no hand in the removal, and that his horses and wagon were not used for the purpose.* When the case was brought before the U. S. District Court, two of Mr. Kauffman's essential witnesses were arraigned as parties; and although they were acquitted, their testimony was rendered unavailable; hence the decision against Mr. K. The correspondent of the *Tribune*—from whose communication the above facts were obtained—closes as follows:

"Of Mr. Kauffman I would just say, that he is one of the most exemplary men in Cumberland County. He never has enticed a slave from his master; and, beyond the simple act of giving the hungry fugitive bread, he has never aided either directly or indirectly in his escape. He is a brother of the late Mr. Kauffman, M. C., from Texas, and has a wife, and one daughter, about ten years old. He owns a farm containing about fifty acres of prime land, and was nearly, if not quite, clear of debt when this suit was first tried. As before stated, the two suits in the State Courts cost him $1,100; and the last suit in the U. S. District Court, where he had to attend either three or four times with his witnesses before it was tried, cost him $1,100 also; and the verdict against him of $2,500, making about $5,000 in all, leave him not only without a home or property, but absolutely $1,000 in debt above all his means in the world. It seems that he is even deprived of the benefit of our $300 law, and must surrender every thing, personal and real, as the price of giving bread to the hungry slave! His friends are now making an effort, by subscription, to buy his farm and deed it to his wife, and it is to be hoped that it will be crowned with success. It will require probably $4,000, of which a liberal portion will be raised in this and Cumberland Counties. If any of your readers feel like contributing to this purpose, all moneys remitted to James Lesley, Esq., Cashier of the Bank at Chambersburg, will be promptly applied as above-named."

Mormon Missionaries.—The Mormon Elders held a Special Conference at Salt Lake City, August 28, and made extensive Missionary arrangements, considering their numbers and means. England seems to be their great field of labor—no less than thirty-seven Elders being appointed Missionaries to that benighted country. To Ireland they send two; Wales two; France one; Germany four; Berlin three; Norway two; Denmark one; Gibralter two; Hindostan nine; Siam two; China three; Cape of Good Hope three; British North American Provinces four; West Indies four; British Guiana two; Texas three; New Orleans one; St. Louis one; Washington City one; Iowa one; Australia nine, and the Sandwich Islands nine. The appointments were confirmed by the unanimous vote of the congregation.

Colporteur Convention.—Several of the Officers, Agents and Colporteurs of the American Tract Society, and Delegates from the Branch Societies at Boston and Baltimore, met in Convention at Richmond, Va., Nov. 10th, and continued their sessions six days. About forty-five members were present, of eight different communions, from seven different States. John Tappan, Esq., of Boston, presided, assisted by the pastors of the Churches of various denominations in Richmond. Rev. Dr. Stow, of Boston, preached the opening sermon. Personal narratives, sketches of fields explored, and the manner and results of Colporteur labor, with discussions of the principles and bearings of the Tract enterprise, and the practical duties of those connected with it, constituted the principal exercises of the occasion.

Yale College.—The catalogue of Yale College for the present academic year exhibits the aggregate of students at that Institution as follows: Theological Students, 37; Law Students, 39; Medical Students, 35; Students in Philosophy and the Arts, 46; Seniors, 108; Juniors, 102; Sophomores, 117; Freshmen, 120. Under-graduates, 447. Deduct deceased, (senior class,) 1. Total, 603. The following may be considered as a near estimate of the *necessary* expenses, without including apparel, pocket money, traveling and board in vacations: Treasurer's bill, $60; board, 40 weeks, from $70 to $100; fuel and light, from $6 to $15; use of books recited, and stationery, from $5 to $15; use of furniture, bed and bedding, from $5 to $15; washing, from $12 to $18; taxes in the Societies, &c., from $6 to $8. Total, $164 to $231.

The Lack of Ministers.—The papers of nearly every denomination represent the churches as suffering from a lack of Ministers. It was recently stated, that some ten or twelve of the large Congregational Churches in New Hampshire are vacant, as at Concord, Exeter, Boscawen, Nashua, &c. The *Presbyterian Herald*, of Louisville, Ky., notices a number of Old School Churches in South Illinois vacant, as Galena, Nashville, Edwardsville, &c.; and in Missouri the Churches in Hannibal, St. Joseph's, Richmond, St. Francisville, Liberty, Potosi, and Savannah, all flourishing cities and villages. In Western New York, it is stated that a large number of New School Presbyterian Churches are vacant. Similar complaints are made by the Baptists and other denominations.

A New Hymn Book.—A volume of German and English Hymns, prepared by a Committee of the German Seventh-day Baptists, lies before us. It is very well printed, and contains 238 hymns in German, and 343 in English. The English hymns, so far as we have read them, are strikingly devotional and evangelical in their character, and many of them are favorites with all denominations. A few of them, however, might be improved by a discreet use of the literary pruning-knife, and by modifying some expressions which, however true and significant in themselves, seem rather out of place in the worship of One "fearful in praises." As a whole, the work is creditable.

The Bible in Schools.—They have had a discussion in the School Board of Cincinnati respecting the use of the Bible in Schools. The following resolve (moved by a Catholic) was finally adopted by a vote of 15 to 10:

Resolved, That the pupils in the Common Schools have permission to read such versions of the Sacred Scriptures as their parents may prefer, provided that such preference to any version, except the one now in use, be communicated by the parents to the Principal Teachers, and that no notes or marginal readings be read in schools, or comments made by the teachers on the text of any version that is or may hereafter be introduced.

The Independent Church at Adams.—A letter from Eld. Wm. Green, of Hounsfield, N. Y., dated Nov. 12, 1852, says: "The Independent Seventh-day Baptist Church at Adams has received some healthy additions of late. Last Sabbath nine were added, six being by baptism. Twenty-eight have been added since the meeting of the Association. The present number is about eighty. Our prayer is, that the crown be on the head of the Redeemer, to whom be the glory."

The Transactions of the New York State Agricultural Society, for 1851, have been laid on our table. They fill a large volume of nearly one thousand pages—175 pages being occupied with Mr. Johnson's Report to his excellency Gov. Hunt, on the Great Exhibition in London. The volume contains matter of great value, especially to the farmer and mechanic.

IMPERFECT IN ORIGINAL

Rev. Albert Barnes.—The Boston *Chronicle* has the following in relation to Rev. Albert Barnes:—

Accounts from Rev. Albert Barnes, now in Europe, are again discouraging. Eminent occulists in Berlin advise him to return immediately to this country and rest a year at least. Mr. Barnes ruined his eyesight by night labor. He was a very industrious man, as his works show. His celebrated "Notes" were written in the morning before the great multitudes of his city had begun their tasks. He had a study in his church, away from the reach of men; and unless he chose to be seen, no one could get access to him. He would lock his iron gate in front of his church, lock the doors to the main entrance, traverse a back vestibule, and then lock his study door, and be as quiet as he chose.

It is said that soon after his settlement in Philadelphia, he was found by the watch, about 3 o'clock in the morning, about to enter the church. They arrested him, and were about to take him to the watch-house. His account of himself was far from being satisfactory. He said he was the clergyman of the church, and was about to enter his study. But the sturdy guardians of the night gave him to understand that the clergymen of Philadelphia had better customs than to be prowling about churches at 3 o'clock of a winter's morning. But in doing thus the doctor violated the laws of nature, and has probably ruined his eyesight forever.

Death of O-ga-na-ya.—This Christian Cherokee, an excellent Baptist minister, who will be remembered as one of the Indians present with Rev. Evan Jones at the meeting of the Missionary Union at Pittsburgh, departed this life at Jefferson City, Mo., Sept. 6. "O-ga-na-ya," says a correspondent of *The New York Recorder*, "held a high position as a man of character and influence among his countrymen. He has discharged the duties of several important offices of trust and honor, with credit to himself and satisfaction to his people. He had efficiently filled a seat in their national councils, represented their interests before the General Government at Washington, and set as judge in their courts of justice; but, more than all, and that in which he gloried most of all, for years he had been a faithful minister of Jesus, zealous for the truth—eminently successful in winning souls to God. He was the honored and beloved pastor of a church numbering between two and three hundred members."

Well Dosed.—Under this head the Richmond *Republican* has the following paragraph, which we copy in order that our readers may see what is regraded at the South as good dosing:—

"The free negro, Nokiah Lisander, that made fight with officer Tyler on Monday last, when about to arrest him, was brought before the Mayor yesterday morning, and ordered thirty-nine lashes for remaining in the Commonwealth contrary to law. The Mayor directed the officers of police to bring this fellow in and have him dosed every day until he left the State. Lisander is, we believe, originally from New Jersey, and has been frequently ordered to return to his native State, but rather than do so he hangs on to the good old Commonwealth, occasionally undergoing a severe castigation for thus violating the law. Pity that he could not be disposed of to a good master, and thereby rendered happy."

Harper's Magazine.—The December Number of this work—the giant among the monthlies—commences its sixth volume. It has already reached a monthly issue of more than 100,000 copies, and is still steadily and rapidly increasing. The publishers have endeavored, by a well-directed use of the abundant resources at their command, to render it the most attractive and most useful Magazine for popular reading in the world; and the fact that its circulation is greater than that of any similar periodical ever issued, indicates the extent to which their efforts have been successful. It is generally admitted, that no other Magazine presents so much reading matter of so good a quality, in so elegant a style, and at so cheap a rate. Terms, three dollars a year, or twenty-five cents a number.

The December Number contains a Sketch of Washington City, by Anne C. Lynch, with seventeen illustrations; Australia and its Gold, by Alfred H. Guernsey, with twelve illustrations; Napoleon Bonaparte, by John S. C. Abbott, with six illustrations; Daniel Webster, with six illustrations; Monthly Record of Current Events; Literary Notices; Fashions for December; and a great variety of articles, for the titles of which we have not room.

Madame Sontag's Concerts.—After giving several Concerts in Philadelphia and Boston, Madame Sontag commenced a Second Series at Metropolitan Hall, New York, on Monday Evening, Nov. 29th. The Rehearsal for that Concert was thrown open to the clergymen of New York, Brooklyn, Williamsburgh, Jersey City, &c., and was attended by a very large number of them. In the course of the proceedings, the Rev. Samuel Hanson Cox, D.D., of Brooklyn, addressed Madame Sontag, the Countess de Rossi, in the name of the assembled clergy, and in very handsome terms thanked her for the kind invitation, and the great delight she had given them, and tendered her and her associates, in return, a free ticket to hear sermons in the various Churches.

Carson on the Inspiration of the Scriptures.—Edward H Fletcher, New York, has published a volume of 420 pages 12 mo. entitled, "The Inspiration of the Scriptures: a Review of the Theories of the Rev. Daniel Wilson, Rev. Dr. Pye Smith, and Rev. Dr. Dick, and other Treatises." By Alexander Carson, D. D. The volume contains many valuable suggestions.

Over ninety-three millions of letters passed through the Post-Offices of the United States during the last fiscal year. The revenue under the reduced rates of postage has fallen off nearly a million of dollars.

European News.

One week later news from Europe has been received, of which we give a summary.

The British Parliament met Nov. 11. The Queen delivered her speech in person. The speech opened with a tribute to the memory of Wellington, and gave a brief space to the chief topics of national interest. The Fishery disputes with the United States are commented upon in a moderate tone. The kingdom has received assurance of friendly feeling from the foreign powers, and is internally tranquil. The efforts of the Brazilian Government for the suppression of the Slave Trade, having been made quite effectual, the British cruisers have been withdrawn. The East India Company's Charter is recommended as a proper subject for revision. In regard to manufacturing industry, the speech hints towards Protection, and commends the case of Ireland to the favorable consideration of Parliament.

The news of the week, however, turns upon the course of events in France. *The Empire in France is finally re-established*, and the Prince-President assumes the title of Napoleon III. The Senate met on the 4th inst., in accordance with the summons of the President, when a Message was received from Louis Napoleon, announcing the approaching change in the Government, and declaring the reasons, founded in the alledged wishes of the French people, which have induced the action. On the 8th, a Committee of the Senate submitted a long report, accompanied by a *Senatus Consultum*, consisting of eight articles, which was adopted by a vote of 86 to 1. The programme is as follows: 1. Louis Napoleon is named Emperor, under the title of Napoleon III. 2. The Imperial dignity is made hereditary in the line of Louis Napoleon, the privilege extending only to the male heirs. 3. Louis Napoleon failing of issue, the legitimate children and descendants in the male line of the brothers of the Emperor Napoleon I. are to continue the succession. 4. Louis Napoleon is to designate the succession by will. 5. A Senatus Consultum is to provide for the succession in default of a legitimate or adoptive heir. 6. The members of the family of the new Emperor form part of the Imperial family, and cannot marry without the Imperial authorization. 7. The Constitution of January 15, 1852, is maintained in all provisions not conflicting with the proclamation of the Empire. 8. The proposition is to be submitted to the acceptance of the French People. In presenting this document to the President, M. Mesnard, First Vice-President of the Senate, expressed the sentiments of that body, and Louis Napoleon signified his acceptance of their proposition. Jerome Bonaparte, the President of the Senate, subsequently had an interview with Louis Napoleon, and upbraided him for the exclusion of his family from the succession, an act which Jerome deems an insult to himself and his son. The President employed soothing language, but could not induce the ex-King to abate his complaints. Jerome has accordingly resigned the Presidency of the Senate and the office of Governor of the Invalides, and declares that he will hold no station but that of Marshal of France. The question of the ratification of the Empire was to be submitted to the people on the 21st and 22d Nov. On the 25th the Senate was to meet to declare the result.

A most extraordinarily violent hurricane of wind and rain recently passed over Athens, doing a very great deal of damage. One of the three single columns of the Temple of Jupiter, which date from the time of Adrian, was blown completely over, as well as the three half columns on the west side of the Erechtheum. The old cypress tree near the Temple of the Druids was torn up by the roots, as well as many other trees; and a part of the roof of the English Church was blown far down the neighboring street.

Dispatches from Prague announce that the ex-Emperor of Austria has been struck with epileptic appoplexy, and that he has received the last sacraments.

From Russia, we have intelligence of the death of Prince Lenchtenberg, son-in-law to the Emperor Nicholas.

A severe earthquake had taken place at Liverpool, Manchester, and several other towns in the vicinity. No great damage was done, but the circumstance is the subject of much comment.

The departure is announced of the First Brigade of the advance force from Rangoon for Prome, which was shortly to be followed by the Second Division. It was confidently expected that upon the troops reaching Prome the country would yield and be annexed, and the Burman war be immediately brought to a conclusion.

Advices from China state that the insurrection was extending.

California News.

Three steamers with California news—the Prometheus from San Juan, and the Northern Light and Georgia from Aspinwall—arrived at New York Nov. 28th. The Prometheus brought 206 passengers, the Northern Light 240, and the Georgia 250 passengers, over two and a half million dollars in gold dust, and the California mails to Nov. 1st.

The news by this arrival is not of special importance, as will be seen by the following summary of it.

On the evening of Nov. 8th, a theft was committed on part of the British specie train, crossing the Isthmus a few miles this side of Cruces, near a rancho known as Quemado. In going through one of the narrow rocky passages near the place designated, the load of one or two of the mules of the train became deranged, and it was found necessary to repack them. While this was being done, other of the mules under charge of the particular muleteer who had to stop and make the necessary change, got some distance ahead. Without guard or guide, they were thus jogging on, when one of them, loaded with boxes containing Peruvian dollars, was stopped and stripped of its load in a very short time. The robbers—it is said there were several of them—repaired to a spot some two hundred yards off from the road, and breaking open the boxes, proceeded to put their ill-gotten wealth into a more portable shape. One of them took off his breeches, and having tied the bottom of each leg of them, was occupied in emptying the boxes, when the guards were heard approaching, and the robbers found it necessary to leave in haste. Several shots were fired, but nobody was hit. The only box broken open contained something less than five hundred dollars, all of which, together with the other boxes, were recovered by the guards.

A serious misunderstanding has occurred between the Consul of Peru at Panama, and the Governor, occasioned by an alleged insult received by the Consul from a Police officer.

The Chinese residents of San Francisco had a grand festival recently, in which hundreds joined, attired in rich costume. A long procession of carriages and a cavalcade of horsemen marched out to the Yerba Buena Cemetery, to visit the burial-place of their deceased brethren. They ate, drank and enjoyed themselves until a late hour in the day.

The Tong Hong Tock Dramatic Celestial Company lately arrived from China, and consisting of 123 performers with their own music, has given a few entertainments at the American Theater. A Company of Chinese Jugglers also gave a few performances prior to their departure for Mexico.

A number of gentlemen in San Francisco have formed an association, under the name of the American Russian Commercial Company, with the view of furnishing ice from Sitka, for the various ports on this coast and throughout the Pacific Ocean.

The friends and advocates of introducing the Maine Liquor Law into California, have held a large meeting for the purpose of promoting the cause.

A Spaniard named José Forni has been convicted of the murder of a Mexican in Happy Valley, and sentenced to be hung. This is the first sentence of death legally passed in San Francisco. The case is one of aggravated nature.

The San Francisco *Herald* says: We have reason to believe that there is a gang of incendiaries about, who are endeavoring to destroy the city by fire. Mr. Hossefross, the able Chief of the Fire Department, reports that on the night before last, no less than three attempts were made to fire the city.

The Perry Wing Dam Company, at Parks's Bar, took out of their claim, on Wednesday and Thursday of this week, 86 pounds of gold, or at $16 per ounce the immense sum of $16,512. A few days before it was supposed they would not be able to get into their claim this season on account of high water, and shares were sold at a low price. Quite a change.

Messrs. Warren & Co., of Sacramento, have completed the following statistics of emigration across the plains. It includes those parties who had left the Missouri River prior to June 6; Men, 16,362; Women, 3,342; Children, 4,266; Wagons, 5,325; Horses, 6,538; Mules, 4,686; Hog, 1; Cattle, 58,392; Sheep, 10,523; Turkeys, 150. These were on the south side, and do not include those that went to Council Bluff.

From Oregon.

We have Oregon papers up to Oct. 23, being two weeks later intelligence.

The *Statesman* learns that about five hundred wagons of the immigration are still beyond the Dalles, and some are as far back as the Blue Mountains, and even beyond them. Much sickness and suffering prevailed along the whole line, and also at the Dalles. The deaths at the latter place averaged one per day. Provisions are not yet plenty, though there were enough at the Dalles, and some distance beyond, in the hands of the travelers. The prices asked are very exorbitant, and many persons destitute of means are dependent entirely upon charity. It is said that abuses have been practiced by those sent out to the assistance of the immigration. In one case 100 lbs. of flour was sold for $55. A number of those who came down Snake River encountered many unnecessary delays, dangers and hardships. The river was very high, and many lost their entire property, while some lost their lives. The number of this years' immigration is set down at ten thousand, and the proportion of women and families is much larger than in any previous year. The citizens of Oregon City and Milwaukee together have raised about $1,000, to be expended in the purchase and forwarding of supplies for the immigration.

The Rogue River mines are yielding well in some places. A lump of gold of the value of $523 was taken out near Jacksonville, in the southern part of the Territory.

The *Columbian* says that a party are now engaged in the survey of a railway, from the Sheokum Chuck coal mines to Puget's Sound.

A party of persons were attacked by the Indians on Malhear River, in the early part of October, and two of them wounded. Four of the Indians were killed. The whites were obliged to flee for their lives.

Purchasing Cuba.—A collection of public documents relating to the efforts of the United States to purchase the island of Cuba from Spain, found way into the papers last week. It seems that this subject has engaged the attention of our Government at intervals for the last thirty years; and that among the official papers recently transmitted to Congress upon the subject, are letters from Mr. Clay, Mr. Webster, and other distinguished men. During the administration of Pres. Polk, Mr. Buchanan instructed Mr. Saunders, then our minister at Madrid, to open negociations, directly but cautiously, with the Spanish government, for the transfer of Cuba to the United States; he was authorized to give the most positive assurances that the United States would never permit the transfer of the island to England, or any other European power; and the sum of $100,000,000 was further tendered to Spain in exchange for Cuba. The Spanish government not only declined to listen to the proposition, but declared that it would sooner see Cuba sunk in the ocean than consent to its transfer to any other power.

Revolution in Buenos Ayres.—The news of a revolution in Buenos Ayres, which was briefly announced some days ago, from a report of a master of a vessel arriving in Boston, is fully confirmed by later advices. Gen. Urquiza has been deposed by the Buenos Ayrean party, and, unwilling to cause the effusion of blood, has retired from the Province. He still retains the direction of the Confederation, and professes to regard the outbreak at Buenos Ayres as of no importance. The revolution was headed by Generals Piran and Madariaga. General Pinto has been declared Governor of the Provinces, and Piran Minister of War. The Chamber of Representatives has issued a manifesto to the other Provinces of the Argentine Confederation, explaining the causes of the revolution, and charging Urquiza with the violation of his guarantees to the Buenos Ayrean people, and the adoption of a cruel and oppressive policy. The Provincial Government has resolved to confirm the measures of General Urquiza in regard to the free navigation of the Parana.

SUMMARY.

The will of the late Judge De Veaux was proved in the Surrogate's Court of Niagara County, N. Y., last week, and Elijah Ford, Esq., has been appointed financial agent of the estate by the Trustees. The estate is valued at from one hundred and twenty thousand to one hundred and fifty thousand dollars, the whole income of which, after the erection of suitable buildings, is to be applied to the education of orphans and children of the destitute.

In April last, three Misses Hunt, of Ripley County, Ind., accompanied by eight male relatives, started for California across the Plains. By the time they arrived at Salt Lake, every male member of the family had fallen a victim to the cholera, and the ladies, being thus left without their natural protectors, determined to return home, which they did, arriving at St. Louis a few days since.

Two woolen factories were sold at Little Falls, in this State, Nov. 16th. A large stone mill, known as the Wool Growers' Mill, with all its machinery, was struck off for $27,000, to Mr. Loomis, for a house in Philadelphia. The Saxony Mill and machinery were sold at $15,000. Both mills and their machinery are in good condition, and it is expected that one or both of them will be set in operation this winter.

A dispatch dated Worcester, Mass., Nov. 22, says: The County Prison was partially destroyed by fire between 12 and 1 o'clock this morning. Besides several prisoners, the building contained fifteen insane persons, four of whom were smothered to death. Their names are, Wm. O'Keith, aged 17; Thomas Downes, of Worcester, aged 40; B. J. Busbee of Rhode Island, aged 47, and another, name not ascertained.

We learn from the Chicago *Journal*, that the Galena Railroad Company are sinking an Artesian well near their machine shop in that city. They have already reached the depth of 220 feet. They progress at about the rate of two feet per day. They are now passing through a stratum of soft white marble, intermingled with which is a considerable quantity of iron. Strong hopes are entertained that they will soon strike a vein of water.

California contains four hundred thousand square miles. This would give eight States as large as New York State, fifty as large as New Jersey, and fifty-seven as large as Massachusetts. With a population equal per square mile to that of New Jersey, California would support eighteen millions of inhabitants; if equal to New York, twenty millions, and if equal to Massachusetts, forty millions—or fifteen millions more than the present population of the entire United States.

At Plymouth, Marshall County, Indiana, on the 2d ult., Mrs. Fall was accidentally shot by her oldest son, a lad 15 or 16 years of age; he was in the yard before the door, loading a gun; the cap was rather small, and in the act of forcing the cap on the tube, the powder exploded, and the ball struck Mrs. Fall in the back. She died in an hour, leaving six or seven children. The husband and father is insane, and has been some time at the hospital.

A terrible affair occurred near Vicksburg, Miss. It commenced between Judge James and Thomas Carmeal, Jr., and the former was fatally wounded by the latter with a bowie-knife. A son of Judge James thereupon shot Carmeal dead. Sheriff Yerger and Mr. Robards, a magistrate, were also badly wounded by Carmeal, while endeavoring to stop the affray. Young James had surrendered himself to the authorities.

A few miles from Boston, on Friday, a curious sight was seen, being a drove of turkeys, not driven, but led or coaxed by a man with a basket of corn. He occasionally threw out a handful, and the turkeys marched after, not reflecting on the many hungry appetites they were destined to satisfy on Thanksgiving. There were 750 in the drove, and they came in that novel manner all the way from the northern part of Vermont, where live turkeys are worth from 8 to 10 cents per pound.

On Sabbath (Saturday) afternoon, Nov. 20th, a serious accident occurred at Bethlehem, Pa. Preparations were making for a Democratic supper and torchlight procession, to take place in the evening, and several men were firing cannon, when a premature explosion took place, and two men were shockingly injured; one of them, named John Roth, had both his arms shot away, and died next morning; the other, named Wm. Bush, lost one arm.

Franklin Pierce is the youngest man who has ever been elected President of the United States. He is 48 years of age. Washington, John Adams, Jefferson, Madison, Monroe, John Quincy Adams, and Van Buren, were each 58; Jackson, 62; Harrison, 68; Taylor, 66; and Polk, 50.

Henry P. Knight and William Debon of Boston, Receivers of the Pawtucket Bank, have given notice that, in pursuance of a decree of the Supreme Judicial Court, all claims against that Bank must be presented for payment on or before January 1, 1853, or they will be forever barred.

Col. Perezel, who was deputed by a large number of Hungarians in Jersey, England, and France, to act for them, made a purchase last month of three townships, situated near Davenport, in Iowa, for a Hungarian colony, and in the Spring the great body of the purchasers design emigrating to this country and settling upon their purchase.

We see in the Brattleboro (Vt.) *Eagle*, that A. H. Bull, Esq., of Hartford, Conn., a summer resident in Brattleboro, has guaranteed to give, for the purpose of establishing a library in that village, the sum of $100 per annum for 20 years, provided the inhabitants of the place will first raise $500 for the same purpose.

Hon. John Andrew Shultz, ex-Governor of Pennsylvania, died in the City of Lancaster, Nov. 19th. Mr. Shultz had probably arrived at nearly eighty years of age. He was bred to the pulpit, but was obliged to give up preaching at an early day in consequence of some physical affection.

Passed Midshipman Davenport's recent course at Havana is severely censured [illegible] Government, and he ha[illegible] by the the [illegible] has been removed from [illegible] Crescent City, and ordered to the Vincennes, now fitting for a three years' cruise in the Pacific.

A son of Mr. Betts, of Wayne, Erie Co., Pa., was heating a kettle of spirits of turpentine on a stove, with four younger brothers and sisters about him; the father was absent; the mother in an adjoining room; when on the young man putting some rosin in the kettle, it exploded or boiled over on the stove, filling the whole room with flame and gas, and striking every person present blind and helpless. Mrs. Betts was found strangled by the neighbors, and all her children so burned that three of them died that night, and the two remaining were not expected to survive when heard from.

Letters containing money having frequently miscarried of late between Richmond and Baltimore, Mr. McGuire, special agent of the Post Office Department, on Friday mailed a decoy letter in Virginia, addressed to a banking house in Baltimore. It contained worthless bank-bills and a marked quarter dollar. The agent on Saturday traced possession of the coin to Henry C. Weightman, a clerk in the Washington Post-Office.

The schooner Sussex, of Baltimore, at St. Johns's, reports falling in with brig Edgar, from New York, on the 22d Oct., capsized, and took four sailors fron the wreck, who had been there 18 days, subsisting on flour that had floated from the hold of the vessel. Capt. Myers, of the Edgar, the mate, cook, and a boy, were lost when the vessel capsized.

A dispatch dated Buffalo, Saturday, Nov. 27, 1852, says: The steamer Northerner came down from Saut Ste. Marie, last evening, with the crews of the crafts on Lake Superior. They report five to seven feet of snow about Ontynagon, and a foot deep at Saut Ste. Marie.

A damage is reported on the Erie Canal just above Utica, which will stop further supplies this season from beyond, by that transportation. Considerable property is likely to be frozen up.

Land Warrants continue to decline in the absence of any great inquiry. For Certificates, 160 acres, $142 and $145 each; for Certificates, 80 acres, $71 and $72½ each; for Certificates, 40 acres, $35½ and 36½ each.

The Haverhill (Mass.) *Gazette* says: At the recent State election, the votes for Governor in this town and Lawrence were precisely the same. In each town the vote stood for Clifford 458, for Bishop 412, and for Mann 226.

The dwelling of Mr. Dougherty, in Waymart, Pa., was destroyed by fire on Saturday night, Nov. 20, and Mr. Dougherty and his mother perished in the flames. The cause of the fire was unknown.

A farmer in Canton, Mass., has a cranberry meadow of twelve acres, from which he has raked, the present season, upwards of 1,000 bushels of fine cranberries, for which he has realized $3,000 cash.

MARRIED,

Nov. 16th, by Eld. Leman Andrus, Mr. Hosea W. Palmer to Miss Mary Jane Kenyon, both of Wirt, Allegany Co., N. Y.

In Verona, N. Y., on the 21st of November, 1852, by Samuel P. Marsh, Esq., Henry Armstrong to Malvina M. Morse, both of Verona.

In Hopkinton, R. I., Nov. 21, by Eld. Daniel Coon, Mr. Jacob Schwerdtle, of Stonington, Ct., to Miss Darrothea Jaeger, of Hopkinton, both late from Europe.

DIED,

In Hopkinton, R. I., Nov. 20, 1852, Polly Pecham, aged 74 years. She was a member of the first Seventh-day Baptist Church in Hopkinton. She was one of the afflicted saints; for more than twenty-five years she has labored under a pulmonary disease, which often has been very distressing; yet she did not murmur against God. She has gone to rest.

In Lima, Rock Co., Wisconsin, of inflammation on the lungs, terminating in consumption, Laura, youngest daughter of John and Maria Truman, aged two years and four months.

In Albion, Wis., Oct. 16th, of croup, Julina, daughter of Daniel R. and Sarah Burdick, aged three years and five months.

In Woonsocket, R. I., Nov. 9, Mr. Amos Ellis, aged 65 years. He was formerly a resident of Western New York.

On the 6th ult., Rev. S. S. Burdette, in the 49th year of his age.

The deceased had long been a faithful watchman on the walls of Zion. The sublime truths of the Christian Faith had often been the theme of his eloquence, and always the light of his life. His genial influence was cast abroad as the rays of a luminary in a benighted world, irradiating many a heart, and brightening the pathway of many a pilgrim in this vale of tears. From the labors of the church militant, he has gone to the reward of the church triumphant—from the cares and turmoils of life, to the endless felicity of eternity.

His duty to God rendered him faithful and useful to his fellow-men. Constant as a friend, energetic as a man of business, and scrupulous in the performance of every trust, he was honored by his fellow-citizens, and elevated to responsible stations in the civil as well as the ecclesiastical state. He occupied a seat in the City Council of Lafayette during the last year of its existence as a distinct corporation. He was a distinguished member of the Temperance, Odd Fellow, and Masonic Orders; all of which honored him in life, and officiated at his burial. In all these various relations, he was ever true to duty and his God.

He was a husband and a father. A cloud has come over the domestic hearth; the shadows of darkness have shrouded a happy home; but above the cloud, the light of heaven is gleaming, and through the veil of night the star of hope is beaming from the skies. The bereaved widow and the fatherless are consoled by the reflection that their loss is his eternal gain. They know him to have been devoted in life and resigned in death to the will of Him who doeth all things well. They know that he often expressed his willingness to "depart and be with Christ." They know that his spirit now rests in Abraham's bosom. Such reflections should calm the commotions of the troubled breast. Such blessed consolation should lull the billows of the spirit-ocean to peace and silent submission. With the poet, the bereaved should say:

> "Earth to its narrow place beneath,
> Soul to her home on high;
> They who have seen thee sleep in death,
> No more should fear to die."

LETTERS.

Stephen Wilcox, S. J. Clarke (right,) V. Hall, W. C. Whitford, Leman Andrus, Charles Potter, E. D. Spicer, D. R. Burdick, J. B. Wells (sent,) H. Whipple, W. B. Maxson, Wm. M. Jones, John Whitford, Christopher Chester, S. P. Marsh, Daniel Coon.

RECEIPTS.

FOR THE SABBATH RECORDER:

E. W. Babcock, Hopkinton, R. I.	$2 00	to vol. 9	No. 52
Corydon Clarke "	2 00	9	52
Joseph Potter "	2 00	9	52
Thomas Lewis "	2 00	9	52
Nelson Langworthy "	2 00	9	52
Robert Langworthy "	2 00	8	52
John R. Champlin, Westerly, R. I.	2 00	10	26
Stephen Wilcox "	1 00	9	26
Wm. C. Whitford, Shiloh, N. J.	2 00	10	13
Elias Ayars "	2 00	9	52
Mrs. Mary H. Davis "	2 00	9	52
Daniel R. Burdick, Albion, Wis.	2 00	8	52
Jabish Brown, Leonardsville	2 00	9	52
David Whitford "	2 00	9	13
Ichabod Williams, Verona	2 00	9	59
Brayton Babcock, New York	1 00	9	26
Luke Sherman, [illegible] Cambria	2 00	9	39
E. R. Maxson, Adams Center	2 00	10	20
Ezra Whitford "	2 00	9	52
Benj. T. Lee "	2 00	9	52
Nathan Whitford "	1 00	9	26

FOR SEVENTH-DAY BAPTIST MEMORIAL:

George Gardner, Lowell $1 00

BENEDICT W. ROGERS, Treasurer.

New York Market—November 29, 1852.

Ashes—Pots 4 68 a 4 75; Pearls 5 75.

Flour and Meal—Flour, 5 00 a 5 12 for State, 5 25 a 5 37 for mixed to fancy Michigan, Ohio, and Indiana, 5 44 a 5 56 for fancy Ohio and Genesee. Rye Flour 4 75. Corn Meal is scarce, and Jersey sold at 3 75.

Grain—Wheat, 1 20 a 1 21 for white Western; Genesee is held at 1 30. Rye 98 a 1 00. Barley 74 a 80c. Barley Malt 93 a 95c. White Beans 1 68 a 1 87 per bushel. Oats 53 a 54c. for State, 50 a 52c. for Jersey. Corn, 83 a 84c. for Western mixed, 84 a 85c. for round yellow.

Provisions—Pork, 16 00 for prime, 19 00 for mess. Beef, 4 75 a 5 37 for country prime, 8 75 a 9 37 for country mess. Lard 12½c. Butter, 18 a 22c. for Ohio, 23 a 27c. for Western Dairies. Cheese 8½ a 9½c.

Hay—1 18 a 1 37 for 100 lbs.

Hops—21 a 23c. for Western.

Lumber—Steady at 14 00 for Spruce and Pine.

Tallow—9¼ a 9½c. for good to prime.

Seeds—Clover 9½ a 10c. Timothy 16 00 a 18 00. Flaxseed 1 43 a 1 45.

People's Line of New York and Albany Steamers

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Wm. Henry Fry's Lectures on Music.

THIS COURSE OF TEN LECTURES will be given on successive TUESDAY EVENINGS, commencing on TUESDAY, the 30th inst., at

METROPOLITAN HALL.

The aim of these Lectures will be to present, in a condensed but clear form, an illustrated history of the rise, progress, and present state of all departments of instrumental and vocal music; whether sacred, dramatic, symphonic, classic, romantic or national, or of those various kinds which it would be difficult to class specifically. The manner in which the subject will be treated will enable the hearer to understand the structure of various musical compositions, to form more correct opinions of the performance of vocal and instrumental artists, and to comprehend more clearly the proper terms of musical criticism. In short, the effort of the Lecturer will be to give, as minutely and thoroughly as such a course of musical lectures can, a view of the literature, an analysis of the philosophy, and an explanation of the technicalities of music, both as a science and an art. A residence of several years in Europe has enabled the Lecturer to collect a large amount of rare materials for the practical illustration of the historical and critical text.

THE ILLUSTRATIONS

of these Lectures will form one of their principal attractions, and will be so copious and particular as to leave no Historical or Critical passage of the text misunderstood by any hearer who can distinguish the difference between varying sounds. The present state, as well as the origin and progress of the

OPERA, THE ORATORIO, AND THE BALLAD,

will be illustrated by the performance (by Artists of Distinction, an ample Chorus and a grand Orchestra) of the most popular and characteristic passages in the works of

THE GREATEST MODERN COMPOSERS,

whose Overtures, Solos, Concerted Pieces, and Choruses, will all be made to contribute to the Lecturer's text. And as a condensed history of the Art from the remotest ages, and in all countries, will be given, and every statement sustained and explained by the performance of a musical composition in the style remarked upon, a copious but carefully made selection of

CURIOUS AND RARE MUSIC OF ALL AGES AND COUNTRIES

will be produced. The Lecturer has made researches in the great Libraries of Europe, and has obtained an unbroken sequence of musical compositions commencing at a period more than a hundred years distant, and which forms a complete exponent of the development of the art from the time of Charlemagne.

Paintings of antique and barbaric instruments, and copies of the Illuminated Music Books of the early ages of the Catholic Church, will be exhibited. In the course of the lectures there will be an analysis of Greek poetry in its musical relations; likewise an extended view of the application of English poetry to music, indicating the resources of the language and the reforms required. Among the curious music to be performed, are—"The Chinese Hymn," sung in presence of the Emperor at the Annual Thanksgiving, and supposed to be the oldest piece of music in existence; Various national and sentimental airs of the same people; The chief religious and secular airs of the East Indians, exhibiting their early efforts in the production of melody; Egyptian music collected during Napoleon's Expedition into that country; Two Ancient Greek Hymns rendered into modern notation after Meibomius and Barette: Ode of Boece of the 9th century; Song of the battle of Fontanet, of the same era; Song of Erie, Duke of Frioul; Complaint on the death of Charlemagne; "Ut queant laxis"—the origin of the modern system of solfeggi—from the original; Chorus sung anciently in Venice at the ceremony of the marriage of the Doge with the Adriatic; Song of Blondel the troubadour who accompanied Richard Cœur de Lion; Song of the French Armies in the year 1400; Chants of the Sainte Chapelle, 13th century; Extracts from Hugbald on Harmony of the 9th century, the earliest writer known on the subject; the most ancient piece of music in parts, handed down in England; Selections from the Music Book used by Queen Elizabeth: Palestrina's Original Mass: Gluck's "Orpheus" and "Euridyce:" Extracts from the Works of the Founders and Subsequent Masters of the Chief Schools of Europe.

The Illustrations having shown the progress of the art thus far, the number of Solos, Duetts, Trios, Quartettes, Choruses, Overtures, and other vocal and instrumental pieces from the works of the greatest

Modern Italian, French, and German Composers,

which will be given, are entirely too numerous for particular mention in a general advertisement. Among them, however, will be extracts from LeSeur's opera, LaCaverna, Spontini's Vestale, Felicien David's Christopher Columbus, and Meyerbeer's Prophete. And it may be remarked that some of the Lectures will embrace

GRAND CONCERTS

of Classical and Dramatic Music, with Explanatory and Historical Comments; and that for the proper attainment of this object, the Musical Illustrations will be given by over

TWO HUNDRED PERFORMERS,

including a corps of Principal Operatic and Concert Singers of the first grade, an Orchestra of eighty, and a

CHORUS OF ONE HUNDRED.

The design of these Lectures being not only different from, but wider in scope and more elaborate in detail than any which have ever been presented to the public of either Europe or America.

A Prospectus for gratuitous distribution, may be had at all the Music Stores, setting forth the plan of each Lecture, which cannot be embraced within the limits of an advertisement.

SINGLE TICKET FOR THE COURSE $5

Payment to be made on delivery of the tickets, at WM. HALL & SON'S, No. 239 Broadway, on and after Monday, Nov. 22.

Seats secured to subscribers.

Upward of one thousand subscribers have already signed the lists, which may be seen, with the prospectus at the Music Stores generally.

To non-subscribers, the price of tickets will be one dollar to each Lecture.

Miscellaneous.

The Census of 1850.

The "Abstract" of the Census contains some important information in a very compact form.

In respect to territory, it appears that during the last ten years, we have extended the area of the United States from 2,055,153 to 3,230,572 square miles, without including the great lakes, or the sea-bays.

The population gained by these accessions is 172,000. No full returns have as yet come in from California, but assuming its population, partly by estimate, at 165,000, the whole population of the Union is 23,263,488. Absolute increase from 1840, 6,194,035; increase per cent., 36.28; or deducting that from addition of territory, and the relative increase, is 35.27 per cent.

The number of whites is 19,630,738, and the relative increase the last ten years, is 38.28 per cent.

The slaves amount to 3,204,089, relative increase, 28.81 per cent.

The number of free colored is 428,661; relative increase since 1840, 10.96 per cent.

If we refer to the data of previous tables, it appears that the increase of the whites in the Union every decade since 1790, has been very equal; being lowest from 1820 to 1830, (33.95 per cent.;) and highest in the last, (38 28 per cent.) With the slaves, the greatest increase was from 1820 to 1830, (30.61 per cent.,) and the least, from 1830 to 1840, 23.8 per cent.) The average increase of the free colored, on the other hand, has regularly diminished since 1790; being 82.2 per cent. in the first decade, 25.25 in the third, and rising a little in the fourth, it falls in this last to 10.96 per cent. A fact worth considering as respects the probable destiny of this race.

In the most favored country of Europe, the Report states, the decimal increase is less than 1½ per cent. per annum, while in the United States, it is 3½ per cent. In 40 years, with the present rate of increase on both continents, the population of the Union will exceed that of England, France, Spain, Portugal, Sweden and Switzerland combined.

As respects the rate of increase in the different New England States, during the last ten years, it is greatest in Rhode Island, (35.57,) and least in Vermont (7.59)—which is also the least in the whole Union.

What is somewhat remarkable, the rate of increase in the great States of New York, Pennsylvania, Ohio, and Maryland, is *less* than in either Rhode Island or Massachusetts.

In the whole Union, Wisconsin shows the greatest ratio (896.48;) next, Iowa (345.84;) then Arkansas (114.85;) and Michigan (87.33)

In regard to the number of immigrants, the Report goes into an extended examination. The conclusion is, that there are now, of immigrants and their descendants, since 1790, in the Union, 4,350,934. Of these, 1,542,860 arrived during the last ten years, or about double the number of the previous decade.

Tables are given for the density of population of the States. Massachusetts and Rhode Island are the two most populated—the former having 127.49 inhabitants to the square mile; the latter, 112.97. The least are Texas, (0.89 to the square mile,) and Florida, (1.47.) Taking the 31 States, the average number is 15.54 to the square mile; with the whole area, it is 7.2.

The number of slaves manumitted and escaped during the year ending June, 1850, is given. The latter amount in all, to 1,011; the former to 1,467. Maryland loses the most (279), then Kentucky (96), and then Louisiana (90). Of the manumitted, Maryland claims 493; Delaware, 277; and Virginia, 218.

Of the slaves in the respective States, Virginia has the largest number—472,528; the next, South Carolina, 384,934; and the smallest, Florida, (39,309); and Delaware, (2,289.)

The free colored are most numerous in Maryland—74,077; and in Virginia, 53,829; Pennsylvania has also 53,323. The least numbers are in Iowa, 335; and Texas, 331.

A table of the number of deaths and their ratio to the living in each State, has been also made. From this it appears, that the two States where the number of deaths is greatest, in proportion to the living, are Massachusetts and Louisiana! The ratio in the former being one to every 51.23, and in the latter, one to 42.85. Wisconsin, Vermont, Iowa and Florida are apparently the healthiest; the average of the first being one to every 105.82; of the second, to 100.29; of the third and fourth, to 94.06 and 93.67. The average of New York, if one considers the terrible mortality among our immigrant population, speaks well for the climate—being 69.85.

The diseases which are the especial cause of this great mortality in the two extremes of our Union, are probably Consumption in the Northern States, and Yellow Fever in the Southern. It appears, too, that the cold equable climate of Vermont and Wisconsin, and the mild equable climate of Iowa, Georgia, and Florida, are the most favorable to health.

As regards the *Press*, the result of the Census speaks well for the intelligence of our people. The whole number of papers and periodicals in the United States June 1, 1850, was 2,800; circulation, 5,000,000, and the number of copies printed annually, 422,600,000.

The entire capital invested in manufactures in the United States is estimated in round

numbers at	$530,000,000
Value of raw material	550,000,000
Amount paid for labor	240,000,000
Value of manufactured articles	1,020,300,000
Number of persons employed	1,050,000,000

In the manufacture of *Cotton Goods*, Massachusetts stands first; New Hampshire second, and Rhode Island third—Pennsylvania following next.

In *Woollen Goods*, Massachusetts first; New York second; Connecticut third, and Pennsylvania fourth.

In the manufacture of *Pig Iron* Pennsylvania produces (in value) about half the whole production of the Union. Ohio stands second and Maryland third.

In *castings*, New York produces the greatest value; then Pennsylvania, followed by Ohio and Massachusetts.

Of *wrought iron*, Pennsylvania works rather more than half the product of the whole Union; followed by New York, Virginia and Ohio.

In the production of *malt and spirituous liquors*, New York has the greatest capital invested; the next, Pennsylvania; and the next, Ohio.

In *agricultural productions*, Pennsylvania produces the greatest number of bushels of wheat; Ohio, and then New York, and then Virginia, closely follow.

The first *wool-producing* State is Ohio, and next, New York.

Of *live stock*, New York has the greatest value; next, Ohio; and next, Pennsylvania.

Ohio produces the most *wine*, followed by Pennsylvania, and then Illinois.

In *hemp*, Kentucky leads; followed by Missouri.

Of *maple sugar*, New York shows the greatest production, and Vermont the next.

In *cane sugar*, Louisiana produces nearly three quarters of the production of the whole Union; Florida is second. [N. Y. Times.

Ill Health of American Women.

The correspondent of the *Independent*, who has been entertaining the readers of that paper with the notes of his pedestrian tour in Europe, has returned home, and gives in his last communication some of the "first impressions" which home made upon his mind, after so long a sojourn in foreign countries. Above all, the want of national health, and particularly the almost universal ill health of American ladies, struck him most forcibly. On this subject he says:—

"I sat down with a lady lately, and out of a wide circle of acquaintances, in every part of the country, we attempted to reckon the healthy, and we could not think of more than three really healthy women. What is the rule in Europe, seems the exception here; the ladies come before one here as more fine, more delicate—yes, generally with more of a certain graceful beauty, than in England or Germany, but with far less robust health. There are so few full, healthy complexions, or vigorous forms. Those who are well, are so plainly weak, with constitutions which the first rude shock of pain or exposure will shatter. And this does not seem confined to one class. Indeed, it is even more true of the village than the city. The pale worn looks of the mechanics' wives, or the sickly faces which you see in so many a farmer's household show it sadly enough. It is very seldom indeed one passes through a village here where the ruddy complexion, the bright glances of health, the full developed form meet the eye, as they do so invariably in the European villages."

This subject is of such vast importance, that we extract two or three other passages from the same article. With reference to the cause of the general decay of health, the author observes:—

"There is no country of Europe, I believe where women take so little air as they do in this. In England, on many a day, when no lady here would soil her shoes out of doors, I have walked with ladies miles and miles through mud or snow, or heavy mist. In Berlin there was never a bright winter's afternoon in which we did not make up a skating party on the meadows, where indeed, all the belles of the city were collected. In Hungary, a horseback scamper over the plains, or a walk in the gardens with the ladies, was as common as the meals. And throughout southern Germany, Italy, France, even where there are no more vigorous exercises, an afternoon's promenade in the parks or on the bastions, has come to be almost a necessary of life. It seems as if the people of those countries delighted in the sunlight much more than we.

"The ladies read, sew, eat in the open air, in arbors and gardens, far more than is ever the custom here. Then in the lower classes the women are obliged to work much in the fields, in some respects, a thing not to be approved, yet on the whole, by no means so degrading a custom as we often think in America. It brings as one happy result at least, the full cheerful health which God designed to be the natural accompaniment of life. There is an unnatural delicacy among all our women about exposures. If people would only learn that rain and frost and snow are not half such poisons as the closely vitiated air which steams all day within heated walls. An English lady with her stout boots and shortened skirts makes no more of a mud or snow walk than of the pleasantest ramble. The walk becomes as much a necessity as dinner, and there is soon a real pleasure in breasting the rough weather."

A Story of Slavery.

Rev. J. W. Higginson, in a call for funds to set a family of slaves at liberty, gives the following touching history. We find it in The *Worcester* (Mass.) *Spy*:—

About thirty years since, a certain man emigrated from a town in this State to Augusta, Georgia. Like many New England men, he soon became a slaveholder; like many, he took for his mistress one of his slaves. He built a house for her, and visited her frequently. She was an intelligent woman, was well acquainted with his business affairs, and had a good deal of influence over him.

They had four children—three daughters and a son. He supported them, and treated them as his children; the son was educatd for a gunsmith, and became quite skillful. These facts were generally known in the community where they lived, and these statements, in fact, came from that quarter. It was commonly supposed, however, by those who knew the father, that he had made a will emancipating his children and their mother, and leaving his property to them. The family declared that he intended coming North very soon, to live here with them. But *he died suddenly*, (like St. Clair in Uncle Tom.) *No will was found!*

So far, it is no uncommon series of events, under the peculiar institution. But now comes the startling point. The children and their mother became, of course, the property of the heirs of the father—four distant relatives, residing in Massachusetts and New Hampshire. The Southern neighbors were touched by the circumstances of the case, and represented them to the Northern heirs. The children were at their mercy. What said those heirs? *They sold the mother and children, separately, at auction, and divided the proceeds.*

Let me, however, be just to them. Three of the heirs once signed a paper liberating the family. The fourth, who held his share in right of his wife, promised, by his wife's death bed, to sign the paper. His wife died, and he then refused. The other heirs yielded, made no attempt to redeem the family, and took their share of the money.

I have seen that man whose avarice thus sentenced to bondage and wretchedness the children of the individual whose property fell thus strangely into his hands. He bore the outward aspect of a man, but God had written a terrible retribution upon his shameful lips and down-cast eye. I visited him eighteen months ago, in company with that slave mother, and I never saw anything more pathetic than the way that base man cowered before the just indignation of that wronged woman. It seemed the foreshadowing of some terrible Day of Judgment, when the black race shall rise up before the Anglo-Saxon, and point the finger of eternal reproach, and say, "Thou art the man!"

Fortunately for this wretched family, they were all bought at auction by one benevolent man; he bought them in hopes that the heirs might redeem them; or rather, he bought the woman; another man paid $1,250 for the son. Since then, by the noble efforts of the mother and daughters, (aided by one heir, who advanced $500,) the son has been liberated, and is now in California. But that mother and those daughters are still in slavery.

An effort is at last being made for the release of these women. Of the four heirs, one is poor, and can pay nothing; another (the guiltiest) refuses to do anything; another promises $200; the fourth died some years since, leaving $100 in the hands of a trustee, who is now poor, and utterly unable to pay it—though it may *possibly* be recovered from a bondsman. The family have been allowed by their master to accumulate $650 toward their freedom. And there has been subscribed in the neighborhood where the father of these children originated, about $260. This leaves $290 to be raised in addition, before the whole sum of $1,400 can be paid; unless (which is improbable) the above bequests be recovered.

The Tank on Tiptree Farm.

Near the farm buildings is the great tank, to the mouth of which we mount up the side of a rough mound. A couple of trap-doors being opened, we look down into a gloomy vault of the size of a small cottage, wherein there sleep, in a dull heavy way, the remains of a great many things. Every atom of manure upon the farm, all offal, every dead dog or sheep, is buried here. Cattle dead of disease are skinned, cut into quarters, and thrown down this trap-door. What is the density of this mass, Mr. Mechi? If we were all to jump in, it would float us all, and an elephant or two into the bargain. This is a country supply of Mechi's Magic Paste, intended to improve the blades of grass and corn. Any gruel so thick and slab never was yet concocted in a witch's cauldron; a frog would be a ridiculous drop to throw into such a bucket; and the farm laborers who "round about this cauldron go," if they read Shakspeare, must think him far from having attained sublimity in his idea of a filthy mess. This is the filth collected on a single farm, every grain of which, the seed upon the farm, fulfilling its appointed office in the scheme of nature, is ready to convert into corn, cabbage, clover, and the like, which will again pass into flesh. This pool is not a Slough of Despond, but a true Bethesda to the sickly land about it. Over this pool we may well think how large a tank would be required to hold the filth of London, and of many another city. Such filth lies partly stagnant under towns, and partly pours into their rivers; it ripens crops for undertakers in the city and yields crops for butchers and for bakers in the field. If we look down into the tank, we shall perceive, now that the pool is stirred, no solid wheel could move in the thick mass to mix it properly; what iron could not manage is done by the impalpable substance of the air. Powerful streams of air are forced in from below by the adjoining engine; these make their way upward, and slowly the huge mass stirs, the scum breaks upon the surface, and strange shapes of corruption rise to the top, slowly pass aside, and sink again. Water drained from the farm—the water that once puffed the land up as a diseased excrescence, a bog tumor—flows into the tank, is mixed with the more solid matter, and, having thinned it to the due consistence, passes with it, in the form of liquid manure, through a pipe that lies under the strong thumb of a steam engine. Through a pipe five inches in diameter, the steam-engine forces the fertilizing stream into a series of tubes, which run under the brown skin of the soil as arteries run under our own skins, charged with nourishment. * * Whatever rots in the tank to-day will probably be growing in the field to-morrow; there is no waste of matter, and there is no waste of time. The manure heap might be transformed twice over into growing vegetables, and be back in the shape of a double quantity of manure, instead of lying idle for a twelvemonth, as it does occasionally in the old-fashioned farm-yard. Nothing lies idle at Tiptree. The tank is the great stomach of the farm, into which all refuse goes as food, and forms the chyle that is to pass as the farm's blood through pipes under the whole surface of the land.

Clothing in Cincinnati.

We gather some statistics of the clothing business in Cincinnati from an article in the *Gazette* of that city.

The number of dealers in ready-made clothing is between four and five hundred, of whom one hundred sell by wholesale, the rest by retail. A large number carry on the business both ways, in different departments in the same store. Dividing the dealers into four classes, according to the capital employed, the *Gazette* finds that ten of the heaviest firms employ a capital of $200,000 each, a hundred of the second class $50,000 each, another hundred of the third class $20,000 each, and about two hundred and forty retail establishments average a capital of some $8,000—thus making an aggregate of $10,920,000.

The number of persons employed in the business is estimated thus: I. The principals, numbering over 500; II. Tailors, earning from four to ten dollars weekly, 2,500; III. Seamstresses living in Cincinnati and its suburbs, Covington and Newport, 6,000—they have employment most of the year, and earn from two to three and four dollars a week; IV. Clerks and Salesmen, with salaries from $300 to $1,200 per annum, 900—an aggregate of over 10,000 persons.

The markets for the goods manufactured comprize the whole of Kentucky, Indiana, the greater portion of Ohio, Illinois, Missouri, the Mississippi towns above St. Louis, and portions of Tennessee. Large quantities find their way into the lumber districts of Michigan and Wisconsin, the mineral region of Lake Superior, and to trading points in Arkansas and Texas.

A Cur's Toilette.—An amusing circumstance occurs every morning in Bridge-street Row, close by the entrance to the *Chronicle* office. When the servant is employed polishing the external brasses of Mr. Davies' (the chemist) shop, the spaniel belonging to the latter makes a point of taking up his station on the stall to watch the operation, and as soon it is finished, offers his neck to the man for the purpose of having his brass collar burnished up in a manner suitable to a dog of his pretensions. Sometimes the servant pretends to forget this mark of attention, when Don takes care to remind him of his neglect by a very significant bark. The process of adornment invariably concludes by the presentation of his paw as an acknowledgment to his *valet de chien*. [Chester (Eng.) Chronicle.

"Can't Afford It."

A subscriber, living not a hundred miles from this place, (says the Vermont *Christian Repository*,) recently called at our office and requested his paper to be stopped on the plea that he could not afford to pay for it. His wife and children, he said, were very anxious to take it, and he liked the paper himself; but then, he was too poor to take it, and we, of course, erased his name.

From what we know of this individual, we shall venture to guess that it costs him, at least, 12½ cents per day for his liquor. This will amount to forty-five dollars and sixty-two and a half cents per annum. What a sum expended for that which is worse than useless! No wonder he could not afford to pay two dollars per year for a newspaper which his wife and children were so anxious to read! But the companion of his life must be denied her favorite paper and his children grow up in ignorance and disgrace because he chooses to expend all for rum. Take what it costs him for alcohol, and he could afford to buy for his family $10 worth of books, three weekly newspapers, five barrels of flour, and two hundred lbs. of sugar for their support, happiness, and intelligence. Just "cipher" for yourself. He that buys only one glass per week at six cents pays out more money, yea almost as much again as for a weekly newspaper. Oh, how it sickens our heart to see men refusing to take a newspaper on the plea that they "can't afford it," when they are expending for that which ruins their constitutions, makes a wreck of their intellects, benumbs their moral sense and degrades their families, enough, every week, to pay for a usefel newspaper.

The Fowl Fever.

It would seem by the following paragraph, which we extract from the New England *Cultivator*, that the fowl fever has by no means abated in that quarter:—

"At the late Boston Fowl exhibition, (in September, 1852,) three Cochin Chinas were sold at $100. A pair of gray Chittagongs at $50. Two Canton Chinese fowls, at $80. Three Gray Shanghae Chicks, at $75. Three White Shanghaes at $65. Six White Shanghae Chickens, $40 to $45, &c., and these prices, for similar samples, could now be obtained, again and again.

Within three months, extra samples of two-year old fowls, of the large Chinese varieties, have been sold in Massachusetts at $100 the pair. Several pairs within our own knowledge have commanded $50 a pair, within the past six months. Last week, we saw a trio of white Shanghaes sold in Boston for $45. And the best specimens of Shanghae and Cochin China fowls now bring $20 and $25 a pair, readily, to purchasers at the South and West.

These prices do not equal, however, the sums which have been recently obtained in England for fancy fowls. The Cottage Gardener says:—

"Within the last few weeks, a gentleman near London has sold a pair of Cochin China fowls for 30 guineas, ($150,) and another pair at 32 guineas, ($160.) He has been offered £20 for a single hen; has sold numerous eggs at 1 guinea, ($5) each, and has been paid down for chickens just hatched, 12 guineas ($60) the half dozen, to be delivered a month old. One amateur alone has paid upwards of £400 for stock birds.

The Pantograph.

Among the wonderful discoveries or inventions ending in "graph," the Pantograph seems destined to take no second place. It is a cutting and carving machine, which works with amazing celerity, great precision and finish, and is applicable to innumerable purposes of ornament and use. This remarkable invention has been patented by Mr. Searby. Acting on the principle of the slide-rest, or floating bed, and directed by the Pantograph, the machine is moved with such facility and exactness in all the directions of the cube, under a fixed tool or tools, that it is capable of producing, in cutting, carving, or engraving, a fac-simile of almost anything presented to its operation. The enumeration of all the purposes to which this strange piece of mechanism is applicable would exhaust imagination. The hardest substances offer no impediment to its powers. In stone or marble, in ivory or wood, in pearl or metal, it can turn out copies of any shape you please; and, by a principle of easy adjustment, on a scale as much larger or smaller than the original as may be desired. It will engrave seals to any pattern; turn out an exact copy of the Medicean Venus, or the Greek Slave; furnish blocks to the calico-printer, the floor-cloth manufacturer, the paper stainer, and the letter-press printer; execute monumental tablets and architectural ornaments; form saw-handles; cut names and sign-boards; or do anything else which requires any sort of shape or impression to be given to the hardest materials, performing that which appears the most difficult, or delicate feat, with as much dispatch, exactness, and finish as the easiest and least pretending. The utility of the machine may be inferred from its applicability in the single department of saw-handles. The saw-handle manufacture of Sheffield alone employs four hundred hands, who make, on an average, fifteen handles each a day, or 36,000 a week, which, at one penny per handle, would return £7,800 per annum. Now, one of the company's machines, managed by a man and a boy, will produce 300 handles a day from one cutter; but, as each machine may have three cutters or more, it is obvious that the entire trade might be supplied by a few machines. It remains only to mention, that the machine is cheap, and may be wrought with ease by any description of power from hand to steam. [Patriot.

A respectable tradesman, with a large family, having sustained a serious loss of property by the failure of some relations for whom he had become security, was asked by a friend (after he had pulled through his liabilities) what means he had adopted to surmount difficulties which would have crushed the spirit and and damped the energies of ninety-nine out of a hundred. "By two very simple expedients," was the reply; "one was to sell my horse and gig, and the other to buy two new aprons."

Flax Culture.

One thing is certain, whether the Chevalier Claussen's Cotton machine is a humbug or not, flax is a good crop, and our farmers have found it out.

In Trumbull County, Ohio, they have increased the cultivation of flax wonderfully within five years. It leaves the ground in a good state for wheat, the seed is always a cash article, and the straw or stalk is generally worth $5 or $6 per tun even now.

The Claussen process, if successful, makes the straw worth $8 to $10 per tun. His works are now in operation at Stepney, in England.

The English consume the flax grown on 700,000 acres of ground, but they raise in Great Britian only 150,000 acres. The English sow 2½ bushels to the acre, and obtain 20¼ bushels to the acre.

They raise the same crop on the same ground every year in succession, by their system of high farming.

A farmer in Preble County, Ohio, raised 22½ bushels to the acre, and our soil generally, with the attention and expense bestowed upon it in England, will produce more to the acre.

We do not intimate that the Chevalier Claussen's patent is not what he expects of it: we know nothing about its practical operation; but if he can, as he says, clean it for $12 per tun, the results to the United States will be immense. [Cleveland Herald.

Action Essential to Happiness.—It is said of Count de Caylus, a wealthy French nobleman, that he devoted himself to the art of engraving, and acquired no mean degree of skill therein. 'Why,' inquired one of his noble friends one day, 'do you, a gentleman of so princely a fortune and of such noble blood, confine yourself like a poor artist to the graver's tool and bench?'

'I engrave that I may not hang myself,' replied the industrious Count.

This odd reply, says *Zion's Herald*, contains a great practical truth. It teaches that action is essential to happiness; that a man without some regular, congenial employment, is a pray for ennui, despondency, despair to feed upon and destroy. Here is an important lesson for the young.

VARIETY.

Many years ago there graduated at Harvard University a man by the name of Rawson, who settled in the ministy at Yarmouth, on Cape Cod. He used to preach very pointed sermons. Having heard that some of his parishioners were in the habit of making him the subject of their mirth at a grog-shop, he one Sabbath preached a discourse from the text—"And I was the song of the drunkard." His remarks were of a moving character, as many of his hearers rose and left the house. A short time afterwards he delivered a discourse still more pointed: "And they being convicted by their own consciences, went out one by one." On this occasion, no one ventured to retire from the assembly, but the guilty ones listened in silence to the lash of their pastor.

It is said of the Marquis of Townsend, that when young, and engaged in battle, he saw a drummer at his side killed by a cannon ball, which scattered his brains in every direction. His eyes were at once fixed on the ghastly object, which seemed to engross his thoughts. A superior officer observing him, supposed he was intimidated at the sight, and adressed him in a manner to cheer his spirits. 'Oh,' said the young Marquis, with calmness but severity, 'I am not frightened—I am puzzled to make out how any man with such a quantity of brains ever came to be here.'

We learn from the *Scientific American* that instantaneous portraits can now be taken on collodion by a very ingenious French invention. The person whose portrait is to be taken is placed at some distance off, in front of the lens, and the operator, while conversing with him, pulls a trigger. By so doing a newly invented cap *(obturateur)* turns on its own axis, and in its rotary movement allows the light and the image of the sitter to pass through a hole twice the diameter of the lens. The portrait is obtained in the fraction of a second, and for quickness can only be compared to electricity.

Mr. Webster's personal appearance or exterior was such, his presence so majestic and dignified, that probably no one ever looked at him without being struck (if one may so speak) with the impressive grandeur of his aspect—so remarkably in unison with the gigantic intellect of the man. When he was in England, thirteen years since, the people of all classes, as they looked upon his majestic form, seemed to regard him altogether as a man the most god-like and wonderful in his mien they had ever set their eyes upon. "Heavens!" exclaimed Sidney Smith, "why, he looks like a small cathedral!"

The habit of eating fast and carelessly is supposed to have paralyzed Napoleon on two of the most critical occasions of his life—the battles of Borodino and Leipsic. On each of those occasions he is known to have been suffering from indigestion. On the third day at Dresden, too, (as the German novelist, Hoffman, who was in the town, asserts,) the Emperor's energies were impaired by the effects of a shoulder of mutton stuffed with onions. There can be no doubt that Napoleon's irregularity as to meals injured his health and shortened his life.

A singular and fatal accident occurred on the Railroad between Utica and Syracuse last Sunday morning. The boiler of the locomotive Achilles exploded, instantly killing Israel Morgan, the engineer, and seriously injuring William Canton, the fireman.

Witty sayings are as easily lost as the pearls of a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

A golden rule for a young lady is to converse with your female friends, as if a gentleman were of the party, and with young men, as if your female companions were present.

The name "Jerusalem Artichoke," arises from a corruption of the Italian words "Girasolo Articiocco," signifying sun-flower artichoke.

The Broadway Railroad is to be built—resolutions to that effect having been adopted by the Board of Aldermen, Nov. 19th, by a large majority.

Mr. Thackeray commenced his course of lectures before the New York Mercantile Library Association last Friday evening.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2i51

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No 2 or at the office, No. 10 Battery-place.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy .... $ 25
Five copies to one address 1 00
Twelve copies to one address 2 00
Twenty copies to one address 3 00
Twenty-eight copies to one address 4 00
Forty copies to one address 5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion [illegible] 75
[illegible]

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 26. NEW YORK, FIFTH-DAY, DECEMBER 9, 1852. WHOLE NO. 442.

The Sabbath Recorder.

For the Sabbath Recorder.

TIME OF COMMENCING THE SABBATH.

Synopsis of a Lecture delivered before the Bible Class of the Shiloh Church.

In our endeavors to propagate the truth of the Bible Sabbath, and extend the kingdom of our Saviour, any important discrepancy of views and practices among us, is greatly detrimental to the progress of our cause. Our opponents, instead of regarding our church as a "city compactly built together," and us as a people firmly united in brotherly love, meet our advances with these reproaches: "Why do you entreat us to embrace your views, when you cannot agree among yourselves in the *time of observing* the Seventh-day Sabbath? In accordance with your own sentiments, one or the other portion of your people must be in error, as much as you consider that we are. Be consistent yourselves before you labor with us."

It is lamentable, that wholesome discipline, enforcing the true observance of the Sabbath, is greatly lost upon the young and vacillating portion of our society, while they see the professed Sabbath-keepers at variance in their practices of commencing and ending the Sabbath, a part of them engaged in sacred worship, when the other is employed in secular labor. Induced by this, there exists also among us a deplorable want of unity in action and sympathy in the religious and reformatory enterprises of the church of God. This error is a cancer in our vitals, not only debilitating our energy and resources, but fearfully consuming our spiritual existence. Who does not believe, that were we as a denomination completely united in our opinions and efforts, and wholly consecrated to the service of our Redeemer, with Divine assistance, we should become a mighty and irresistible host, marshaled in the defense and propagation of truth?

In the investigation of this subject, we shall confine ourselves principally to the teachings of the Bible; yet no one will oppose the use of all collateral evidence, adduced from accredited history, and the opinions of those scholars whose extensive learning entitle them to the highest respect. Should any one deny us this privilege, he will throw himself into the dilemma of attempting vainly to prove from the internal evidence of the Bible, aside from all external testimony, that it contains truly the revealed will of God. May the Holy Spirit bless us with that sagacity, which will seize upon the whole truth, and fill our hearts with that love for his law, which will constrain us to adopt all its dictates.

I. *The length of a natural day is twenty-four hours.* It consists in the whole time or period of one revolution of the earth on its axis. The civil day, in both ancient and modern times, as far as we are informed, has always been measured by a diurnal revolution of the earth. But the length of an *artificial day* is the space of time between the rising and setting of the sun. These points are so universally acknowledged to be true, that there is no necessity of citing proof. The Bible contains both uses of the term day.

1. Gen. 1: 5—"The light he called day," "And the evening and morning were the first day." The former comprises the artificial, the latter the natural day. But it should be observed, that in the original, the term for day occurs but once, and then is applied to light; and that the expression for the latter paragraph, and the five others similar to it, is, "Evening and morning, *one*," "Evening and morning, *second*," &c.; that is, the first evening and morning constituted the first period of measured time, what we call a *day*; and thus with the second, and the others. In this order the *seventh* must embrace evening and morning. Now, because we have in our language no two words to express the difference between the natural and artificial day, some have been led to believe that the "evening and morning, *first*," only occupied the day-time; and therefore virtually advocate the absurdity, that night is not reckoned in time. Let it be noticed here, that in the ancient usage of language, particularly in the Hebrew, as the best scholars inform us, the *beginning* is often employed for the *whole*, as in this case—the evening for the night, and the morning for the day-time. This becomes evident, as it requires a night and day for the earth to perform one complete revolution on its axis—to form a natural day.

2. The artificial day is alluded to in John 11: 9—"Are there not twelve hours in a day;" in John 9: 4—"I must work the works of him that sent me, while it is day."

3. In proof that night was reckoned with day-time, to constitute a civil or natural day, see Ex. 12: 41, 42, and Deut. 16: 6. The Israelites departed from Egypt in the night, yet it is often called the "day when thou camest forth out of the land of Egypt." That the night comprised a part of a natural day, in the time of our Saviour, may be inferred from his conversation with Peter, on the night of his betrayal, when he told him, "This day, even this night," &c. Also, consult Mark 15: 42—"And now, when the even was come, because it was the preparation, that is, the day before the Sabbath," &c.

Thus we arrive at the conclusion, that the term *day*, as used in the Bible, unless so described as plainly to signify the artificial day, or some great period of time, embraces twenty-four hours.

II. *The natural day of the Bible commences at sunset.* In this proposition lies principally the subject of controversy between us. We shall endeavor to prove that God's reckoning of a day, as indicated in his Holy Book, embraces the night before the day-time. Different nations commence their civil day at different times. Webster says, "The Babylonians began their day at sunrising; the Jews at sunsetting; the Egyptians at midnight; as do several modern nations, the British, French, Spanish, Americans," &c. The Bible Dictionary informs us, that "the Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset." It is not known that the views of any theologian or biblical scholar can be adduced, which contradict either of the propositions, that the natural day of the Bible is twenty-four hours long, or that it commences at sunset.

But let us introduce the evidence found in the Bible on this subject.

1. Night preceded day-time in the order of creation. In the account of the beginning of creation, darkness is declared to be primarily upon the face of the deep, after which light is introduced and separated from the darkness; and this succession of darkness and light, night and day, evening and morning, was the first day. Two views are held in opposition to this interpretation. *First*, it is maintained that the dawning of light was the first thing God created; hence, that time began at that moment; and if we reckon the darkness which was previous to that light, and must have been of unlimited duration, with the first day, we shall be including eternity with time. Is this so? We are informed, in Job 38: 9, Ps. 104: 20, Is. 45: 7, that God created darkness; and therefore light could not have been the first object created. If it be affirmed that this primitive darkness occupied an unmeasured portion of eternity, can not the light which followed also as consistently be proved to have occupied an unmeasured duration of eternity? Not until the fourth day did the sun and moon appear in the heavens, "to divide the day from the night," and "for signs, and for seasons, and for days, and years." But the more probable opinion is, that the day-time was twelve hours long; and hence, by analogy, we should be led to believe that the first night was only as long. *Second*, some asssume, that there can be no evening until there has been light, and consequently the evening mentioned in Gen. 1: 5, must have followed the light of the day, and the order of succession should be changed from evening and morning to *morning* and *evening*. The reconciliation of this view with the scripture account, must lie between them and their God. For through his inspired penman, he has definitely told us, that darkness was first, and light succeeded it, and that evening and morning, equivalent to night and day, were the first day. Whether God, after he had launched this world out into space, clothed it in dark and dense clouds, hiding it from the light of heaven, and caused alternate darkness and light to appear from the action of the elements in their efforts of combination, until the fourth day, when the firmament was sufficiently cleared of mist and clouds, so that the sun could shine upon the earth, is a theory not at all at variance with the Mosaic account of creation.

2. But in conformity to this order, many passages may be cited, where the succession, in alluding to a day, is evening and morning, to reverse some of which would make absolute nonsense. Consult Ex. 12: 6—10, Lev. 7: 15, Num. 9: 11, 12, &c. By adhering to this interpretation, the narrative would read, that the remains of the sacrifices were destroyed in the morning, while the preparations for them were not made until the evening following.

3. Let us notice those passages which embrace a day from sunset to sunset. God commanded the Israelites to observe their Passover Sabbath from the evening of the fourteenth day of the first mouth, "until the one and twentieth day of the first month at even." Ex. 12: 18. No chance has been left for any one to doubt when the evening began, for we find in Deut. 16: 6, the instruction is, "There thou shalt sacrifice the passover at even, *at the going down of the sun*." In the time of our Saviour, the Passover Sabbath began at evening. Proved by Mark 15: 42, 43, and John 19: 31. The body of our Saviour was taken down on the evening of the day of his crucifixion, and not permitted "to remain upon the cross on the Sabbath, for that Sabbath was an high day;" as it was not lawful for the bodies of criminals or malefactors to hang upon the cross during the Sabbath, nor "remain all night upon the tree, but thou shalt in any wise bury him that day." See Deut. 21: 22, 23, and Joshua 8: 29, and 10: 26, 27.

4. We are farther confirmed in this belief, that the Bible account of a natural day includes the night before the day, by the practices of the Jews, "who had the best opportunity of knowing the mind of God in this matter, through Moses and the other succeeding prophets, and who began both their common and sacred days with the evening."

III. *The Bible Sabbath is from evening to evening.* The only opportunity left for cavil, in the minds of our brethren opposing these views, is that the Sabbath is *twelve* instead of *twenty-four* hours long. Let us see how this agrees with facts.

1. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. What is the Seventh day? Does it not always imply the seventh of a succession of natural days, in all common parlance, and in all profane or sacred history? If, as we have tried to prove, the six days of creation were each a natural day, was not also the seventh, and therefore the Sabbath, being twenty-four hours long, from evening to evening? This fact is conclusive of itself, yet let us notice how the subsequent allusions to the Sabbath agree with this.

2. For forty years the Jews were weekly taught when the Sabbath commenced and ended, by the falling of the manna. Ex. 16: 4. 5, and 14, 15, 21. This manna, which fell in the evening with the dew, made not its appearance on the morning of the Sabbath, hence had not fallen in the evening previous; but it must have fallen in the evening after the Sabbath, as we infer from the command, "Six days ye shall gather it," that they found it on first day morning."

3. The Festival Sabbaths were instituted in the Jewish worship, as commemorative of some important event, as the weekly Sabbath is commemorative of the creation. Like the original Sabbath, they became seasons of *holy convocation*, and were observed with the same regulations as the weekly Sabbath, in regard to their commencement and close. For, had they not, there would have been confusion in the times of observing their Sabbaths, and they would not have imitated the original Sabbath in the manner of observance. Of the Sabbath of Atonement, which must be kept as strictly as the weekly Sabbath, the Jews were commanded, in Lev. 23: 32, "*at even*, from *even unto even*, shall ye celebrate your Sabbath."

4. The Sabbath from evening to evening was observed by the Jewish Rulers. Neh. 13: 16—19. The gates of Jerusalem were closed "*as it began to be dark*," to keep out the fish-sellers and persons bearing burdens into the city during the Sabbath.

5. The "thus saith the Lord" is demand. Ez. 46: 1, 2—"Thus saith the Lord God, The gate of the inner court, that looketh toward the east, shall be shut the six working days; but on the Sabbath it shall be opened," "but the gate shall not be shut until the evening." We are here plainly taught, that the Sabbath closes at evening, and that the working days begin at that time.

6. The Sabbath, while our Saviour was upon the earth, closed at sunset. Mark 1: 21—32, and Luke 4: 40. "And at even, when the sun did set, they brought unto him all that were diseased," &c. It will be remembered, that our Saviour, "on the Sabbath day, entered into the synagogue, and taught,"... and that he rebuked "a man with an unclean spirit," and it came out of him. On the same day, the common people, out of fear of the rulers of the synagogue, did not bring those sick with divers diseases to be healed, but waited till evening, when the Sabbath had closed.

7. But it is universally admitted, that the Jews have ever, in observing the seventh day as the Sabbath, regarded the night before the day as much sacred time as the day-time following. Yet some depreciate this evidence, on the plea that they were as a people sometimes much estranged from the love of God, and therefore might have changed or lost the time for observing his statutes. If any confidence can be placed in this plea, then our Bible has passed through too dangerous hands to be trusted. But we fear not, for Israel has always included true men, who feared God, and walked faith fully in his commandments; and God would not have permitted his chosen people to have committed so great an error as to change the time of observing the Sabbath, especially when "to them were committed the oracles of God."

Thus far have we pursued our argument, and fervently hope that we have not been unsuccessful in clearly and candidly presenting the reasons for our faith, that the Bible Sabbath is from evening to evening of the seventh day.

Two passages are quoted, which are thought to militate against this view of the Sabbath. *First*, Matt. 28: 1—"At the close of the Sabbath, as is began to draw toward the first day of the week," &c. It will be sufficient to notice, that this passage is incorrectly translated. The original, *Opse de Sabbaton*, signifies, "After the Sabbath," as nearly all commentators are agreed, and as some versions express it. Moreover, the particle *opse* has the peculiar signification, which conveys the idea of not *immediately after*, but *some time after, late after*, as may be seen by reference to any Greek Lexicon, or to those authors by whom it is used. *Second*, John 20: 19—"Then the same day at evening," which was the first after the resurrection of our Saviour, he appeared in the midst of the disciples, where they were assembled for fear of the Jews." Now, knowing as we do, that the Jews never reckoned the evening or the night after the day-time with their civil or sacred days, we must reconcile this supposed discrepancy, as all commentators do, as we have ascertained, by referring it to the first evening, which is believed to have commenced at 3 o'clock in the afternoon, and closed at the beginning of the second, which was at the "going down of the sun." For both uses of the term evening, see Matt. 14: 15—23. "And when *it was evening*, his disciples came to him," &c. Mark says, "And when the day was now far spent, his disciples came unto him," &c. Luke "And when the day began to wear away," &c. By these passages we see that evening here includes the after part of the day-time. But after he had fed the multitude, and constrained the disciples to depart in a ship, "and when he had sent the multitude away, he went up into a mountain apart to pray; and *when evening was come*, he was there alone." This evidently means the second evening.

Other valuable considerations might be presented in favor of keeping the night before the day. By laying aside all labor Sixth-day, at sunset, we prepare ourselves, during the evening, by rest and sacred contemplation, to enjoy better the exercises of the "holy convocation" of the Sabbath. Our Saviour was a Jew, and therefore must have observed the Sabbath at the same time that the other Jews did, or he would have been reprimanded by the haughty Pharisees, or the rulers of the synagogues.

Selected for the Sabbath Recorder.

SUMMER.

The following lines are above all praise. They are surpassingly beautiful:

The spring of life is past,
With its budding hopes and tears,
And the autumn time is coming,
With its weight of weary years—
Our joyousness is fading,
Our hearts are dimmed with care,
And youth's fresh dreams of gladness
All perish darkly there.

While bliss was blooming near us,
In the heart's first burst of spring,
While many hopes could cheer us,
Life seemed a glorious thing!
Like the foam upon a river,
When the breeze goes rippling o'er,
These hopes have fled forever
To come to us no more!

'T is sad—yet sweet—to listen
To the soft wind's gentle swell,
And think we hear the music
Our childhood knew so well:
To gaze out on the even,
And the boundless fields of air,
And feel again our boyhood's wish
To roam, like angels, there!

There are many dreams of gladness
That cling around the past—
And from that tomb of feeling
Old thoughts come thronging fast—
The forms we loved so dearly
In the happy days now gone,
The beautiful and lovely,
So fair to look upon.

And yet—the thought is saddening
To muse on such as they—
And feel that all the beautiful
Are passing fast away!
For we know that winter s coming,
With his cold and stormy sky—
And the glorious beauty round us
Is budding but to *die*!

BOARDMAN'S MOTHER.

It was the happy lot of the writer, a short time since, to spend a few hours at the residence of Mrs. Boardman. I trust that by penning down some of the recollections of that brief call, it may serve to awaken in the minds of your readers some of the interest that I myself felt, and also start in their minds a profitable train of reflection.

If I recollect right, she spent her youthful days in the State of Connecticut; but early in life, with her husband, removed to Livermore, Me. She was reared under the preaching and instruction of the Old School Congregationalists. The great evangelical truths of the gospel, such as regeneration, repentance, and faith, were to her unknown. After she had resided in Livermore a time, she learned that a sect termed "New Lights" held meetings in that vicinity, which, among the inhabitants, were the source of much interest and discussion. She, with her husband, more from curiosity than any other motive, determined to attend. During the evening, a lady with whom she had been formerly acquainted arose and related to the audience the state of her feelings. Mrs. Boardman was interested and surprised; she felt that she never had nor did now possess such feelings, and if this was religion, she surely had it not. She continued her attendance, and became more and more interested, until both she and her companion were convinced that the doctrine they there heard was much in accordance with the teachings of primitive Christianity; and more, each felt that they had become personal participants in the Spirit's regenerating power, had repented and believed, and were brought from nature's darkness into the more perfect light and love of the glorious gospel. Mr. Boardman for a time improved his gifts among his brethren, but afterwards was "set apart" as a preacher of the gospel of the Baptist persuasion. After preaching a time amongst those who first called him to the work, he removed to New Sharon. Here Mr. and Mrs. Boardman lived and labored. Here a prosperous church under their faithful labors was built up, which, we are grieved to say, since his death (some fifteen years) has sadly declined, though yet in existence. Here was reared the frail, but faithful, successful, and lamented missionary to the Karens, George Dana Boardman.

Mrs. Boardman is now eighty-four years of age. Although we had been informed that the vigor of her body and mind had been much impaired, as the effect of a severe injury she had received from a fall some two years since, yet we found her remarkably vigorous and energetic, considering her late injury and advanced age. I shall never forget how her eye sparkled, and her countenance glowed with renewed animation, as the name of her son was mentioned. She told me of his early desires for an education; the difficulties he manfully overcame in securing a collegiate course of instruction; her feelings when she learned, and her method of learning the fact that he had earnest desires to engage in the missionary work. The relation of the circumstances connected with the ascertaining of these desires, was deeply interesting to my own mind. After his conversion, which took place during his stay in college, his mother thought much on what would be his future course in life. She thought of the profession of teaching, of the Christian ministry; and and though the subject had been but little time discussed of the missionary work, she thought of the latter more than all, though she had passed not a word with her son, respecting the calling he should pursue.

On one occasion, having nearly finished his course of study, his mother took him to a lonely spot, and questioned him in respect to what were his intentions in the future.

"I have been offered," remarked he, "a tutorship in college."

"That will suit you finely," said the interested mother.

"But I think I shall not accept it," was the heroic reply.

"You will then enter the ministry," continued the mother, with still deeper feeling.

"I think not," was the calm response.

"Ah, then you are going to be a missionary, are you, George?"

"Why, mother, what made you think of that? You have saved me the painful duty of mentioning the subject first. *I have thought of becoming a missionary.*"

How remarkable, thought we, are the leadings of Providence! The same Spirit that was impressing the mind of Boardman with the idea of becoming a missionary, was drawing his fond parent to a state of willingness to give him up to that service.

Mrs. Boardman cherishes, with fondest recollection and deepest interest, any mementoes of him who lies buried in a far distant land. Among these, one is held peculiarly sacred. It is some leaves gathered by the hand of her grandson (now a student at Newton) on the spot where the turf was removed to sink the grave where now moulder his last remains. But his name is not only embalmed in a fond mother's affection, but is cherished in the bosom of the Christian church, and become a household word among numbers of increasing Karen converts.

We took leave with the saddened thought, that the mothers in Israel are passing away, and instituting the inquiry, Who will fill their places? [N. Y. Recorder.

INTERESTING INCIDENT.

On a beautiful Sunday morning, Zion's pilgrims were wending their way to the sanctuary of God. The gathering multitude had filled the spacious temple, where a number of willing converts were about to follow their despised Lord through the liquid grave. In order to obtain a better seat for beholding the beautiful ordinance, M. had secured a place in the gallery. The pastor had opened the service, as usual, with a hymn of praise; the Scriptures were read, and prayer was offered. While reading the second hymn, the pastor felt the ill effects of a previous cold; an increasing hoarseness rendered it impossible for him to deliver the sermon. Under those trying circumstances, he spied a brother minister in the house. A deacon was requested to invite the brother into the desk. Upon entering the pulpit, he was told by the pastor that he must preach. There was no time for preparation; the last verse of the hymn was being sung. The perplexity of the brother was increased by the fact that, although a text came into his mind, he could not at that moment turn to it. In that confused state, he arose and told the audience that his text he could repeat, but he could not tell them where to find it. The novelty of the circumstance interested the mind of M.; she listened attentively, while he repeated as follows: "There remaineth a rest for the people of God." The words sank as lead into her heart; she felt in her inmost soul that she did not possess *that* rest. After a sleepless night, she sent for the brother from whose lips the words proceeded. After he had conversed with her, he left for her perusal a book entitled, "Come and Wel come," written by Bunyan. The title encouraged her to go to the Saviour; she found peace in him, was baptized, and united with the church. She then knew by experience the meaning of the passage which reads thus: "We which have believed do enter into rest."

MEMORY AND ITS CAPRICES.

There is no faculty so inexplicable as memory. It is not merely that its powers vary so much in different individuals, but that every one has found their own liable to the most unaccountable changes and chances.

It is not uncommon to find the memory retentive on some subjects, yet extremely defective on others. The remarkable powers of some are limited to dates and names. A lady with whom we were acquainted could tell the number of stairs contained on each flight in the houses of all her acquaintance, but her memory was not particularly retentive in any thing else. In the notice of the death of Miss Addison, daughter of the celebrated Addison, which took place in 1797, it is stated, that "she inherited her father's memory, but none of the discriminating powers of his understanding; with the retentive faculties of Jedediah Buxton, she was a perfect imbecile. She could go on in any part of her father's works, and repeat the whole, but was incapable of speaking or writing an intelligible sentence."

Cases of occasional forgetfulness on matters of interest to the mind are among the strange caprices of memory. When Dr. Priestley was preparing the dissertation prefixed to his "Harmony of the Gospel," he had taken great pains to inform himself on the subject which had been under discussion, relative to the Jewish Passover. He transcribed the result of his researches, and laid the paper aside. His attention being called to something else, a fortnight elapsed before the subject again occurred to his mind. The same pains were taken which he had bestowed on it before. The fruits of his labor were again written out. So completely had he forgotten that he had before copied out exactly the same paragraphs and reflections, that it was only when he found the papers on which he had transcribed them that it was recalled to his recollection. At times he has read his own published writings without recognizing them.

John Hunter's memory once failed him. When he was in the house of a friend, he totally forgot where he was, in whose house, in what room, or in what street, or where he lived himself. He was conscious of this failure, and tried to restore his recollection by looking out of the window to ascertain where he was, but to no purpose.

By a fall from his horse, a gentleman, who was an admirable scholar, received a severe hurt on the head. He recovered, but his learning was gone, and he had actually to commence his education again by the very first step, the learning of the alphabet. A less unfortunate scholar, meeting with a similar accident, lost none of his acquirements but his Greek; but it was irrevocably lost. A strange caprice of memory is recorded in the case of Dr. Broussannet. An accident which befel him brought on an attack of apoplexy. When he recovered, he had utterly lost the power of pronouncing or writing proper names, or any substantive, while his memory supplied adjectives in profusion, by the application of which he distinguished whatever he wished to mention. In speaking of any one, he would designate him by calling him after the shape or color for which he was remarkable. If his hair was red, he would called him "red;" if above the usual height, he named him "tall;" if he wanted his hat, he asked for his "black;" if his "blue" or "brown" was required, it was a *coat* of the color that he called for.

ANECDOTE OF DR. BALDWIN.

An aged gentleman, who well knew the late Dr. Baldwin, of Canaan, N. H., a short time since related to us an anecdote which is worth recording. During his ministry at Canaan, on a certain year, there was such a failure of the crop in the town, that the inhabitants were obliged to go to the neighboring towns for a supply. A benevolent individual in Enfield, a short distance from Canaan, had a large quantity on hand, which he resolved to sell to the poor, who had no horses, and therefore could not well go so far as Lebanon, where there was an abundance, which those who had horses could easily obtain. One of the most thrifty inhabitants of Canaan went on his horse and applied for corn, which, for the reason stated, was firmly refused. Reterning home in high exasperation, he passed Elder Baldwin, employed on the roadside at his secular vocation as a carpenter. Reining up and addressing the Elder, he declared that he wished he was a devil, that he might have the pleasure of tormenting in hell the man who refused to sell him the corn. "Stop! stop!" exclaimed the Elder, "you only want the right kind of foot to be one already;" and, brandishing his broad-axe, added, "Put it up here on the block, and I will make you one in a minute"—a *cloven* one. The man spurred up his horse without replying, and was out of sight as soon as possible. [Cong. Jour.

BISHOP ROBERTS AND THE LAWYER.

Bishop Roberts was a man of great sweetness of disposition, perfectly child-like and simple in his manners. You felt very soon that you could approach him as a father. He had no affected stateliness of manner, but looked for all the world like some plain, respectable farmer. This was, perhaps, one cause of the many curious and sometimes laughable incidents in his history, in which his person and character were entirely mistaken. We give one of these incidents as reported to us. Bishop Roberts was in a steamer, on the Mississippi river, and was sitting off by himself, on the hurricane deck, when a gentleman, an eminent lawyer, residing in the south-west, approached him and entered into conversation with him. Supposing from his appearance that he was a religious man, he began to converse with him in reference to a number of preachers with whom the lawyer was acquainted, with several of whom the old gentleman seemed to be acquainted; finally, the lawyer concluded to question him in reference to the Bishops. "Sir," said he, "I have heard Bishop Soule of the Methodist church, and think him a very able man; do you know him?"

"Yes," said the old man, "I have known him a good many years, and agree with you fully as to his talents as a preacher."

"Then," said the lawyer, "there is a small man who visited our town some time since, I think they called him Dr. Emory; I did not hear him, but heard him highly spoken of as a preacher."

Here, again, his old friend knew the little Dr., and endorsed all the good that had been said of him. "And," continued the lawyer, "there was another, an old man, who preached not long since in our place; I think they called him Bishop Roberts; they say he is a most excellent man, but no great preacher; do you know him?'

"Yes," said the old gentleman, "I have been acquainted with him for a good many years; I believe the old man is honest, and tries to do the best he can, but he's not much of a preacher."

Shortly after, the lawyer descended to the cabin, and going up to his wife, "My dear," said he, "I have just had a long talk with a very interesting old gentleman on deck; I think he must be a Methodist preacher."

"Why, husband," said she, "don't you know that old gentleman?—that is Bishop Roberts, and he baptized me!"

"O," said the lawyer, (who was reported to be a very modest man,) "I'm ruined."

He hastened back to his old friend on deck. "Sir," said he, "I owe you an apology for my rudeness; my wife says you are Bishop Roberts;" and he went on to apologize, but the good old man seemed to enjoy the joke finely; told him no apology was needed, and to the last insisted that he believed Bishop Roberts was an honest, good meaning man, but could not preach much. [S. Christ. Adv.

HARD TO PLEASE.

An agent of the society in one of our States, recently formed an auxiliary, and with the committee began to collect funds. They called on a religious professor who had much money, but did not like to part with it. He told one of the collectors to "look out for that agent, and not pay him money; he would no doubt run off with it; they would never hear from him again." The agent received some forty dollars from the society, and promised to forward the amount in books from New York.

In the course of three weeks the books came on, all in good order. The cautious prophet was called in to see them and the failure of his prediction. As he was beaten here, he next attacked the society for making such extravagant books for the poor. Holding in his hand an embossed duodecimo, "See," says he, "what a costly book this is to give away; why could they not make a plain, cheap one?" He was asked what he supposed the price to be. He said, "It must have cost a dollar, if not, a dollar and a quarter—a waste of money!" He was told that the price was but *twenty-five cents*, the *cost* price. "Now," says he, "I know there is something wrong in this business; it never was made for that money, and there must be cheating somewhere." So he would not be convinced, and kept his money. [Bible Society Record.

The Sabbath Recorder.

New York, December 9, 1852.

THE ORDER OF PUBLIC WORSHIP.

We do not think that a scrupulous adherence to forms is a necessary part of our religion, but for decency's sake, and that our worship may have somewhat of that reverential character which is due from those who gather themselves before the great and terrible God, some generally understood order should be observed.

In itself, it is a matter of very little importance whether the exercises are begun with singing, or with prayer, or with reading the Scriptures. That God's Word ought always to be read at some point of the exercises, is not to be disputed; for the principal object of coming together is to "hear what God the Lord will speak." Indeed, we should feel that a meeting on the Sabbath, or even a common prayer-meeting, lacked one very important requisite, if a portion of Scripture were not read. The sermons of men are not always profitable, but God's words always do good to them that walk uprightly. Mic. 2 : 7.

Some ministers are very particular to read a chapter at the beginning of the meeting; and were it not that there is almost always a set of irreverent creatures loitering about the door, who never enter the sanctuary till they can hear some sounds indicating that the exercises are actually begun, we should approve of this plan. But we do feel some scrupulousness of making the Word of God like the tinkling of a bell—a mere signal to gather the congregation together. The opening of doors just as the minister begins to read, the rushing in of a dozen or more people, their heavy tread as they walk through the aisles, and the unavoidable noise they make in reaching their seats, are a species of irreverence which we long to see corrected. But the evil exists; and, notwithstanding all that can be said against it, we fear it will continue to exist. On this account, we always prefer to introduce public worship with a hymn. By the time that is sung, silence is generally obtained, so that the Word of God may be read without disturbance.

There was a beautiful custom which obtained among the Jews of the Restoration, and which we have often wished to see introduced in Christian churches. It was that of standing up when the Book of the Law was read. "*And Ezra opened the book in the sight of all the people; and when he opened it,* ALL THE PEOPLE STOOD UP." Neh. 8 : 5. There is something so appropriate, so reverential, in this attitude, that we could wish it were more generally assumed when God's Word is read. We sometimes stand up to sing; but, of the two, we think it much more seemly to stand when the message of God is announced to us. When the assassin of Eglon said to him, "I have a message from God unto thee," Eglon, though a king, rose up from his seat to hear it. Judges 3: 20. When the Sovereign of England addresses Parliament with a speech, the Lords and Commons, and all the hearers, stand: and generally, when sovereigns address their subjects, a standing posture is considered a necessary mark of respect. Shall mortals have less reverence for the King of kings?

But the custom which, least of all, enlists our favor, is the lazy one of sitting in time of prayer. The unpleasant sensations which took possession of us the first time we ever witnessed the custom, and which remained with us during the time spent in the exercise, to the almost utter annihilation of every good feeling, are still vividly present to our mind. We have become inured to it, in a measure, and can tolerate it, very well, provided a reverential bowing of the head gives token of something like a worshiping spirit on the part of the people. But how often there is an entire lack of this accompaniment! The minister rising to lead the assembly in prayer, sees one of his leading members braced back in the corner of his pew, with one arm thrown over the back of it, and the other across the pew door, his head thrown back, and his whole position indicating a sovereign regard for his own ease; and though the words 'Let us pray,' are an invitation to the whole audience to join in the devotions, not a hair's breadth does he move. The same lazy, lounging, irreverent posture, is maintained to the end; and as soon as the minister says 'Amen,' and opens his eyes, there sits his leading brother, propped, braced and supported, as at the beginning. Yes, not only the leading brother, but dozens of others in the same careless posture. Inwardly sighing, the minister resumes his seat, and says within himself, How can I preach to this people? I have been asking God's blessing on the exercises; I have been imploring him to render the word powerful to my hearers this day; I thought my people united with me in the request; but lo! they appear more as if they had been sleeping than praying. I cannot preach; I have no heart to do it, when it is so evident that my people care not whether any good is done or no? Then, struggling with his feeling, he rises again, takes his text, and does as well as he can under the chilling circumstances. This is no fancy sketch; every minister knows it to be the truth.

We have no doubt that the most suitable posture for sinners, when seeking the mercy of God, is that of kneeling. It is the posture which above all others has the sanction of Scripture, and we wish it could be universally adopted. But whether it be or not, we do most solemnly protest against that irreverence of manner exhibited by those who refuse even the slightest inclination of the head in time of prayer. "*The people* BOWED THE HEAD, *and worshiped.*" Exod. 12 : 27. See also 1 Chron. 29: 20, Neh. 8 : 6, Gen. 24 : 26.

A word or two about singing. O how delightfully solemn is this branch of public worship, when performed as it ought to be! Our God is "fearful in praises." The choirs of most of our churches, however, manage their trust as if the principal object was to get praise for themselves as good skillful performers. To praise God would seem to be the least part of their design. Hence, they are perpetually introducing new tunes, rendering it impossible for the congregation to join in the exercise, and thus defeating one principal design of it. The organ, too, if there is one, must interlude every verse with scraps of horrid symphony, enough to make one forget, for the time, that it is the house of God; and when all is over, and the benediction has been pronounced, immediately comes such a deluge of sounds—music we will not call it—as sweeps away the last remnants of devotional feeling which the other exercises have inspired. We cannot bring our heart into any unison with such things. We do not object to choirs, nor to organs; nor have we such a partiality for old tunes that we cannot receive anything new; but most sincerely do we object to the too common abuses of such things.

"Rehearse his praise with awe profound;
Let knowledge lead the song;
Nor mock him with a solemn sound,
Upon a thoughtless tongue." T. B. B.

THE SUNDAY IN NEW YORK.

What is popularly called "Sabbath Desecration"—meaning labor or pleasure-seeking on Sunday—is manifestly on the increase in and around New York. The railroad and steamboat lines connecting the city with distant places, have added greatly to the facilities formerly enjoyed for Sunday travel; while the city railroads, which are rapidly taking the place of omnibuses, are all chartered to run on Sunday, and find that the most profitable day of the week. Two years ago the cars of the Harlem Railroad furnished almost the only public conveyance between the lower and upper parts of the city on Sunday; but now we have not only the Harlem Railroad, but the Sixth and Eighth Avenue Railroads, each running all their city cars on Sunday, and are soon to have the great Broadway Railroad, chartered on the same plan. No wonder that the people who assume to be the guardians of what they falsely call "the Sabbath," are alarmed at the prospect before them. We only wish that their alarm might lead them to consider the subject in the light of Scripture, and to base their sabbatic efforts on a scriptural foundation. The Word of God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But the members of the Christian church generally say that the *first* day of the week is the Sabbath, and are making no small effort to induce men to rest from labor upon it. All their efforts, however, seem unavailing. Indeed, the more they agitate the subject, the more rapid are the strides of Sunday "desecration." And so it will continue to be, until they adjust their efforts to God's plan, and take a position from which they can enforce their appeals by a "Thus saith the Lord."

—But we took up our pen simply to introduce the proceedings of an organization called "The New York Young Men's Christian Association," which held a special meeting, one evening last week, "for the purpose of considering the claims of the Sabbath, and the means by which its present and prospective fearful desecration may be prevented." After the usual introductory exercises of reading the Scriptures and prayer, the call of the meeting was read by the Secretary, and then Mr. P. Carter presented the following preamble, resolutions, and petition to the Board of Aldermen:—

"The subject of Sabbath-breaking is one which may well awaken anxiety in the breast of every Christian. This great evil, and grievous sin in the sight of God, is increasing at a ratio hitherto unparalleled. 'Sacred Concerts' on the Sabbath evening, (the 'sacred' being added to attract to them those who are not yet so hardened as to seek more open violation of the Lord's day,) Exhibitions, Panoramas, Literary Entertainments, &c., which are now so numerous, were a few years ago unknown in our city. It is but a brief period since the establishment of the first Sunday Newspaper, and now their name is legion, and some of them have a very large circulation. Numerous other modes of Sabbath desecration, such as the sale of liquors and refreshments, might be mentioned, for Satan suits his devices to every taste, but our limits will allow us to mention only one more. We refer to the City Railways, the cars of which are allowed to run on the Sabbath. This new mode of Sabbath-breaking is producing the most fearful results, and seems likely to destroy the sanctity of that blessed day, by turning into a holiday what was intended by its great founder to be a day of rest. Upon the question of the utility of these roads we do not enter, but against their use on the Lord's day, we, as members of the Young Men's Christian Association of this City, feel it our duty to protest. We therefore submit the following resolutions:

Resolved, That the Secretary of this Association be desired respectfully to request the clergymen of the various evangelical denominations of this city to present the subject of the Sabbath, its importance, authority, necessity and sanctity, to their respective congregations, in order to awaken a new interest in it through the whole Christian community; and to further suggest the propriety of setting apart the second Sabbath in January next for this purpose.

Resolved, That we, as a Society, petition the Common Council of this city to prohibit the running of cars on the Sabbath on the [illegible] henceforth to be laid down, and city railroa[illegible] to pass an ordinance prohibiting the same on the roads already constructed.

PETITION TO THE BOARD OF ALDERMEN.

We, the undersigned, members of the Young Men's Christian Association of the City of New York, believing that the running of cars on the Sabbath is a direct violation of the fourth commandment, and tends greatly to a demoralization of the people, would respectfully petition the honorable Common Council to annul that section of the charter of the proposed Broadway Railroad, which allows the Company to run their cars on the Sabbath day. That a section be introduced prohibiting them from doing so.

And they would further respectfully request that a similar ordinance be passed prohibiting all the city railroads now in operation or hereafter to be constructed, from running their cars on the Sabbath."

Mr. Scott moved that the preamble and resolutions be laid on the table. He said, action upon this subject should not be premature; they should discuss the expediency of carrying out this subject, in a proper manner, and therefore he would wish to have a committee appointed, to whom the whole matter should be referred. After considerable discussion, the preamble, resolutions, and petition, were laid upon the table.

Mr. Dyer then offered the following resolution, which was adopted:

Resolved, That a Committee of Seven be appointed by the Chair to take into consideration the subject of the desecration of the Sabbath, and to report at the next meeting.

The following gentlemen were appointed by the Chairman: Mr. Howard Crosby, Chairman of Committee; Messrs. O. P. Woodford, Peter Carter, W. G. West, E. Anthony, H. A. Bogart, H. D. King.

—Since the foregoing was prepared, the following article has appeared in the editorial columns of the N. Y. *Tribune*, which hints at one of the many grounds of objection to the movement of the "Christian Association."

A Case of Conscience.

The "Young Men's Christian Association" of our city have the following before them for careful consideration:

2. *Resolved,* That we, as a society, petition the Common Council of this city to prohibit the running of cars on the Sabbath on the city railroads henceforth to be laid down, and to pass an ordinance prohibiting the same on the roads already constructed.

On this resolve we would respectfully offer the following suggestions:

We happen to live (like a great many others) pretty well up town, while the church we prefer to attend is located decidedly *down* town, so that we have a considerable distance to travel, going thither and returning, every Sunday, and we usually—in fact, almost always—patronize the Harlem cars on these religious journeys. Our neighbors on either side have carriages and horses, as we happen not to have, which they order out every Sunday to accelerate and facilitate their churchward journey. Well; it may be wrong in us to patronize the cars—nay, it *is* wrong if it is wrong for the cars to run—and we have nothing to say as to the abstract question of stopping their Sunday trips. This, however, we *do* say, that if it *is* wrong for these cars to run, and for us to ride in them, then it is clearly *as* wrong for our neighbors (who are quite as able as we to go afoot) to order up their carriages and go to church therein, at a far greater outlay per head of Sunday labor. If the Common Council meddles with the matter at all, we insist that it shall serve us all alike.

BRITISH CORRESPONDENCE.

Sunday Sanctification in Glasgow.

GLASGOW, November 19, 1852

A determined effort was made last week to revive the old laws in favor of Sunday sanctification, which probably may issue in a very different result. The statute book of this country, it is well known, contains a series of enactments against Sunday traffic, mingled up with others enforcing attendance at the parish church, and other observances, which it would be impossible at present to enforce. On this account, probably, there has been more reluctance to bring the question of the legality of Sunday traffic to a decision. The evident growth of this is, however, very alarming to those who look upon the loss of the idol as the loss of God, and an attempt was made to bring to bear the obsolete laws for the punishment of the offenders. A person named Jennings, a provision dealer, in Salt Market-st., Glasgow, was summoned before the Police Court for selling bread, butter, snuff, and candles, on the preceding Sunday. He was convicted and sentenced by Baillie Gourlay to be find in a guinea or ten days imprisonment. The dealer resisted payment, and was taken to Bridewell. He, however, brought his case for review before the High Court of Justiciary at Edinburgh, and has been liberated, meanwhile, *because of the difficulties of the case.* Mr. Deas, Jenning's counsel, urged for him that the Police Court was not one fitted to deal with it. He cited the old acts, reminding the Court that they not only ordained fining but the stocks for absenting from the parish church on Sunday—so that the most respectable person, having been at the Free Church or any other Dissenting Chapel, might yet be dragged before Court. Besides the offense of railway traveling or employing a coachman, a man that bought a loaf or a drop of milk, was equally liable to punishment, and he doubted if even their lordships had not all incurred penalties under these old acts. He was proceeding to show what might be done by zealous individuals or Societies under statutes which had been dormant for a century and a half, when the Lord Justice Clerk, having consulted with the other judges, said it was very inconvenient to be obliged to hear and decide upon questions of so important a character, when brought up for summary judgment, without having time to consider their bearing and effect. The Court, therefore, without expressing an opinion on what had been stated, continued the case, ordering Jennings to be meanwhile set at liberty.

J. A. BEGG.

A MISSION SCHOOL

For the Honan Jews and the Chinese.

That a people in the interior of China, and especially Jews, should travel nine hundred miles, and then, in a great city, search out Seventh-day Baptist Missionaries, saying, "Sirs, we would see Jesus," is not only an extraordinary event, but a remarkably affecting incident in the history of modern missions—a precious item of news to be recorded upon the tablets of our future history! Brethren and sisters, let us remember it. Read again the articles in the *Recorder* of Nov. 25th, relating to the Jews of Honan and the China Mission. It will be well for you to keep posted up in all particulars of the China Mission; and let each proposal of the Board, and the calls from abroad, be remembered by you in your closets, around your family altars, and in the sanctuary. Not long since, Bro. Brown urged upon us the necessity of *praying* more than we do—praying for *more success* in the missionary cause. In the Jews of Honan, we have an evidence of the necessity of more prayer and of a more general interest in Missions.

But to come to what is wanted. It seems that Bro. Carpenter needs a school, and that that school must be supported by us. Five or six hundred dollars will supply this demand for the first year, and after that a less sum will do for the *school;* yet, as we may reasonably expect God's blessing upon the school, and upon a more extended acquaintance with Honan Jews, a further sum will be wanted to send some Chinese or American missionary into that far country.

That our missionaries need a school, both primary and select, must be obvious to every one interested in and acquainted with the work of missions. Mission schools have been too much overlooked by us, as well as by others. Education has, in all ages, been the great means of blessing a people sitting in darkness, and of perpetuating sound doctrine. The work of preaching the Gospel, in my opinion, includes special labor in instructing the youth, and other persons, in a thorough knowledge of God and his works. To deny Bro. Carpenter the means of supporting such a school as he proposes, will be to hinder his usefulness, and discourage his heart.

Although I have no verbal guaranty of aid from my church, yet such is my confidence in their interest in any movement of ours among the Jews, that the subject will in brief be laid before them next Sabbath. If all the pastors will lay the matter before their churches at the earliest opportunity, and keep it before them for a few Sabbaths, I have no doubt that five hundred dollars, as an extra gift, will be sent to our Treasurer.

We have pledged our missionaries that *we will* sustain them. Their labors have been blessed; they have labored hard; success comes slowly; the heathen and the Jews are moved by the good Spirit of God to go to them, and ask salvation at their hands; they go home, and then return; they perform 2,700 miles of travel for the sake of the education of their children at a Christian school, and a Seventh-day Baptist School at that.

Brethren, I regard the news in Bro. Carpenter's letter as the *voice* of God, saying, "Go up and possess the land." Let us lend a helping hand. Let us lengthen the cords and strengthen the stakes of the China Mission.

WM. M. JONES.

SHILOH, N. J., Nov. 25, 1852.

THE CANADA MISSION.

The Board of our Missionary Society have resolved to commence a mission in Lower Canada. The subject of a mission to that country has been considered by them at nearly every quarterly meeting for the last two years. No one acquainted with the men and the facts in the case, will suspect them of a hasty conclusion. They are unanimous in their decision, and feel "that the providence of God calls them to the work."

As I have opportunity, I shall give the readers of the *Recorder* an account of the field, its wants, incidents, and results of labor, &c., all of which I hope to do in a plain and truthful manner.

The proposed missionary field extends over about five degrees of latitude, and nearly fourteen of longitude, and is chiefly situated in the valley of the St. Lawrence. It has a population of nearly a million inhabitants, who are principally of French origin, speaking the French language, and professing the Roman Catholic religion. Many Indians are found in different sections, who also profess the Roman faith.

The very mention of their religion is sufficient to indicate their need of missionaries. The priests are very active in keeping light from the people; but, in spite of their efforts, and of the prejudices of their parishioners, some are seeking light, inquiring after truth, and thirsting for that religion in which they can find a "hope that is as an anchor to the soul, both sure and steadfast."

Wherever the Christian missionary goes, he will find enough to do, either in making work, or in attending to that already prepared to his hand. He may expect trials, but he must sow in hope, looking for God's blessing upon his labors. The superstitions and prejudices of the Catholic, should be overcome with that kindness and gentleness which the gospel teaches us to exercise towards those who are in their sins.

But will success attend the mission? Other things being equal, I think it will. Those who go to the work, as well as those who send them, need to exercise strong faith in God. *Much prayer* should be offered to the Lord of missions, that His "word may have free course and be glorified." If we lack faith, let us pray, "Lord, increase our faith." Why not? What formidable obstacle is there in the way, that has not been overcome by faith and works? Elijah prayed, and was answered from heaven. "The effectual fervent prayer of a righteous man availeth much." Prayer has been offered, and God has answered it. The China Mission has been blessed. Our labors in Hayti were not in vain. A small cluster of grapes has been gathered in Canada, and still there are indications that others are ripening. The work should be followed up, the seed should be sown abundantly, and faith should be exercised in God's promises, *for they never fail.*

But some have an idea that Catholics are unconvertable. True, there are difficulties, and there will be opposition, stern and trying, but not unconquerable. If met in the name of the Lord of Hosts, they can be overcome. For centuries, Catholics have been coming out of Rome. Some of the most eminent ministers of Christ were once zealous advocates of the Roman Church. Not a year passes without hundreds of conversions among Catholics. And is the truth by which we are distinguished so obnoxious that the Catholic will not receive it at *our* hands? Away with such incredulity. God is jealous for the universal acknowledgment of His Sabbath, His Law, and His Son; then "be not faithless, but believing."

We must not only pray, but we must use the means. Funds are needed; laborers are wanted; some must give themselves, and some must give of their property; the missionaries must be fed and clothed, and the ignorant taught the way of life. The success of the enterprise depends, in a great measure, upon the *manner* in which the denomination do their duty. We have resolved upon a great work, and it is highly important that every member of our beloved Zion should have "a mind to work." The Board must have evidence of the cooperation of the people, or they can not go forward. Brethren, suffer the word of exhortation. Now is the time to collect moneys, and send them to our Treasurer. Winter is coming, and will soon be gone. If you delay giving, the work must be delayed. But if a liberal response be made this winter, the Board will then be prepared to carry out their plans the coming spring. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

WM. M. JONES.

SHILOH, N. J., 11 mo. 23, 1852.

ARRIVAL OF TWO MISSIONARIES IN PALESTINE.

To the Editors of the Sabbath Recorder:—

The following extract from a letter received by the father of Philip Dickson, who, with his wife, embarked at Boston for Palestine in July last, announces their safe arrival at Artas. The letter is from Jaffa to the 1st of November.

J. L. BOYD, Agent.

"Our passage from Boston to Smyrna was remarkably mild and pleasant, without a storm or a gale. Such a passage, the Captain, who had followed the seas for seventeen years, said he had never before had, or ever expected to have again. During the eight weeks' passage to Smyrna, they reefed not one sail until they cast anchor in its harbor. There we remained, boarding in the ship, some twelve days, until we re-shipped on board a French steamer, and in ten days more we landed at Jaffa. From thence, on the third day from landing, we reached the Holy City, treading upon the Lord's holy ground. There we remained one night. The next day, at three o'clock P. M., we started for Bethlehem and Artas; but our guide not being very familiar with the way, we lost it when we were not more than a few minutes ride from Artas. Darkness came on, and we were compelled to return to the town of Bethlehem, and stop over night. The next morning we took an early start, and were soon in the midst of that beloved band already there, who received us with outspread arms and warm hearts. They were expecting us, as they had been apprised by their agent in Philadelphia, (J. L. Boyd.) Sister Minor had also written to the the American (Arab) Consul at Jaffa, in relation to us. We have made arrangements with the brethren and Meshullam to stop in their family until Spring."

LOUIS NAPOLEON AND THE CATHOLIC CHURCH.—The following paragraph from the *Catholic Standard*, a paper published in London, shows the estimation in which Louis Napoleon's services are held by members of the Catholic Church:—

"France *is* the protectress of the rights and liberties of the Catholic Church in the East; and it is the glory of Louis Napoleon that he has shown more zeal, more energy, more determination and more courage in thwarting the intrigues of the Greek schism and of multiform Protestantism at Constantinople and in Syria, than most of his predecessors in the Government of France. In fact, he is emphatically the 'Defender of the Faith' in three-quarters of the globe at this moment. He it was who extirpated the blood-stained robbers and anarchists from the capital of the Christian world, and restored the Sovereign Pontiff in honor and full power to the Vatican, when the Whig Government of this country was using every means, however profligate, to establish the atrocious rule of an infamous incendiary upon the ruins of the Papal power. Avoiding the errors of his uncle's Italian policy—but, like him, seeing clearly that religion is the only foundation of authority—Louis Napoleon's career has been marked throughout by a warm zeal for religion, a determined hostility to its foes—the Socialist Republicans—and a cordial respect to its ministers."

WESLEYAN MISSIONARIES.—During the month of September, four Wesleyan missionaries sailed from England for the West Indies, two for Newfoundland, and one for Australia; and two more were to leave for the latter country in a few days.

RELIGIOUS INTELLIGENCE.

A public meeting was held on Tuesday evening, 16th ult., in the Synod Hall of the United Presbyterian church, Edinburgh, for the purpose of designating Rev. H. H. Garnet as a missionary for Jamaica. Mr. Garnet, who is of African descent, is the first negro missionary sent out and employed by the United Presbyterian church as an ordained minister of the Gospel. Mr. G. is an American clergyman, formerly pastor of a church at Troy.

At the last quarterly meeting of the American Education Society, *forty-nine* new candidates applied for aid, and *forty-six* were admitted upon the roll of the society, three having been set aside, in consequence of informality. This is a very unusual number of applications; at the corresponding meeting last fall, it was twenty-six, while the whole number for the year was sixty-one.

Some days previous to the late Thanksgiving Anniversary, the editors of the Boston *Traveler* suggested the contribution of a fund for distribution among the poor on the occasion of that annual festival. The idea met with a generous response. Nearly $300 were contributed, and in the course of two days and nights the editors of the *Traveler* caused to be distributed 2,678 pounds of poultry among 432 families and persons, extending over a large portion of the city.

Mr. Happer, of the Presbyterian mission at Canton, mentions the case of an old man, an attendant on the dispensary, who "professes to renounce his idols and to worship and trust in Jesus alone." At Ningpo, Mr. Rankin speaks of a woman under the instruction of his wife, of whom it was hoped that she knew "the grace of Christ."

Dr. Sehon, Missionary Secretary of the Church South, lately, on his way to St. Louis, made a missionary collection on board of a steamboat; and then, to improve the affair, some miscreant robbed the Doctor's trunk of all the funds. The passengers matched this exploit by a generous collection.

Mr. Oncken writes from Germany, under date of Elberfeld, Oct. 25, that he had baptized twelve persons at that place, had constituted a church there, and was expecting further accessions. All the prospects were encouraging in that part of the field.

That venerable and useful servant of God, the Rev. John McIntyre, rested from his labors on the 17th ult., at the residence of his son-in-law, Mr. Alexander Purcell, in Robinson, North Carolina, in the one hundred and third year of his age.

One hundred families of Methodist Protestants are preparing to go to Oregon next spring, taking with them the elements of two new churches. They are wealthy, and will do a good work for the wilderness.

A letter of Mr. Preston, dated Gaboon, West Africa, July 30, contains sorrowful tidings. Mr. and Mrs. Porter have both finished their earthly labors, the former having died on the 6th of July, and the latter on the 16th.

A Roman Catholic Ragged School has recently been opened by the Fathers of the Oratory, at No. 154 High Holborn, under the patronage of the Earl of Arundel and Surrey, and Cardinal Wiseman.

The legislature of Pennsylvania has appropriated two thousand dollars per annum to facilitate the emigration of the free people of color within the state to the republic of Liberia.

Logan, the colored preacher, who was indicted for aiding in the Jerry rescue, has surrendered himself to the marshal, and given bail for his appearance at court in January next.

Over twenty students connected with Emory and Henry College, Va., have united with the church since the commencement of the college last August.

Rev. Jacob Knapp is announced to labor in a protracted meeting in Zanesville, Ohio, during the present month.

JEWISH NEGROES.—Rev. Dr. Phillip, missionary in North Africa, says, on the authority of a German traveler, that near the kingdom of Bambara is a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses written upon parchment. Although they speak of the prophets, they have not their writings.

RELIGIOUS NEWSPAPERS.—People sometimes complain that the papers are not interesting, &c. But let a single number of the paper miss its direction, and how disappointed are these very people! How anxious to get a peep at it! Does not this show that the paper fills a vacuum that they are very unwilling to have empty?

"THE INDEPENDENT," the Congregational paper of this city, has been published four years, and during that time has attained a circulation of over ten thousand copies, having two thousand clergymen on its list of subscribers. It is conducted by Pastors of Congregational Churches, and has in addition stated contributions from Revs. R. S. Storrs, Geo. B. Cheever, and Henry Ward Beecher, and Mrs. Harriett E. Beecher Stowe. With such editional arrangements, it could hardly fail of being, what it certainly is, one of the best religious papers of the day. Published at 24 Beekman-st., New York, at $2 per annum, when paid strictly in advance.

"THE TRUE WESLEYAN," a weekly religious and literary journal—Lucius C. Matlack, Editor—for more than eight years published at No. 9 Spruce-street, New York, is to be removed to the City of Syracuse, January 1, 1853. Thenceforward it will be issued every Thursday, beginning with January 6th, or the first Thursday of the new year, at No. 60 South Salina-street.

THE LECTURES ON MUSIC, which Mr. Fry is delivering on successive Tuesday evenings at Metropolitan Hall, are exceedingly interesting. His introductory lecture, delivered on Tuesday evening of last week, was listened to by a large audience, who were instructed by his exposition of the principles of musical composition, and amused by his many curious illustrations.

General Intelligence.

Congress—President's Message.

The 32d Congress of the United States assembled at Washington, Dec. 6th, to complete its labors. As it had no officers to elect, of course it was ready at once to receive the President's Message, which was delivered on the day of opening.

The Message begins with a reference to the quiet manner in which the election passed off; expresses gratitude to Providence for staying the pesilence, and permitting us to enjoy peace and plenty; passes a brief eulogy on Daniel Webster; and then treats of the Fishery Difficulties and of Cuban Affairs.

We copy entire, under proper headings, the remarks upon the fisheries and Cuban affairs, and all those parts of the Message which are of general interest.

The Fishery Difficulties.

In the course of the last summer considerable anxiety was caused for a short time by an official intimation from the government of Great Britain, that orders had been given for the protection of the fisheries upon the coasts of the British provinces in North America, against the alledged encroachments of the fishing vessels of the United States and France. The shortness of this notice and the season of the year seemed to make it a matter of urgent importance. It was at first apprehended that an increased naval force had been ordered to the fishing grounds to carry into effect the British interpretation of those provisions in the Convention of 1818, in reference to the true intent of which the two governments differ. It was soon discovered that such was not the design of Great Britain, and satisfactory explanations of the real objects of the measure have been given both here and in London.

The unadjusted difference, however, between the two governments as to the interpretation of the first article of the convention of 1818, is still a matter of importance. American fishing vessels within nine or ten years have been excluded from waters to which they had free access for twenty-five years after the negotiation of the treaty. In 1845 this exclusion was relaxed as far as concerns the Bay of Fundy, but the just and liberal intention of the Home Government, in compliance with what we think the true construction of the convention, to open all the other outer bays to our fishermen, was abandoned, in consequence of the opposition of the colonies. Notwithstanding this, the United States have, since the Bay of Fundy was reopened to our fishermen in 1845, pursued the most liberal course towards the colonial fishing interests. By the revenue law of 1846, the duties on colonial fish entering our ports were very greatly reduced, and by the warehousing act it is allowed to be entered in bond without payment of duty. In this way colonial fish has acquired the monopoly of the export trade in our market, and is entering to some extent into the home consumption. These facts were among those which increased the sensibility of our fishing interest, at the movement in question.

These circumstances and the incidents above alluded to have led me to think the moment favorable for a reconsideration of the entire subject of the fisheries on the coasts of the British provinces, with a view to place them upon a more liberal footing of reciprocal privilege. A willingness to meet us in some arrangement of this kind is understood to exist, on the part of Great Britain, with a desire on her part to include in one comprehensive settlement, as well this subject as the commercial intercourse between the United States and the British provinces. I have thought that whatever arrangements may be made on these two subjects, it is expedient that they should be embraced in separate conventions. The illness and death of the late Secretary of State prevented the commencement of the contemplated negotiation. Pains have been taken to collect the information required for the details of such an arrangement. The subject is attended with considerable difficulty. If it is found practicable to come to an agreement mutually acceptable to the two parties, conventions may be concluded in the course of the present winter. The control of Congress over all the provisons of such an arrangement, affecting the revenue, will of course be reserved.

Cuban Affairs.

The affairs of Cuba formed a prominent topic in my last annual message. They remain in an uneasy condition, and a feeling of alarm and irritation on the part of the Cuban authorities appears to exist. This feeling has interfered with the regular commercial intercourse between the United States and the island, and led to some acts of which we have a right to complain. But the Captain General of Cuba is clothed with no power to treat with foreign governments, nor is he in any degree under the control of the Spanish Minister at Washington. Any communication which he may hold with an agent of a foreign power is informal and matter of courtesy. Anxious to put an end to the existing inconveniences, (which seemed to rest on a misconception,) I directed the newly-appointed minister to Mexico to visit Havana, on his way to Vera Cruz. He was respectfully received by the Captain General, who conferred with him freely on the recent occurrences; but no permanent arrangement was effected.

In the mean time, the refusal of the Captain General to allow passengers and the mail to be landed in certain cases, for a reason which does not furnish in the opinion of this Government even a good presumptive ground for such a prohibition, has been made the subject of a serious remonstrance at Madrid; and I have no reason to doubt that due respect will be paid by the government of her Catholic Majesty to the representations which our Minister has been instructed to make on the subject.

It is but justice to the Captain General to add, that his conduct toward the steamers employed to carry the mails of the United States to Havana has, with the exceptions above alluded to, been marked with kindness and liberality, and indicates no general purpose of interfering with the commercial correspondence and intercourse between the island and this country.

Early in the present year official notes were received from the Ministers of France and England, inviting the Government of the United States to become a party with Great Britain and France to a tripartite Convention, in virtue of which the three powers should severally and collectively disclaim, now and for the future, all intention to obtain possession of the Island of Cuba, and should bind themselves to discountenance all attempts to that effect on the part of any power or individual whatever. This invitation has been respectfully declined, for reasons which it would occupy too much space in this communication to state in detail, but which led me to think that the proposed measure would be of doubtful constitutionality, impolitic, and unavailing. I have, however, in common with several of my predecessors, directed the Ministers of France and England to be assured that the United States entertain no designs against Cuba; but that, on the contrary, I should regard its incorporation into the Union at the present time as fraught with serious peril.

Were this island comparatively destitute of inhabitants, or occupied by a kindred race, I should regard it, if voluntarily ceded by Spain, as a most desirable acquisition. But, under existing circumstances, I should look upon its incorporation into our Union as a very hazardous measure. It would bring into the Confederacy a population of a different national stock, speaking a different language, and not likely to harmonize with the other members. It would probably affect in a prejudicial manner the industrial interests of the South; and it might revive those conflicts of opinion between the different sections of the country, which lately shook the Union to its center, and which have been so happily compromised.

The Japan Expedition.

Our settlements on the shores of the Pacific have already given a great extension, and in some respects a new direction, to our commerce in that ocean. A direct and rapidly-increasing intercourse has sprung up with Eastern Asia. The waters of the Northern Pacific, even into the Arctic sea, have of late years been frequented by our whalemen. The application of steam to the general purposes of navigation is becoming daily more common, and makes it desirable to obtain fuel and other necessary supplies at convenient points on the route between Asia and our Pacific shores. Our unfortunate countrymen who from time to time suffer shipwreck on the coasts of the eastern seas are entitled to protection. Besides these specific objects, the general prosperity of our States on the Pacific requires that an attempt should be made to open the opposite regions of Asia to a mutually beneficial intercourse. It is obvious that this attempt could be made by no power to so great advantage as by the United States, whose constitutional system excludes every idea of distant colonial dependencies. I have accordingly been led to order an appropriate naval force to Japan, under the command of a discreet and intelligent officer of the highest rank known to our service. He is instructed to endeavor to obtain from the government of that country some relaxation of the inhospitable and anti-social system which it has pursued for about two centuries. He has been directed particularly to remonstrate in the strongest language against the cruel treatment to which our shipwrecked mariners have often been subjected, and to insist that they shall be treated with humanity. He is instructed however at the same time to give that government the amplest assurance that the objects of the United States are such and such only as I have indicated, and that the expedition is friendly and peaceful. Notwithstanding the jealousy with which the governments of Eastern Asia regard all overtures from foreigners, I am not without hopes of a beneficial result of the expedition. Should it be crowned with success, the advantages will not be confined to the United States, but, as in the case of China, will be equally enjoyed by all the other maritime powers. I have much satisfaction in stating that in all the steps preparatory to this expedition the Government of the United States has been materially aided by the good offices of the King of the Netherlands, the only European power having any commercial relations with Japan.

The Treasury.

The cash receipts into the Treasury for the fiscal year ending the 30th June last, exclusive of trust funds, were $49,728,386 89, and the expenditures for the same period, likewise exclusive of trust funds, were $46,007,896 20; of which $9,455,815 83 was on account of the principal and interest of the public debt, including the last instalment of the indemnity to Mexico, under the treaty of Guadalupe Hidalgo, leaving a balance of $14,632,136 37 in the Treasury on the first day of July last. Since this latter period, further purchases of the principal of the public debt have been made to the extent of $2,456,547 49, and the surplus in the Treasury will continue to be applied to that object, whenever the stock can be procured within the limits, as to price, authorized by law.

The value of foreign merchandise imported during the last fiscal year was $207,240,101; and the value of domestic productions exported was $149,861,911; besides $17,204,026 of foreign merchandise exported; making the aggregate of the entire exports $167,065,937; exclusive of the above there was exported $42,507,285 in specie; and imported from foreign ports $5,262,663.

The Land Office.

The report from the General Land Office shows increased activity in its operations. The survey of the northern boundary of Iowa has been completed with unexampled dispatch. Within the last year 9,522,953 acres of public land have been surveyed, and 8,032,463 acres brought into market.

In the last fiscal year there were

sold	1,553,071 acres.
Located with bounty land warrants	3,201,314 "
Located with other certificates	115,682 "
Making a total of	4,870,067 "

In addition, there were—

Reported under swamp land grants	5,210,188 "
For internal improvements, railroads, &c	3,025,920 "
Making an aggregate of	13,215,175 "

Being an increase in the amount of lands sold and located under land warrants of 569,220 acres over the previous year.

The whole amount thus sold, located under land warrants, reported under swamp land grants and selected for internal improvements, exceeds that of the previous year by 3,342,372 acres; and the sales would, without doubt, have been much larger but for the extensive reservations for railroads in Missouri, Mississippi, and Alabama.

For the quarter ending 30th September, 1852,

there were sold	243,255 acres.
Located with bounty land warrants	1,387,116 "
Located with other certificates	15,649 "
Reported under swamp land grants	2,485,233 "
Making an aggregate for the quarter of	4,131,253

The Post Office Department.

Your attention is respectfully called to the report of the Postmaster General for the detailed operation of his Department during the last fiscal year, from which it will be seen that the receipts from postages for that time were less by $1,431,696 than for the preceding fiscal year, being a decrease of about 23 per cent.

This diminution is attributable to the reduction in the rates of postage made by the act of March 3, 1851, which reduction took effect at the commencement of the last fiscal year.

Although in its operation during the last year the act referred to has not fulfilled the predictions of its friends by increasing the correspondence of the country in proportion to the reduction of postage, I should nevertheless question the policy of returning to higher rates.

European News.

European news to Nov. 20th has been received.

The principal subject of comment in England is the Wellington Funeral, which took place on the 18th ult., and was one of the most imposing spectacles ever witnessed.

The West India Mail steamer La Plata had arrived at Southampton, with the loss of her commander, Capt. Elliott, also the Purser, Third Engineer, and six of the crew, from fever. Several more of the crew and a number of the passengers were ill. The ship had been placed in quarantine.

From France, there is scarcely an item of news of general interest. Numerous protests against the establishment of the empire have been made, and it is announced that the army has been reduced about 30,000 men during the year.

The Earl of Shrewsbury died at Rome on the 9th ult. He was noted as one of the pillars of the English Roman Catholic Church.

The manufacturing house of Hermann Munder, of Bremen, has stopped payment, with liabilities to the amount of 100,000 thalers, while the assets are estimated at some 70,000 thalers. The loss will fall chiefly on houses in Hamburg, Bremen and Elberfield.

The advices from Australia are highly favorable to the continued production of the mines. The arrivals of gold dust were moderate, but large sums are known to be on the way.

Disastrous Hurricane.

The *National Intelligencer* publishes the following extract of a letter from Mr. Gaines, American Consul at Tripoli, to Mr. Winthrop, American Consul at Malta:—

TRIPOLI, Oct. 31, 1852.

I have only time to send you a few lines by this opportunity, to inform you of the terrible disaster which has recently occurred to the shipping of this port. On Tuesday night, the 19th, it came on to blow a heavy gale of wind, which continued to increase in violence throughout that night and the following day, and reached its climax about midnight on Wednesday, the 20th. There were in the harbor at the time twenty-two vessels, beside five xebecks; of this number sixteen of the vessels and all of the xebecks dragged their anchors, came ashore, and went to pieces. They will all be total wrecks, it is thought; most of them have already broken up. Beside the vessels lost in the port, we have heard of seven others that are wrecked on the coast, not far from here. The Maltese brig Giannina went ashore at Tajourno Point, the crew and passengers all saved; another Maltese vessel (a speronara) went ashore near Sleaton, and is a total wreck. A Turkish brig, on its way to this place from Tunis, was wrecked to the west of Tripoli, about two days' journey from here. She had a large number of passengers (chiefly Mussulmen) and a rich cargo, much of it money. Of the passengers about fifty are reported as lost, and the Arabs pillaged every particle of the cargo, not even sparing the baracans which covered the bodies of the dead. The Governor-General has sent a large force to capture the ringleaders in this disgraceful affair, and to force the tribe to which the robbers belong to restore the property stolen, or to pay down its value. Some eight or nine lives were lost in the harbor. In addition to the damage which the shipping has sustained, much injury has been done in the country by the mountain torrents, and a great number of date and olive trees have been blown down in the gardens around this city.

DEATH OF DISTINGUISHED WOMEN.—We find the two interesting obituary notices which follow, in the *National Intelligencer*:—

By a letter from the United States Legation at the Hague, the painful information has reached her friends in this city of the decease of Mrs. Mary Elizabeth Lee, consort of Baron de Maltitz, now, and many years past, Minister of the Emperor of Russia at the Hague. The Baroness was the daughter of William Lee, deceased, formerly United States Consul at Bordeaux, and afterwards, for a number of years, a resident of this city, and in the public employ.

Mrs. Deborah Randall died at the city of Annapolis, Md., on Saturday night last, in the 96th year of her age. She had often danced with Gen. Washington. She had children down to the third generation, and was the mother of several distinguished sons, viz: Judge Randall, of Florida; Dr. Burton Randall, U. S. A.; Hon. Alexander Randall, formerly member of Congress from Maryland; John Randall, Esq., a prominent planter there; Major Daniel Randall, late paymaster of the U. S. A., deceased, and Hon. Richard Randall, deceased, formerly Governor of Liberia.

LAND WARRANTS.—The Commissioner of the General Land Office furnishes the annexed information upon the subject of Land Warrants:—

	Acres.
The Scrip proposed to be issued by House Bill No. 380, will embrace about	58,300,000
The outstanding Warrants for military services include, it is estimated	44.810,540
Those yet to be issued, it is estimated, will absorb about	4,400,000
Making a total of	107,510,540

The average amount of land disposed of for the last ten years, is about 4,141,000 acres per annum; consequently, at that rate, it would take about twenty-six years to absorb the whole amount of scrip above mentioned.

The receipts of the American Tract Society in this city for October were $31,466 63; at Boston, $3,662 97.

SUMMARY.

By a late report of the Banking Department at Albany, we learn that the following country Banks have given notice of their intention to close their concerns: Adams Bank, Amenia Bank, American Bank, Champlain Bank, Cortland County Bank, Commercial Bank of Lockport, Excelsior Bank, Henry Keep's Bank, Knickerbocker Bank, Genoa; Lumberman's Bank, McIntyre Bank, Merchant's Bank, Ontario County; Merchants' Bank, Washington County; New York Stock Bank, Northern Bank of New York, Oswego County Bank, Prattsville Bank, Sullivan County Bank, Village Bank, Warren County Bank.

An elephant, which had been long an inmate of Stupinigi, a summer residence of the King of Sardina, was recently put to death. This fine animal was of enormous size. He was killed by means of carbonic acid, all doors and windows being closed. Some time ago, his groom having ill-treated him, he fell into a fit of rage, seized him with his trunk, and flung him in the air to the hight of a hundred feet. Since then he had not been permitted to quit his stable. He had become extremely dull and heavy, and only allowed the wife of his former attendant to approach him. The King ordered him to be stuffed and placed in the Turin Museum.

The steam frigate Mississippi, at present the flag-ship of the Japan squadron, has sailed at last from Chesapeake Bay for the appointed rendezvous at Madeira. She is to be joined by the Vermont ship of the line, and several other vessels still in port, and by the squadron now in the China seas, making a fleet of 13 ships and steamers, with about 320 guns, manned by 3000 seamen and 700 marines. Commodore Perry is the commander of the fleet, and carries ample diplomatic authority as well as military force.

A bet of $10,000 has been pending in Boston on the passages of the American ship Nightingale and the British ship Challenger, from Shanghai—the arrivals of which vessels in England, are announced by the Europa. The Nightingale left Shanghai on the 31st July, and arrived at Deal on the 18th November. The Challenger left Shanghai on the 27th July, and reached Deal on the 17th November,—consequently, unless the stoppages of the vessels on the run alter the case, the Nightingale has beaten the Challenger 3 days.

The *Mariette Intelligencer* says that the verdict of the Coroner's Jury, in the case of the blowing up of the Buckeye Belle, was that the explosion was caused by the improper management of the second engineer, Joseph Daniels, of Harmer. Mr. Leland Murfy, of Beverly, is dead, and but little hope is entertained of the recovery of three or four others who were injured at that time. The list of dead now amounts to twenty-five, and five others are yet missing, supposed to have been blown into the river.

We doubt if the following challenge of the Saginaw *Times* will be met: "Two years ago last spring the town of Buena Vista was organized—the 'Town Meeting' being held in Esq. Emerson's dining-room. There were but seven votes polled; the voters electing themselves to the various town offices. At the late general election 337 votes were cast for Presidential Electors, showing an increase in a little over two years of 330. We challenge the whole West to show us an instance where the increase of population has equaled this."

Mr. Henry Harper, Jr., of Pocahontas County, Va., came to his death a few days since by a singular accident. Having taken out a long dirk-knife for the purpose of reducing the size of a wooden pin to fasten his gate, he hurriedly placed the knife against his right side to shut it, and in so doing the blade penetrated his body, severing a principal artery. This was so sudden that he had only time to ask his son to run to the house for something to stanch the blood.

The Worcester Ægis states that the insane man who escaped suffocation at the recent fire at the Worcester County House, was called upon to testify before the Coroner's Jury, and gave his evidence as intelligibly and correctly as any witness. He wrapped himself in a blanket and lay down on a floor, with his face to the ventilator, and thus saved himself. He is not now considered insane, though he was before thought to be one of the "incurables."

The plot of ground bounded by Broadway, Fifth-av., Twenty-fifth and Twenty-sixth-sts., New York, being 119 feet on the avenue, 155 on 26th-st., 213 on Broadway, and 80 on 25th-st., was recently sold for $110,000. It fronts Madison Square, and is eligibly situated—on the avenue for residences, and on Broadway for stores. The three long lots on the north side are very valuable. Since the sale of this property, an offer of $130,000 has been made for it.

Mr. Hiram Bacon, near Indianapolis, raised last year 1,650 bushels wheat from 50 acres; 4,000 bushels corn from 70 acres; 600 bushels barley from 30 acres; 300 bushels Oats from 7 acres. The value of wheat produced was $825; cash received for pork, $318; for corn, $800; barley, $376; potatoes, $50; oats, $45; value of butter and cheese produced, $500; calves, $59; growth of young cattle, $50—making the total productions of 200 acres, $3,113.

The *Prairie Farmer* has made an inquiry of several corn raisers in Middle Illinois, of the actual cost of this grain per bushel in the crib. There was very little difference in their estimates, which ranged from 4 to 6 cents! The soil is of such a nature as to be plowed with the greatest ease; no hoeing is needed; all the cultivation being done by horses; the rows being from half a mile to two miles in length, and the husking of the huge ears being done from the standing stalks in the field.

The New Jersey Railroad Company long charged Four Dollars for each passage by the Mail Line between this City and Philadelphia, and all remonstrances failed to convince them of the mistake in which they were persisting. At length, they came down to $3; and the increase of their receipts were so satisfactory that they have just decreed a further reduction on some of their trains to Two Dollars.

On Friday evening, as the Camden train on the South Carolina Railroad was proceeding from the Junction toward Watertree, owing to the culverts being loosened by the rains, the cars were precipitated over the bank, and the venerable Col. Richard Singleton and his grandson, Robert Devereux, were instantly killed. Several others were bruised, but are doing well.

The Albany *Journal* says: We have seen it stated in several papers, that since the completion of the Pennsylvania Railroad, the cars are to run between Philadelphia and Cincinnati in 30 hours, which is certainly very rapid traveling; but it does not come up to the speed of the Central Line of Railroad from New York via Albany and Buffalo to Cincinnati. The schedule on this line is as follows: New York to Albany, 5 hours; Albany to Buffalo, 10; Buffalo to Cleveland, 6; Cleveland to Cincinnati, 8; in all 29 hours.

Mr. Philip Morril states, in the Bangor (Me.) *Whig*, that a disease, supposed to be allied to that which has infected the potato crop, has attacked the thistle and mullen, both serious pests to the farmer, to such an extent as to annihilate them in portions of that State. So far as he has observed, none have escaped, this year.

A new liquor bill has been introduced into the New Hampshire Legislature, which has been drawn with an eye to the opinion recently given by the Judges of the Supreme Court of that State, in order, that those sections and clauses conflicting with the Constitution of that State and the United States should be stricken out or modified.

There were conveyed to New Haven by the New Haven Railroad, on Wednesday, (the day preceding Thanksgiving-day,) twenty-six hundred and twenty-nine passengers. The 3½ P. M. Express train consisted of eighteen in a house on Greene-st., Jersey City; one of cars, and contained eight hundred and seventy passengers.

The Albany *Register* says a fellow named *Willis* was hauled up before Squire Parsons, in that city, for striking a man named *Joke*, and fined $5. He plead in extenuation, that he thought it no offense to "*crack a Joke.*" The magistrate informed him that practical jokes were sometimes expensive.

Four Apple Trees planted in soil of moderate fertility in Massachusetts, measured, when three years old from the bud, at one foot above the ground, fifteen inches each in circumference. This was owing to care in saving all the small roots in transplanting, good tillage, mulching, and washing with ley.

A celebrated German physician is about to publish a scientific condemnation of the present loose sleeves worn by the ladies. He proves that they promote rheumatism and all kinds of complaints, and recommends a return to the long and close sleeves of a former period.

The other day two children were left alone them lay asleep in a cradle, and the other procured a sharp knife, and was in the act of cutting the throat of the first, when a lad entered the house and prevented the committal of the deed.

Thomas Francis Meagher received $1,652 as the net proceeds of his lecture at Metropolitan Hall, New York, on the evening of the 25th ult., after deducting from the gross receipts the heavy cost of the Hall, Advertising, &c. We believe this is the largest sum ever paid any man for one Lecture in this country.

The U. S. Senate will have a curious case of a contested seat to decide upon in the opening of the session. Mr. Merriwether claims the seat as successor to Henry Clay by appointment of the Governor of Kentucky, and Hon. Archibald Dixon through his election by the Legislature.

The Crescent City affair is at last settled. The Governor General of Cuba takes Mr. Purser Smith's recent affidavit as satisfactory, and admits him and whatever vessel he serves upon to the port of Havana, and to quiet obscurity as before.

St. John (N. B.) papers to the 1st inst., state that during the 30th ult., the schooner Harand, from Annapolis for St. John, with produce, was driven ashore and wrecked, and all hands were lost. Several other small craft are missing.

A farmer in Canton, Mass., has a cranberry meadow of 12 acres in extent, lying near Punkapoag Pond, from which he has raked, the present season, upward of 1,000 bushels of fine cranberries, for which he has realized $3,000 cash.

An interesting little girl, ten years of age, in Nashua, N. H., was so badly frightened recently, by a man disguised in a mask, at a window she was passing, that an affection of the brain ensued, of which she died.

English game is brought out for the use of the English steamers, and the surplus sold on their arrival here. Five pairs of English pheasants sold on Saturday for five dollars a pair, and English hares at $1 50 each.

Pennsylvania has lost one of her most eminent citizens, by the death of Hon. John Sergeant, who expired at Philadelphia, Tuesday night, in the 73d year of his age.

The first through train on the Pennsylvania Central Railroad from Philadelphia to Pittsburgh, passed over the Road last week, performing the whole distance in eighteen hours.

The morning line for Philadelphia, over the Camden and Amboy Railroad, leaves this city hereafter at 10 instead of 8 A. M. Fare on this line, $2; in the afternoon line, $3.

On the night of Dec. 1st, a collision occurred on a railroad near Indianapolis, between two freight trains. One man was instantly killed, and three others so badly wounded that they cannot recover.

Chickening's Piano-Forte Factory, in Boston, was burned on the night of Dec. 1st, causing a loss of about $200,000. A fireman was killed by the falling of a wall.

The American Institute received $25,401 93 during its Fair in October. The expenses of the Fair were $16,400.

Hon. John W. Crockett, son of the celebrated "Davy Crockett," died at Memphis on the 24th ult.

In the New York Court of Oyer and Terminer, last Sabbath, four men were sentenced to be hung on the 28th day of January next, for murder.

In New York, last week, a gang of counterfeiters, engaged especially in the manufacture of imitation gold dollars, were broken up, and brought to justice.

An editor in Mississippi was lately whipped by a man, and kicked out of his own office, for publishing an account of his death.

The revenue of the Canals of this State, up to the 14th ult., had decreased $226,577, as compared with last year.

Advices from Lake Superior to the 13th ult., show that the winter had set in there in earnest.

The *National Intelligencer* has examined the official returns of the late Election, and deduces from them the somewhat unexpected result, that it required only a change of 34,465 votes from Pierce to Scott in twelve states to have decided the issue in favor of the latter.

The fires on the prairies in Minnesota and Wisconsin have been very destructive. Many fertile districts have been swept of house, barns, grain, and everything combustible. The valley of Kinikinite, with its flourishing settlement, has been totally swept by the flames.

It is reported that the Rev. Dr. Parkman, of Boston, whose death was recently announced, committed suicide. He was a Unitarian clergyman, and a brother of the Dr. Parkman who was murdered by Dr. Webster.

A dispatch dated St. Louis, Saturday, Dec. 4, 1852, says: The Keokuk packet Geneva burst her boiler twenty miles above here, last night, while wooding. The boat is a total loss. Several persons were killed, including Capt. Charles Dean and Capt. Perry. Capt. James Perry was mortally wounded.

A resolution has been introduced into the South Carolina Legislature, directing a Committee to inquire whether any one of the Professors in the South Carolina College is either an abolitionist or a consolidationist. It is supposed to be a thrust at Dr. Lieber.

A writer at Salt Lake, addressing the St. Louis *Intelligencer*, says fully one-third, and perhaps one-half of the Mormon community are English, while of the American population by far the greater number come from New York and the other middle and eastern states.

The British and North American Steamship Company, the Cunard line, have reduced the rate of passage from Boston to Liverpool to $100; the price heretofore has been $120.

The hired girls of Pittsburgh have sent $35,000 to the old country during the past six months, to enable their relations to come to this country.

The Michigan Central Railroad Company propose to construct a branch of their road from Detroit to Monroe, in order to afford a winter communication with the East.

Elvira Homer was buried at Orange, North Milford, Conn., Nov. 15, in the 28th year of her age, the only remaining relic of the Turkey Hill Indians.

Five young girls in Willimantic, Conn., were fined $2 67 each, last week, for disturbing a Methodist meeting.

New York Market—December 6, 1852.

Ashes—Pots $4 62, Pearls 5 75.

Flour and Meal—Flour, 5 06 a 5 12 for common to straight State, 5 25 a 5 37 for Ohio, Michigan, and Indiana, 5 27 a 5 50 for fancy Genesee. Rye Flour 4 50. Corn Meal 3 87 for Jersey. Buckwheat 2 00 a 2 25 per 100 lbs.

Grain—Wheat, 1 12 a 1 15 for Canadian, 1 20 for white Michigan. Rye 92c. Barley 73 a 76c. Oats, 50 a 52c. for Jersey, 53 a 54c. for State. Corn 70 a 72c. for new Jersey, 71 a 73c. for Southern yellow, 78c. for old mixed Western.

Provisions—Pork, 16 00 for new prime, 18 25 for new country mess. Beef, 5 00 a 5 75 for country prime, 9 00 a 9 75 for country mess. Dressed Hogs 7½ a 8c. Lard 12½ a 13c. Butter 18 a 22c. for Ohio, 23 a 27c. for Western Dairies. Cheese 8½ a 9½c.

Feathers—Ohio live geese 40 a 41c.

Lumber—Firm at 14 00 a 14 50.

MARRIED,

Nov. 2, by Rev. Dr. Spencer, DEWITT C. ENOS, M. D., to ANNA F. TRASK, daughter of Alanson Trask, Esq., all of Brooklyn, L. I.

DIED,

In Hornellsville, N. Y., Nov. 23d, BETSY BURDICK, widow of the late Abel Burdick, of Alfred, in the seventy-eighth year of her age.

In Phenix, R. I., Sunday morning, Nov. 28th, FREDERICK WHITMAN, son of Horatio A. and Anna E. Stone, aged four months.

LETTERS.

A. D. Titsworth, W. M. Fahnestock, J. L. Boyd, Andrew Babcock, Obed Snowberger, Nathan Gilbert, E. G. Harlow, N. V. Hull, S. Crandall, C. D. Langworthy, H. A. Stone, Wm. M. Jones, J. Whitford.

RECEIPTS.

FOR THE SABBATH RECORDER:

Silas L. Bovee, East Rodman	$2 00	to vol. 9	No. 26
Nathan Gilbert, "	2 00	10	16
Thos. Vars, Berlin Center	2 00	10	22
Elijah Lewis, Alfred	2 00	9	52
F. Hamilton "	2 00	9	52
Wm. Maxson, Andover	2 00	9	52
Christopher Tefft, Almond	2 00	9	52
John X. Jones, New York	2 00	9	52
Daniel Larkin, Westerly, R. I.	2 00	9	52
David Clarke, Brookfield	2 00	9	52
Albert Clarke "	2 00	9	52
Daniel Brown "	2 00	9	52
Lucretia Lewis "	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Clarke Rogers, New York	$ 50

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his Annual Report, Sept. 12, 1852:—

Simeon F. Randolph, Plainfield, N. J.	$1 00
Caroline Clarke	1 00
S. D. B. Western Ass'n, by D. R. Stillman	15 00
D. C. Burdick, Gowanda, N. Y.	5 00
Church in Persia	2 27
D. Austin Babcock, King's Ferry	2 00
Wm. A. Rogers, Plainfield, N. J.	2 00
Miss Sophia Slater, London, sub'n for 1851-2, £1,	4 86
" Theodora W. Black " " " " 10s.	2 43

A. D. TITSWORTH, Treasurer.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Miscellaneous.

Father is Coming.

BY MARY HOWITT.

The clock is on the stroke of six,
The father's work is done;
Sweep up the hearth, and mend the fire,
And put the kettle on;
The night-wind now is blowing cold,
'Tis dreary crossing o'er the wold.

He's crossing o'er the wold apace,
He's stronger than the storm;
He does not feel the cold, not he,
His heart it is so warm:
For father's heart is stout and true
As ever human bosom knew.

He makes all toil, all hardship light,
Would all men were the same;
So ready to be pleased, so kind,
So very slow to blame!
Folks need not be unkind, austere,
For love hath readier will than fear!

And we'll do all father as likes,
His wishes are so few;
Would they were more, that every hour
Some wish of his I knew!
I'm sure it makes a happy day
When I can please him any way!

I know he's coming by this sign,
That baby's almost wild;
See how he laughs, and crows, and stares—
Heaven bless the merry child!
His father's self in face and limb,
And father's heart is strong in him.

Hark! hark! I hear his footsteps now—
He's through the garden gate;
Run, little Bess, and ope the door,
And do not let him wait!
Shout, baby, shout, and clap thy hands,
For father on the threshold stands!

Daily Life of Louis XIV.

The following was the ordinary routine of life, day after day, and year after year, with Louis XIV., in the palace of Versailles. We do not wonder at the exclamation of Madame Maintenon: "Could you but form an idea of what kingly life is! Those who occupy thrones are the most unfortunate in the world."

At eight o'clock in the morning two servants carefully entered the chamber of the king. One, if the weather was cold or damp, brought dry wood to kindle a cheerful blaze upon the hearth, while the other opened the shutters, carried away the collation of soup, roasted chicken, bread, wine, and water, which had been placed, the night before, at the side of the royal couch, that the king might find a repast at hand in case he should require refreshment during the night. The valet de chamber then entered and stood silently and reverently at the side of the bed for one half hour. He then awoke the monarch, and immediately passed into an anteroom to communicate the important intelligence that the king no longer slept. Upon receiving this announcement, an attendant threw upon the double portals of a wide door, when the dauphin and his two sons, the Duke of Chartres, who awaited the signal, entered, and approaching the bed with the utmost solemnity of etiquette, inquired how his majesty had passed the night. After the interval of a moment the Duke du Maine, the Count de Toulouse, the first lord of the bed-chamber, and the grand master of the robes, entered the apartment, and with military precision took their station by the side of the couch of recumbent royalty. Immediately there followed another procession of officers bearing the regal vestments. Fagon, the physician, and Telier, the head surgeon, completed the train.

The head valet de chamber then poured upon the hands of the king a few drops of spirits of wine, holding beneath them a plate of enameled silver, and the first lord of the bed-chamber presented to the monarch, who was ever very punctilious in his devotions, the holy water, with which the king made the sign of the cross upon his head and his breast. Thus purified and sanctified, he repeated a short prayer, which the church had taught him, and then rose in his bed. A noble lord then approached and presented to him a collection of wigs, from which he selected the one which he intended to wear that day, and having condescended to place it with his own royal hands upon his head, he slipped his arms into the sleeves of a rich dressing-gown, which the head valet de chambre held ready for him. Then reclining again upon his pillow, he thrust one foot out from the bed-clothes. The valet de chambre reverently received the sacred extremity, and drew over it a silk stocking. The other limb was similarly presented and dressed, when slippers of embroidered velet were placed upon the royal feet. The king then devoutly crossing himself with holy water, with great dignity moved from his bed and seated himself in a large arm-chair, placed at the fireside. The king then announced that he was prepared to receive the First Entree. None but the especial favorites of the monarch were honored with an audience so confidential. These privileged persons were to enjoy the ecstatic happiness of witnessing the awful ceremony of shaving the king. One attendant prepared the water and held the basin. Another religiously lathered the royal chin, and removed the sacred beard, and with soft sponges, saturated with wine and water, washed the parts which had been operated upon and soothed them witt silken towels.

And now the master of the robes approaches to dress the king. At the same moment the monarch announces that he is ready for his Grand Entree. The principal attendants of royalty, accompanied by several valets de chambre and door keepers of the cabinet, immediately took their stations at the entrance of the apartment. Princes often sighed in vain for the honor of an admission to the Grand Entree. The greatest precautions were observed that no unprivileged person should intrude. As each individual presented himself at the door, his name was whispered to the first lord of the bed chamber, who repeated it to the king. If the monarch made no reply, the visitor was admitted. The duke in attendance marshalled the new comers to their several places, that they might not approach too near the presence of His Majesty. Princes of highest rank, and statesmen of the most exalted station, were subjected alike to these humiliating ceremonials. The king, the meanwhile, regardless of his guests, was occupied in being dressed. A valet of his wardrobe delivered to a gentleman of the chamber the garters, which he in turn presented to the monarch. Inexorable etiquette would allow the king to clasp his garters in the morning, but not to unclasp them at night. It was the exclusive privilege of the head valet de chambre to unclasp that of the right leg, while an attendant of inferior rank might remove the other. One attendant put on the shoes, another fastened the diamond buckles. Two pages, gorgeously dressed in crimson velvet overlaid with gold and silver lace, received the slippers as they were taken from the king's feet.

The breakfast followed. Two officers entered; one with bread on an enameled salver, the other with a folded napkin between two silver plates. At the same time the royal cup bearers presented to the first lord a golden vase, into which he poured a small quantity of wine and water, which was tasted by a second cup bearer to insure that there was no poison in the beverage. The vase was then rinsed, and being again filled, was presented to the king upon a golden saucer. The dauphin, as soon as the king had drank, giving his hat and gloves to the first lord in waiting, took the napkin and presented it to the monarch to wipe his lips. The frugal repast was soon finished. The king then laid aside his dressing-gown, while two attendants drew off his night shirt, one taking the left sleeve and the other the right. The monarch then drew from his neck the casket of sacred relics, with which he ever slept. It was passed from the hands of one officer to that of another, and then deposited in the king's closet, where it was carefully guarded. The royal shirt, in the mean time, had been thoroughly warmed at the fire. It was placed in the hands of the first lord, he presented it to the dauphin, and he, laying aside his hat and gloves, approached and presented it to the king. Each garment was thus ceremoniously presented. The royal sword, the vest, and the blue ribbon were brought forward. A nobleman of high rank was honored in the privilege of putting on the vest, another buckled on the sword, another placed over the shoulders of the monarch a scarf, to which was attached the cross of St Louis. The grand master of the robes presented to the king his cravat of rich lace, while a favorite courtier folded it around his neck. Two handkerchiefs of most costly embroidery and richly perfumed were then placed before his majesty, on an enameled saucer, and his toilet was completed.

The king then returned to his bedside. Obsequious attendants spread before him two soft cushions of crimson velvet. In all the pride of ostentatious humility he kneeled upon these, and repeated his prayers, while the bishops and cardinals in his suit, with suppressed voice, uttered responses. But our readers will be weary of the recital of the routine of the day. From his chamber the king went to his cabinet, where with a few privileged ones, he decided upon the plans or amusements of the day. He then attended mass in the chapel. At one o'clock he dined alone, in all the dignity of unapproachable majesty. The ceremony at the dinner table was no less punctilious and ridiculous than at the toilet. After dinner he fed his dogs, and amused himself in playing with them. He then, in the presence of a number of courtiers, changed his dress, and leaving the palace by a private staircase, proceeded to his carriage, which awaited him in the marble court-yard. Returning from his drive, he again changed his dress, and visited the apartments of Madame Maintenon, where he remained until 10 o'clock, the hour of supper. The supper was the great event of the day. Six noblemen stationed themselves at each end of the table to wait upon the king. Whenever he raised his cup, the cup bearer exclaimed aloud to all the company, "Drink for the king." After supper he held a short ceremonial audience with members of the royal family, and at midnight went again to feed his dogs. He then retired, surrounded by puerilities of ceremony too tedious to be read.

Lapland and its Inhabitants.

The *Tribune* translates and condenses the following interesting particulars, drawn from recent North Russian journals, of a country and people but little known:—

The number of the Russian Lapps does not exceed 2,000; those of Swedish Lapland were estimated in 1844 at 4,000, and those of Northern Norway 5,000—an aggregate of only 11,000 souls. Besides the Lapp population, there are to be found on the shore of the White Sea several villages of Russians, stretching along from Kerett to the Bay of Kandalasch (or Candalax). Between the village of Kandalaschka and Kola, on the coast, at the mouth of the Touloma, a distance of 213 wersts, (141 miles,) there are seven post stations, the mails being carried from one to another by reindeer, four of which animals are kept at each station. This mode of transport, however, is only employed in winter; in summer every thing being transported first a few miles by land to Lake Imanda, then the whole length of that fine body of water, some 60 miles, thence across to the River Touloma, and down that stream to Kola. The navigation of the Lake, by the way, is not always free from danger.

The language of the Lapps is similar to that of the Finns, from which race they are originally an offshoot. The Lapps in general are of middle stature. They have large heads, short necks, small brown-red eyes, owing to the constant smoke in their huts, high cheek bones, thin beards and large hands. Those of Norway are distinguished from the Russian Lapps by the blackness, luxuriance and gloss of their hair; the more northern portion of the race are somewhat larger, more muscular, and of a lighter complexion, than the rest. Those of Sweden and Norway are to some extent more cultivated, enterprising and industrious than those of Russia, and make light of the greatest privations and hardships. The richest of the latter have not more than 800 reindeer, while the former possess from 2,000 to 3,000. In Sweden and Norway, whoever owns from 400 to 500, passes for a man in moderate circumstances; with 200 a small family with proper prudence can live without suffering from want, but less than this number plunges a family into all the troubles of poverty. Whoever has not more than 50, adds his herd to that of some rich man, and becomes his servant—almost his slave, and is bound in the proper season to follow him to the hunting or fishing grounds.

Fish, game, and the flesh of the reindeer, are the usual food of the Lapps. Bread they never eat, though of the rye meal, which they procure in Kola or of the fishermen in barter for the products of their reindeer herds, they make a sort of flat or pan cakes, mingling the meal with the pounded bark of trees. For this purpose the meal is first soaked in cold water, and the cakes baked upon a hot iron. They are eaten with butter or codfish oil, which is esteemed a great luxury. The mingling of the bark with the meal is not done merely for the sake of economy, the Lapps considering it an excellent anti-scorbutic. They are very fond of salt, and eat nothing uncooked. Their cookery is all done in untinned copper vessels, perhaps because in all Lapland there are no pewterers; more probably, however, it is a long-descended custom, since in all Northern Asia the use of copper was formerly universal, and the art of overlaying that metal could hardly be known by the rude inhabitants. Nevertheless, cases of poisoning from the copper never occur, being rendered impossible by the perfect cleanliness of the copper vessels, which after every meal are scoured with sand till they shine like mirrors. Besides, after the food is sufficiently cooked, it is immediately poured into wooden vessels of home manufacture.

The Norweigan and Swedish Lapps make cheese of reindeer milk, and carefully save for use all the whey, &c. They milk their animals summer and winter, and freeze the milk which is set apart for cheese. The women consider this as a great luxury. It is remarkable for its pleasant odor, and has a ready sale in Norway at a rather high price. The Russian Lapps have no idea of making cheese from their reindeer milk, although the manufacture, beyond a doubt, would be of great advantage to them. This milk is distinguished for its excellent flavor; in color and consistency it is like thick cream from the milk of cows, and is remarkably nourishing.

The Ohio and the Alleghany.

BY PROF. ELLETT.

In tracing the Ohio to its source, we must regard the Alleghany as its proper continuation.

This noble tributary rises on the borders of Lake Erie, at an average elevation of 1300 feet above the surface of the sea, and nearly 700 above the level of the lake. The plain along which this river flows is connected with no mountain range at its northern extremity, but continues it rise, with great uniformity, from the mouth of the Ohio to the brim of the basin which incloses Lake Erie. The sources of the tributary streams are generally diminutive ponds, distributed along the edge of the basin of Lake Erie, but far above its surface, and so slightly separated from it, that they may all be drained with little labor down the steep slopes into that inland sea.

From these remote sources a boat may start with sufficient water, within seven miles of Lake Erie, in sight sometimes of the sails which whiten the approach to the harbor of Buffalo, and float securely down the Connewango, or Cassedaga, to the Alleghany, down the Alleghany to the Ohio, and thence uninterruptedly to the gulf of Mexico. In all this distance of 2400 miles, the descent is so uniform and gentle, so little accelerated by rapids, that when there is sufficient water to float the vessel, and sufficient power to govern it, the downward voyage may be performed without difficulty or danger in the channels as they were formed by nature; and the return trip might be made with equal security and success, with very little aid from art.

And such is also the characteristic of many of the smaller ramifications of the head waters of the Alleghany, which do not rise on the borders of Lake Erie. They still descend so gradually and uniformly, that they may be safely traversed by rafts and boats when reduced to a width of only twelve or fifteen feet. The elevation of the Alleghany at Olean Point, 250 miles above Pittsburgh, as determined by the surveys of the writer, is 1403 feet above the tide. Steamboats have ascended to this point in sufficient water—2,300 miles from the mouth of the Mississippi—and might, by a little labor, be capable of running there at all times.

Here follows a profile of the Alleghany river, Chautauque Lake, and Lake Erie, from which it seems that Lake Erie lies in the bottom of an immense basin about 1000 feet deep, on the very brim of which, more than 700 feet above the surface of the Lake, many of the tributaries of the Ohio take their rise.

The Upper Alleghany and its tributaries, traced towards their sources, rise very uniformly at the rate of about three feet per mile, and terminate in a number of small lakes, of which the Chautauque is the most important, and separated like the others, by a narrow ridge from the basin of Lake Erie. An excavation only sixty feet deep, through this ridge, would turn one of the principal tributaries of the Ohio into Lake Erie and the St. Lawrence.

The following table shows the actual descent, and descent per mile, of the Alleghany, Ohio, and Mississippi rivers, from point to point, from Coudersport, forty miles above the head of natural steamboat navigation on the Alleghany, to the Gulf of Mexico:—

From	Miles.	Ft. Fall.	Ft.	In.	Per M.
Coudersport to Olean Point,	40	246	6	2	
Olean Point to Warren,	50	216	4	4	
Warren to Franklin,	70	227	3	3	
Franklin to Pittsburgh,	130	261	2		
Pittsburgh to Beaver,	26	30	1	1	85-100
Beaver to Wheeling,	62	49		9	50-100
Wheeling to Marrietta,	90	49		6	58-100
Marrietta to Le Tart's Shoals,	31	16		6	17-100
Le Tart's Shoals to the mouth of Kanawha,	56	33		7	20-100
Mouth of Kanawha to Portsmouth,	94	48		6	13-100
Portsmouth to Cincinnati,	105	42		4	80-100
Cincinnati to Evansville,	328	112		4	10-100
Evansville to the Gulf of Mexico,	1.365	320		2	80-100
Coudersport to mouth of the Mississippi,	2,446	1,649			

From the above table, it appears that from Pittsburgh to Cairo, the mouth of the Ohio, a distance of 975 miles, this river has an average fall of about $5\frac{1}{4}$ inches per mile; and from Cairo to the Gulf of Mexico, 1178 miles, the Mississippi has an average fall of 2 8-10 inches per mile.

By observing the descent of the Alleghany from Franklin to Pittsburnh, we may conclude that rivers, of which the fall does not exceed two feet per mile, are navigable for steamboats, unless there be great irregularity in the distribution of the fall. In the event of such irregularity existing, rivers having an average descent not exceeding two feet per mile, if well supplied with water, must afford exceedingly good navigation between the rapids, which must be very remote and easily overcome.

We learn, also, from these tables, that a descent of nearly *four feet per mile* is not incompatible with the existence of steamboat navigation, if the supply of water be well maintained; for a steamboat has ascended the Alleghany as far as Olean Point, overcoming, in places, a slope of nearly five feet per mile.

It is well known that the navigation of the Ohio, which, at certain seasons, is scarcely surpassed on living streams, often fails for want of water of sufficient depth to float the boats that can be most advantageously used. It has been proposed, at times, to remedy this defect by leading the water of Lake Erie into the Ohio, and maintaining the navigation by supporting the depth in the channel from that ample source. But it will be perceived, by an inspection of the foregoing table, that the Ohio river at Pittsburgh is, at low water, 134 feet above the level of Lake Erie; and that the plane of the surface of that lake, extended to the south, will pass 700 feet below the sources of the Alleghany, 395 feet below the town of Franklin, 134 feet below Pittsburgh, 55 feet below low water at Wheeling, and would cut the inclined plane of the Ohio between Parkersburg and Marietta, and at a point about 100 miles south of Lake Erie.

The Blind Seeing.

The Woodstock *American* furnishes an interesting notice of an experiment made by Dr. Cadwell, in Canada, a few days ago. Our cotemporary says that a blind girl, named Sarah Hawley, of the township of Malahide, was restored to sight almost instantaneously, and then goes on to remark:—

It seems she was born perfectly blind, and is now twenty-one years of age. During this long time of course she had not the slightest comprehension of the appearance of any object more than she could acquire from the sense of touch. It is little wonder, therefore, that her feelings were excited when she first beheld the light of the sun and the appearance of all the things around her. Our cotemporary says—'To describe the sensations of the young lady when the first welcome ray of light entered her hitherto sightless orbs, would be beyond our power. In an instant, as if by magic, the ideas of material things which she had cherished for so many years through the sense of feeling, were entombed in memory. A new and bright world, full of light and life—full of wonder and admiration—terrible, because hitherto unknown in its realized beauty and grandeur, arose before her. She looked and trembled; she shook from head to foot, like an aspen leaf; and, unable to utter a word, she gazed in wild astonishment on the scene before her.

When her emotion had somewhat subsided, Dr. Cadwell inquired if she saw him. "Yes," said she, "I see you. Oh, how white you look!" Subsequently she noticed a pair of brass candlesticks in the room, and inquired what they were. On being informed she was incredulous. The ideas which she had formed of a candlestick were far different from those which her new-born sight conveyed. The candlesticks were brought to her; she handled them and exclaimed, "Oh, yes, they are candlesticks; how bright they look." Dr. Cadwell showed her his gold watch, and inquired if she knew what it was. She answered in the negative, and on being informed she said, "What a queer thing it is; both sides of it are not alike." We may add, that the young lody's sight is daily improving in strength, and that she returned to her house in Malahide, a few days since, rejoicing in the light of life.

A New Locomotive.

Mr. William D. Arneet, of Iowa, has made certain improvements in the locomotive, by which it is adapted to running on plank or Macadamized roads. As far as we can judge from an examination of his plan, its chief novelty appears to consist in the arrangement of the driving wheels, and operates in such manner as, to a considerable extent, to increase the speed of the locomotive, by increasing the tractile power of its driving wheels, and also to operate so as to prevent them from cutting or otherwise injuring the road. This locomotive, in form resembles those in common use, having a steam boiler, cylinder, and other necessary appendages. It has a steering apparatus of novel construction, by which the pilot can, by the turning of a windlass, give any desired direction to the locomotive in the shortest possible time. The design of this locomotive is to draw any suitable number of conveniently constructed vehicles, and to connect with a railroad to receive passengers or freight and convey them to distant towns or villages, where it is not only impracticable to construct a railroad, but where traveling and business are not sufficient to support such. This improvement seems admirably fitted for the Western portions of this country, and especially the immense prairies which are now being laid with plank roads. It would seem also to be adaptable to agricultural purposes, by simply connecting therewith a line of plows; or for driving machinery for various purposes, by supporting the locomotive upon a pair of wheels situated on either side of the driving wheels, and using one or both of the latter to communicate the power of the engine through a band, or otherwise, to the machine to be driven.

Woolen Rags as a Manure.

As a fitting return for your trouble in answering my inquiry in the May number, in regard to the application of woolen rags as a manure, I now send you the result of my so doing. In my former letter I said nothing about the quality of the land I intended planting. It was a light yellow sand, and had been cropped with wheat the year previous, and sowed with clover, which had not, however, taken well. I planted the piece, just one-third of an acre, part on the 10th of May, and the other part on the 20th, in rows three feet apart, putting the sets one foot apart. They would, I think, have produced more if only eight or nine inches apart. I first drew the rows, and then, after cutting them up, scattered the rags, at the rate of one ton to the acre, dry, in just the state I saved them, in the rows, and dropped my sets *on the rags*, covering them up in the usual manner. I hoed them three times, and the product is just seventy-five and a half bushels of the largest and best Pink-Eye potatoes I ever saw. The rags now appear but little decomposed. I purposely left two rows without rags; the difference in the appearance of the potatoes during their growth, and in the quality and quantity of the product, was very striking.

[Cor. Genesee Far.

Ship Canal.—The Important Ship Canal which is to unite Lake Superior with Lake Michigan, will soon be commenced. The surveys for its location have been completed, and the ground has been found quite as favorable for the easy and speedy construction of the work as was expected. Several routes have been surveyed, which will enable the Legislature of Michigan and contractors to obtain a perfect understanding of the whole subject. The canal will be a fraction less than a mile in length. The law of Congress provides that the locks shall be at least 250 feet long and 60 feet wide, and the Michigan Legislature has power to enlarge the dimensions. When completed, this canal will enable steamers of the largest class to run from Buffalo to the head waters of the lake without any transhipments—an improvement that will quadruple the trade of this immense lake in less than two years.

Leaves for Littering Stables.

In this year of scarcity of hay, straw will be used more than usual for feeding stock, instead of being used for litter. Leaves from the forest may be used for litter as a substitute for straw, in many instances with advantage. They may be readily gathered in large quantities where woods are free from underbrush and the ground is dry. In many situations, the winds sweep them together in piles, along fences or the lee side of rocks and hills. They make the best possible bedding for pigs—are clean and wholesome, give the animal a clean skin, and protect him, better than almost anything else, against cold.

Another advantage of leaves for litter, they make excellent manure. Gardeners well know their value for this purpose. A mixture of leaves with animal manure, and old turf or peat, decomposed and well mixed, furnishes a compost which is very favorable to the growth of most plants. For litter, leaves should be gathered, if practicable, dry.

[Boston Cultivator.

Ancient Substitute for a Library.—A story is told of a Roman who expended vast sums in purchasing a household of learned slaves. He wished to have the best poets and historians in living editions. One servant recited the whole of the *Iliad*; another chanted the Odes of Pindar. Every standard author had a representative. The free Press has replaced the bondman. Literature is no longer an heirloom, nor can an emperor monopolize Horace. A small outlay obtains a choicer collection of verses than the ancient amateur enjoyed, and without the annoyances to which he was subject. He had no familiar book for a corner, nor any portable poet to be a companion in a field-walk, or under a tree. Not even Nero could compress a slave into an Elzevir. Moreover, disappointments sometimes occurred. Perhaps the deputy "Pindar" was out of the way; or a sudden indisposition of "Homer" interrupted Ulysses in the middle of an harangue, and left Hector stretching out his arms to the child.

Longevity in Canada.—The Montreal *Herald* mentions some regular instances of longevity brought to light by the late census It says:—

"We understand that more than twenty persons are returned whose ages exceed one hundred years. The most venerable patriarch of these, if we make no mistake, resides in the township of Grey, Simcoe county, aged one hundred and fifteen years. Ninety-five years ago he scaled the cliffs of Quebec with General Woolfe; so that his residence in Canada is coincident with British rule in the province. He has attached himself to the Indians, and lives, in all respects, like them. This veteran is named Abraham Miller. Gallantry will not permit us to omit honorable mention of an almost equally distinguished person of the other sex. Helen Maguire is one hundred and six years of age. She still dresses without help, and walks out for air and exercise whenever the weather is sufficiently fine to tempt her from the chimney corner. She still has all her faculties, and can thread a needle without spectacles."

A Fish Nursery.—Dr. Samuel J. Stratford, of Toronto, Canada, has asked Nova Scotia for a salt-water lake. He desires to make a fish nursery for salmon, lobsters, oysters, &c. The French have lately turned their attention to schemes of the kind; and the doctor thinks he could carry out the plan successfully at Lake Bras d'Or, in Cape Breton; a plan which, he says would prevent the extirpation which threatens these floating aliments of man. He proposes to erect defenses at Barra Strait, which will prevent the escape of the fish, and feed and protect them in the spacious inclosure. He would do this in such a way as that navigation should not be hindered. He has a method of preserving his fish alive, and so exporting them in salt water to foreign countries; and he expresses his confidence that he could not only alone supply the markets of Canada and the United States, but also those of England and the continent of Europe.

The crops in South Russia this year have surpassed all calculation. The Mennonite Colonies alone will have over one-and-three-quarter million bushels of grain for export. The demand for laborers has been so great in the fields that the shops of the tailors, shoemakers and stone-cutters were all deserted during harvest. Every day is bringing these countries nearer to England.

The Boston *Medical Journal* gives the following simple and economical apparatus for overcoming bad odors and purifying any apartment where the air is loaded with noxious materials: Take one of any of the various kinds of globe lamps—for burning camphene, for example—and fill it with choleric ether, and light the wick. In a few minutes the object will be accomplished.

The Legislature of Vermont adjourned on Wednesday morning, 24th ult. Among the acts of the session was a liquor law, similar to the one now in operation in the state of Maine. The measure is to be submitted to a direct vote of the people, for their adoption of rejection, in March next.

The farm of Mr. Polhemus, situated between Astoria and Ravenswood, of 100 acres, sold a few days since for $50,000, being $500 per acre. Another farm of 40 acres, near Astoria, which belonged to the late Isaac Van Alst, sold for $35,000, being $870 per acre.

The Street Department of New York City Government have signed a contract with Mr. Henry R. Concklin for the enlargement of the Battery to about double its present size, in accordance with the plan long since agreed upon, and to consummate which propositions were long ago invited.

Fifty thousand dollars have been recently subscribed, mainly by the *farmers* of Delaware, to endow their College at Newark. It is conditioned that a Professorship of Agriculture shall be at once established, which is to go into operation the present winter.

Rev. R. T. Middleditch, of New Jersey, has been awarded by the Southern Baptist Publication Society, a prize of $50 for the best Essay on Missions.

Sugar cane, of very good quality, has been produced in South Carolina, and the Charleston *Mercury* calls the attention of the planters of that State to its cultivation.

The Telegraph announces the unexpected death of Hon. Walter Forward, of Alleghany Co., Pa., whose age must be about 65 years.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, Jr., & Co.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 10 Battery-place.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

Forty copies to one address	5 00
Twenty-eight copies to one address	4 00
Twenty copies to one address	3 00
Twelve copies to one address	2 00
Five copies to one address	1 00
One copy	$ 25

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.
Terms:
$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.
☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach
☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.
☞ Communications, orders and remittances should be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.
Rates of Advertising.
For a square of 16 lines or less—one insertion, 75
each subsequent insertion, 50
six months, 6 00
one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 27. NEW YORK, FIFTH-DAY, DECEMBER 16, 1852. WHOLE NO. 443.

The Sabbath Recorder.

For the Sabbath Recorder.

A RIGHT FAITH AND A RIGHT LIFE.

There is perhaps no error more common, in our day, than that of finding a cloak for every kind of heresy and pernicious doctrine in the trite maxim, which in many minds has evidently settled into a belief, that it makes no difference what a man believes, provided his *life* be right. The proposition which is used by infidels and moralists (falsely so called) to rebut every attempt to enforce upon them the doctrines of the Bible, and which we propose briefly to consider, usually finds an expression in the following form, viz: "His Faith is not *wrong* whose Life is in the *right.*"

Faith is doubtless employed here to denote the *object of belief*; that is, *a system of doctrines accredited and received by Christians. Life* must be used to mean, either a man's *whole course of actions*, or his daily course of conduct. And by *right* is evidently intended in conformity to the *law of God*—freedom from error—in accordance with truth or fact.

The above proposition admits of *two senses*, and is *true* or *false* according to the sense in which it is understood. Its whole import seems to turn upon what definition we give the word *life*, which may mean, as above defined, either a man's *whole course* of actions, or his *daily course of conduct.*

1. According to the first view, we are disposed to maintain the truth of the proposition. For, to affirm that a man's *whole life* is *right*, is to affirm that all his acts, towards God, and with respect to man, including all his mental decisions, are right. But in order to do right, it is necessary to know what right is, so far as the action is concerned; for how can a man *feel* right, or *think* right, with respect to God, unless he knows how to feel and what to think. Moreover, his faith must be right; for, as faith is a system of doctrine—the object of belief—if a man act contrary to his faith, although that action may be, objectively considered, right, yet his mental determination to do *contrary* to his *own belief* was certainly a wrong act. Thus it becomes impossible for a man to use hypocrisy without involving himself in wrong action. The question may here be raised, whether right action is not sometimes purely accidental, in which case it would not argue a right faith in the actor. Grant it. But, on the same ground, it would not argue a wrong faith; on the contrary, if a wrong faith exist, the action could not be purely accidental; for if there be a belief on any subject, action upon that subject must either agree or disagree with that belief. If faith be wrong, and the action right, then it must have been performed contrary to one's own belief, and consequently involves previous wrong action, as was shown above. In this particular, what is true of *one* action is true of *every* action. Therefore, if a man's whole course of actions be right, every motive, intention, and mental decision must be right, which implies a correct knowledge of his duty, so far forth as his actions extend; hence his faith must be right.

2. If we understand the word *life* to mean daily conduct, (which is evidently the sense intended,) the proposition wears an entirely different aspect. An examination into the conduct of two classes of men, representatives of which are almost everywhere met with in society, will, to our mind, clearly demonstrate the falsity of the proposition taken in this sense. Before proceeding, however, it might be well to remark, first, that we can never determine the subjective quality of a moral act without knowing the motive from which the act proceeds; and, second, that of a very large class of actions, we have no means of finding out the motive, unless the agent chooses to reveal it to us. From the foregoing we should infer, what in experience we find to be abundantly the fact, that many would take advantage of these principles, by practicing deceit in order to accomplish their wicked purposes. Let such characters stand for the first of the above-mentioned classes. For example, a rank infidel may deem it decided policy to practice most of the external Christian virtues. Indeed, he may, to the eye of man, appear in every respect a Christian. He may even go so far as to make profession of the religion of Christ, while in his heart he repudiates the whole doctrine. Now, if the proposition be true, this infidel's faith cannot be wrong; but we know that such a man is a disbeliever of the true doctrine; therefore the proposition cannot be true.

It may be objected, perhaps, that real disbelief will in some way manifest itself. To this we answer, that God alone knoweth the heart; and again, that man may deceive his fellow man, is too evident to need a comment. Thus, within the veil of piety, and under the cloak of religion, are found those who possess all the *externals* of Christianity without the *heart*, all the *forms* of godliness without *its essence.* In this class may be included all those who entertain wrong views of the Gospel, and at the same time for sinister ends yield an outward obedience to its claims. The second class is designed to comprehend those who do right from *improper*, though not from *wrong* motives. Many, doubtless, merely from social influences, are led to unite with the church, and afterward, by similar causes, are led to the performance of Christian duties. It will be quite evident to every mind, upon reflection, that the righteousness of such does not in the slightest degree follow from their doctrines or faith; and consequently it frequently happens, that men of this cast, when removed from the influence of virtuous society, and from under the restraints of the church, exhibit the most glaring irregularities of life, and make perfect shipwreck of their faith. It is possible that many are thus obedient to the gospel, who have never stopped to examine the foundation of their belief, and are totally unconscious that the major part of their virtue is to be attributed to surrounding circumstances. However this may be, it is sufficient for our present purpose, that correct life is not an index to a right faith.

TACITUS.

For the Sabbath Recorder.

SABBATH SCHOOLS.

It would seem that all has been said that is necessary to be said, about the importance of Sabbath Schools, as a means for the cultivation of our youth in religious knowledge. It would seem, that in this enlightened, Christian age, when the beneficial influences of this institution have already been observed and felt, Christian parents could not remain inactive and insensible upon this subject. Yet it is a painful fact, that some of our churches have no Sabbath Schools, while in others such Schools are from time to time built up, and kept alive perhaps for a few short months, when the interest dies away, and they are neglected. Why is this? Why has not every church its Sabbath School, fostered and cherished with the most tender care? Why do parents feel so much anxiety for the tempora interests of their children, causing them to labor and toil week after week, month after month, and year after year, to provide for their present and future bodily support, to build school-houses and academies, and pay out money for teachers to instruct them in the sciences, and fit them for places of respectability and honor in life, (which is all right so far as it goes,) and yet utterly neglect the culture of their immortal spirits, which are of infinitely greater value than the body. This neglect, in my opinion, argues a want of true, vital piety, in any church where it exists. For, how can a community of religious fathers and mothers, whose hearts are filled with love to God, who have an ardent desire for the upbuilding of the Redeemer's kingdom, who are zealous in the work of sending the gospel to the heathen, overlook the means for the instruction of their own offspring in those things which vitally affect their interests, for time and eternity? Would Christian parents naturally be guilty of such an oversight, who in other respects regard the welfare of those whom God has given to their charge with such anxious solicitude?

Who can calculate the amount of influence which we as Seventh-day Baptists might possess at this day, had every child in our denomination enjoyed the benefits of a Sabbath School, instructed by pious and faithful teachers, sanctified by the grace of God, and seconded by the prayers and Christian example of parents? How many would enter upon manhood, or womanhood, without regeneration of heart, and an acquaintance with the doctrine taught in the Holy Scriptures? How many inactive and inefficient members would our churches have? How many, thus early taught to love and revere the teachings of the Bible, would forsake and dishonor the Sabbath, and bring reproach upon our people? How many Christian fathers and mothers would go down in sorrow to the grave, their gray hairs dishonored by the wayward conduct of ungodly sons and daughters? Oh, parents, as your hearts yearn for your children; as you wish them to escape destruction; as you love the pure and unadulterated religion of Jesus Christ; as you regard the future prosperity of the denomination, upon whose efforts, under God, the vindication of the Sabbath of the Lord depends; as you desire to go down to your graves in peace, loved and honored by your posterity; we beseech you, give them the advantages of a religious education.

I do not wish to be understood as placing confidence in the Sabbath School as being sufficient in itself to regenerate the soul; on the contrary, I firmly believe, that nothing less than the influence of the Holy Spirit is able to work a change so wonderful. But I as firmly believe, that the Holy Spirit works by means, and that no individual can embrace Christ without a knowledge of Him. Nor do I believe that this knowledge may not come through other instrumentalities, but that, as the common school is the most efficient means for communicating knowledge to the youthful mind in the sciences, so is the Sabbath School the most efficient means through which a knowledge of the principles of religion may be inculcated in the minds of the young. If, ten or twelve years from this time, you should search out the most prosperous and active churches, you would, in my opinion, find them where now exists the deepest and most abiding interest in Sabbath Schools. Many who are now Sabbath School scholars will then have arrived at years of activity and usefulness, already trained in the school of Christ, whose minds will have been already stored with the doctrines and precepts of the Christian religion, which will require many years of advanced life to learn, by those who have not enjoyed their early opportunities.

What a glorious era for our Republic would that be, in which all the youth in our land should enjoy faithful Sabbath School instruction! A generation of young men and women, coming upon the stage of action, being possessed of firmly established moral and religious principles, would give to our government a character of firmness, justice, and righteousness, never possessed by any nation governed by human legislation.

C.

CHRISTIANA, Wis., Nov. 21st, 1852.

DISCOVERY IN PERSIA.

The Boston *Chronicle* has seen a letter from a scientific American gentleman now in Persia, to his friend in Boston, describing some recent discoveries which have been made by a Board of Commissioners who are engaged, under the mediation of England and Russia, in running and marking the boundary line between Persia and Turkey:—

"Col. Williams, well known to many Americans, and a man of character and talent, is the English commissioner. In the prosecution of this work, the commissioners have come upon the remains of the ancient palace of Shushan, mentioned in the sacred books of Esther and Daniel; together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther, ch. i. 6; there he will read of a 'pavement of red, and blue, and white, and black marble in that palace.' *That pavement still exists*, and as described by Col. Williams corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered; with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day."

DEBTS OF HONOR.

These (says the Editor of the *Western Watchman*) are such as men feel under special obligations to pay promptly. An honest man will endeavor to pay *all* his debts. Yet if any of them must be paid off, debts of honor should be paid, in preference to debts which come in the ordinary course of business transactions. Let us specify a few.

A debt incurred for the support of religion is in the highest sense a debt of honor. Have you subscribed for the support of your minister? That is a debt of honor; your minister so regards it. He spends time, and strength, and incurs expenses for the support of his family, the increase of his library, and the efficiency of his labors, on the confidence which he reposes in your honor, that you will pay him promptly, what you have agreed to. God so regards it. He treats it as a debt due to himself. "Will a man rob God?" Could there be a greater breach of honor?

A debt due for your religious paper is a debt of honor. It was sent to you on the confidence reposed in you that you would pay for it honestly, according to its printed terms. It is due to one who has never seen you, but he confides in your integrity, believing that every one who takes interest enough in a *religious* paper to *read* it, will *pay* for it. If a stranger who had never seen you had lent you a sum of money at your request, would you not feel that it was a debt of honor, which must be paid? So it is with him who sends you your religious paper. The sum which you owe may be a small one; but it is by just such small sums that the heavy expenses of the paper are sustained. You pay four or five cents per week for your paper, but it costs, perhaps, from one hundred to five hundred dollars per week to keep the paper going. The very *smallness* of the sum which you owe, therefore, renders it even more sacredly a debt of honor.

Now, it is always to be taken for granted, that a Christian will act on the highest principles of honor, in money matters. If he subscribes for a religious paper, he will pay for it according to its printed terms. If he does not pay in advance, he will pay the additional price for delay. He will not be small in a matter of such inestimable public and religious interest as the support of his religious paper. He will do as he would be done by if he was engaged in such an enterprise. He will not send to have his paper stopped, leaving eight or ten papers, nor even two or three papers unpaid for. Above all, he will not attempt to escape payment for his paper, by refusing to take it from the post-office. He would regard such conduct the height of meanness and dishonor.

THE FOUR PHILOSOPHERS.

Four great philosophers
Come every year,
Teach in the open air,
Then disappear!

WINTER's the *Stoic*,
So chill and heroic:
He sits in the mountain breeze biting and pure;
And when to bring fear and doubt,
Damp, nightly winds are out,
Wraps an old cloak about—he can endure.

SPRING, at dull hearts to mock,
Comes in a farming frock,
With garlands and plowshare a lesson doth give;
He sings through the field awhile,
Turns up the soaking soil,
All haste and laughing toil—briskly can live.

SUMMER, with mantle free,
Epicurean he,
Lolls in the cooling shade, like a tired boy;
While blazing suns unkind,
Leave the stout mower blind,
Where faints the mountain wind—he can enjoy.

AUTUMN, when all are done,
He's the good *Christian* one;
Fills well the granaries, where seeds may lie
New, coming years to bless;
Then in his russet dress,
All hope and quietness—sweetly can die.

DEATH OF LUTHER.

On the morning of Jan. 23d he set out for Eisleben, and took with him his two sons, Martin and Paul, the eldest of whom was then about twenty. His wife was sick, and on that account obliged to stay at home. There had been a violent storm, the rivers had all overflown their banks, the bridges were carried away, and traveling was both difficult and dangerous. At eleven o'clock on the morning of the 24th, he arrived in Halle, and in the evening preached in St. Mary's Church. He was detained there three days by the state of the river Saale, which was full of floating ice, and running with a furious current. On the 28th, he and his two sons, with Dr. Jonas, rowed themselves across the river, in a skiff, at the imminent hazard of their lives. While they were struggling with the ice and water, Luther spoke to Dr. Jonas in his dry, pleasant way—"Dear Doctor, would it not be fine sport for the devil to drown Dr. Martin Luther, and his two sons, and Dr. Jonas, all together, here in the river?" They gained the shore in safety, and proceeded on their journey. The Count of Mansfeld met them with a company of one hundred and thirteen horses, and escorted them to Eisleben. When they came in sight of the church-tower of Eisleben, a rush of tender reminiscences crowded upon the mind of Luther with such overwhelming force that he fainted entirely away. When he recovered, he said, "The devil must needs insult me from the old steeple yonder. But I will give him a pull or two yet before I die." Luther found himself very much exhausted by the fatigues and inconveniences of his journey. He had an issue for the pains in his head. This had been neglected since he left home, and had become very painful. After a night's rest, however, he entered on business, and pursued it with unremitting diligence.

February 14th, he ordained two preachers, and received the Lord's Supper for the last time. The next day he preached his last sermon from Matt. 11: 25—30.

February 16th, at supper, Luther spoke with great cheerfulness on the brevity of human life. . . . .

His appetite had been very good, and his meals remarkably cheerful; and he observed that, getting back to his native town, his food tasted to him as it did when he was a boy.

On the morning of Feburary the 17th, he appeared so unwell, that the Count of Mansfeld begged him not to attend to business that day, but keep his room. This he consented to do; he saw no company, and his dinner was sent up to his apartment. In the afternoon, however, he said he could not bear to eat his meals alone, it was so gloomy and unsocial; he would go down and take supper with the family. His two sons were with him, his friend Dr. Jonas, and his servant Ambrose. He walked thoughtfully up and down in his chamber, and at length said:—"I was born here in Eisleben; what if I should die here?" He complained of pressure for breath; he walked to the window and opened it; his lips moved, and a low murmur was heard, as if he were in earnest prayer. His servant Ambrose, supposing he might want assistance, came softly behind him, and heard him speak to the following purport:—"Lord God, Heavenly Father, I call upon thee in the name of thy dear Son, Jesus Christ our Lord, whom I by thy grace have acknowledged and preached, that thou wouldst, according to thy promise, and for the glory of thy name, graciously listen to my prayers at this time. Oh, grant, according to thy great mercy and loving-kindness towards me, that the light of the gospel, which now begins to shine on the earth, may everywhere take the place of the terrible apostasy, and darkness, and blindness of the Pope, before the great day of judgment, which cannot now be far off, but is at the door; and withal preserve thou the Church of my dear fatherland pure unto the end in the steadfast profession of the truths of thy holy Word, and graciously keep it, that all the world may know that thou didst send me to do this work. Ah, dear Lord God, Amen, Amen."

Not a word was spoken by any of his attendants. They felt as Jacob did in Bethel, "How dreadful is this place!"

He resumed his seat, and said to Dr. Jonas and his sons:—"Oh, I wish this business of the Count of Mansfeld were settled, that I might go home and lay myself down in my coffin to sleep, and give this poor body to the worms!"

Michael Coelius, the minister of Eisleben, came in to see him, and he said to Coelius and Dr. Jonas—"Pray for our dear Lord God, that it may go well with him and his Church, for the Council of Trent is in a great rage." He complained of pain in his breast, and requested them to rub him with warm flannels, which they did. He felt better, and at supper-time went down and ate with the family with a good appetite. Observing the company rather desponding, he began to converse with great liveliness, and by two or three sallies of his ever-ready wit, threw them into a hearty laugh.

After supper he again complained of a pain in his breast, and asked to be rubbed with warm flannels. They urged him to send for a physician, but he declined. At nine o'clock he went up stairs, in company with his two sons, Martin and Paul, Dr. Jonas, Mr. Coelius, and his servant Ambrose. He lay down on a sofa in a little ante-room adjoining his chamber, and slept for about an hour and a half. He then awoke, and asked Ambrose to warm the bed in his chamber. He rose from the sofa, took off his clothers without assistance, wrapped himself in a dressing gown, walked to his bed, and lay down. Seeing his sons and the other friends standing anxiously around him, he requested them to retire to bed; but they earnestly begging permission to sit up with him, he made no further objection, but turned his face towards the wall, and seemed to sleep. His servant Ambrose says he did not really close his eyes, but seemed to be narrowly watching the flickering shadows made upon the wall by the unsteady light of the fire. At half-past eleven, he told his servant to light a fire in the little room, and soon after exclaimed, "O Lord God!" in a tone of distress. His friends were immediately around him, and he said to Dr. Jonas: "I have most distressing pains at my heart; I think I must be dying." They rubbed him again with flannels, and the sad news spread through the family and through the city, that Luther was dying. The two principal physicians of the city were soon by his bedside. The Count of Mansfeld came hurrying in with some salts of ammonia, then newly discovered, and was soon followed by his lady, the Countess, the Count John Henry von Schwartuzburg and his lady, and Dr. Aurifaber, the particular friend and biographer of Luther.

Luther soon recovered, rose from the bed without assistance, walked once or twice across the chamber, and then went into the little ante-room, and lay down again upon the sofa. It was now one o'clock in the morning. Soon after lying down, he said in Latin, "Father, into thy hands I commit my spirit. Thou hast redeemed me, O Lord God of truth."

The Countess of Mansfeld wished him to take some of the medicines she had brought; but he said his poor dear Caty, in her abundant anxiety for him, had put up, just before he came away, a little case of refreshments and medicines, and if he took anything, he would rather have some of that. His son went to his trunk, took out the parcel he spoke of, and handed it to him. He took one or two of the things it contained, just put them to his lips, handed them all back to his son, and told him to put them away, and never to forget the kindness of his mother. Soon after, he said, "Dear God, I am in dreadful pain, I must be going." Mr. Coelius said to him, "Venerated father, call upon our dear Lord Jesus Christ, our great High Priest, our only Mediator; you have done a great work for Him; God will be gracious to us; you will yet recover." "No," said Luther, firmly, "I feel the cold sweat of death; I am breathing my soul out; my distress is increasing." He then prayed in German:—"My heavenly Father, eternal, most merciful God, thou hast revealed to me thy dear Son, our Lord Jesus Christ; him have I professed, him have I preached; I adore him as my only Saviour and Redeemer, while the ungodly reproach, and revile, and persecute Him. Oh, take my poor soul to thyself." He then said in Latin three times, in quick succession, "Into thy hands I commit my spirit;" and added, "God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence, he again spoke in German: "O heavenly Father, although this body is breaking away from me, and I am departing from this life, yet I certainly know I shall forever be with thee, for no one can pluck me out of thy hand." And then subjoined with a cheerful tone in Latin, "Our God is a God of salvation; our Lord delivereth from death."

He appeared to be fast sinking, and the Countess of Mansfeld again administered some cordials and directed him to be bathed with spirits. Then Dr. Jonas said to him, "Most beloved father, do you still hold on to Christ, the Son of God, our Saviour and Redeemer?" His faded countenance once more brightened, his clear blue eye sparkled with intelligence, and he replied, in a distinct and thrilling tone, "O yes." He then folded his hands across his bosom, turned his face a little on one side, and began breathing softly and gently as a sleeping infant. His eyes were becoming fixed in their sockets, the glassy hue of death was fast gathering on them, when one of the old men in attendance, who had been his companion in childhood, (and who in bad weather had often carried the favorite little Martin to school in his arms,) in that awful moment, forgetting entirely the mighty reformer, and thinking only of the friend of his heart, knelt down by the sofa, and putting his arm across his bosom, and face to his cheek, exclaimed, in the plaintive tones of childhood, "Martin, dear Martin, do speak to me once more!" But there was no reply. The mighty spirit had already gone. Before the words were fully uttered, Luther was already with Moses, with Paul, with John and with Christ; and in the last only did he find a superior. The Countess of Mansfeld would not be persuaded that he was dead. Even when she heard the death-rattle in his throat, and after that all was still; when she saw his lips open with a slight and scarcely perceptible gasp, and then move no more, still, with all a woman's perseverance and hopefulness, she stood intently watching his face, and anxiously rubbing now his feet, and now his hands, till at last, perceiving that they grew ice-cold to her touch, and she could warm them no more, hope was forced from her, and she turned from the couch, threw herself into a chair, and covered her face, and wept like one who refuses to be comforted.

Luther died of cancer in the stomach, or *angina pectoris*, at half-past two o'clock on Tuesday morning, February 18, 1546, at the age of sixty-two years, three months, and ten days. As he seemed to anticipate, his native city, by a singular providence, became also the place of his death.

Luther's death, though peaceful and full of unwavering confidence in Christ and his Gospel, was not so joyous and ecstatic as that of many a Christian in humble life. For this, two reasons may be assigned:

1. His personal hopes were never of the exhilerating kind. Of himself, he was often distrustful; it was only in respect to the cause in which he was engaged, that he was always undoubtingly confident.

2. He was probably, during the whole time, suffering excruciating bodily pain. Though he said but little about it, it is evident from what he did say, that his sufferings were extreme. And it must have been so, for he had a mighty, muscular frame to be shaken down, and such a frame could not, in so short a time, have been brought to dissolution without terrible torture.

[Dr. C. E. Stowe.

A MYSTERY SOLVED.

The pastor of a country congregation was once riding through a part of his charge, accompanied by a neighboring minister. When they reached a certain point, the pastor called the attention of his companion to two adjoining farms, and said, "On those farms reside two men, brothers-in-law, the one an elder, the other a deacon, in my church. Each has a large family of children, the eldest of whom are already men and women. The fathers are of about the same age, of the same social position, and much alike as to intelligence and information. The *elder*, however, is a very devout and earnest Christian, having some defects, indeed, but still recognized by all who know him as a truly godly man. The *deacon*, on the contrary, is what is often called "a hard Christian." He may be, and I trust he is, a child of God, but he is so worldly in his spirit, and there are so many inconsistencies in his conversation and deportment, that he is a grief of heart to me and to his brethren. He was brought into the deaconship by accident, but, his term of office once expired, he will never again be made an office-bearer in Christ's house. But here is a strange fact in the history of these two men, one over which I have often puzzled myself in vain, and which I wish you would explain to me. The pious and consistent elder carries his religion into his family, and is faithful in the discharge of parental duties, yet not one of his numerous children gives any appearance, much less makes any profession, of having undergone a saving change. They are apparently the most insensible and hopeless of my young people. On the other hand, the deacon is just as careless at home as he is abroad, and, I am sure, does not set the example before his family that he should; yet all of his children who have reached years of discretion are, with one exception, hopefully pious, and those who are younger give every reason to believe that as they advance in years they will give their hearts to God. Can you tell me the cause of this strange difference? Does the Lord put a premium upon inconsistency and indifference? Or is this one of those hard knots sometimes met with in providence and in grace, which nothing but the doctrine of the divine sovereignty can untie?

The minister to whom these inquiries were addressed was greatly the pastor's senior in years and service. He therefore shook his head and smiled, and then quietly asked, "What sort of women are the mothers of these two families?" The pastor at once clapped his hands in wondering surprise, and exclaimed, "Truly, the mystery is solved! The elder's wife is a professor of religion, but her light is hid under a bushel. Charity may hope well of her, but she is one of those disciples of whom one would not knotw the religious character, except for their regular attendance upon the Lord's Supper. She may be concerned for the spiritual welfare of her children, but she gives no sign of it to others, and, I very much fear, none of it to themselves. But the deacon's wife is eminently spiritual-minded. Religion with her is undeniably the chief concern. Her heart is in it. She is instant in prayer, and, no doubt, intercedes fervently for her children, while diligent in the use of all proper means to lead them to the Saviour. Now I see my mistake. In studying this case, I thought of the father's character and influence as the only or chief agency in shaping the spiritual character of the household, whereas that place belongs to the mother."

Who can doubt the justness of this solution? Much has been written on the subject of a mother's influence, but the half has not been told. And though there are some who scout the idea as a romantic delusion, or the mere offspring of gallantry to the sex, it is in the main true, that the children's moral character depends (under God) upon that of their mother. The incident above cited is but one of a thousand. The whole history of the church is lined with similar cases. In this view, how important to the church is the character of those who are to be the mothers of her children! And how important to every young man the character of her who is to be the head of his household and the moulder of its spiritual relations! These are matters which extend very far. They cover all of life, they take hold of eternity. Happy that land, that church, that household, the types of whose mothers are to be found in Jochebed and Hannah, in Elizabeth and Eunice!

ST. PETER'S CHURCH.—The minds and resources of forty-three Popes were employed for three hundred and fifty years in this stupendous work. Its cost exceeded ten millions sterling; nor is there now wealth enough in the Papal treasury to purchase it; all Catholic Christendom were put under contribution to build it—and even the vilest lusts and passions of fallen humanity were taxed for its completion; for it, indulgences were sold, and liberty to crime granted, and hell itself aroused to effort.

[Congregationalist.

The Sabbath Recorder.

New York, December 16, 1852.

CONSEQUENCES OF SIN HERE AND HEREAFTER.

A certain system of theology, very prevalent at the present day, teaches that the penalty of sin is suffered only in this life. The doctrine of pardon, in the sense in which it is commonly received, is rejected, and the idea is set forth, with much pertinacity, that *the punishment of sin cannot be avoided.* There is no remission of punishment, according to this system, either on account of the Saviour's death, or the sinner's repentance; and the person who has been forgiven has, nevertheless, suffered the proper punishment of his sins. As nearly as we can understand the system, it is this:—that pardon is the manifestation of God's unchangeable love to the sinner, *after due justice has been administered.*

We are not about to spring a controversy with those who hold this view, but we suggest whether it does not originate in defective apprehensions of the nature of sin. Do not the believers in this doctrine measure the evil of sin merely by the injury which it inflicts upon society? If we mistake not, the opinion is very generally entertained by them, that all the evil—all the enormity and aggravation—there is in sin, consists in the injury which it does to our race. The relation which it has to God seems not to be taken into account. Indeed, it seems to be supposed that, as God cannot be injured by our obliquities nor profited by our righteousness, so he could have no particular objection to sin, were it not for the mischief which it creates in the world. At all events, whether this is the opinion held by the advocates of the theological system above referred to or not, it is an opinion which commands the assent of great numbers, and as such we shall comment upon it.

Our deviations from moral rectitude are to be regarded in a two-fold light:—1. As disobedience to the commands of God. 2. As injuries to mankind. And here, let it be remarked, we do not allude to the division sometimes made of the Divine Law into First and Second Tables; the first comprising those duties which are to be rendered directly to God, and the second those which are to be performed directly towards our fellow creatures. We speak of *all* duties whatever. Those which directly concern the interests of our fellow creatures, such as obedience to parents, respect for a neighbor's property, regard for his life, and so on, are nevertheless enjoined upon us by the authority of God, and it is impossible for us to violate them without offering an affront to his authority.

If now the question be asked, To what extent do we suffer for our sins in this life? we answer, to just that extent in which they are injurious to our fellow creatures. But as far as there is any guilt or criminality in our sins, considered as committed against God, the punishment is not inflicted in this life. He that is disrespectful to his parents, brings grief to their hearts, and in old age neglects them, will reap the fruits of his behaviour, before he leaves this world. Should he become a parent himself, in all probability the conduct of his own children will bring a terrible retribution upon him. He that is contentious or churlish with his neighbors, will be punished in the scorn and violence which will be visited upon him in return. He that robs or cheats his fellow man, will thereby bring upon himself so much trouble, that he will wish he had not undertaken it. In general, with what measure he metes, it shall be measured to him again. So far, indeed, as his conduct operates injuriously to his fellow creatures, he is punished here to the full extent that his offenses deserve.

The fact that this kind of retribution is so often witnessed, and is a matter of such universal experience, is probably one reason why it is taken to be all the punishment that is due to transgression. But all this retribution, be it observed, is simply the manner in which God avenges the injuries and wrongs which our fellow creatures suffer by reason of our evil doings. The *offense to himself,* involved in these injuries and wrongs, is not thus requited. That is reserved for a judgment to come.

Is there not, then, a moral turpitude in sin, over and above what consists in the injury which it does to our fellow creatures? Is there not a heinousness in it, considered as committed against God? Is it not the abominable thing which He hates? Is not the way of the wicked declared to be "an abomination to the Lord?" Are not divers weights, diverse measures, the false balance, lying lips, the heart that deviseth wicked imaginations, the hands that shed innocent blood, abominations to God, as well as injurious to men? Are not these and many other sins spoken of in the Scriptures of truth as being opposed to the holiness of God's nature? Does not God loathe them? Surely, their heinousness consists in their loathsome contrariety to the essential goodness and perfection of his own nature; and it is solely on this account, that the wicked can have no place in the kingdom of heaven. The man who merely looks on a woman to lust after her, has offered her no injury, neither has he injured him whose wife she is; nevertheless, he has committed adultery with her already in his heart. That is, he is just as loathsome in God's sight, as if he had actually committed the deed. He carries himself with as much opposition to God's will, he has the same unwillingness to be restrained, the same unreconciled heart, the same want of complacency in God's holiness, as the open adulterer.

What was it that opened the eyes of Saul of Tarsus to the true nature of sin? He was not blind to the fact that all deviations from righteousness were injurious to society. He knew that all sin was mischievous in its tendency, and felt the importance of leading such a life that no man could justly blame him. Nevertheless, sin had not yet appeared to him "exceeding sinful," simply because he had not yet seen it in the light of "*the commandment.*" But the very moment that he looked upon it as forbidden by God, and as possessing an enormity on that account, then, and not till then, he saw it in its true character. Rom. 7: 7—13.

As against God, sin is infinitely more aggravated—more loathsome—more exceeding sinful—than as an injury to man. True, God is infinitely happy in himself, nor can his eternal serenity be disturbed by all that a sinner can do. But the turpitude of a crime consists more in the state of heart which it manifests than in the amount of mischief actually accomplished. The character of the person against whom the crime is committed is also reckoned as modifying the offense. To abuse a person of low reputation may argue some baseness of heart; but to abuse one whose praise is in every body's mouth—a good man—a man of standing excellence, and withal a benefactor of his race—who but the most abandoned wretch would be guilty of it? To abuse the great God, therefore, is to abuse infinite goodness. It is to despise and make destructive onslaught upon all the goodness in the universe; for it all centers in God. Hence there is an infinite evil in sin, which all the affections of this life are insufficient to requite. He in whose heart it reigns unsubdued, cannot enjoy God.

To us, therefore, it appears that the nature of sin against God is such as necessarily to require a future day of reckoning. It is worthy of note, that those who are enlightened as to its true nature, and feel themselves vile when contrasting themselves with the holiness of their Creator, (Job 42: 5, 6, Isa. 6: 5,) and in the spirit of self-abasement learn to say, "Against thee, thee only, have I sinned, and done this evil in thy sight," never feel like finding fault with God "because he hath appointed a day in which he will judge the world in righteousness." T. B. B.

BRITISH CORRESPONDENCE.

Sunday in the Cystal Palace and at Hampton Court—Convocation, &c.

GLASGOW, November 26, 1852.

In the House of Lords, our Prime Minister, the Earl of Derby, has this week given his views relative to the opening of the Crystal Palace on Sunday afternoons. Availing himself of the opportunity afforded by an adverse petition being presented, he stated that he had received a vast number of Memorials urging that a clause should be inserted in the charter to be granted to the Company, prohibiting its being opened on any part of Sunday. He, however, still believed, that instead of its being unfavorable to religion, it would promote the interests of morality—if opened only to the extent and under the regulations which the promoters had agreed to adopt in a draft charter which had been submitted to him. In the length to which they had gone, he and the parties interested had proceeded on the assumption that there was nothing in the law at present which would prevent the exhibition being opened, either in whole or in part, on Sunday; and that, therefore, the restrictions proposed and accepted were regarded as limitatious rather than facilities in the use of the building and grounds, the opening of which he considered would be productive of very great advantages. But a charter cannot make legal what is illegal by statute; and there is an old law which prohibits the taking of money for admission to any place of amusement on Sunday, which, if applicable to the Crystal Palace, would prevent its being opened on that day. This point was now under the consideration of the law-officers of the crown; and if it should be regarded as applicable, the matter would be submitted to the decision of Parliament, which had the remedy in its hands, should it be deemed proper to use it; and this, he believed, would be in accordance with the feeling of a large proportion of the population of the country.

Lord Campbell expressed his satisfaction with the statement, and trusted it would be satisfactory also to the great majority of the people, as he believed it would be conducive to morality and religion. He believed they might safely go farther in this direction, and that the opening also of the Art Union, and similar exhibitions, would materially tend to prevent the debauchery which prevails on Sunday. There is such an act in force as that to which the noble Earl referred, but he hoped Parliament would prevent its being applied to such places as the Crystal Palace.

Were Sunday indeed the Sabbath of the Lord, and subject to the regulations of His Sabbath law, the soundness of the arguments and anticipations so expressed might well be questioned. Amid the professions on the subject, therefore, it seems not a little remarkable, that not a voice was lifted up in protest on the occasion. All the Bishops were silent; and even the Earl of Shaftesbury allowed the subject to drop without a remark—for he was not only present, but was the next speaker, addressing the Prime Minister about Convocation. But there are those without the walls of Parliament who can too correctly appreciate the effects of the Sunday exhibition at the Palace for the million, on this *ordinance of their own,* to allow the question to rest.

Another church agitation may be anticipated—although, when directed to Parliament in favor of Sunday, likely to be fruitless. The Rev. D. Wilson, Islington, has addressed a letter to the *Times,* reiterating statements made by him as to the misconduct of Sunday visitors at Hampton Court Palace, which statements had been impugned in that paper by Mr. W. C. Selle, organist at her Majesty's Chapel, Hampton Court. In strong terms he had vouched for the orderly conduct of the thousands of Sunday pleasure-seekers who resort to that place of recreation. *The Patriot* newspaper, one of the journals of the Independents, which formerly objected to legislative measures for the enforcement of Sunday, has now taken a different course, and rebukes the *Nonconformist* for being too lax. It is giving in supplements Conder's Law of the Sabbath, so misnamed.

The Tractarians made a bold attempt to convert Convocation into a reality, by sitting three days discussing the Address to the Queen—which is usually voted without discussion. They, however, got no farther than the Address, and are sorely galled by repeated declarations of Ministers, that they are determined to oppose any attempt at enacting Canons for the regulation of the Church. The earnest leaders are said to have taken so much to heart this determination to prevent all exercise of power in the church, that they are about to secede, and join the Episcopal Church of Scotland, which is even more Popish in its Articles than that of England. This step has probably been suggested, at all events it has been anticipated, by the Right Honorable W. E. Gladstone, M. P., who some time ago united himself with the Scotch Church, although, in a published correspondence, he shows himself very indignant at the Rev. Dr. McCaul, for saying in a public meeting, that in so doing he had left the Church of England. The Scottish Episcopalians, having no state endowments, may avow, if they please, all the errors of Popery, without disguise or equivocation; and they may enact whatever Canons their people will submit to—circumstances which will probably be regarded as of no small value by those Tractarians who are denied them in England, and have only their endowments as an equivalent.

The *Morning Herald* states that a convention was signed in London, this day week, in the name of England, France, Russia, Bavaria, and Greece, stipulating that the Kings of Greece must, hereafter, be of the Greek Church. The present King is a Roman Catholic. J. A. BEGG.

THE PALESTINE MISSION.

To the Editors of the Sabbath Recorder:—

It is an adage, that to plead after judgment is useless; so in this matter. When the decision was pending on the adoption of a new field of missionary effort, it should have been the policy of the advocates of the several fields to urge their claims for consideration. But when the question has been decided, it may be deemed not only useless, but troublesome, to continue to plead. I will not, therefore, offer this with the hope that has to some small extent inspired my pen, as there is no probability of means being furnished to sustain a Palestine Mission in connection with those already adopted, even if there was a probability of the Board having their doubts removed, and their deficiencies supplied. Still, there is a satisfaction in reviewing our position, and the claims that are urged for the occupation of this field.

These claims are based on the following considerations, viz: 1st. The promise of God to Israel, which secures *their restoration to their own country,* after their long and last dispersion. No prophecy of Scripture is more precise and clear than those adduced to establish this point. They are undeniable and unmistakable, and the New Testament is equally as clear as the Old. 2d. The time is intimated by the prophet Daniel, whose testimony is corroborated by our Saviour; and chronologists and the best commentators on the prophecies concur, that the time fixed for the termination of their dispersion is near at hand, if it has not actually transpired, and may now only await their own efforts to re-establish their own government. 3d. Their repentance and reformation is not only foretold by the prophets, but their conversion to Christianity is asserted by the apostle Paul, in Rom. xi., showing that, though broken off in unbelief, they will be grafted into their own olive tree, and again be the people of God; and, what is more, he has disclosed the purposes of God in breaking them off, that the Gentiles might be grafted in, and that blindness in part has happened to them, until the fullness of the Gentiles be come in, and so all Israel shall be saved. Have they stumbled that they should fall? asks the Apostle. This, he infers, was not the purpose of God; "God forbid;" but his purpose was, that through their fall salvation should come to the Gentiles, to provoke them to jealousy. "Now, if the fall of them be the *riches of the world,* and the diminishing of them the *riches of the Gentiles, how much more their fullness;* for if the casting away of them be the *reconciling of the world,* what shall the recieving of them be but LIFE FROM THE DEAD?" In this prediction, or rather declaration, of the Apostle, as to the effect, the church and the world are greatly interested—a moral resurrection of the church from apathy, division, opposition, and strife, to a glorious eminence of harmony and love, and all the results of a full recognition of the claims of Christianity on the church and the governments of the world—enough to awaken *ardor* in the Christian bosom, and, if susceptible of *enthusiasm,* to inspire it. And the appointed time is at hand. This point is as well settled as any other.

But the Jews are still in unbelief. Their conversion is to be effected by means, and God's means and instruments for converting the world are the church. But the Jews have rejected Christ, and the pride of the human heart is opposed to concession. They have the law and the prophets, and receive the moral law as we do, as the perfection of his wisdom, and unchangeable. And every Christian missionary who has been sent to them, has presented an inconsistency, to them unreconcilable with their high pretension, in the change of the Sabbath, which to the Jew is evidence that their mission is not of God. They have uniformly sought to disconnect them from their people, and the hopes of a glorious future, which they so confidently cherish. Having transferred all their promises to the church, they seek to denationalize them. Yet, with all these inconsistencies, some are proselyted.

The Seventh-day Baptists present to them a different attitude. They observe the Sabbath; they allow them their national rites, nor seek to disconnect them from the anticipation of Israel's glorious future. They are informed by others, that the Sabbath was changed by Christ, or by his sanction, which presents to them a defect in his character and pretensions. But we not only disabuse his character, and Christianity, of this inconsistency, but in our pretensions we are not chargeable with the inconsistency, and we have ready access, and a degree of their confidence. In this position we are sustained by all considerate men. Mr. Wolff, the indefatigable Jewish missionary, admitted it freely, and conceded that we would have a great advantage over others in approaching the Jew, and Gentile Christians would have greatly the advantage over the proselyted Jew; and in this view there is a concurrence of opinion. With this work before the church, and the guaranty of God's word for its success, with the almost inconceivable advantage we possess over other Christians for the work, from the near approach of the anticipated period to realize our hopes, how can we doubt of duty, or hesitate on the importance of immediate action? Those who recognize the lead of Providence in auspicious circumstances, of however inconsiderable a nature, surely should be able to offer very satisfactory reasons for doubting a lead of Providence in such a combination of circumstances.

It is not that more sympathy is felt, or anxiety experienced, for the salvation of those who crucified the Saviour, (although I doubt the propriety of the charge resting on them, more than on the Gentiles, and certainly not on the present generation,) than for others of Gentile races; but, in the conversion of the Jews as a people, *the salvation of the world* is promoted to a most important extent. Both the end, and the means, are in accordance with the promise of God, in prophecies of Scripture; and whoever, in my opinion, has the most *general and enlarged missionary ardor,* has the most ample scope for his benevolence for the *whole world* in his ardor and enthusiasm *for that people and that field exclusively.*

It may be asked, Why, what advantage has Palestine as a station over Honan in China? I answer, Palestine is the country and home of the Jew; all his sympathies are there; and all the Jews, from all countries, that have intercourse with the world, correspond with that country; it is the land of promise, and their religious metropolis. The law to them goes forth from Zion, and the word of the Lord from Jerusalem. So, whatever effect is produced by our missionary efforts in Palestine, is heralded all over the world. And should Christianity be adopted by the authorities, it would become the signal for the Jews in every quarter of the world. We have, it is true, a promise for the conversion of the world to encourge us, but a special and specific promise for Israel; for, with all their stubborness, they must bow to the sceptre of Immanuel, or the Scriptures are not understood. But the conversion of Jews in any other part of the world would be less conspicuous, and would have less importance attached to it. Like substances deposited in the stream; they may affect the waters below, but will not approach the fountain. The Jews of Honan are an isolated people; they are separated from the Jews of all the world. The vast sandy deserts which separate them from the North and East, have shut them out from even the knowledge that the Messiah was expected, or that Jesus Christ was crucified at Jerusalem, though nearly two thousand years have intervened. Their happiness and salvation are worthy the efforts of the benevolent, and I am not surprised that brethren Carpenter and Wardner should feel disposed to lend them all the aid they are able to afford; and I hope our missionaries in China will be encouraged to test the practicability of doing them good. They, like the Jews of primitive times, received the Christians as merely a sect of their own religion, and may be favorably affected. But their ignorance will not long remain. In the study of Christianity, the truth will appear, and they will know that Christ, who claimed to be the true Messiah, was rejected of their nation eighteen hundred years ago, and their present ignorance will avail us but little. Better, like the primitive missionaries, go up to Jerusalem at once, and if they succeed there, the battle is won, and the controversy ended. The consideration is one of time only. *Is it now time?* is all the question. Palestine as a station is easy of access, only separated from us by a voyage of a few weeks, and reached as readily as some portions of the States; while Honan, from Shanghae, would be as difficult of access as Palestine from America, and attended with greater expense, and far more dangerous to life and property. Those who discover a lead of Providence in the application for instruction by Jews from Honan, will, I doubt not, find them every where, when our missionaries come in contact with that people, or whenever consistent Sabbath-keeping Christians come in contact with them. It affords a favorable introduction, the effects of which can never be lost. What is said of Honan might, to some extent, be applicable to any station out of the Holy Land. If they become interested or alarmed at the advances of Christianity, nothing is more certain than that the subject must go up to Jerusalem, as that is their great citadel, and place of defense.

I have now given a summary of my views on this subject. It is an ample subject, the details of which might fill a volume, independent of those gratifying indications of Providence, in the position and prosperity and favor shown to Meshullam in his attempt to fertilize the soil of that country, the Providential acquaintance with Sabbath-keepers, and the favor with which he is regarded by Jews, Turks, and the traveling Arabs, his resistance hitherto of the temptations which have assailed him, and sought to detach him from the Sabbath interests, and that while all the Christian world was before him, he has turned his face to America, and that among all the families of Protestant Christians our denomination has attracted his eye, and his hands have been stretched out to us for assistance. However poor we might be, if silver and gold we could not supply, we might have bestowed on him what might have been more advantageous, faithful counsellors, to encourage his heart, and stay his hands in the truth, by establishing a mission in his neighborhood. Should he fail to maintain the patience and integrity of Job, and sink under the influence of the powers and temptation, opposed, for want of timely aid, our responsibility will be great, and great may be our chagrin and mortification; and if God shall, through our tardiness, employ other agents, and reject us from this glorious work, for which he has qualified and sustained us, our sorrow will be equal to our mortification.

I shall be sorry, if by thus having occupied so much space in your columns, and expressed my views so unreservedly, I shall have extinguished the growing ardor of any; and I am sure that if the fire is of a genuine kind, a little cold water will not quench it, nor the floods drown it. It will live and flourish against opposition and deferred hopes. It is probable, that I shall not volunteer to say any more on this subject, though I shall make no promises; but I hope some more skillful pen will be enlisted, and be made successful in convincing the churches of their privilege and duty, and present them in a more attractive light. J. M.

ANTIQUARIAN RESEARCHES.

To the Editors of the Sabbath Recorder:—

I have learned from the Minutes of the General Conference, that at its last session in Plainfield, N. J., I was appointed one of a committee to collect facts connected with the history of the denomination. I have recently had presented to me, by a friend, a volume of the printed Minutes of the Philadelphia Baptist Association—the first Baptist Association in America—for one hundred years, from 1707 to 1807; and believing that a few extracts may be in accordance with my appointment, and may elicit similar information from some now living, who may be in the possession of interesting facts connected with the same particulars, if this should come to knowledge, I send you the following for publication:—

At a meeting of the Association in Philadelphia, 1724:

A query concerning the Fourth Commandment, whether changed, altered, or diminished.

Ans.—We refer to the Confession of Faith, set forth by the elders and brethren, met in London, 1639, and owned by us, chapter 22, secs. 7 and 8.

At a meeting of the Association in Philadelphia, in 1730, a query was presented from the church in Cohansie: In case a member of a regular church separate himself on the account of the seventh day, and join himself to those that hold the same for a Sabbath; when at the same time the church he was a member of allowed that if it was to him a matter of conscience he might observe it, and keep his place where he was a member, and that they would respect him as they used to do; yet nevertheless he goes away and presumes to be a leader among the aforesaid seventh-day people; what must the church do in such a case, in order to discharge their duty?

Resolved, That it is the duty of such a church, in as moderate a way and manner as they can, to disown such member, so as he may not be looked upon to be a member any further with them on any account. Page 31.

At a meeting of the Association in Philadelphia, 1752, a query was presented from the Church at Scotch Plains, Whether a person observing the seventh day as a Sabbath, and keeping the first day in condescension, may be received into membership?

Resolved, That such may be, provided nothing else appears to the contrary. Page 70.

At a meeting of the Association in Philadelphia, 1771, the petition of Mr. Ebenezer David, a student in Rhode Island College, was granted to the amount of £14, he giving bond to the trustees to return the money in case their intention of the benefactor should not be answered. Page 118.

[It will be remembered, that Ebenezer David was a Seventh-day Baptist, and died while a chaplain in the American Army.]

At a meeting of the Association in Philadelphia, 1773, the case of Henry Daveson, late of London, now of Newport, R. I., came before the Association. Agreed, that Messrs. Samuel Jones, David Jones, David Sutton, Henry Williams, and Joseph Hart, be a committee to consider the matter, and make their report. They met and reported as follows: As it doth appear to us, that the said Henry Daveson hath deposited all his substance in a safe hand for the benefit of his creditors, and otherwise manifested a suitable inclination, and endeavors to the utmost of his abilities to pay and discharge his debts, we are of opinion that any record or minute formally made by this Association respecting him, should and ought to become null and void, as if the same had not been made.

The Association agreed thereto, and the records were made void.

N. B. The reason of our having to do with Mr. Dawson, was, that till late he professed himself to be a First-day Baptist, but now is in the observance of the seventh day. Page 129.

In the minutes of the Association at its meeting in 1790, are given the statistics of the Seventh-day Baptists, as follows: Churches 12, Ministers 15, total 2000.

At a meeting of the Association in Philadelphia, in 1796, a query from the Baptist Church at Dividing Creek: This Association think it inexpedient to admit Mr. German (a Seventh-day Baptist) to administer the ordinances among them, inasmuch as those of his own society will not commune with us, and also as it may be productive of confusion and disorder. Page 317. W. B. G.

DEDICATION OF CHILDREN.

ALFRED CENTER, Dec. 7, 1852.

To the Editors of the Sabbath Recorder:—

I have read with much interest the article headed "MOTHERHEART," by William M. Fahnestock, M. D., in the *Recorder* of December 2d, and, if I rightly understand him, his position is, *that the Saviour did ordain as a rite to be observed in his church, that little children should be brought, and that hands should be put upon them, and prayer offered for them.* So understanding him, I beg to ask of him, if consistent with his sense of duty and propriety, to present his *proof* for the same.

Yours for the right, N. V. HULL.

Happening in the office of the *Recorder* on the arrival of the above communication, I avail myself of the opportunity the circumstance affords, to add a word, and thereby save delay.

If "*N. V. Hull*" will re-read that portion of my article commending the *dedication of children,* he will find the scriptural *proof* on which the *rite* is predicated sufficiently referred to; which I am sure could not have escaped that brother's keen observation; but as the whole design may be—as a mutual friend at my elbow suggests—to call me out in a more elaborate exposition of that subject, (being there only incidentally introduced,) I append a remark or two for immediate consideration.

If that be the purpose of the communication, I shall be happy to comply with his wishes some time hereafter, should my life be spared; but at present my mind is so pressed with anxious cares and responsibilities, that I can scarcely find sleep for my eyelids, besides having on hand several *engagements* for literary contributions of no inconsiderable length, which require a deal of recondite research; still, so soon as I dispatch them, and can command sufficient leisure, I shall turn to this matter cheerfully. In the mean time, as a good farmer generally goes over his lawns and meadows early in the spring, before the grass is up much, to pick off the loose stones, which may impede the cutting of the crop; and as I am, just now, exceedingly hurried, it will be kind, it will be neighborly, in my good brother, to step in and do that important office for me, as I may wish to borrow his scythe, and should be sorely distressed "*to dull it*" for him. In other words, as Elder Hull is expert *at asking questions,* and I have no doubt is equally expert *at answering them,* he may greatly expedite the object sought—1. By defining the meaning of *religious ordinance,* and naming the *positive* ordinances *absolutely* imposed on the Christian church, by explicit *scriptural injunction,* and then those ministered solely on *inference;* 2. By defining the import of *religious rite,* and showing the difference between a *rite* and an *ordinance,* and enumerating the *rites* of the New Testament clearly commanded, and then those administered on inference; 3. By defining the signification of *religious ensample,* in reference to the examples of the blessed Master, and stating when they are *operative* and when a *nullity,* and distinguishing between the examples of ordinances and rites expressed *in words,* and those *taught by example,* and, also, when barely *intimated,* yet accompanied with the *example,* the *pattern,* the *formula;* 4. By defining the extent of *scriptural privilege,* so far at least as it is legitimate to give an external manifestation to the conscientious impulses of our nature, and detailing the instances to the point from the Scriptures; 5. By defining the interpretation of *religious dedication,* and exhibiting prominent scriptural illustrations, and examining whether such dedications confer peculiar capabilities and rights on all persons and *things* so dedicated; 6. By defining *religious consecration,* and *proving* that *religious* consecration is *always* designed to vouchsafe holiness on all persons and things thus consecrated; 7. By defining *religious duty,* and expounding the Gospel law of duty, as applying to the ordinances, rites, examples, privileges, dedications, and consecrations, which that law makes obligatory on all and every disciple of the lowly Jesus—who significantly says, *If a man love me, he will keep my words.* Then I may comprehend what *proof* Bro. Hull wants, and then I shall come in and define *consecrated association,* which is all that I claim for the *rite* or *privilege* of dedicating children unto the Lord; for I have not claimed in the least degree, much less asserted, that it confers *church membership,* or any particular *rights,* on the child, but simply presents a claim to the *care* of the church; for whatever is solemnly dedicated or consecrated to the Lord, *after his own pattern and formula,* should ever be under the abiding care of *His* Church.

W. M. F.

REVIVAL IN BERLIN.

To the Editors of the Sabbath Recorder:—

It may be interesting to the friends of Zion to learn, that we have been enjoying a precious revival of religion in Berlin, N. Y. About the first of September last, the Church gave brother Lester C. Rogers, of Waterford, Ct., a call to pay them a visit, which was accepted. Soon after his arrival, he commenced labors in one of the school-districts within the bounds of the Society, and it soon became apparent that God was pouring out his Holy Spirit and converting sinners. Some fifteen or twenty were hopefully converted, and twelve came forward and made their offering to the church. About this time, brother Rogers was joined by Bro. H. H. Baker, of Waterford, and since that time the good work has been steadily progressing. Two weeks last Sabbath, Bro. Baker baptized fifteen, who were received to membership in the church. Yesterday he baptized thirteen more, who also have been received; and others there are who will probably go forward soon. May the Lord continue his gracious work. JOHN WHITFORD.

BERLIN, N. Y., Dec. 6, 1852.

MISSIONARY LABOR AND RELIGIOUS INTEREST.—A communication from Eld. Hiram P. Burdick, of Hartsville, Allegany Co., N. Y., gives us some account of his labors, during a part of the last four or five months, as a sort of volunteer missionary. Leaving Hartsville in the early part of June, he visited Troupsburg, N. Y., Tioga Co., Pa, Westfield, Scio, Amity, Belvidere, and Olean, N. Y., preaching in each of those places, and in some of them several times. While at Olean, he was invited by Eld. Phineas S. Crandall, pastor of the 3d Genesee Church, and preacher a part of the time for the 2d Genesee Church, to assist him in conducting a meeting in progress in those churches. Between the 27th of August and the early part of October, Eld. H. P. Green baptized two persons, Eld. Burdick two, and Eld. Crandall thirty-six. It was thought that about ninety had been hopefully converted, and the work was still in progress, at last accounts.

LIBERAL BENEFICENCE.—The Church of the Puritans in New York recently contributed nearly $1,500 to the American Tract Society in a plate collection; and the amount has since been considerably increased by voluntary offerings. A gentleman in this City handed a check for $1,000 to one of the officers of the Society, unsolicited, as an expression of interest in its beneficent enterprises, and of gratitude for worldly prosperity. Another citizen sent the Treasurer a donation of $600 anonymously, and a lady gave a check for $250 to aid in liquidating the Society's debt.

OUR PUBLICATIONS.—With the present number *The Sabbath Recorder* enters upon the last half of the current volume. *The Sabbath-School Visitor* and *The Seventh-day Baptist Memorial* both enter upon new volumes with the new year. Now, therefore, is the time to commence taking these publications. Will not the friends of the Publishing Society consider this matter, and at this favorable season of the year make an effort to increase our lists of subscribers?

DR. JUDSON'S FAMILY.—On Sunday afternoon, Dec. 5th, at the Sansom-st. Church, Philadelphia, Rev. Dr. Dowling baptized Miss Abbie Judson, eldest daughter of the venerated missionary. Mrs. E. C. Judson is in the enjoyment of improved health, and will spend the ensuing winter in Philadelphia, whose climate is more congenial than that of her home in New York.

HOSPITAL FOR CHILDREN.—The incipient steps have been taken for the establishment in this city of a hospital exclusively for the children of indigent parents, similar to those which exist in some of the principal cities of Europe. Those concerned in the movement, whose medical experience had led to a thorough investigation of the subject, are deeply impressed with the necessity for such an institution. Records of mortality for the last sixteen years show that forty-nine per cent. of the whole number of deaths are of children under ten years; and the proportion appears to be on the increase. A prominent cause of this fatality is supposed to be the crowded condition in which a large class of the population live. It is proposed to establish a permanent hospital for the sick children of the poor, as one of the necessary measures for their relief. "St. Nicholas Hospital" is the name suggested.

TWENTY DOLLARS REWARD FOR A PREACHER.—The following paragraph, headed "Twenty Dollars Reward," appeared in a recent number of the New Orleans *Picayune*:

"Run away from the plantation of the undersigned, the negro man Shedrick, a preacher, 5 feet 9 inches high, about 40 years old, but looking not over 23, stamped N. E. on the breast, and having both small toes cut off. He is of a very dark complexion, with eyes small but bright, and a look quite insolent. He dresses good, and was arrested as a runaway at Donaldsonville some three years ago. The above reward will be paid for his arrest, by addressing Messrs. Armant, Brothers, St. James parish, or A. Miltenberger & Co., 30 Carondelet-st."

FOUR CROPS IN NINE MONTHS.—I harvested in nine months of the present year, from about 1½ acres of ground, four good crops, as follows:—100 lbs. sugar, and some gallons of molasses; 40 cords good sugar wood, together with some oak and chesnut rails; 18 cart-loads good cheese pumpkins; 11 cart-loads good sound corn. Can the rich and productive prairies of the West compete with this?

J. F. RANDOLPH.

NEW MILTON, Doddridge Co., Va., Dec. 1852.

Proceedings in Congres last Week.

SECOND-DAY, DEC. 6.

The SENATE was called to order at 12 o'clock, by Hon. W. R. King, and a quorum being present, proceeded to business. C. W. Cathcart, appointed to fill the vacancy occasioned by the death of Mr. Whitcomb, of Indiana, was sworn in. The credentials of Archibald Dixon, Senator elect by the Legislature of Kentucky, to fill the vacancy occasioned by the resignation of Henry Clay, were read, and discussion upon the question of reception occupied the remainder of the day, with the exception of the time necessary to hear the President's Message.

The HOUSE was called to order by the Speaker a few minutes after 12 o'clock, and as the roll was called by the Clerk, 182 members answered to their names. Sherrard Clemens, of Va., and Wm. Preston, of Ky., were qualified and took their seats. The usual Committees to announce the opening of the session to the Senate and the President were appointed. Among the various resolutions offered, one by Mr. Lane was adopted, instructing the Committee on Territories to inquire into the expediency of forming all that part of Oregon North of the Columbia River into a new Territory. On the receipt of the President's Message, Mr. Stephens, of Georgia, moved to dispense with the reading, but so much opposition was made, that it was finally read by the Clerk, three-fourths of the members retiring meanwhile.

THIRD-DAY, DEC. 7.

In the SENATE, Mr. Clemens gave notice of a bill to confer the rank of Lieut. General upon Gen. Scott; Rev. C. M. Butler was elected chaplain; and the remainder of the day was spent in discussing Mr. Dixon's claim to a seat.

In the HOUSE, there was rather a warm discussion on the Tariff, without results; a motion was adopted to print and refer the Message; and Rev. James Gallagher was appointed Chaplain.

FOURTH-DAY, DEC. 8.

Among the items of business in the Senate, the most important were, notice of a bill by Mr. Chase, granting all the unsold and unappropriated public lands in Ohio to that State; the introduction of a joint resolution by Mr. Clemens, conferring the rank of Lieutenant General by brevet on Maj. Gen. Scott; and notice of a bill from Mr. Gwin, granting public lands for the construction of a Railroad from the Mississippi to the Pacific Ocean; after which Mr. Dixon's claim to a seat in that body was taken up. After considerable talk, the subject was laid over till Second-day.

In the HOUSE, the Standing Committees were announced, nearly the same as at the last session. Mr. Houston reported a bill, making an appropriation of $20,000 as compensation for the Electoral Messengers, which was, after some debate, passed. Mr. Scudder, of Mass., then rose and announced the death of his colleague, Mr. Orrin Fowler, paid a tribute to his memory, and submitted the usual resolutions, which were passed, and the House then adjourned.

FIFTH-DAY, DEC. 9.

In the SENATE, the proceedings possessed no special interest. Certain accounts of the United States Treasury, and one of unexpended appropriations from the Department of the Interior, were laid before that body. Mr. Hale's resolution to repeal the rule which prevents the usual honors to the memory of members deceased during the recess, was rejected. After an Executive Session, the Senate adjourned at 1 P. M.

In the HOUSE, Mr. Duncan (of Mass.) announced the death of Hon. Benjamin Thompson, his former colleague, and after some appropriate remarks from him, and from Mr. Chandler, the usual resolutions passed, and the House adjourned.

SIXTH-DAY, DEC. 10.

The SENATE was not in session.

In the HOUSE, pending a motion to refer the Message, Mr. Brooks attempted to get a Special Committee on the Tariff and Revenue, and a prolonged debate ensued, without coming to any result. The House adjourued to Second-day.

California News.

The steamship Philadelphia, with California dates to Dec. 16th, arrived at New Orleans from Aspinwall. The Philadelphia sailed in company with the steamship Illinois for New York, which vessel has two and a quarter millions of gold dust on freight, and 200 passengers.

The City of Sacramento had been almost entirely destroyed by fire. Nearly every house was burned, and many lives were lost.

Destructive fires have also occurred in San Francisco and Marysville.

The State had gone for Pierce and King by about 15,000 majority.

The steam propeller City of Pittsburgh was burned at Valparaiso on the 20th October. She was owned in Philadelphia.

The clipper ship Sovereign of the Seas, Capt. McKay, from New York 4th August, had arrived out at San Francisco.

—The foregoing was received by telegraph from New Orleans. Since it was in type, the steamer Illinois has arrived at New York, with $25,000,000 in gold dust, and full details of the California news.

The fire at Sacramento is the leading feature of the news. This occurred about 11½ o'clock on Tuesday night, the 2d of November. It broke out in a millinery shop in the heart of one of the most combustible blocks in the city. The wind was blowing a perfect gale at the time from the north, and spread the flames with fearful rapidity from block to block. In the short space of three hours 1,600 houses in the city were reduced to ashes, and with them an immense amount of goods. Blocks of brick buildings, filled with costly merchandize, and all the fine public buildings, except the Court-House, went down before the fiery storm. It is estimated that $10,000,000 will scarcely cover the loss. Eight or ten lives were lost in this terrible conflagration. The citizens of Sacramento have, however, been by no means disheartened by this almost crushing disaster, but have set diligently to work rebuilding their ruined city. Within the past nine days 350 new buildings, many of brick, have been erected, and hundreds of others are rapidly going up. As soon as the news spread through the country, a universal spirit of sympathy for the unfortunate sufferers was excited—contributions for their relief were raised in the principal towns, and in ten days the citizens of San Francisco alone contributed $30,000 to relieve the most pressing wants of the sufferers.

A letter from San Francisco, dated Nov. 15, says: "While the fire at Sacramento was raging, four or five men chartered a steamboat and proceeded to San Francisco with a view of purchasing and monopolizing all the lumber, and all the provisions their money and credit would enable them to secure. They were landed in a small boat from the steamer off North Beach, and she remained a few miles out in the Bay, refusing to land any other passengers for several hours, until these had time to accomplish their unholy purpose. The steamer then came to her wharf, and the news of the fire became public. Lumber went up, in their hands, to four hundred dollars a thousand—more than 300 per cent. Flour advanced to $45, Pork to $55 and $60, and other Provisions in proportion. Goods to the amount of several millions have already been shipped from this city to Sacramento, and the demand is yet brisk. A large number of wooden buildings have been taken down here and sent to that city. Several hundred temporary buildings have already been erected there, but the 'rainy season' is upon us, and it must present a melancholy scene of suffering, sickness and destitution. God help them!"

Scarcely had the flames subsided in Sacramento, when news was received of another destructive fire on the 7th Nov., in Marysville, by which an entire block of buildings was consumed and property to the value of $100,000 destroyed.

A fire occurred in Napa Valley, and property to the amount of $60,000 was destroyed.

The farmers of Calaveras have also been visited by the terrible scourge, and a great quantity of hay and grain has been destroyed.

A fire occurred at San Diego, in which a fine building was destroyed and one person seriously injured, and a fire also occurred in Sonora, Tuolumne County, which was extinguished without causing much damage, the adjoining buildings having been torn down by the hook and ladder company.

The steamer City of Pittsburgh was burned in the Bay of Valparaiso, on the 24th of October. It is presumed the fire originated from combustion of Chili coal. She sank ten hours afterward, and no lives were lost. The measurement of the City of Pittsburgh was about 2,000 tuns. She was insured for $279,000. She carried 53 passengers, who, together with the crew of 106, are (almost all of them) left without a change of clothes.

European News.

European news to Nov. 27th, was received in New York Dec. 10th, by steamer Niagara and the telegraph from Halifax.

In England, the Derby Government have finally and explicitly given in their adhesion to the Free Trade policy.

Four vessels, recently arrived in England from Australia, brought gold to the value of nearly $5,000,000.

Rule has been granted for a new trial in the case of Achilli *vs.* Newman.

The latest returns from the vote in France upon the Empire give, from 83 Departments, the Army and the Navy, Yeas 7,200,000, Nays 250,000. It was supposed that the result would be made known on December 1, and the Empire declared on the 2d, the anniversary of the *coup d' état*, and of Napoleon's coronation. Louis Napoleon has sent a message to the Legislature, stating that the change in the Government will be merely nominal.

The King of Sweden has recovered his health, and his regency is at an end.

A letter from Vienna states that Mr. Webster's death will restore relations between Austria and the United States, and that Hulsemann will return here.

SAD AND SIGNIFICANT.—A Georgia correspondent of the *Janus*, a German paper in New York, says that he was at Cedartown lately, when a negress was hung, and thus relates the case: The master of the negress told her that he had sold her four children to a man to whom they were to be delivered next day. The purchaser was known through the neighborhood as a tyrant and miser, who not only half-starved his slaves, but beat them brutally at every opportunity. The mother, who tenderly loved her children, was overcome with grief at the thought of having them sold to such a monster. She begged her master on her knees to keep the children, or, if they must be sold, to let them go to a more humane master. But all her efforts proving vain, and being driven to desperation, she on the following night murdered the children. This was the crime for which she was hung.

SUMMARY.

Three ladies stopping at the Adams House, Boston, went out for the purpose of seeing a fire on Wednesday night. While they were in the crowd, one of the ladies thought she perceived an attempt made to pick her pocket. She had about $1,000, and some articles of jewelry with her, which she immediately took from her pocket, and carried in her hands; at the same time cautioning her companions to take whatever of value they had with them from their pockets. They did so, and on returning to the Adams House they found that their dresses had all been cut, and their pockets taken.

The value of linseed oil and cotton for burns has long been known. Here is a case of its use, which shows the danger of binding it too closely, when placed upon a wound: A child in Fredericton, New Brunswick, a few days ago, burned its leg against a stove; the mother immediately applied linseed oil and cotton-wool, with a tight bandage over all; in a short time the screams of the child induced the mother to remove the bandage, when it was discovered that the cotton-wool had taken fire, and had considerably increased the size of the burn.

John Whitcomb was appointed Postmaster at Hancock, Mass., in 1812, and has held the office ever since—41 years. He was appointed under Madison, and has served under ten Presidents. The town contains 1500 inhabitants, a large portion of whom differ from Mr. W. in politics.

Rev. Albert Barnes has returned to his home from Europe, in his usual health. It is hoped that by rest his impaired eye-sight will be wholly restored.

We have before mentioned the sad probability that the steam propeller Oneida foundered with all on board during the late storm on Lake Erie. The Boston *Courier* says in relation to this: We are informed by Mr. S. T. Bacon, of this city, that there is no longer any doubt of the loss of the Oneida, and but little hope remains that any of those on board were saved. The Keystone State passed the Oneida keeled up, and for nine miles above Dunkirk the beach was strewn with portions of the wreck and cargo, but no bodies were seen. One small boat washed ashore stove to pieces, and the other with the papers and books of the Oneida; also, the provision box had come on shore.

Four young lads, respectively of the ages of twelve years, were arrested by officer Sickles, at the Albany and Schenectady Railroad Depot, on Saturday evening. They belonged in Williamsburgh, and had arrived in Albany by steamboat on Saturday morning. They started on foot for Schenectady, at which place they arrived at near sundown. Not liking the place or the inhabitants, they started again for Albany, taking the railroad route. The conductor on the next train down, seeing the lads at the stopping place, took them on the cars and brought them to Albany. They are very smart and intelligent.

An English barber claims to have invented a new touch in the hair restorative art. It consists of a machine containing combs and brushes, so arranged and constructed as to produce a galvanic current when used. The teeth of the combs are made of copper and zinc alternately, and continued back to a chamber in the hind part of the comb, in which is placed a flannel saturated with salt water as an excitant. The object of the invention is to excite an electric current when the combs or brushes are used. The brushes are made of fine copper and zinc in place of bristles.

Daniel Street and wife, father and mother of four children, deck passengers on board the steamer James Millinger from St. Louis to Louisville, recently committed suicide under the following circumstances: When near Evansville, the wife seized the youngest child, an infant, and jumped into the river. The husband immediately followed. The three remaining children were taken care of by passengers, and landed at New Albany in charge of their grandfather. Nearly $60 were contributed by passengers for the support of the children.

A dispatch dated New Orleans, Monday, Dec. 6, 1852, says: Great preparations are making for the funeral pageant next Thursday, the 9th inst., in honor of Clay, Webster, and Calhoun. The eulogy on Clay will be delivered by Judge McCabb; on Webster, by Christian Roselius; and on Calhoun, by Judge Eustis. There will be an immense procession, and minute guns will be fired. It is expected to be the grandest display ever known in New Orleans.

At Xenia, Ohio, on the 30th ult., a grinding powder mill, belonging to Messrs. Austin, King & Co., exploded, completely destroying the building and the machinery. Fortunately, no lives were lost, and no personal injury sustained by any of the large number of persons engaged in the mills. The supposition is, that some part of the machinery gave way, and that the friction thereby produced elicited a spark of fire which ignited the powder.

A letter from Cape Haytien, dated Nov. 19, says that the French Naval forces have taken possession of Samana, in St. Domingo, commanding the Mona Passage, between Hayti and Porto Rico, and design to hold it as a naval station, unless the United States should object. The first part of this report appears to us quite probable. Samana is a considerable island at the North of the Bay of Samana, one of the safest harbors in the world.

The Legislature of Mississippi was petitioned last winter for a Prohibitory Liquor Law, after the Maine model, by the people of three townships in the metropolitan County of Hinds, and passed an act prohibiting the sale of liquors *in those towns*, provided the people, by a direct vote, should so decide. The vote was taken at the late election, and the law emphatically sustained.

The Report of the Secretary of War says that during the past year, out of about 11,000 officers and men, comprising the army, 8,000 have been employed in the defense of Texas, New Mexico, California and Oregon, or of emigrants destined to the two last. With the exception of the Rio Grande country, which has been disturbed by the movements of Caravajal, Texas has generally been free from Indian depredations.

H. Lecount was executed at Cincinnati on Friday, Dec. 3, for the murder of Mr. Clinch, in a drunken brawl. The criminal was forty-seven years of age, and left a wife and six children the inheritance of his ignominy. He attributed his crimes, disgrace and felon's end to that bane of man—strong drink—which fired a fierce, ungovernable temper. The execution was in private.

The Railroad route between New London and Stonington has been surveyed and found favorable for a railroad connection between those points, and the stock has been taken and the road will be built at once. The distance is eleven miles. This will make another direct land route between this City and Boston.

An important arrest was made on Saturday evening in West Troy. The criminal is one Robert Morrison, a counterfeiter, through whose hands from $50,000 to $75,000 of bogus money is known to have passed within a year. He is supposed to be connected with an extensive gang.

The Pension Office Report states that the amount paid on account of pensions during the year is $1,500,000. Of revolutionary pensioners there are 23,660 on the rolls, of whom only 5,925 have drawn pay. Of Mexican war pensioners there are 1,112. Of invalid pensioners there are 5,986 enrolled, and 4,232 have been paid.

A gentleman in St. Petersburgh writes that the Russian Emperor has also started an expedition for Japan, consisting of the frigate Pallas, a tender, and a screw steamship. No doubt intended to watch the American squadron.

A man named Collins, in the employ of Mr. Marsh, at Elizabethport, N. J., while attempting to get upon the train of the Central Road in front of Kellogg's Mills, was thrown under the cars and instantly killed.

As an evidence of the immense business doing by the Erie Road it is noticed that 70,000 bbls. rolling freight were received at Dunkirk in one week of November.

We have advices from Mexico to Nov. 20. Count Raousset-Boulbon has not only defeated the Mexican troops in Sonora, but has proclaimed that State annexed to France! Uraga, the revolutionary leader in Guadalajaxa, was expected to put the federal forces in that region to utter rout, and the revolution was generally in a prosperous condition.

The quantity of lumber surveyed at Bangor annually, averages about 200,000,000 feet, and the value cannot fall short of $3,000,000. The quantity this year is not so great as last, but the price has been a dollar a thousand higher.

The following is a copy of a letter recently addressed to the Treasurer of the "Society for the relief of Aged and Indigent Widows," by Dr. Smead, of Cincinnati:—"I have placed five thousand dollars to the credit of the Widow's Home Building Fund, on the books of the Citizens' Bank, which you will please accept as a donation."

During the last month, the publishers of Webster's Dictionary have filled an order for a case of the "Unabridged," from Hong Kong, in China, and another from Northern India. They frequently supply orders for the work from the British Provinces, West Indies, and California.

The *DeKalb* (Ga.) *Gazette* announces the death, in Kember County, of a Choctaw Chief named Hophia Sketena, (Little Leader,) over one hundred years old. This veteran, says the *Gazette*, with his followers, was at the battle of New Orleans, under General Jackson.

We have sixteen days later advices from the Cape of Good Hope. The steamship Great Britian arrived there on her way to Australia in forty days from Liverpool. The Kaffir War still continues, without any prospect of its immediate suppression.

On Monday afternoon, Rev. J. B. Saxton, late pastor of the Baptist Church in Hightstown, N. J., now Missionary of the American Baptist Home Mission Society, left this City on board the steamer Georgia, for his future field of labor in California.

The Jesuits have again taken possession of Loyola, their ancient seat in Spain. Fifty to sixty fathers of the order will reside there, in charge of the missions in the kingdom. The order has six houses in Spain, but no college for the instruction of youth.

On Tuesday afternoon, Dec. 7, a five-story brick building in process of erection on Thirty-second-st., near Lexington-Avenue, New York, fell down while the workmen were up on it, of whom three were killed, and three others badly wounded.

There was a fire in Orange-street, New York, on the evening of Dec. 7, by which a building was destroyed, and two children were burned to death.

Another murder, and perhaps two, occurred in the Fourth Ward of New York on Saturday night; the legitimate fruits of the desperate rums dens that pollute that portion of the City.

The congregation of Rev. Mr. Hiscox, New York, at his suggestion, sent provisions and money, to the amount of seventy-five dollars, to the lecture room, to be distributed on Thanksgiving day as an offering to the poor.

The founder of the order known as the "Primitive Methodists," Mr. Hugh, died recently in Staffordshire, England, at the advanced age of eighty-four years.

A man standing at the entrance of the Senate Chamber in Washington, a few days ago, was robbed of his pocket-book, containing $130 in bank bills, and valuable papers.

On Sixth-day morning, Dec. 10, a collision occurred on the Rochester and Syracuse Railroad, near Williamsville, instantly killing three persons, and injuring several others.

A new edition of Dr. Robinson's Researches in the Holy Land, is soon to be published, embracing the observations of his late tour.

Prof. J. A. Alexander is about to commit to press an exposition of the five books of Moses

The Free-Will Baptists have resolved on issuing a Review from the first of January next.

MARRIED,

At Rockville, R. I., on the evening after the Sabbath, Dec. 4th, by Eld. C. M. Lewis, Mr. HAZARD W. BURDICK, to Miss WEALTHY MARCELIA BURDICK.

DIED,

In Hopkinton, R. I., Nov. 25th, of pulmonary consumption, Mrs. PHEBE ANN, wife of Doct. Burrows Burdick, aged 24 years. The subject of this notice professed religion in early life, and ever evinced the characteristics of a truly devoted Christian, by a ready conformity to the requirements of the Saviour, as well as by bearing her protracted sickness with patience and resignation. She was enabled to meet death with composure, and passed "to be with Christ, which is far better," without fear.

In Genesee, N. Y., on the 24th ult., ORSON G. CRANDALL, aged 11 years, son of Joel Crandall.

LETTERS.

W. B. Gillett, Daniel Coon, N V. Hull, C. M. Lewis, A. M. F. Randolph, James Summerbell, Jepthah F. Randolph, A. Steward, H. Harding, Z. R. Babcock, James Bailey, D. Clawson, Rowse Babcock, Wm. B. Maxson (right.)

RECEIPTS.

FOR THE SABBATH RECORDER:

ReubenTitsworth, Plainfield N.J.	$2 00	to vol. 9	No. 52
Martin Dunn, New Market, N. J.	2 00	9	52
Jacob Titsworth "	2 00	9	52
Cornelius Blackford "	2 00	9	52
David Runyon "	2 00	9	52
James C. Ayres "	2 00	9	52
Jacob R. Titsworth "	2 00	9	52
Randolph Clawson "	2 00	9	52
Jeremiah Dunn "	2 00	9	52
States F. Randolph "	2 00	9	52
Reuben F. Randolph "	2 00	9	52
Reuna F. Randolph "	2 00	8	52
Auley Ayars, Marlboro, N. J.	2 00	10	6
Hege Sims "	1 50	9	52
J. F. Randolph, N. Milton, Va.	2 00	9	52
Clark Saunders, Hopkinton, R. I.	2 00	9	52
Lewis Langworthy "	2 00	9	52
C. Matterson, Rockville, R. I.	2 00	9	52
Caleb W. Church "	2 00	9	52
B. W. Andrew "	1 00	9	26
James M. Wardner, Lockport, O.	2 00	9	52
J. B. Wells, DeRuyter	2 00	9	52
Mrs. H. D. Wells "	2 00	9	52
Jonath. Saunders, Alfred Center	2 00	9	52
J. Howard Titsworth "	1 15	10	4
Geo. C. Butler, Clarence	2 00	9	52
John Shelden, Alden	2 00	10	26
H. P. Green, Little Genesee	2 00	9	52
Wm. H. Merritt, Morrisania	50	9	37
A. Steward, New York	2 00	10	18
T. H. Lang "	2 00	9	52
Wm. S. Rogers "	2 00	9	52
R. L. Burdick, Leonardsville	2 00	10	16

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Reuben F. Randolph, New Market, N. J.	$1 00
Roswell Saunders, Adams Center	1 00
Nelson Babcock "	1 00
Samuel L. Babcock "	1 00
E. A. Heath, Adams	1 00
Paul Stillman, New York	1 00
Wm. S. Rogers "	50

BENEDICT W. ROGERS, Treasurer.

New York Market—December 13, 1852.

Ashes—Pots $4 62 a 4 68; Pearls 5 75.

Flour and Meal—Flour, 5 12 for good Canadian, 5 06 a 5 09 for State, 5 18 a 5 37 for common to good Ohio and mixed to fancy Michigan and Indiana, 5 37 a 5 50 for Genesee. Rye Flour 4 50. Corn Meal 3 93 for Jersey. Buckwheat Flour 1 87 a 2 12 per 100 lbs.

Grain—Wheat, 1 16 for white Canadian, 1 27 for prime white Genesee. Rye 86 a 87c. Barley 70 a 72c. Oats 47 a 49c. for Jersey, 50 a 52c. for State and Western. Corn, 69 a 70c. for new Jersey, 77 a 79c. for old round yellow, 79 a 80c. for western mixed.

Provisions—Pork, 15 25 a 16 00 for prime, 18 25 a 19 00 for mess. Beef, 5 00 a 6 12 for prime, 18 50 a 19 00 for mess. Lard 12 a 12½c. Butter, 17 a 20c. for Ohio, 22 a 27c. for Western Dairies. Cheese 8 a 9½c.

Hay—1 06 a 1 25 per 100 lbs.

Hops—22 a 23c. for Eastern and Western.

Lumber—14 50 for Spruce and Pine.

Seeds—1 18 for Flaxseed, 9¾ a 10c. for Clover.

Tallow—10½c. for city prime.

Wool—Domestic Fleece is in demand at a slight advance, selling at 46 a 50c.

Executive Committee—Western Association.

THE next Quarterly Meeting of the Executive Committe of the Western Association will be held at Genesee, on Fourth-day evening, January 5th, 1853.

J. BAILEY, Secretary.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr,
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race..

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin, Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853,)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
JEWETT, PROCTOR & WASHINGTON, Cleveland, Ohio.

☞ P. S.—Mrs. Stowe is now preparing, and in a few days will offer to the public,

☞ A KEY TO UNCLE TOM'S CABIN,

being a complete refutation of some charges which have been made against her on account of alledged overstatements of facts in Uncle Tom. It will make a pamphlet of about 100 pages, double columns, and will present original facts and documents, most thoroughly establishing the truth of every statement in her book. Price 25 cents.

Forty Dollars a Month.

AGENTS WANTED, in every County of the State and Union, to sell PHELPS' ONE HUNDRED CITIES AND LARGE TOWNS OF AMERICA, just published, being a description of One Hundred of the principal Cities and large Towns of the United States, giving the population of a greater portion of them for the past 50 years; the principal Railroad and Steamboat Routes and distances throughout the United States; 15 beautifully colored Maps; A Map of the Hudson River and Hudson River Railroad; Map of the United States, and each of the following Cities, viz: New York, Philadelphia, Boston, Washington, Baltimore, Cincinnati, New Orleans, St. Louis, Pittsburgh, Buffalo, Chicago, Milwaukie, San Francisco.

The work is also embellished with numerous Engravings, among which is a bird's-eye view of the Commercial Metropolis of the Union; View of Detroit, American Crystal Palace, United States Capitol, Senate Chamber, House of Representatives, &c., &c.

The maps constitute an atlas of cities. The reading matter contains a large amount of historical and descriptive information. Whether as a guide book for the traveler, a directory for the business man, or a manual of facts and charts for those who seek information concerning the large and increasing cities of our extensive Republic, no work of equal value has ever been issued. A copy of the work will be sent by mail, free of postage, to any part of the United States, upon the receipt of 50 cents. Postage stamps can be sent.

Agents of thorough, resolute business habits, can expect to earn the above amount over all expenses. For further information, address (post-paid) or apply personally to PHELPS, FANNING & CO., Publishers,

No. 195 Broadway, N. Y.

N. B.—Editors of papers giving the above two or more insertions, including this notice, and sending a copy of the paper containing the same, addressed as above, shall receive by mail, free of postage, a copy of this work.

P., F. & CO.

Miscellaneous.

Modern Crusoes.

We extract the following from a letter written by an Indian officer on sick leave :—

"After leaving Java Head we had a fresh breeze from the south-east, and as we had been unable to take in water at Anger, the captain decided upon doing so at some small islands I had never heard the name of before; they are called the Cocoas, and are about 700 or 800 miles to the southward and westward of Java Head. Their history is rather curious. A Captain Ross, formerly of the East Indian service, lives on them with his family. Before Borneo was given up to the Dutch, he was Governor of it, and while there, he advised the English Government to allow him to build a sloop of war, as there was such magnificent timber.

"She was launched only the day before the island was given up; but the Dutch allowed him to finish her, and the English Government then made a present of her to Captain Ross as a reward for his services. He cruised about in her for many years, and, as it were, re-discovered these islands, for they had been known to exist, although never visited. He took a fancy to them, wrote home to England, and brought out the whole of his family. The English Government refusing him protection, he has placed himself under that of the Dutch, and got 300 Malay slaves, whom he liberated upon arriving in the islands, and formed a settlement there.

"His ship was lost on a voyage to Batavia, and he was many years without having any intercourse with the world; but being nearly starved—for the islands produce little more than cocoanut trees—he built a schooner, making the ropes of the cocoanut fibre, and the sails of the thick bark that is round the cocoanut tree just below the branches. He was just sailing when a whaler put into the island, and from her he procured canvas and went to Batavia, since which time he has traded regularly there, selling cocoanut oil, of which he makes great quantities, having a steam-engine of ten horse power to bruise and press the nut. About the sixth day from Java Head we sighted the islands, which are very low, covered to the water's edge with trees. There are about 24 of them, the largest of them not three-quarters of a mile abroad; they are in a circle, reefs joining them, and forming a magnificent lagoon, to which there is only one entrance. I went on shore early the morning after we anchored, and pulled about three miles up the lagoon to the settlement. Their chief amusement appears to be sailing boats, of which there are immense numbers, and managed beautifully. I counted nearly 30 as we pulled up, sailing away to the different islands to pick up the nuts.

"Capt. Ross is a strange, gaunt-looking man; he and his sons resemble Robinson Crusoes. They live in wooden houses, raised about ten feet, on piles, from the ground, and are as rough as you can well imagine. They have books, and the quantity Capt. Ross has read is wonderful. He has been 26 years in the islands. The Malays are a lazy set of fellows; he pays them so much a day, and so well that they won't work more than two or three days a week. The greatest punishment he inflicts is to banish them from the islands.

Quiddling.

We once knew a gentleman, whose favorite interrogatory phrase was, "How goes the enemy?" meaning time. And in fact, that precious friend of man is treated, as if he were the worst of enemies, to be abused, killed, got rid of in some way, by some artifice or deception. Among the ingenious contrivances to this effect, one of the most successful hitherto discovered, is undoubtedly that known by the name of Quiddling. If "Procrastination is the thief of Time," Quiddling is its assassin. Where a man only puts off the performance of something for an hour or a day, there is still some opportunity left to do some other act in the meanwhile. He may be said to treat time politely, as an acquaintance or a companion, according to the world's fashion, which exacts only the semblance, not the substance of a benefaction. But the Quiddler cannot, by any body's ethics, be taken for a friend of time. He kills him. For, while madam or sir is annihilating the golden moments by a destructive mixture of worthless alloy, they cannot, like the procrastinator, be doing any thing else.

And what is quiddling, pray? "I don't remember," says one, "to have heard it enumerated among the mortal sins, as you make it, when you charge the offender to be guilty of murder." We will tell you what it is. It is spending five minutes in doing a thing "just so," when the variation of a hair's breadth would make no difference. It is waiting a quarter of an hour before the glass to adjust a curl, or give a graceful turn or color to a moustache. It is the consumption of a whole forenoon to dress for a walk, or of an entire afternoon to get ready for an evening party. This consumption of time can boast of more victims than the more talked-of one of the lungs. He who is forever getting ready to do something, and never does it, is a quiddler. Life, as some live it, is an enormous preface to a meager work not finished, sometimes not begun.

If this matter were viewed as seriously as it ought, there might be a pathetic song written on quiddle, quiddle, quiddle, as on "work, work, work." A poor laborer is waiting for his breakfast; how lamentably the good house-wife spins round and round, cutting all manner of figures, but not cutting up the bread nor ham. Here is a pretty fellow, who takes a quarter of an hour to tie his cravat, a quarter to put on his coat, double that time to brush his hair, pull on his gloves, and so on. If he has a letter to dispatch, he is so tedious in selecting the paper and pen, and so shockingly nice and prosy in its composition, and so curiously particular and slow in affixing an appropriate, but ten to one a mistaken and fantastic seal, that the mail starts off without it.

This habit is very costly in more ways than one. None, therefore, but rich people can afford to be quiddlers. It is a luxury, which, like the dyspepsia and gout, poor folks must not think of enjoying, any more than the privilege of lying abed till 9 or 10; then toying an hour, as some hygenists recommend, over breakfast, two hours over dinner, another over a third, and perhaps a fourth meal; thus reducing the definition of a human being to one who spends all his time in eating, sleeping and dressing, and the remainder in drinking.

It is a sad misfortune to an author, or an artist, if the spirit of quiddling once insinuates itself. We cannot stop to relate its mischiefs now—how it injured *Akenside's Pleasures of the Imagination*, and drove *Allston* to paint half a dozen *Belshazzar's Feasts* one over the other, some worse and some better than the fragment finally left, which was made the fragment it is by quiddling.

If husband and wife are sinners in this respects alike, time ambles smoothly enongh, but to no purpose. If one alone is guilty, the yoke is carried unevenly, and trouble ensues. It has been said already that quiddling is an expensive pleasure. One instance must suffice, and conclude this dissertation. A few weeks ago the following scene occurred: "Are you coming, my dear, I shall be late?" "Yes, husband, I shall be ready in a minute. I have only my hat to put on." That was true; it had been equally true, for full twenty minutes since she began to do it. Again the husband, "Come, come, wife, really I must go." "Almost ready," blandly replied the lady, in the quietest tones. "Jeanette, positively, I'll go, can't stop another second," and the front door was heard to open, before which the carriage had been waiting five and forty minutes, during most of which time the lady been hard at work in drawing on her gloves and adjusting her bonnet, for all the rest of her rig was completed before. On hearing the opening of the door she was aware the case was pressing, so began to move down stairs gently, looking extremely nice, but not so tasteful in some of her arrangements, as they were thirty minutes before she had altered them for the worse. At length they were off, and arrived in Wall-st. just in time for the husband to learn that the subscription book for a certain stock, which we shall not mention, had been closed pursuant to previous notice just six minutes and a half. Yesterday, he might have sold the shares reserved for him to the last moment, at two thousand dollars advance. "A costly hat, and an expensive wearer of it! But the wealthy have indulgences that others know not of, "and don't want to," somebody, looking over my shoulder, says. [Newark Adv.

Louis Napoleon.

The Brooklyn *Daily Advertiser*, moralizing upon the rapid ascent of Louis Napoleon up the ladder of ambition, from positive poverty to superlative grandeur and power, recalls some reminiscences of his sojourn in that city many years ago. The editor says :—

"Strange events have occurred within a few years, in reference to that man. We knew him whilst he was residing in New York, at a lodging house in Reade street, then kept by a gentleman who now occupies a high official position under the French Government. At that time, he was very poor, and very dissipated. Notoriously profligate in his habits, and without the pecuniary ability to indulge in the full bent of his inclination the culpable propensities which characterized him, he was frequently expelled from certain places in which he obtruded himself, and more than a dozen times was the occupant of a cell at the old jail in the Park, long since torn down.

"Not long prior to his leaving the United States, he was arrested for a misdemeanor committed by him at the disreputable house of a woman, whose establishment he often visited, and the writer of this article was employed professionally by him to save him from the threatened consequences of his recklessness and indiscretion. We little supposed at that time, that the thoughtless, gay young man who was then our client, (and who is still indebted to us for counsel-fees and disbursements,) would become Emperor of France. Such, however, is now his 'manifest destiny,' although we believe that his realization of his ambitious hopes and aspirations will but hasten the fearful doom which unquestionably impends over him."

The Lady Freemason.

Hon. Elizabeth St. Leger, was the only female who was ever initiated into the ancient and honorable mystery of Freemasonry. How she obtained this honor, we shall lay before our readers, premising that our information is derived from the best sources. Lord Doneraile, Miss St. Leger's father, a very zealous Mason, held a warrant and occasionally opened lodge at Doneraile House, his sons and some intimate friends assisting; and it is said, that never were masonic duties more rigidly performed than by the brethren of No. 150, the number of their warrant. It appears that previously to the initiation of a gentleman to the first steps of masonry, Miss St. Leger, who was a young girl, happened to be in an apartment adjoining the room generally used as a lodge room; but whether the young lady was there by design or accident, we cannot confidently state. The room at the time was undergoing some alteration; amongst other things, the wall was considerably reduced in one part, for the purpose of making a saloon. The young lady, having heard the voices of the Freemasons, and being prompted by the curiosity natural to all, to see this mystery so long and so secretly locked up from public view, had the courage to pick a brick from the wall with her scissors, and thus witnessed the two first steps of the ceremony.

Curiosity gratified, fear at once took possession of her mind, and those who understand this passage well know what the feelings of any person must be who could unlawfully behold that ceremony; let them then judge what were the feelings of a young girl under such extraordinary circumstances. There was no mode of escape, except through the very room where the concluding part of the second step was still being solemnized, at the far end, and the room a very large one. Miss St. Leger had resolution sufficient to attempt her escape that way, and with light but trembling steps glided along unobserved, laid her hand on the handle of the door, and opening it, before her stood, to her dismay, a grim and surly *Tiler*, with his long sword unsheathed.

A shriek that pierced through the apartment alarmed the members of the Lodge, who, all rushing to the door, and finding that Miss St. Leger had been in the room during the ceremony, resolved, it is said, in the paroxysm of their rage, to put the fair spectatress to death; but at the moving and earnest supplication of her youngest brother, her life was spared, on condition of her going through the two remaining steps of the solemn ceremony she had unlawfully witnessed. This she consented to, and they conducted the beautiful and terrified young lady through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of their craft a member that would afterward reflect a luster on the annals of Masonry.

Miss St. Leger was directly descended from Sir Richard de St. Leger, who accompanied William the Conqueror to England, and was of that high repute that he, with his own hand, supported the prince when he first went out of his ship to land in Sussex. Miss St. Leger was cousin to General Anthony St. Leger, Governor of St. Lucia, who instituted the interesting race, and the celebrated Doncaster St. Leger stakes. Eventually she married Richard Aldworth, Esq., of Newmarket, a member of a highly honorable and ancient family. Whenever a benefit was given at any of the theaters in Dublin or Cork, for the Masonic Female Orphan Asylum, Mrs. Aldworth walked at the head of the Freemasons, with her apron and other insignia of Freemasonry, and sat in the front row of the stage box. The house was always crowded on these occasions. The portrait of this estimable woman is in the lodge-room of almost every lodge in Ireland.

Birth of Islands in the Pacific.

Almost as fast as the coral insects build, the sand, always suspended and washed about in sea water, fills up the cells and pores and interstices of the minute masonry, while broken remnants of dead coral and other matter thrown up by the sea are caught and cemented to the growing wall, and form a solid mass with it as high as the common tides reach. When that limit is attained, and the surface of the reef is now out of or even with the water, the labor of the coralligenous zoophyte is over, the sea gradually recedes, the rampart rises, the limed debris or fragments upon it, being now rarely covered with water, and dried by the sun, lose their adhesiveness and become brittle remnants, forming what is called sometimes a *key* upon the top of the reef, from the Spanish *Cayo.*

This new bank is, of course, not long in being visited by sea birds; salt plants take root upon it, branches of floating sea-weed are caught and entangled by it; muscles and crabs, and echimises, and turtles, and krakens, perhaps crawl upon it and leave their shells, and a soil begins to be formed. By and by a cocoanut, or the drupe of a tropical pandenus is thrown ashore; land birds light on it and deposit the seeds of shrubs and trees, and augment it perhaps with a layer of guano. Every high tide, and still more every gale, adds something to the bank in the shape of matter wrecks organic or inorganic. At length appears the blue hummock of a tropical island, and last of all comes man to take possession, cast there by Providence, and glad not to have the sea his grave, or in quest of discovery and gain.

A New Propeller for Steamers.

Professor Crestadoro has just secured, under the new patent law of England, an interesting scheme for propelling vessels. He considers the use of paddles or blades to be a mistake similar to that which so long prevailed in the application of locomotives on railroads, and which materially retarded the progress of that invention, when, taking for granted the inability of the plain circumference of the wheels to propel the carriage, much labor and skill had been wasted in the contrivance of levers, which acted on the road in a manner somewhat resembling the feet of the horse. Now, as the apprehended insufficiency of the plain circumference of the wheels with the road to propel the carriage has been proved a fallacy, so he considers the necessity of paddles or blades, of whatever description they may be, as altogether fallacious, and that the best and cheapest method of improving the propeller is to use simply the plain circumference of a cylindrical drum.

It is a natural supposition, that a plain round surface should have no tractic adhesion with the water; but on close examination it will be found that not only such is not the case, but, what is even more surprising, the tractic adhesion of a plain cylindrical drum is far greater than that of a paddle-wheel of equal size. Taking, for instance, the steam-vessel Atlantic, whose paddle-wheels are of 35 feet diameter, and length of paddles 12 feet 6 inches, supposing a moderate immersion of 5 feet paddles—one pair of drums of equal size at equal immersion would displace a pair of cubic segments of about 135,631 lbs. of water; or, what amounts to the same thing, a pressure of not less than 60 tuns would act upon the drums as a tractic adhesion, which is by far superior to that afforded by the best method of paddle-wheels in the most favorable circumstances. Now, the cylindrical propeller has the substantial advantage that it can be, when reduced to a moderate diameter, applied as well totally immersed, if it be (as proposed by the patentee) fitted into a semi-cylindrical case, with only such a clearance as is just sufficient to let the drum have a proper action, the other half-drum or semi-cylinder projecting out of the case for the propelling action.

Female Intemperance in England.

We cut the following from the *British Friend*, a monthly journal, published in Glasgow, devoted to the interests of the Society of Friends. The statistics disclose a remarkable and appalling proportion of females among the frequenters of the tippling shops of that city.

"On Saturday evening, July 12, 1851, there entered into a spirit-shop in Princes-st., between the hours of ten and twelve, 173 males, 365 females, and 38 youths. On Saturday evening, August 9, in a spirit-shop in King-st., between the same hours, 109 males, 247 females, and 41 youths. On Saturday evening, Aug. 16, between the same hours, into a cellar in Stirling-st., 96 males, 105 females, and 117 youths. On Saturday evening, Aug. 23, between the same hours, 60 males, 103 females, and 17 youths, entered a shop in High-st. On Saturday evening, Aug. 30, between the same hours, there entered into one in Stirling-st., 116 males, 149 females, and 14 youths; and on the 6th September, into a spirit cellar in Main-st., Gorbals, there entered 75 males, 111 females, and 13 youths. These facts show, in a striking light, not only the awful prevalence of drunkenness, but the fearful proportion of its female victims."

The way to Pull Turnips.—The Yankee grasps the root by its top, and pulls it with his hand, and then cuts off the tops with a knife. The Englishman has a better way. He sharpens his hoe, and passing along, cuts with a single stroke, the tops of the turnip; then, with the same implement, strikes under it, so as to cut off the tap-root, and brings it out of the earth. In cutting off the tops, he guides his hoe so as to throw them into a sort of row in one place, and, in digging, he guides it so as to throw the roots together in another row. He will dig the roots about four times as fast as one Yankee, with his pulling and knife.

Oswego Corn Starch Factory.

The *Oswego Times* states that the building in which Corn Starch is manufactured, in that city, has recently been furnished with an iron frame, pillars and braces of that material being introduced to displace the decayed wooden beams. This frame is five stories high, and weighs 300,000 pounds. The buildings occupy a space of one and a half acres, and light is introduced from the roofs, by skylights. About 100 men are employed in the manufacture of the starch, and the machinery used in the factory weighs over half a million pounds. The following are some of the items: three cast-iron cauldrons, containing 1,000 gallons eight lifting pumps, discharging 80,000 gallons, of starch per hour, five rotary and force pumps of the capacity of 5000 gallons per minute, one mile of water-pipes, 200 vats, capable of holding 800,000 gallons, four pair of cast-iron rollers, weighing 10,000 pounds each. There are annually consumed in this factory, nearly 200,000 bushels of corn, 800 tons of coal, and 800,000 feet of lumber, for boxes, &c. The daily product is about 10,000 pounds of starch. This manufacture is a recent thing; the delicacy which it provides for the table not being known a few years since. Oswego has been benefited largely by its discovery and the enterprise which has set in operation a manufactory on so extensive a scale. Competition, however, is admissible, and has already commenced. In a short time, the dainty article of diet will be universally known and used, imparting nourishment and vigor to the human system as well as uprightness and a decent gloss to shirt collars and linen.

Appearance of the Sultan.

A correspondent of the New York *Tribune* thus speaks of the appearance of the Sultan: "Abdul-Medjid" is a man about thirty, though he looks older. He has a mild, amiable, weak face, dark eyes, a prominent nose, and short, dark brown moustaches and beard. His face is thin and wrinkles are already making their appearance about the corners of his mouth and eyes. But for a certain vacancy of expression, he would be called a handsome man. He sits on a horse with much ease and grace, though there is a slight stoop in his shoulders. His legs are crooked, owing to which cause he appears awkward when on his feet, though he wears a long cloak to conceal the deformity. Sensual indulgence has weakened a constitution not naturally strong, and increased that mildness which has now become a defect in his character. He is not stern enough to be just, and his subjects are less fortunate under his easy rule than under the rod of his savage father, Mahmoud. He was dressed in a style of the utmost richness and elegance. He wore a red Turkish Fez, with an immense rosette of brilliants, and a long, floating plume of bird-of-paradise feathers. The diamond in the center of the rosette is of unusual size; it was picked up some years ago in the Hippodrome, and probably belonged to the Treasury of the Greek Emperors. The breast and collar of his coat were one mass of diamonds, and sparkled in the early sun with a thousand rainbow gleams. His mantle of dark blue cloth hung to his knees, concealing the deformity of his legs. He wore white pantaloons, white kid gloves, and patent leather boots, thrust into his golden stirrups.

A Tartar Hot-House.

Sometimes the travelers slept in their tent, which was apt to be very cold; and sometimes in a house, which was apt to be extremely hot; in fact, they slept on a furnace when in a native house. The entire household was in one large room, where all the cooking, eating, sleeping, talking and scolding went on—to say nothing of smoking and gambling. In the midst of the apartment there is always a large raised counter, on which everybody sits and lies down to sleep. In one end of this counter boilers are inserted for the cooking, and the heat from the furnace passes into the interior of the "kang," as the counter is called, affording a warm bed to everybody. A reed matting, or a floor of planks, is spread under the sleeper; but if he do not accurately understand how to place the reeds or the planks, he is likely to be "done brown" on one side, while the other may be stiff with cold. If this is cleverly managed, there is still much which is not exactly conducive to sleep; for instance, swarms of vermin, clouds of tobacco, and the fumes of the burning dung, of garlic, and rancid oil, such as the cotton wick is floating in. Then there is the gossip of one party, who may like to lie awake very late, chatting over their tea; or of another, who may prefer having their tea in the middle of the night; or of a third, who may want it before they go out at daybreak. On the whole, we feel that whenever we travel there, we shall prefer the tent, if we can but keep up any vital warmth in us at all. In a tent one can at least have a choice of posture, whereas in a Tartar inn, the sleepers on a kang, if numerous, must lie in a circle, with their feet all together in the middle.

Filling Teeth over Exposed Nerves.—Dr. S. P. Hullihen, of Wheeling, Va., has discovered a method whereby the cavities of teeth over exposed nerves may be successfully plugged up. It is this: The diseased parts of the tooth are removed, to make it apparent that the nerve is exposed. The fang is then perforated through the gum, into the nerve cavity. The opening should be of about the size of a small knitting needle. Its object is to open the bloodvessels of the nerve, which will at once be known by the flow of arterial blood. The cavity of the tooth may then be filled without the least fear of pain or ill consequences. This plan has been successfully practiced in a great number of cases. Hitherto, a tooth having an exposed nerve could not be filled, and prevent pain and toothache.

A New Hungarian Colony in Iowa.—Mr. Perezel, who was deputizedby a large number of Hungarians, in Jersey, England, and Paris, France, to act for them, made a purchase last month of two townships, situated near Davenport, in Iowa, for a Hungarian colony, and in the spring the great body of the purchasers design emigrating to this country and settling upon their purchase. Among the number are many persons who have distinguished themselves in the legislatures of their country, and in the recent revolutions. They are Gen. Moritz Perezel, Field Marshal and Minister of War; Count Ladislaus Lisaky; Mr. Foldvary, a wealthy capitalist, and Minister of Justice in the Republic, and others. It is designed to furnish each person in indigent circumstances with forty acres of land, at the Government price, on credit.

Doings in Europe in 1852.—At a meeting of the London Society of the Friends of Italy, held on the 10th of November, Mazzini described the horrible butcheries which have recently taken place, and said he that day received the further information that 27 more victims had been shot at Ancona:—

"We have wholesale butcheries, as you see, in the states of the church, and we have wholesale condemnations, not to death, but to the galleys for life or for twenty years, at Naples. We have wholesale arrests of 100 to 250 persons in Lombardy. These arrests are most likely to lead to condemnations and to executions, like those at Sinigaglia and at Ancona. It is only two months since one of my personal friends strangled himself with his cravat the first day of his entering a dungeon of Austria; and he did this in the fear of his being induced, by physical tortures, which they in Austria do apply, to reveal certain secrets. A few days ago, again, another man of the party, not a personal friend of mine, but an extremely well-known medical man of Lodi, in Lombardy, endeavored to cut his throat, and did half succeed, in the moment of his passing the threshold of an Austrian prison. Everywhere, indeed, in Italy, men are being arrested *en masse*—at Milan, at Verona and at Mantua. 220 prisoners at Mantua have been beaten in their prisons with sticks until they have bled. That is a fact communicated by them to their families—they writing this information to their families in blood on their linen.

A Noble Example.—The Chicago *Tribune* heads the following paragraph "A Noble Example," and with reason:—

The other day, having need of help from a drayman, we called an Irishman to our assistance. He performed his duty with great promptness, and his language and demeanor generally were such as to command our admiration. Having paid him for his trouble, the following conversation ensued: "How long have you been in this city?" we inquired "Twelve months to-morrow, sir," he politely replied. "Pray, what was your occupation in the old country?" For a moment the man colored, and dropped his head, but in an instant after, raising himself with the dignity of a man, he boldly replied: "I was a physician in Dublin." Somewhat surprised, we asked how it was that he was now driving a dray. His reply in substance was, that he brought his family direct from Dublin to Chicago; that when he arrived here his funds were so much exhausted that he was unable to maintain the appearance of his profession; besides, he found the city full of young physicians waiting till the city grew. Having no mechanical trade, he purchased a horse and dray, and at once began to earn a livelihood for himself and family. We call this a noble specimen of a man. How much more independent and happy that man had spent the year than if he had been idle and complaining of fortune all that time.

A College Joke.—A short time since a large and heavy box was received at Brunswick by railroad from Augusta, directed to President Woods, of Bowdoin College. The latter, rejoicing in the anticipation of a large and splendid donation of the fruits of the midnight oil to the alcoves of his already beautiful college library, caused the box to be opened, when there was disclosed the chapel bell of Waterville College, with a polite note to Professor Woods from the *quasi* faculty of Waterville, stating that, highly approving of the system of international exchanges projected by Mons. Vattemare, they thought the scheme might be productive of genial results if brought into exercise between sister colleges; and acting upon this suggestion, they had sent their chapel bell, which they hoped President Woods would accept as a token of their regard, and, in return, trusted he would send them the chapel bell of Bowdoin. The joke was decidedly too heavy to take, and the box was headed up with its contents, to be returned to Waterville. But as it remained at the depot awaiting transportation, the Bowdoin boys, as is easily supposed, spirited it away, and perhaps ere this it has safely arrived at Harvard, Yale, or some other University.

Exporting Acorns.—The Bradford (Pa.) *Reporter* gives us the following paragraph in regard to a new article of export: "On Thursday last, Burton Kingsbery, Esq., of this place, shipped at the Waverly Depot, *seventy-three bushels of acorns*, destined for Belgium and Holland. Mr. K. is agent for gentlemen of great wealth, owning land in this County, who ordered these acorns for the purpose of introducing the oak into those countries. They comprise five different varieties of this stately tree, and were collected in Litchfield and Windham. A few bushels previously forwarded to Belgium, arrived in such good order, germinating and giving promise of excellent success for the experiment, that the gentlemen interested have made this large order. The corns are first carefully kiln-dried, boxed, and forwarded to New York, where they are put up in air-tight tin boxes, to stand the voyage. This is truly planting for the benefit of posterity—for generations must pass away before the products of the noble forest trees of Bradford will wave their branches in similar grandeur in Holland and Belgium."

Canker Worms.—The little insects, or grubs, which are responsible for the canker worms of next Spring, are now ascending the trees in great numbers, and they will continue so to do on every warm day until their hateful progeny appears. They should be nipped in the bud—crushed in the egg. Thousands have already gone up, but hundreds of thousands are to follow. Boring trees and filling them with sulphur, and all similiar expedients, have been found to be worthless. There is but one effectual way to destroy them, and that is by the use of leaden troughs filled with oil. The oil should never be permitted to dry up for a day during the winter. Many of our beautiful elms have been nearly destroyed by the canker worms. We believe, however, that the public trees have been faithfully guarded the present year. Those who have not protected their fruit or ornamental trees by oil troughs, will find that although the season is late for the best use of this remedy, it will nevertheless prove to be of great value even now. [New Haven Palladium.

Some of the New York milk dealers have resolved to raise the price of milk, after Nov. 1st, to five cents per quart at wholesale, and six and seven cents at retail. Milk at that price ought to *be* milk.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 10 Battery-place.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year, in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 3 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " each subsequent insertion,	50
" " six months,	6 00
" " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER AN[illegible], IN ADVANCE.

VOL. IX.—NO. 28. NEW YORK, FIFTH-DAY, [illegible]BER [illegible], 1852. WHOLE NO. 444.

The Sabbath Recorder.

LITERATURE AND MUSIC
OF THE German Seventh-day Baptists of Pennsylvania.

BY WILLIAM M. FAHNESTOCK, M. D.

One of the speakers at the recent Anniversary of the Seventh-day Baptist Publishing Society, held at Plainfield, Elder James Bailey, if my memory serves me aright, announced the lamentable fact, that the Seventh-[illegible]aptists have no denominational literature; [illegible]umiliating as was that announcement, yet the speaker told a truth, so far as he understood the matter; and but few persons, perhaps, are more conversant with the affairs of the immediate branch of the family of Sabbath-keepers to which he is attached, (the English branch,) than himself, and doubtless he told it with the best, the purest motives, namely, to excite some emulation among the denomination to take effective measures towards a consummation so devoutly to be wished. Knowing the motive of the speaker, and desiring, equally, to see the good purpose he was advocating so ably, carried out, I refrained from claiming some qualification for the laudable efforts of my German brethren of Pennsylvania, in this department of labor, upwards of a century since; who, unquestionably, produced more original literature, in the same period, than any religious denomination, in any country, in the peculiar circumstances under which they labored at that day, (1730,) in founding their ancient Institution in a wilderness.

For the information of those who have not read my "*Historical Sketch*," published nearly eighteen years since, in *Hazard's Register of Pennsylvania*, it may be proper to premise, that in starting a settlement, founding a Church, *de novo*—casting aside all human traditions, creeds, confessions, &c. &c., and falling back on the Scriptures for all their doctrines and all their ordinances—our People at Ephrata were constantly employed at the hardest labor, to provide buildings to shelter themselves, chapels for worship, mills, and innumerable other buildings, to carry on the affairs of their enterprise; all of which was prepared *by hand*, from the rudest materials, even to the sawing of all the boards used in their extensive buildings; yet, with all their multifarious labors to establish a *community* which might support itself, and at the same time subjecting themselves to every possible privation and self-denial to accomplish that end—lying on *benches* for *beds*, and using *blocks* of wood for *pillows*—to restrict themselves to so frugal a diet, that they ate all their meals off flat wooden plates not over six inches in diameter, and withal gave an hour in the *morning*, an hour at *eventide*, and an hour at *midnight*, to *prayer* and *praise*, in their chapels; for there were two chapels, one for the brethren connected with the Brother's House, *Bethania*, and one for the sisters connected with the Sister's House, *Saron*, besides the general "*Saal*," the common Meeting House; yet, amid all this labor and devotion, they found time to write hymns and compose music, almost without limit, and publish ponderous works—*original works*—which have excited the astonishment and the admiration of succeeding ages.

Many of the brethren being men of education, they established at an early period a school, which soon gained for itself an honorable reputation abroad, and many young men of Philadelphia and Baltimore were sent to this nursery of learning to receive their entire education. The first known Sabbath-School in the world *was established by them*, and was kept in successful operation *full thirty years* before the like efforts were made by the world-renowned philanthropist Robert Raikes, at Gloucester, England. See my article on that subject in the *Sabbath-School Visitor*. Watson, in his *Annals of Pennsylvania*, says: "They were remarkable, as a community, in being fine *Latinists*—writing and speaking Latin as readily as their vernacular tongue. Men in Philadelphia, who sought good *classical* education for their sons, used to send them there; and I have known some who were educated there who used to correspond with some of the brethren in Latin." The *Declaration of Independence* was sent to Ephrata, at the instance of the Hon. Charles Thompson, Secretary of that ever-memorable Congress, and was translated into *seven languages*, by Peter Miller, to be sent to the different Courts of Europe.

Such men could not sit down in supineness, or idleness; thye *were working men* and *men-of-all-work*. They would cut timber in the forest, drag it home themselves, hew it into scantling, frame it into the most spacious buildings, saw it *by hand* into boards, be their own joiners, their own masons and plasterers, make the nails, work the farm, manufacture their linen and cloth, pray, preach, write their hymns, compose their music, make their paper, print and bind their own books, and this not by one, or by sets, to each department, but from one to the other as occasion required, and as facility to aid could be acquired by such willing hands. They were, emphatically, working men and working women, and they accomplished more, I boldly assert, for the times, and under the circumstances, than any other People of the age in which their labor was prosecuted, and I challenge the annals of the country to the proof.

As early as 1732, only four years after they first started their labors, they had written a volume of hymns, entitled "*Vorspiel der Neuen Welt*," which was printed for them by *Benjamin Franklin*, in English letter, there being no German type at that time in the Province; and in 1739 they had a Hymn Book, *of eight hundred pages*, double columns, original and selected hymns, printed in German letter, by Christopher Sauer, of Germantown, Pa., called "*Zionitischer Weyrauchs Hügel*." Soon after this issue, though at great sacrifice of personal wants, and without any particular knowledge of the printing business, they purchased the materials for a printing establishment, put it into operation with wonderful expedition, and besides printing hymns, tracts, and pamphlets without number, issued the following *original works* from their own press:—

1. *Urständliche und Erfahrungs-volle Hohe Zeugnüsse Wie man zum Geistliche Leben und dessen Vollkommenheit gelangen möge*, &c., &c., 1745, pp. 58, quarto.

2. *Mystiche und Erfahrungs-volle Epistlen*, &c., &c., (containing seventy-three *Theosophische Epistlen*,) 1745, pp. 294, quarto.

3. *Das Gesäng der einsamen und verlassenen Turtel Taube, nämlich der Christlichen Kirke*, &c., &c. Von einen FRIEDSAM und nach der stillen Ewigkeit wallenden Pilger, &c., 1747, pp. 500, quarto.

4. *Erster Theil der Theosopischen Lectionen*, Betreffende die Schulen des einsamen Lebens, 1752, pp. 432, quarto.

5. *Nachklang zum Gesäng der einsamen Turtel Taube*, Enthaltend eine neue Sammlung Geistlicher Lieder. 1755, pp. 112, quarto.

6. *Ein Angenehmer Geruch der Rosen und Lilien*, Die im Thal der Demuth unter den Dornen hervor gewachsen. Alles aus der Brüderlichen Gesellschafft in BETHANIA. 1756, pp. 30, quarto.

7. Ein Angenehmer Geruch der Rosen und Lilien, &c., &c. Alles aus der Schweslerlichen Gesellschafft in SARON. 1756, pp. 44.

8. *Neu-vermerhtes Gesäng der einsamen Turtel Taube.* 1762, pp. 330, duod.

9. *Der Andere Theil der Theosophischen Lectionen.* MS. 1762, pp. 918. This volume is the *second part* of the *Erster Thiel der Theosopischen Lectionen*, (4.) of upwards of nine hundred pages of beautiful manuscript, which I have in my possession, and which has never been printed.

10. *Paradisches Wunderspiel*, Welches sich in diesen letzen zeiten und Tagen in denen Aben-landischen Welt-Theilen, als ein Vorspiel der neuen Welt hervor-gethan. 1766, pp. 472, large quarto, double columns. This is *the large* hymn book—a select collection of their *original, general* hymns, for they multiplied hymns for every special occasion, and particularly on the death of each member of the Society, called Gedächlniss-Lied—Hymn of Remembrance—which was written and sung at the funeral or at the Love-Feast held for each respective member, called *Gedächtnissfest*. On turning over some of those occasional hymns, before me, on loose sheets, I find one for a special prayer day—I presume a *general, public* fast day, as it is entitled, *allgemienen*—February 19, 1795. Aside from hundreds of these, which are not embraced in the volume before me, it contains *four hundred and forty-one* hymns, written by Beissel; *seventy-four* by the single brethren, one of which contains *two hundred and sixteen* verses; *one hundred* by the single sisters, one of which contains *two hundred and fifty* verses; and *one hundred and eleven* by the members of the Society settled in the neighborhood; making, together, seven hundred and fifty hymns. Singular evidence of singular facility at metrical composition, of devotional composition of high order, in a single church—productions which have stood the test of more than a century. The whole community were not only singularly fertile in metrical composition, but were imbued with deep poetical thought, which displayed itself, not only in the *themes*, but often in the *titles* of their hymns and their books. For instance, their early Hymn Book, (3.) published 1747, was called, *The hymns of the solitary and forsaken Turtle Dove—the Christian Church.* Then comes a response, (5,) 112 pages, with the beautiful title, *Echoes to the notes of the Solitary Turtle Dove*; and, again, (6 and 7,) one by the Brethren and the other by the Sisters, with the same title: *Savor or Fragrance of the Roses and Lillies, growing beneath the Thorns in the Valley of Humility*; (6,) containing 30 pages, quarto, is wholly occupied by *one* hymn, of 311 verses, written *conjointly* by the *Brethren*. The first verse invokes them *all* to join in the praises of *Brotherlove*, and each one qualified supplies a portion; in all of which Brotherlove is exalted and cherished, in the warmest and the most lovely strains.

11. *Diliciæ Ephratenses*, Pars I. Oder des ehrwüdigen Vaters Friedsam Goltrecht, Weyland Stifters und Führers des Christlichen Ordens der Einsamen in Ephrata, Pennsylvania—Christliche Reden. 1773, pp. 340, quarto. I have not succceed in my efforts to find a *second part* of this work, in *print* or in *manuscript*, and therefore have come to the conclusion, that it must be lost, as the title implies that there was, at least, a second volume. For this work a frontispiece was engraved on copper, (the same having previously been cut in wood or type-metal,) and impressions of it have been imprinted or pasted on some of the other works. It consists of a circle of about three inches in diameter, having an altar in the foreground, on which is placed a nest of young birds, reaching up their little necks, with open bills, and extending their short pinions to receive the mother with a branch of fruit in her beak. At the right is an humble cottage, and at a distance on the left is a castle, with mountains in the horizon. On the front of the altar is the following motto: NON OMNIBUS SIMUL, and beneath, crossing a short segment of the circle: "*Diliciæ Ephratenses*;" while round the margin is displayed a significant legend from the eighty-fourth Psalm: "*Invenit Hirundo nidum Jehova altaria tua.*"

12. *Chronicon Ephratense.* Enthaltend des Lebens-Lauf des ehrwürdigen Vaters in Christo Frieidsam Gottrecht, &c., &c. Zusammen getragen von Br. Lamech and Agrippa. 1786, pp. 250, large quarto.

To attempt an analysis of these works, and exhibit their merits in any appreciable manner, without examining their principles in detail, and pointing out their errors, (for I do not pretend that they are free from errors, even in a literary sense,) would require the unlimited pages of a *Quarterly Review*; therefore, in writing for a weekly print, I can merely name the titles of the works, and indicate the extent of their labors in this field, by giving the number of pages, written and printed, so far as I have been able to collect them. I must, however, remark, *en passant*, that the prominent characteristic of their literature—their hymns, their letters, their lessons, their discourses, and their disquisitions—*is unaffected devotion*, mixed with much *mystical allegory*, in magnifying the principle of *Wisdom*, constantly shadowed forth in the heavenly *Sophia*, and applying it to single life, in seclusion from the world; yet, constantly supported, beautifully, by much Scripture, and in turn beautifully illustrating the Inspired Word. This makes many of their hymns, and most of their writings, unintelligible to persons who have not some considerable inkling, a particular insight into their peculiar Institution, and renders a version into English very difficult and unsatisfactory. To comprehend them clearly and fully, one has to read himself into a "*stand point*," from which he can perceive, at a glance, the prominent idea that underlies nearly all their productions; for, conceiving the fundamental truths of the Bible—the doctrines and the ordinances of the household of faith—to be so clearly set forth in the New Testament, and which they taught so strikingly in their walk and conversation, most of their writings were devoted to commending the "*einsam leben*," single, *solitary life*, to be the better prepared for marriage with the heavenly *Sophia*. In elaborating their views on this subject, they dilated largely on such passages as the following, from the writings of the Apostle Paul: "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit." "He that is not married, careth for the things that belong unto the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband; I say, therefore, to the unmarried and widows, It is good for them if they abide even a I." And they adduce the following passage from the Revelation of John, to show that those who sacrifice the lusts of the flesh, and live pure virgins for Christ's sake, will possess greater capacities for holy things, and enjoy the first places in glory: "I looked up, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they that are not defiled with women; for they are virgins. These are they which follow the Lamb wheresoever he goeth. These are redeemed from among men, being the first fruits unto God and unto the Lamb." In these writings they displayed a great deal of *thought* and *genius*.

Beissel's dissertation on the *Fall of Man* is one of the most singular productions of any age, and as singularly able as it is singular. On the fundamental or radical doctrines and ordinances of the Gospel, he is clear enough; and from the fact of being a *pioneer* and *founder* of a Sabbatarian Church, without previous knowledge of there being such an organization in existence, in any part of the world, or ever having read any thing on the subject, his first tract, *Mysterion Anomias*, written while he belonged to the first-day German Brethren, at Mühlbach, and published in 1725, which caused his separation from that body, is truly forcible, truly remarkable. So likewise with his discourses and disquisitions on Baptism, the Lord's Supper, &c., &c.; but having at heart the establishing of the whole, connected with the *predominant idea* of the *einsam leben*, which he found working so admirably in the outset, he could scarcely write without some digression, and tincturing every thing he touched with that coloring. This, however, was not the case with the contributions of the married members. There never was any prohibition against marriage, nor any distinction between single brethren and single sisters and the married portion, in respect to *church fellowship* and church privileges, although celibacy very soon came to be regarded as a great *virtue*, as conferring peculiar facilities for and peculiar privileges in *spiritual life*—greater capabilities for *spiritual enjoyment*. This *einsam leben*—modified monastic life—although it was well suited to the age and the circumstances in the commencement of their operations, to raise up a phalanx of unfettered laboring men and women, yet I have ever regarded it as a remnant of the dark ages; for I cannot conceive that the Lord calls his people to seclude themselves from the world in a Cloister, but rather to become shining lights amid a perverse and gainsaying generation. Still, notwithstanding this, the self-sacrifice imposed upon themselves, is not only truly poetic, but heroic, and must excite our admiration and veneration for their unselfish devotion and chaste dedication; and as in all ages Monasteries were the nurseries of learning, so can they still be, and so has it proved in this instance; for, as that order declined among our People, there was a corresponding decline in their Literature and Music.

This peculiarity of the early German Sabbath-keepers, however, must not prejudice their *general* distinctive doctrines, as Sabbatarian Baptists. The *einsam leben* was only a superfluous appendage, with which it *could live*, or *do without*, as circumstances require; and in nowise militates against the true fundamental principles of the denomination. The age and the circumstances which required it have passed away, and ought to be classed in the category with *Camp Meetings*; as I also regard the *day* and the *circumstances* which rendered them so useful and so successful among the early Methodists, in a *sparse* settlement, not now needed in densely populated districts, but have become the source of much more evil than good. As a simple *House of Religious Refuge*—a family community—for a small band of Christians to domicil together to enjoy Christian worship and Christian privileges, which they could not enjoy dispersed abroad, in a country where so few exist—(to which the Societies at Ephrata and Snowh[illegible]w nearly reduced)—it may be pro[illegible] profitable; but to be proper and profitable, they must be stripped of the ancient idea of *spiritual wedlock* to an imaginary spiritual *Sophia*; there is but one spiritual wedlock, and that is to the bridegroom Jesus. If they are true sons and true daughters of the Most High, he wants them to give their *hearts* to *himself*, and their *hands* to their *neighbors*. I repeat, that this extraneous appendage cannot, legitimately, prejudice my brethren, for no Church extant, at the present day, is without some *extra-scriptural* excrescence or appliance. I make no exception; but that fact is not to prejudice any of them materially. Truth may be commingled, may amalgamate in a measure, with error, and present the semblance of perfect *union*; but they can never be *fused* into one identical mass, one identical substance—cannot form a *tertian quid*. Truth is *eternal*, and endures unaffected by admixture with spurious sentiment or philosophy falsely so called. Truth never dies, however crushed, however oppressed beneath sectarianism, bigotry, and superstition, while forms and modes and human inventions, vanish and perish. Truth, religious truth, possesses a *vitality* which can sustain any load of error, and not be destroyed. The Cabalists, the Rosicrucians, and the Alchymists, who impiously endeavored to stay the fiat of Heaven, and wrest the issues of life and death from the Judge of the quick and dead, were deeply imbued with *religious truth*, and commingled *religious truth*, with all their philosophy—amid all their errors and presumptions, gave evidence of *vital* truth burning within them. Their errors and their fallacies have passed away, and truth comes out of the crucible, again, tenfold brighter—all their dross has been consumed, while the principles of eternal truth—gospel truth—have triumphed over all their errors and all their vagaries. A community may adopt any policy, encumbered with all gothic darkness and superstition, but it cannot affect the *divine truth* commingled with it—eternal truth remains the same, whether man will bear or forbear, in every age and under every circumstance. It is folly in man to attempt to contract or pervert it to suit his own whims or caprices—he cannot impress those whims and caprices with the stability of Scriptural truth. Scriptural truth will abide the same, and come out renovated, the one thing altogether lovely. Man's policy will, must change with the age—truth is the same to-day, to-morrow, and forever. The founder of Ephrata exhibited much foresight in not making the *einsam leben* a fundamental principle, although it was a predominant, a favorite principle. He could clearly distinguish between a fundamental and an adventitious condition. That adventitious condition has served its day. It was of earthly origin, and must pass away. The eternal truth—the *religious truths*—of the denomination, must and will live forever; for their foundation is the New Testament, divested of all traditions, ecclesiastical restrictions, and human appliances. Neither *celibacy* nor *cenobism* was ever regarded as an *integral*, an *essential part* of Christian doctrine and church fellowship, among the German Seventh-day Baptists; it resulted more from the force of circumstances, and motives of expediency than absolute requirement; and no one who evinced dissent from it ever sustained any damage in his covenant relations.

After Beissel wrote his *Mysterion Anomias*, which produced discord among his former brethren at Mühlbach, he retired to a cell on the bank of the *Kochhalekung*, now corcrupted into *Cocalico*, and lived a recluse life—became a hermit; not that he regarded that the Scriptures required him to become a *hermit*, but from the temperament of his mind, and the force of circumstances—to escape from contention, as he was a *man of peace*, and *shunned strife*—and to have uninterrupted leisure for meditation, and the investigation of the new phases that spiritual matters now presented to his cognizance. When the brethren drew him from his cell, by their importunities, as a matter of *expediency*, they adopted a modified monastic institution, which served its day admirably. It is, now, an old worn-out garment—old and ragged enough to be laid aside; and I have no question in my own mind, that the Society would be much relieved, and prosper better, without that incumberance.

To return to the matter before me, it will be seen, by the foregoing list, that laying aside the "Zionitischer Weyrauchs Hügel," 800 pages, and not counting the *second part* of the *Theosophischen Lectionen*, of upwards of 900 pages, in *manuscript*, leaves nearly *three thousand* pages of original matter, printed by themselves, illustrative of their history, and expounding their principles; and this while engaged, almost incessantly, in employments particularly distracting to literary pursuits; yet accomplished by them while in a *wilderness*, and at a time when but little attention was bestowed on literature in the colonies.

With the publication of the *Chronicon Ephratense*, and the demise of Peter Miller, the bright literary epoch of the German Seventh-day Baptists was brought to a close, and a period of Cimmerian darkness has succeeded, in which scarcely any thing of the kind has been produced. Within a few weeks past, a *Hymn Book* has emanated from the Snowhill branch of the family, in *two* languages—German and English—entitled *Christliche Harmonie*—Christian Harmony—together making 636 pages of 36 mo.; being a *selection*, with some *original* productions—the latter, I regret to add, not much calculated to excite a very high estimate of their literary attainments, or to enhance the value of the book. While I do not desire, in the least, to be censorious, yet I feel obliged, *in faithfulness*, to make two remarks on this publication. 1. It betrays painful evidence of sad declension in the literary character of our People of the present day. 2. The most exceptionable feature in our People undertaking such a work, is, that it must detract from their *musical excellence*, as it will induce them to depart from the soft, measured cadences of their primitive music, and to fall into the nasal drawlings and hideous jargon, so constantly screamed by the surrounding congregations; which I have uniformly found to be the case, when they leave their own matchless melodies, and sing a hymn, as they occasionally do, from other collections and other music. When they drop their own inimitable *music*, they lose their sweet harmony entirely, and become very *ordinary* singers; if not harsh and grating, certainly, ranting and indifferent. One great peculiarity of the hymns and the music of the ancient brotherhood, is, that every line, every word, every syllable, and every sentiment, was expressed by the particular piece of music, composed expressly *for* it and *to* it; and this was so nicely adjusted, that the difference of accent in a single syllable made it difficult to sing another hymn, of the same metre, to music which had not been expressly composed for it, or at least to lose much of *the effect* of the piece. I have never heard music which has so much and such decided accent throughout, soft as the strain may be, even when the cadences melt away almost into a whisper; and from this cause their music requires long study and careful training to master it, and, consequently, cannot be picked up and corrupted by a mere tyro who can "harp a note," or chant a tune. It is this that preserves it; and when our People leave their own compositions and come down to the music of others, they deteriorate, and deteriorate rapidly. In this respect I deplore, *deeply deplore*, this *innovation*, for I am afraid it will result in the abandonment, entirely, of their soft, soul-stirring melodies.

The Literature and the Music of the German Seventh-day Baptists are so intimately connected, that an account of the one would be imperfect without some notice of the other; and, therefore, at the risk of extending my article to *more than a goodly length*, I append some cursory account of this delightful accomplishment of the ancient brethren and sisters of Ephrata; for they were *co-workers* in this enchanting employment—composed their full complement of hymns and music, and certainly reduplicated immeasurably the most, and that in much superior style, in supplying full copies for all the members of the *choir*, which numbered upwards of sixty persons, as well as in supplying a full quota of *Lectionen* to both the printed and manuscript copies.

The cultivation of music among the German Seventh-day Baptists is coeval with their origin as a denomination. Beissel was a fine musician, an amateur violinist, in his early years, yea, a rare proficient, seldom to be met with, and when he gave his heart to his Master, like David, he consecrated that talent, that great talent, to exalt his Lord and Master; and exalted him in the sweetest and most touching strains. His first aspirations, on waking in the morning, and the last at night, on sinking into slumber, were hymned in mellifluous strains. At all their seasons of worship, singing formed a prominent part, and even when they met at their regular meals, they never rose from the table without expressing their gratitude, in a song of praise, to their Father and their God. Beissel was a good composer of music, as well as an exquisite performer. In composing sacred music, he took his style from the music of nature, and the whole of it, comprising several large volumes, is founded on the tones of the Æolian harp—the singing, in a word, is the Æolian harp harmonized. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; carrying a softness and devotion almost superhuman to the auditor. Their music is set in two, four, five, and seven parts. All the parts, save the bass, which is set in *two* parts, are led and sung exclusively by the females, the men being confined to the high and low bass—the latter resembling the deep tones of the organ, and the former, in combination with one of the female parts, the counter, produces an excellent imitation of the *concert horn*. The whole is sung in the *falsette* voice; the singers scarcely opening their lips, which throws the voice up to the ceiling, and the tones, which seem to be more than human, at least so far from common church music, appear to be entering from above, and hovering over the heads of the assembly. Their singing so charmed the Commissioners, who were sent to visit the Society, by the English Government, after the French War, (1756,) that they requested a copy to be sent to the Royal Family in England; which was cheerfully complied with, and which, I understand, is still preserved in the National Library. About twelve months afterward, a box was received, of three or four feet long, and two or two and a half wide, containing a present in return. What the present was, is now not certainly known—none having seen it but Biessel and Miller, who was then Prior, and to whose care it was consigned. It was buried, secretly, by him, with the advice of Biessel. It is supposed, from a hint given by Miller, that they were images of the King and Queen, in full costume, or images of the Saviour on the Cross and the Virgin Mary; supposing, as many in this country have erroneously thought, that the People of Ephrata, possess many of the Roman Catholic principles and feelings, from the circumstance of supporting *modified monastic institutions*. The King, at whose instance they were sent, was a German, and we may presume, that he considered that they retained the same views as the monastic institutions of Europe. They have upwards of a thousand pieces of *original* music, and some of these set in *two* parts, first and second, for social praise of two together; *the same*, set in *four* parts; and again, *the same* set in *five* parts; which latter was the arrangement generally used in public worship. Much, very much of this, very beautifully transcribed, has been scattered abroad, and much of it has been lost. I have before me the music for the "Zionitischer Weyrauchs Hügel," containing seven hundred and fifty pieces of music, set in *two* parts, in *four* parts, and in *five* parts, each bearing date 1746, done as beautifully as on copper-plate. There are *three* books, which I do not possess, of still higher merit. 1. The music to the *Turtel Taube*; 2. The music of the *Paradisches Wanderspiel*, which embraces the music of the preceding volume. There is one copy of this, or perhaps more, at Snowhill, but the copy I speak of was prepared with much care, and ornamented highly, for Freidsam—Beissel. 3. A folio volume of Anthems, in *seven* parts. The only volume, now extant, of this production, is, also, at Snowhill. I have before me a beautiful and singular volume, being the entire "*Song of Solomon*," in the Bible, the whole *eight chapters*, set to music, from beginning to end, and has every sentiment and every word expressed by appropriate melody.

This music is now lost, entirely, at Ephrata—not the music books, but the style of singing; they scarcely ever attempt it any more. It is still, however, preserved and finely executed at *Snowhill*, which is now the principal settlement of our People. There they keep up the institution as originally established at Ephrata. Their singing, which is weak in comparison with the old Ephrata choir, and may be likened to the performance of an overture by a musical box, with its execution by a full orchestra in an opera house, is so peculiar and affecting, that when once heard, can never be forgotten. I heard it once, at Ephrata, in my very young days, when several of the *old choir* were still living, and the Snowhill choir had met with them. And some years since I sojourned in the neighborhood of Snowhill, during the summer season, where I had a fine opportunity of hearing it frequently, and judging of its excellence. On each returning commencement of the Sabbath—Friday evening—I regularly mounted my horse and rode to that place, a distance of three miles, and lingered about the grove in front of the building, during the evening exercises, charmed to enchantment. It was in my gay days, when the fashion and ambition of the world possessed my whole breast, but there was such a sublimity and devotion in their music, that I repaired, with the greatest punctuality, to the place, to drink in those mellifluous notes, which transported my spirit, for the time, to regions of unalloyed bliss—tones, the like of which I have never heard from mortal man, though I have frequented the English, the French, and the Italian opera. *That* is music for the *ear*—the music of Beissel is music for the *soul*—music that affords more than natural gratification. It was always a delightful hour to me, enhanced by the situation of the Cloister, which is in a lonely vale just beyond the South Mountain. During the week I longed for the return of that evening; and on the succeeding morning was irresistibly led to take the same ride, (if I did not let it be known in the evening that I was on the ground, for whenever it was discovered, I was invited and passed the night in the Cloister,) to attend morning service; at which time I always entered the room, as there was then preaching; but so often as I entered I became ashamed of myself, for scarcely had those strains of celestial melody touched my ear, than I was bathed in tears—unable to suppress them; they continued to cover my face during the whole service; nor in spite of my mortification could I keep away. They were not tears of penitence, for my heart was not then subdued to the Lord, but tears of ecstatic rapture, giving a foretaste of the joys of heaven.

Of this music, Elder Davison, in his narrative of a trip to Snowhill, a few years since, says: "I never before heard or conceived of such solemu, soft, soul-stirring melodies. * * * They are constantly making additions, and take great delight in making new books, transcribed with the pen, and richly ornamented pages done in the same manner. They have prefixed to one of their books the passage from Revelations, 14: 3—*And they sang as it were a new song before the throne and before the four-footed beasts and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.* It appeared to me, that their music was composed with this idea in their mind throughout." And John F. Watson, Esq., in his *Annals of Philadelphia*, after introducing several notices of our People, and making numerous extracts from the writer's *Historical Sketch*, says: "Above all, they were peculiar for their superior music and singing;" but that author is wrong in his hasty conclusion, "that it was this attraction which allured young Dr. Fahnestock to their meetings, and when his heart was touched, like St. Augustine's, he readily fell into sympathy with their religion." Friend Watson is right in repeating the above statement that I was allured to their meetings by their very peculiar music; but he is wrong in assuming that it influenced him to fall into sympathy with their religion. It was not the *sound* of their sweet melodies, that induced him to embrace their views of Gospel truth, and unite himself with that branch of Zion; but *because* they base their faith, *exclusively*, on the unmutilated *Word of God*, and receive and administer all the ordinances, literally, as they are prescribed by the great Head of the Church, himself;—because, upon faithful inquiry and diligent research, he became convinced that *they* approached *nearer* to Bible truth and primitive simplicity, than any other denomination of professing Christians, in the present day, although encumbered with some peculiarities which belong to another age and another country; because, with them man may exercise his own conscience, and shape his *faith* to the teachings of the pure, unadulterated Word of the Most High, without being straitened by man-made Creeds, Covenants, or Articles of Faith; because, there they may enjoy the liberty wherewith the Gospel makes us free, and leaves him accountable to his Judge alone, for the faithful discharge of his Christian duties. Yet, while I do not regard them as entirely perfect in all their views of a Gospel Church, still, as they approach *nearer* to the simple truth and polity of the Bible, than any other existing Church, I felt constrained to cast in my lot with their portion of God's heritage, upwards of twenty years since; and although we have had to suffer sore trials and persecutions for the truth's sake, still I have much reason to rejoice in the election I then made. Friend Watson is, also, in error in another *supposition* in reference to the *writer*, when he states, that "*he* (myself) has probably become one of their preachers;" to which office he has never aspired, because he has never felt himself *called* to that office-work, nor has he ever made the least pretensions to it; but which may have arisen from the circumstance of being their historiographer, and the defender of their faith on several occasions.

The Sabbath Recorder.

New York, December 23, 1852.

CHRISTMAS—FESTIVALS.

The festival of Christmas, which will have passed before another [illegible]ue of our paper, is suggestive of a few thoughts which, for want of something m[illegible]important, we lay before our readers.

Many thousands of people are under the impression, that the twenty-fifth day of December is the veritable anniversary of the birth of Christ. We shall not go into any discussion of this question, as it is one which we consider to be of no importance. The fact itself, that "the word was made flesh, and dwelt among us," is very important to be believed; for "every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." The Scriptures, accordingly, set forth this fact with much circumstantiality All those particulars of his miraculous conception and birth, which, taken in connection with his subsequent history, go to prove that the fullness of the Godhead had become embodied in human form, are presented with a minuteness of detail sufficient to satisfy the faith of every humble inquirer. But of the *time* when this wonder of wonders—the manifestation of God in the flesh—began first to be displayed, the Scriptures say nothing, save that it was some time during the reign of Cesar Augustus, and while Herod was king of Judea. This is, to our mind, sufficient proof that an annual recognition of the time by his people does not devolve upon them with any obligation.

Not an *annual* recognition of the *time*, but an *habitual* recognition of the *fact*, of Christ's incarnation, is the great duty which devolves upon believers; for the Christian life is sustained, not by the observance of "days, and months, and times, and years"—mere festival celebrations—but by the devout contemplation of those facts in which our redemption stands. Accordingly, Christianity presents us with no festivals. It recognizes the existence of the weekly Sabbath, it is true—a festival which celebrates the creation of the world—but it does not *originate* the observance of it, nor of any thing having a resemblance to it. It originates no festivals of any kind. Should it be said that the Eucharist is a festival, because it commemorates the Lord's death, we reply, that it is not strictly a festival, because no specified time is set for the celebration of it. It may be attended to at any time. Whereas festivals always imply set times for their observance.

It was contrary to the genius of Christianity to institute festivals. History establishes no fact more striking than that of the continued proneness of men to make all their religion consist in the devout observance of times and seasons. Judaism embraced such observances to a considerable extent, because they were necessary as types of the age to come; yet even the Jews, in spite of the care of their prophets to guard them against it, displayed the common perverseness of human nature in this respect. They celebrated their festivals with rigid regard to the appointed times, and observed all the external rites which the law of Moses enjoined, and then reckoned themselves righteous before God on that account. But human nature is every where the same. Give men, whether Jews or Gentiles, a system of religion which embraces a great number of such observances, and they very soon show their disposition to rest in them, to the neglect of the weightier matters of the law, judgment, mercy, and faith. It was no unnecessary alarm, therefore, that the Apostle to the Gentiles felt, when he saw the Galatians turning to such observances; and no unnecessary admonition to the Colossians, that they should beware of incurring censure on this score. Gal. 4 : 10, 11, Col. 2 : 16.

What then is Christmas, what is Easter, what is Good Friday, and a host of other festivals which have long been more or less honored in the Christian Church, but so many incumbrances by which the power of the Christian System to promote the life of God in the soul is hindered, not to say destroyed? Such we sincerely regard them. Christianity is simply a scheme for rendering sinners just before God. And as this justification is accomplished, not by the works of the sinner, but solely and wholly by the work of the Lord Jesus, nothing is introduced into the scheme, in the way of festivals or ordinances, which would for a moment draw away attention from "the Lord our Righteousness." Ordinances there are, indeed—two very simple ones—one of them complied with at the beginning of the new life, and never afterwards repeated; the other repeated often, but so simple in its character, and so directly exhibiting the great fact upon which our redemption depends, that it can have no tendency to divert the mind in any contrary direction. But apart from these ordinances, or even in connection with them, Christianity is a system of such severe simplicity, that it cannot long interest the hearts of those who have never discovered the necessity of some other righteousness besides that which lies in external observances. T. B. B.

MILK TRAFFIC ON SUNDAY.—The New Jersey Conference of Congregational Churches held a meeting recently at Middletown, N. Y.—one of the milk depots on the Erie Railroad. As was very natural, the milk traffic on Sunday was a prominent topic of discussion. The following resolutions were adopted, and are published by request in *The Independent*. The principle they aim to inculcate, that labor should cease on the Sabbath, is a sound one. O that the men who inculcate it would themselves cease to labor on *the Sabbath!* Here are the resolutions :—

Whereas this Conference sees with regret the increasing desecration of the Sabbath by means of the milk traffic as now conducted; and whereas many members of the Church of Christ have become involved in that traffic, thereby lending their sanction to the whole Sabbath breaking system; therefore

Resolved, That in the opinion of this Conference it is inconsistent with Christian character to engage in the sale of milk on the Sabbath.

2. That we cannot expect the outpouring of the Spirit of God in revivals of religion upon churches where this sin is practiced with impunity.

3. That we affectionately and earnestly request all Christians implicated in the subject to examine it carefully in the light of the word of God, and, repenting of their past course, to withdraw immediately from farther sin in this respect."

MASSACHUSETTS CORRESPONDENCE.

Plymouth Rock.

As in duty bound, we made a pilgrimage to Plymouth, Pilgrim, or Forefather's Rock, as it is variously styled. We found nothing peculiar in its structure, size, or appearance. There are hundreds as imposing all along the rock-bound coast of New England. If it had depended upon its own intrinsic merits for notoriety, it would never have been noticed, save by the stone-cutter and the mason. It is emblematic. Like the crags of Horeb and Sinai, it speaks of spiritual grandeur. It tells of some great principle, for which the spirit of man is struggling, and to which it bows with loyalty and reverence.

A few ridiculed, despised outcasts, came over from the Old World, nearly two hundred and thirty-two years ago, in a small, leaky ship; and, as they pass from their boats to the shore, they step upon this rock. No great affair, certainly—a simple matter-of-fact occurrence. But man thinks that he sees some mystical tie connecting this simple event with much of spiritual greatness and power.

These exiles had dared to assert, that "the custom of the church is but the custom of men; the sentence of the fathers, but the opinions of men; the determination of councils, but the judgments of men." Discarding, thus, the commandments of men, they had adopted the Bible as their *guide* and *law*. Inspired by its principles, they flung out to the world a banner inscribed with political and religious freedom—spiritual independency. Very true, the inscription was, at first, an almost unintelligible scrawl, not fully understood even by themselves; but destined to become known and read of all men. They discovered a light after which humanity had long been groping. They elevated it on Plymouth Rock, henceforth to be a bright moral Pharos, shooting its rays far and wide into the deep moral night of the world. Henceforth, not only the rock, but every relic connected with the event, becomes sacred to man.

We found the rock to be a boulder of hard sienitic granite, some four or five feet in diameter. It had been a pilgrim itself in its earlier days, having wandered from some northern home, showing by its well-worn surface, that it had seen rough seas and hard usage. Only half of it remains where the Pilgrims stept upon it in 1620. The other half has been transported to the square in front of Pilgrim Hall. The story of its removal, as given in a reliable narrative of the times, is this: When the spirit of political freedom, which led to the Revolution, first began to manifest itself, the friends of liberty determined to turn the patriotic associations connected with the this rock to good account. They undertook its removal to the town square, with the intention of erecting over it a liberty pole, to increase the enthusiasm for independence. As they were raising it from its bed, it split into two parts. This created much surprise and excitement among the assembled group, and led to hesitation, at first; but it was luckily interpreted as an omen of the separation of the colonies from the mother country. They accordingly left one portion in its former position, and transported the other, with great enthusiasm, to the square, devoting it to the cause of liberty. The part remaining at the water's edge is now nearly buried in a street leading to the wharf; but measures have been recently taken to erect over it a suitable monument, thus rescuing it from its present degraded position.

It is very difficult to obtain a genuine piece of the rock; but by due perseverance, we were so fortunate as to get a few small pieces, far more precious than the gold of California or Australia. Every piece spoke to us of the inflexible purpose, the love for truth, the firmness for right, the purity of spirit, and the constancy in labors and sufferings, of the immortal one hundred and one, first landing here. Individuals from various parts of the country are frequenting the rock, and striving to bear to their homes and friends, some relic connected with it. We found some there, who were picking up pebbles along the shore, and laying them on the rock, thence to be taken as sacred relics. The next day we saw, in the possession of individuals, several pieces of stone which we had left upon Plymouth rock, in our endeavors to obtain genuine specimens. Their possessors were taking them to their homes as precious relics. One man, in particular, was contending that he had a genuine specimen. We could have informed him, that we had the misfortune to break it from quite a different rock; but he was laboring under an illusion so delightful to him, that we could not have the heart to correct his mistake, and that false specimen may be handed down to other generations [illegible] genuine. How easy it is to be deceived, when the deception favors our inclination. Men are usually convinced rather by inclination than by investigation, and their faith comes from bias rather than conviction. How easy, also, to correct an error in the beginning, when, after the growth and stre[illegible] of years, it may cost the labor and lives [illegible]ands to eradicate it.

Pilgrim [illegible]

The descendants of t[illegible]ms erected, in 1824, a hall, styled Pil[illegible]ll, for the reception and preservation of interesting memorials connected with the early settlement of the country. Among others, we noticed the following articles, noted as being brought over in the Mayflower: A couple of antique grave, looking chairs—a couple of pewter dishes—an iron pot—a piece of a chest—a sword—an earthern mug—a pocket-book—a box—a Bible—all showing the marks of age, and well-worn withal—venerable looking, every one. There is also a small library, in which are several books belonging to the earliest settlers. Several portraits, and specimens of the handwriting of some of the principal personages, are hung about the walls.

In front of the Hall lies that portion of the rock which was first taken to the town square. It is surrounded by an iron railing, upon which is inscribed the names of the forty-one individuals who subscribed the governmental compact on board of the Mayflower.

The Graves of the Pilgrims.

From the head of Plymouth Bay, the land rises in terrace-like eminences. Upon the brink of the first, were buried those of the Pilgrims who died the first winter after their arrival, being nearly half of their number. Their fast-multiplying graves were smoothed over, that the Indian might not know how few were left. No grave stones being erected, all definite traces of the precise location of the graves have been lost. Houses and streets now occupy most of the spot.

Upon the highest part of the last terrace, overlooking the bay, and the surrounding country, receiving the first rays of the rising sun, and the last of the setting, is the burial ground used after the first year or so. We could find but a few grave-stones, whose date ran back into the seventeenth century. We however found one dated 1687, another 1627, and one dated 1622—two years after the landing of the Pilgrims. These earlier gravestones are of English slate, being transported from England. They are fast crumbling with age.

I walked upon this "hill of hallowed brow, where the Pilgrim sleepeth," again in the evening. The moon was just coming up from the ocean, giving to the scene a soft, melancholy hue. The hum of business and the merry laugh of childhood came up from the modest, antique appearing village, which lay along between me and the bay. The gravestones stood around me in the dim moon-light, like silent sentinels, keeping an unbroken watch over the spot where the Pilgrims are at rest. Their sentinel watch spoke of the watchings and fears of the Pilgrims who went to sleep in a wilderness, the war-whoop of the Indian sounding in their ears. But the Indian has long since been chased over a country, whose extent they had not imagined, and his war-cry and patriotic song is fast dying away amid the roar of a far western ocean. It is true that as I stood there I heard, every now and then a shrill scream coming up from the distance, through the still night air; but it was not the Indian's voice, or the panther's scream, but the voice of an animal entirely unknown to them, with iron sinews, a heart of fire, and breath of smoke and steam, dragging in its pathway of blood, long trains of men and women, who were running a gantlet nearly as deadly as that of the Indian. While the nation of their founding has been growing beyond their wildest dreams, increasing in wealth, knowledege, and political importance and power, accompanied by the facilities of advancing civilization, the Pilgrims have slumbered on, heeding not the changes going on around them. As I stood thus amid the Pilgrim Fathers, musing upon the duration of the slumbers of death, upon the fruits of their labors and sufferings, and upon the Pilgrim *spirit* that still lives in their descendants, and

> "That watches the graves of the brave who have bled,
> And shall guard the ice-bound shore,
> Till the waves of the bay, were the Mayflower lay,
> Shall foam and freeze no more,"

a dark autumnal cloud passed over, and veiled the moon. I turned my eyes towards Marshfield, which lay across the bay, and thought of a nation veiled in mourning for a man, who lay there awaiting his burial on the morrow.

Funeral at Marshfield.

Early on the morrow, we started for Marshfield. After passing over some of the most barren lands of rugged New England, we came upon a farm of some fifteen hundred acres, which by money and labor had been in a measure redeemed from the surrounding barrenness. As we approached the mansion, we saw a few friends and neighbors gathered around. They were bringing forth the master of the house. They laid him in the shade of a large poplar on the lawn. He was clothed in his summer dress—such as he was wont to wear in his happiest and best days—but lying before us in the silent majesty of death. We entered his house. Many things bespoke the substantial home comforts of a farmer. His library, though not large, was selected from the master minds of the world. In every thing there seemed to be united the tastes of a farmer, statesman, and scholar. The family appeared small, or much scattered and thinned; but, on going out to the family burying-ground, the mystery was explained. In his tomb, we saw gathered a goodly family group. There lay the infant in years—those of happy childhood—a son that had fallen in the prime of manhood—a daughter that had laid aside the graces of womanhood—and the wife of his youth. Amid this group rested an open coffin, awaiting the coming of the husband and father, soon to form a silent but lasting reunion, undistrubed by the cares, honors, or disappointments of life. Soon, amid gathering thousands, he slowly wended his way to this his final home. It occupies the site of the second church organized by the Pilgrims, on a bleak and barren hill, looking out over long and dreary stretches of marshes and sand banks. Such were the circumstances under which we saw DANIEL WEBSTER, for the first and last time.

MACOM.

BRITISH CORRESPONDENCE.

The Crystal Palace—Religious Liberty in Tuscany.

GLASGOW, December 3d, 1852.

The question as to the opening of the new Crystal Palace on Sunday, is still exciting attention and discussion. The religious periodicals generally are, as was to be expected, decidedly opposed; the secular press generally in its favor. The fact that both the Prime Minister and the Lord Chief Justice have openly avowed, in the House of Lords, opinions favorable, is looked at with alarm by the Church, and petitions are being sent to Parliament on the subject. This day week, Mr. Laing, M. P., was at Windsor Castle, the home of our Queen, describing to Prince Albert the progress made in the new erection; and attention has been fixed on the statement in the announcement of the circumstance that the Prince was especially interested in the arrangements: "having reference to *the moral* and artistic education of the people." The *Record*, the Evangelical Episcopal newspaper, had a long leading article on the subject in the beginning of the week, and a separate announcement of their having, from good authority, that the Directors of the Company had resolved not open the Palace on Sundays. As if more [illegible] mistrusting the authority, however, the writer earnestly desires that this may prove true. It was intended that a deputation from Edinburgh and Glasgow should have waited upon the Prime Minister, to urge their grounds of opposition to the contemplated opening; and Mr. Cowan, one of the M. P.s for Edinburgh, having written his Lordship, requesting an interview for the purpose, he, by letter, declined to receive them. We will probably ere long have the opinion of the law officers of the Crown as to the bearing of the statute against places of amusement on such an exhibition as that proposed, and further discussion if a special law of exemption for the Palace be proposed.

It is announced this morning, by telegraph, that a letter from Florence intimates that it was expected that the Madiai would be set at liberty on Dec. 1st. If this shall have proved true, the news will be the more welcome that all recent intelligence had led us to look for protracted imprisonment, if not death itself, as designed for these devoted Bible readers. The correspondent of the *Daily News*, writing from Rome, lately, stated that the husband had been placed under the surveillance of a guard of Capuchin friars, whose instructions were to employ all the available resources of the Church to bring him back to the Romish faith. The Protestant Deputation in their favor state in their report, that the persecution, so far from being confined to those whose names have been so conspicuously connected with it, is of a very general nature. At Florence, "a system prevails of entering into every house where suspicion, not of political 'crime' exists; hailing men and women, committing them to prison, and breathing out threatenings." Still more recently, the Grand Duke has issued a new edict, dated Nov. 16th, reviving the punishment of death, which was abolished last century. One class of offenses to which this punishment is made applicable, is "those against religion." Looking at the present state of Tuscany, and the view and determination of rooting out heretics, which the Grand Duke has been stated to have expressed, the whole purpose of the revived punishment is probably the suppression of true religion. All this, Dr. Fregelles says, is done with the consent and by the advice of the Pope. He has it "from unquestionable authority, that the Grand Duke takes no step in the case of the Madiai without consulting the Pope, and that he has sent to him at least twenty times for instruction." J. A. BEGG.

UNCLE TOM'S CABIN.—By reference to the advertisement of Messrs. John P. Jewett & Co., in another column, it will be seen that "Uncle Tom's Cabin" can now be obtained at almost any price from 37½ cents to five dollars. The Illustrated Edition is a real gem, or a casket of gems. It is a volume of 560 pages octavo, with about one hundred and fifty illustrations, engraved by Baker and Smith, from original designs by Billings. The paper and print are unexceptionable, while the engravings are mostly in the best style of the art, and add much to the interest of the work. A capital holiday gift is the Illustrated Edition of Uncle Tom's Cabin.

—Speaking of Uncle Tom's Cabin reminds us of a statement we have seen somewhere, that Prof. and Mrs. Stowe have recently received a communication, signed by Rev. Dr. Wardlaw, on behalf of a committee of ladies and gentlemen of Glasgow, inviting them to visit England and Scotland, and offering to defray the expense. A speech made at a public meeting of the Glasgow Anti-Slavery Association, assures them of "a reception as enthusiastic as that of Jenny Lind."

NEW YORK, December 15, 1852.

To the Editors of the Sabbath Recorder :—

I sent the following question to your office, some time since, but have not seen it acknowledged among the "letters received," therefore conclude that it did not reach its destination, and take the liberty to repeat it.

Suppose two sea captains, sailing from the same port, are called, in the discharge of duty, "redeeming the time," to circumnavigate the globe—the one going in an easterly, the other in a westerly direction. Can you give them any plain, consistent directions, according to the Word of God, whereby they can keep the Sabbath as you understand that term, during their voyage, and regulate the day in every port they enter, in any latitude or longitude? We will suppose, also, they should meet in a distant land, and then, in returning to their place of departure, each stops at the places which his friend had previously visited.

Yours respectfully, ENQUIRER.

Reply.

1. "Plain, consistent directions, *according to the Word of God*," are as follows—"Remember the Sabbath day, to keep it holy; six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God," &c. Exod. 20 : 8—11.

2. The *astronomy* of the question we would not undertake to determine by the Word of God, that Book not informing us any thing about the rotundity of our planet, nor how we are to "regulate the day in any latitude or longitude."

3. If a "sea captain," or any body else, is unable to determine, in any port, what day of the week it is *at that place*, we trust that He who is not "strict to mark iniquities" will accept his honest efforts to come as near keeping the seventh day of the week as possible.

T. B. B.

THE SABBATH-SCHOOL VISITOR commences its third volume with the new year, 1853. We are sorry to have occasion to say, that the patronage of the *Visitor*, during the second volume, was not quite equal to that of the first volume—a circumstance which is attributed, not to a diminution of interest in the work, but to the difficulty of finding, in the several churches and societies, persons willing to take the trouble of getting up lists of subscribers, distributing the papers, &c. That the *Visitor* has done much to foster and increase the interest of parents, teachers and scholars in the Sabbath-School enterprise, can scarcely be questioned. In many places where, a few years ago, it seemed almost impossible to start schools, or where, if started, they were generally short-lived, it is now found comparatively easy to call together the young for religious instruction; and the distribution among them, once a month, of these little messengers, serves to attach them to the school, and give to the school permanence. In view of this, we would gladly add to the number circulated; to secure which, we have placed the subscription price at a small remove from actual cost; and having done so, we must rely upon the friends of Sabbath-Schools in the various localities to obtain for it such a number of readers as they may judge that the interest of all concerned demands. May we not hope, that in each church and society an immediate effort will be made to get up a larger list of subscribers than has ever before been obtained? Now is the time to act, and the result should be reported early. Pastors, Superintendents, Teachers, Friends of Sabbath-Schools, to you we look for aid in this matter.

AN EXAMPLE.—When the *Sabbath-School Visitor* was commenced, two years ago, the Church in Plainfield, N. J., order forty copies, and subsequently the number was increased to *sixty*, for the first volume. Of the second volume, *seventy* copies were taken; and last week we received an order with the money for *eighty* copies of the third volume. The brother who collected the money was commended for the gradual increase of subscribers, and the promptness with which the money was remitted. His reply was: "We find that a copy of the *Visitor* to every member of the Sabbath School is the most acceptable present we can make them, and the surest means of keeping up their interest in the School; and as to our promptness, *it is just as easy to attend to such business at the beginning of the year as three months after*." This reply is worthy of consideration, and the example of imitation. We might name other schools in which a similar increase has been made—as at Pawcatuck, R. I., and Little Genesee, N. Y.—and in each a growing interest in the Sabbath-School enterprise has been witnessed.

TRACTS AND NEWSPAPERS.—Each number of the *Sabbath Recorder* contains new matter equal to eighteen four-page tracts; so that, in a year of fifty-two numbers, each subscriber is furnished with matter equal to nine hundred and thirty-six four-page tracts, or three thousand seven hundred and forty-four tract-pages of matter, for two dollars. With these facts before us, it is very easy to see, that the newspaper form of disseminating truth is by far the cheapest ever discovered. *The Independent*, which has a circulation of about 11,000, estimates that it furnishes each year an amount of matter "equal to eighty-five million pages, which is more by eleven millions than all the *tracts* circulated last year by the American Tract Society."

REVIVAL AT ULYSSES, PA.—Under date of Hebron, Pa., Dec. 8th, Bro. Hiram W. Babcock says: "It may be interesting to you to know, that there is a revival of religion on the field of my labors in Ulysses, Potter Co., Pa. There have been about twenty hopeful conversions; backsliders have been reclaimed, and a goodly number of the young are yet seeking. During the past summer, four have embraced the Sabbath of the Fourth Commandment. I find the *Recorder* to be an important auxiliary in my missionary operations."

THE AMERICAN ART-UNION.—The Courts having decided that it would be a breach of the anti-gambling law for the Art-Union to distribute its pictures by lot as heretofore, the Managers determined to sell them at auction, which was done on fourth, fifth, and sixth days of last week. The prices realized were quite satisfactory, the whole collection bringing over forty thousand dollars. One picture—"New England Secenery," painted by Church—which cost the Art-Union $500, sold for $1,300. Another piece—"Marion crossing the Pedee," painted by Ranney—brought $900, being about $150 more than it cost. It is doubtful if the Art-Union will be able hereafter to furnish so valuable a collection of pictures for free exhibition.

RAILROADS AND SUNDAY.—In the Board of Aldermen, New York, on the 18th inst., when the Third Avenue Railroad charter was under consideration, a motion was made by Alderman Denman, to amend by striking out the clause requiring the cars to run on Sunday. Ald. Tweed was willing to agree to this if the ferry-boats would be stopped on Sunday. Ald. Francis opposed the amendment. It was also strongly opposed by Ald. Sturtevant, and on being submitted to a vote, it was lost.

REVIVAL AT GREENFIELD, PA.—A business letter from Pardon C. Kenyon, of Greenfield, Pa., says that there has recently been quite a revival of religion among the different denominations in his neighborhood. A church has been organized by the Six-Principle Baptists, and the Free-Will Baptists have had quite an addition to their number. The Association Baptists and the Methodists have likewise shared in the work.

CENSORSHIP OF THE PRESS IN FRANCE.—In France, under a recent decree, books of every description, political or religious, circulated by colporteurs, have to be stamped by the prefects. The mark is placed on the title page of every volume. Each colporteur is required to obtain a license, and the prefects of the different departments are authorized to withdraw these licenses in case of dissatisfaction with colporteurs.

EMBARKATION OF MISSIONARIES.—Revs. Wm. W. Scudder and Nathan S. Lord, with their wives, recently sailed from Boston for Madras, by ship Jenny Lind. They are expecting to join the Ceylon mission, the Rev. Mr. Scudder having already resided several years in that island. The usual services were held on board the vessel prior to the embarkation.

DERUYTER INSTITUTE.—The winter term of DeRuyter Institute opened some three weeks ago, with very encouraging prospects. The number of scholars in attendance is between 110 and 120—about as many, we believe, as can be comfortably accommodated.

"HEAVEN, AND ITS SCRIPTURAL EMBLEMS," is the title of a work by Rev. Rufus W. Clarke, just published by Jewett & Co., Boston. It is an octavo volume of 269 pages, elegantly printed, with five original designs by Billings, beautifully engraved on steel. As a religious souvenir, we know of nothing better; it is adapted to all seasons.

RELIGIOUS INTELLIGENCE.

A letter from Professor Crow, in the *Northern Christian Advocate*, states that a deep religious interest exists among the students at Genesee College and Seminary, Lima, N. Y. Prayer meetings are held daily, at which sometimes twenty of the students present themselves at the altar for prayer.

At the close of a very impressive sermon, on "Home," at the old South church in Andover, on Thanksgiving day, the choir arose and sung "Sweet Home." The moistened eyes in every part of the house showed how tender a chord the music and words had touched.

Dr. Howe has examined almost the entire number of cases of idiocy known in Massachusetts, and the result is, in all but four instances, he found the parents of these idiots were either intemperate, addicted to sensual vices, scrofulous, predisposed to insanity, or had intermarried with blood relations.

The Countess Rumford, who died at Concord, N. H., on the 2d inst., in her will bequeathed $15,000, and a homestead worth $5,000, for an asylum for Widows and Orphans, $15,000 to the Insane Asylum of New Hampshire, and $2,500 to the Charitable Society of the females of Concord.

Nearly or quite forty thousand dollars have been contributed recently by the Mercer-street church, in aid of the Union Theological Seminary of this city. "It is a permanent, invaluable object of intelligent charity, worthy of the thoughtful and liberal consideration of the Christian public."

A *State Temperance Convention* will meet in Albany, N. Y., on the second Wednesday in January, and a *Woman's Temperance Convention* on the following day and evening. Gerrit Smith, Rev. S. J. May, Rev. Wm. Hosmer, and other eminent speakers, will attend and address the latter.

In the late council between the Winnebago chiefs and Gov. Ramsey, Big Bear said that he did not want to see any more schools among his people, because, said he, afterward, education makes the young women bad, and the young men too lazy to hunt.

Rev. James Calvert expired in the pulpit, while engaged in the performance of religious service, at Orton, Cattaraugus County, N. Y., a short time since. He was reading from the 13th chapter of St. Luke, and after uttering the words, "I will arise and go to my——," exclaimed, "O, my friends!" fell in the pulpit, and almost instantly expired.

The celebrated Methodist Church case will be sent up to the Supreme Court, as the Judges of the United States Circuit Court cannot agree in the matter.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 13.

The SENATE was occupied during the early part of the day in a discussion about Standing Committees. Mr. Hale having been left off, asked the reason, and was told it was because the majority considered him *outside of any healthy political organization.* Finally, the Committees were appointed, being nearly the same as those of last session. The closing part of the deliberations were upon a motion declaring Mr. Dixon entitled to the senatorial seat of Kentucky.

In the HOUSE, Mr. Hall introduced a bill for the organization of the Territory of Platte. After some other business of less interest, Mr. Wilcox (Miss.) introduced a resolution, in substance, to instruct all Representatives of the United States abroad, to urge such amendments to existing Treaties, as will allow the same freedom of religious worsip of American citizens abroad that is allowed to foreigners in this country. The resolution was referred to the Committee on Foreign Relations. Then came a debate on the Tariff, of very little general interest. Before adjourning, the House amended one of its rules, so that hereafter no reporter who has a claim to prosecute can enter upon the floor—nor can more than one reporter be assigned to the same seat.

THIRD-DAY, DEC. 14.

In SENATE, after a variety of business of little interest, Mr. Davis called the attention of the Senate to that part of the President's Message relating to the death of the Secretary of State. Speeches on the occasion were made by Messrs. Davis, Butler, Cass, and Seward.

In the HOUSE, Mr. Brooks's motion for a select Committee upon the Tariff, came up, giving an opportunity for Mr. Meade to announce an intended motion to relieve railroad iron from duties; to Mr. Stanton, of Ohio, to say a word in favor of our own industry and specific duties; Mr. Giddings, to strike at the Whigs and the slave-growers of Maryland, Virginia and Kentucky, all in a breath; and for Mr. Stanly to refer to an appropriation last session for a lunatic asylum, with a hint that it might be the proper place for the member from Ohio.

FOURTH-DAY, DEC. 15.

In the SENATE, the bill reported by Mr. Mason, to amend the proviso in the act making appropriations for continuing the Mexican Boundary Commission, was read a third time and passed. Mr. Brodhead introduced a bill changing the Bounty Land law, so as to give all engaged in the last war 160 acres of land. The Kentucky election case occupied the latter part of the day.

In the HOUSE, the day was devoted to the memory of Daniel Webster. Mr. Davis, of Massachusetts, moved the usual resolutions of respect, preceding them with a glowing eulogium on the deceased. Several other members eulogized Mr. Webster; among them Messrs. Appleton of Maine, Preston of Kentucky, Seymour of New York, Chandler, Bagley and Stanley.

FIFTH-DAY, DEC. 16.

In SENATE, the proceedings were of very little interest. Mr. Clement's resolution authorizing the creation of the office of Lieut. General, received some verbal amendments, and was postponed to Second-day. Several gentlemen spoke upon the Kentucky Senator question, among them Mr. Hale.

In the HOUSE, the principal business was the proposition of Mr. Brooks to refer the subject of the Tariff to a select committee, which, after some additional discussion, was rejected. Mr. Clingman offered an amendment, to abolish the duty on Railroad Iron, and pending the consideration of this subject, the House adjourned.

SIXTH-DAY, DEC. 17.

The SENATE was not in session.

In the HOUSE, little business was done. An act of some importance to the mercantile community was passed, authorizing the Secretary of the Treasury to issue registers, &c., of vessels in certain cases which have heretofore required special acts of Congress. The Mexican Boundary Appropriation Bill was passed.

Arrest of Counterfeiters.

The leaders of a gang of counterfeiters were arrested in New York on Tuesday night, Dec. 14th. Two or three Germans, who had been passing counterfeit money, were first arrseted. After their arrest, officers Gleason and Martin proceeded to a large family grocery-store, corner of Dominick and Varick-streets, kept by a German named John Becker, alias Wickens, upon whom suspicion had long rested that he was extensively connected with a gang of shrewd counterfeiters. Before reaching the store, the officers laid their plans to detect the rogue. Sergeant Martin pulled the collar of his overcoat over his face, and assuming the character of a drunken man, staggered up to the counter, and called for a glass of beer and a cigar. The grocer did not suspect the trap, and believing the police officer was intoxicated, he paid no attention to him. Martin held fast to the bar railing, and laid down a $10 note on the Empire City Bank to pay for his beer and cigar. It was changed, and among the bills was one of the counterfeit "fives" on the Leland Bank. Martin, fearing he would excite the suspicion of the German, carelessly shoved the change into his pocket, and asking what time the Sixth-avenue cars came along, staggered out of the premises. In a few moments the two officers returned to the store, arrested this Becker, and searched the money-drawers. They found $62 in good money; five $5 counterfeit notes on the Leland Bank; $2 bills on the Putnam, counterfeit; also $5 notes on the Dutchess County Bank; $5s on Harrisburg Bank, Penn.; $5s on the Franklin Bank; $1s on the Milford Bank, Conn., and a $20 note altered from the North Scituate Bank, R. I., so as to represent the Hamilton Bank of Boston. The grocer was frightened nearly out of his wits, and at once divulged an important secret to the officers, which led to the arrest of a heavy coal dealer, by the name of Abraham Allen, residing in Varick-street, who is said to be the king-pin in these dangerous counterfeiting operations. Officer Martin proceeded to the house of Allen, and upon arresting him found $79 in good money and a lot of $1's, $2's, and $5's, spurious bills, in his possession, some of which are on the Leland Bank.

European News.

By the steamer Africa, European news to Dec. 4th has been received, of which we give a summary.

In England, the principal topic of discussion among politicians when the steamer sailed was the presentation of Disraeli's "Budget" to the House of Commons.

From France, we have the speech with which the new Emperor greeted the announcement of his elevation. We copy the clever and curious document:—

GENTLEMEN.—The new reign which you this day inaugurate has not its origin, as so many others which history records, in violence, conquest, or intrigue; it is, as you have just declared, the legal result of the will of an entire people, which it had founded in the midst of agitation.

I am deeply grateful to the nation which three times in four years has supported me by its suffrage, and which each time has only augmented its majority in order to increase my power. But the more this power gains in extent and in vital force, the more need it has of enlightened men, like those whom I address, to guide me by their counsels, and to reduce my authority within just limits, if ever it should transgress them.

From this day I take with the crown the name of Napoleon III., because the opinion of the people has already bestowed it on me in their acclamations, because the Senate has legally proposed it, and because the whole nation has ratified it.

Does this, however, signify that in taking this title I fall into the error imputed to the prince who, returning from exile, declared all that had been done in his absence null and void?

So erroneous a notion is far from me. Not only do I recognize the Governments which have preceded me, but I inherit in some sort what they have accomplished of good and evil; for successive Governments, notwithstanding their different origin, are severally bound by the acts of their predecessors.

But the more I accept that which, for the last 50 years, history hands down to us with its inflexible authority, the less was it allowed me to pass over in silence the glorious reign of the chief of my family, and the title, regular although ephemeral of his son, which the Chambers proclaimed with the last outburst of conquered patriotism.

Thus, then, the title of Napoleon III. is not one of those dynastic and obsolete pretensions which seem an insult alike to truth and common sense; it is the homage paid to a Government which was legitimate, and to which we are indebted for the finest pages of our modern history. My reign does not date from 1815; it dates from the very instant that you have communicated to me the suffrages of the nation.

Receive, then, Messieurs les Deputés, my acknowledgments for the distinction you have given to the manifestation of the national will, rendering it more apparent by your supervision, and more imposing by your declaration.

I thank you, also, Messieurs les Senateurs, for having been the first to congratulate me, as you were also the first to express the national wish.

Assist me, all of you, to establish in this land, harassed by so many revolutions, a stable Government, based on religion, justice, probity, and the love of the humbler classes.

And here receive the oath, that I will use every exertion to assure the prosperity of this country; and that, whilst maintaining peace, I will yield nothing which affects the honor and the dignity of France.

The Emperor would be proclaimed in all the Departments on Sunday, 5th inst.

The French Government has received the following dispatch from General Yusuf, who had been sent by Gen. Camon, Governor General of Algieria, to suppress an insurrection of the Laghouate, excited by Cheriff Ben Abdallah: "After a forced march of twenty-four hours, with my moveable column, I fell on the Cheriff's men, encamped at El Keig. We have killed 200 men, and carried off 2,000 camels and 20,000 sheep. It was a magnificent *coup.* Our losses are insignificant."

A Birmingham house has received an order to coin 700 tons of copper into coinage of the new French Empire. Four thousand tons are required in all, and the work will take four years to complete.

At London, Lord Frankfort, a young nobleman, was recently sentenced to twelve months imprisonment in the House of Correction, for a libel on Lord Henry Lenox.

The second Report of the Commissioners of the World's Fair of 1851 has just been issued, from which it appears that the Commissioners have purchased the Gore House estate, at Kensington, facing Hyde-park, 21½ acres, for £60,000, and 48 acres, adjoining, for £153,500, on the understanding that Government will contribute a like sum toward erecting thereon institutions of a national character. A new National Gallery and a Museum of Art are among the buildings contemplated.

At a meeting of the Eastern Steam Navigation Company, held at London 1st inst., it was incidentally mentioned by Sir C. Fox, the eminent engineer, that he had with his partner, Mr. Bressey, contractor, signed a contract for the construction of a Ship-Canal through the Isthmus of Darien, as designed by Mr. Gisborne, C. E. The Canal is to be a cut 30 feet deep at low tide, 140 feet broad at bottom, and 100 feet at low water surface. The locks will be 400 feet from meter to meter, 90 feet wide between the gate quoins, and each lock will have a lift of 30 feet to overweight the iron gates. Such a cut as that was considered equal to the trade of the world, as well as for permanent safety and rapidity of transit.

A German paper states that Signor and Madame Madiai will be liberated December 1, owing to the express interference of the King of Prussia. The London *Morning Advertiser* states that another case similar to that of the Madiai has occurred, the victim being a clerk in a banking house at Florence, whose sole crime is said to be his Protestantism. His name is not stated.

On Saturday, the 27th ult., expired, after a lingering illness of more than a year's duration, Lady Ada Augusta Lovelace, only daughter of the poet Byron. Her age was 37.

The Pope has resolved to send an apostolic delegate to the Haytien Government, and has chosen for the purpose Padre Spaccapietra, a Neapolitan, who is to be consecrated Bishop *in partibus.*

The Pope has received a letter from the King of Siam, promising that, during his reign, there shall be no persecution of the Christians within his dominions.

In view of the extraordinary activity that prevails in the French navy yards, the British Government has resolved to call upon Parliament to vote the necessary supplies for an addition of 5,000 men to the British Navy.

Disastrous floods have again occurred in various parts of England, especially along the course of the Thames, Medway, Trent, and their tributaries. There has been much loss among shipping on the east coast of Scotland, from a continuance of violent gales.

The *Daily News'* correspondence states that preparations are making just now at Hamburg for the emigration of several hundred persons, who are about to proceed, *viâ* Liverpool and New Orleans, to Salt Lake City. The expedition is well organized and expensively fitted out.

The latest Russian novelty is the smoking of cigarettes containing tea instead of tobacco. The French paper in which we find the circumstance, says the practice is becoming quite fashionable, and tea has at least the merit of being less narcotic.

By this arrival we have the particulars of the capture of Prome, in Burmah, by the British troops. The British forces had advanced up the river, on 21st and 22d September. They ascended without interruption till the morning of the 9th October, when they reached Prome. The defenses of the Burmese consisted of a log stockade on the edge of the hills on the right bank, a breastwork of masonry on the point, and guns planted on every position of advantage on both sides of the river. So soon as the squadron came within range, they were fired on from all the points by the enemy; this was returned by the steamers Phlegethon and Mahanuddy, and by the rest of the squadron, as they came within range. In two hours the fire of the enemy was completely silenced. As a sharp discharge of musketry was still kept up from behind the numerous pagodas which lay on the bank of the river, and the irregular portions of the ground where marksmen could be concealed, the steamers came to anchor and commenced, about noon, throwing shells, which speedily cleared the neighborhood. As the heat of the day diminished, preparations were made for landing. At 5 P. M., the wing of the 80th Regiment landed. They experienced scarcely any opposition. On touching the shore, they threw out skirmishers, and pushed rapidly up the hill, dislodging the enemy as they advanced. The Golden Pagoda in front of them was defended by 500 men. A short check here ensued. The enemy, after receiving two or three heavy volleys, broke and fled in all directions. At so late an hour it was not deemed expedient to attack the town. In the course of the night, the troops, in all amounting to about 3,000 men, of whom 500 were seamen, were landed. The next morning, they marched, without opposition, into Prome.

DEATH OF HORATIO GREENOUGH.—We learn from the *Boston Transcript,* that the death of Horatio Greenough, whose serious illness was announced a short time since, took place on Saturday morning, Dec. 18, after a violent attack of brain fever. Mr. Greenough was well known as a sculptor of distinguished genius. He was born in Boston in the year 1805, and took his first degree at Harvard University in 1825. During his residence at Cambridge, he contracted an intimacy with Washington Allston, to whom, in subsequent life, he always acknowledged a large debt of gratitude for profound suggestions in regard to the principles of Art, and genial encouragement in its pursuit. After leaving Cambridge, Mr. Greenough went to Italy, where he resided at intervals for several years. His principal productions are the colossal statue of Washington in the Capitol, the Chanting Cherubs, executed in 1828 for Mr. Fenimore Cooper, the Medora, finished in 1831 for Mr. Gilmore of Baltimore, the Rescue, and busts of John Quincy Adams, Josiah Quincy, and several other eminent personages. He had recently been engaged on the equestrian statue of Washington, to be erected in Union Park.

PERIL AND HEROISM.—On Monday morning, Dec. 13th, the schr. Gazette, Capt. Bassett, reached Cleveland harbor in distress, having suffered much in the gales on the lake. The crew had been nearly twenty-four hours without a mouthful of food, and were worn out with fatigue. As she entered the harbor, the Gazette was cast against the East pier, and a hole was knocked in her bow; she then drifted into the Lake, and there capsized. The crew succeeded in getting into the rigging, but seemed unable to hang on, in consequence of cold and exhaustion. Capt. Watts, of the Queen City, Capt. Stannard, of the Cleveland, and other noble fellows, took small boats, and at the hazard of their lives pulled out to the wreck, and succeeded, after much difficulty, in rescuing the crew in almost a dying condition. Thousands of persons assembled on the dock to witness the brave action. The vessel lies in 20 feet of water, and is uninsured. She had a few tuns of coal for ballast.

We learn from the Oswego *Journal,* that a fatal rencontre occurred at Brockville, C. W., a few days since, between a posse of Custom-house officers and two men named Chamberlain and Henry Smith, who had brought over from the American side a load of goods, and were endeavoring to elude the scrutiny of the Custom-house officers. The goods were seized, and upon resistance being made, the officers fired upon the smugglers with revolvers, shooting Smith through the body and killing him on the spot. Chamberlain was also wounded. The deceased was employed by the latter, who is a merchant at Kitley, to bring over the goods.

A dispatch dated Albany, Monday, Dec. 13, 1852, says: The large Seminary at Richmondville, Schoharie, Co., was destroyed by fire early this morning. There were about 330 pupils in the building asleep at the time the fire broke out, but owing to the abundant means provided for the purpose, they all escaped without personal injury, and with all their clothing. Loss estimated at $14,000; fully insured.

An Ohio Yankee has invented a Lath-cutting Machine, and has sold for $50,000 three-fourths of his patent for the Eastern States alone, reserving the Western. They say it will cut a large log up into Lath in the course of three minutes.

SUMMARY.

The Lockport *Courier* says, "We are informed that an Eastern Company has been organized for the purpose of constructing a canal at Niagara Falls. The canal is to commence about half a mile above the Falls, and pass directly through the village at the Falls, and empty, of course, into the river below the cataract. The Porters have made liberal donations to the enterprise, and there is no doubt, in the opinion of our informant, but that the project will be successfully carried out."

Among the provisions of the Maine law which recently passed the Vermont Legislature, is one authorizing constables to arrest and commit to prison every man they find "swipsey," and there keep him till he is in a fit state to testify where he obtained his liquor. If he refuses to testify, the justice before whom he is brought has power to commit till he will. The law is to be voted on by the people; if they say yes, it goes into operation the 1st of April; if no, then on the 1st of Dec. The option given is rather curious.

The fishing captains and owners of Cape Ann and thereabout had a meeting recently at Gloucester, Mass., to confer with Lorenzo Sabine on the fishery question. They expressed themselves in favor of reciprocal free trade between the United States and the British Provinces in the products of the sea, forest and soil, but hoped that in the event of any such arrangement, liberty to hire fishing stands from the inhabitants of the provinces would be secured to themselves.

Capt. Howe, of the bark J. W. Dyer, from Messina, reports, Nov. 14, lat. 37 30, long. 16 57, at 11 30 P. M., the wind from the south-west, with fresh breezes and squally, the bark being under double-reefed topsails, there was a ball of fire came from the north-east, struck the fore-topsail, and burst with the report of a cannon. It was about the size of a thirty-two pound ball, and if it had not been raining heavily at the time, it probably would have set fire to the vessel. It split the fore-topsail and did some slight damage on deck.

We mentioned recently the attempted introduction of Mormonism into Norway by the preachers Ahmanson and Folkman, at Brevig. It seems that they were not allowed much opportunity to make converts. The Magistrate gave them notice, that as they belonged to no sect of Christians acknowledged by the Government, they would not be allowed either to hold public worship or to baptize. As they paid no attention to the warning, they were arrested and taken to the jail.

A Bridgewater correspondent of the Plymouth (Mass.) *Memorial,* states that the introduction of sewing machines for stitching shoes is becoming quite common. One establishment in Abington used no less than six. It is said that an operator, with the machine, will stitch in a day more than ten times the amount usually accomplished by a "stitcher," and that the cost is very materially reduced.

Two important bills are introduced into the Ohio House of Representatives. The first is to prevent the circulation of foreign bank notes in the State, where no provision is made for their redemption within its boundaries. The other is to render more stringent the proceedings against the banks of the State for non-payment of the taxes imposed upon them by the Legislature.

Mr. David Ross, of New York Mills, Oneida Co., was killed on the afternoon of the 15th inst. He was seated upon a load of cord-wood, when the end-board of the wagon gave way, letting him down in front of the wheels, two of which passed over him, and crushed him so badly that he died in a few hours after. He leaves a widow and eight children.

Rt. Rev. Dr. Ives, Protestant Episcopal Bishop of North Carolina, (now in Europe,) is reported in the *Tablet* as a convert to Roman Catholicism. He is said to have so declared to Dr. Wiseman, Cardinal Archbishop in London, on whom he called on his way to Rome. As Dr. Ives is married, he will probably not enter the Catholic Ministry.

Frederick Douglass' paper says that "the colorod young men of Rochester, under the lead of Messrs. Robert Johnson, Benjamin Cleggett, and Howard, have organized a debating and mental improvement society, which promises to be highly beneficial in promoting intelligence and a spirit of progress among them."

On Friday several boys were amusing themselves by playing with powder on the Swan Land, South Boston, when one of them, a lad seventeen years of age, fired a pistol into a keyhole. The pistol recoiled, striking the boy in the face, and bruising him frightfully. His eyes were also badly burnt by the powder, and there is great danger that he will lose his sight.

Ira Wilcox, Esq., a retired merchant and much respected citizen of Oxford, Chenango Co., died at Jacksonville, Florida, a few days since. He was President of the Bank of Chenango, and formerly a member of the Legislature. His disease was bilious cholic.

There is a printer in Cincinnati who has led quite an eventful life. He has, within the past ten years, been a soldier, a sailor, a school-teacher, a bar-keeper, an *attaché* of a menagerie, a negro-dancer, a confectioner—an editor.

Hon. Bishop Perkins, member of Congress elect from the St. Lawrence and Herkimer District, lately resigned the office of Clerk of the Board of Supervisors of St. Lawrence, an office which he has held uninterruptedly for thirty-three years.

Mr. Hooper C. Hicks, while passing through Lombard-st., Baltimore, Tuesday evening, Dec. 14, had a rope thrown round his neck, was dragged into an alley, received a handful of lime in his face, and while blinded and choked was robbed of $3,000.

Arthur Edward Sheldon Seguin, the vocalist, died in this City December 13. He was born in London in 1809, and was member of the London Academy of Music, from which he retired in 1830, having gained the honors of the academy.

Hon H. L. Ellsworth, of La Fayette, Ohio, designs to engage in raising flax next season on an extensive scale, with a view to its being manufactured into flax cotton. He thinks it will soon be a more profitable crop than grain, hogs or cattle.

The ship Shackamaxon, of Philadelphia, bound from Liverpool for Australia, with 600 passengers, was spoken on the 29th Oct., in lat. 15 N., lon. 26 W., and reported the death of 23 passengers from Scarlatina.

Paul Stillman, of New York, was among the passengers by the steamship John L. Stevens, which sailed from this port for Panama, via Rio Janeiro and Valparaiso, on the 18th inst. Mr. Stillman goes out for the benefit of his health, and hopes by taking this route to escape the rigors of winter.

The Mayor of New York has vetoed the act of the Common Council chartering a railroad through Broadway. He thinks that such a road ought not to be built at all, but if built it should be by the property owners or others, who offer large compensation to the city and low fares to the public, instead of the Company to whom the right was given.

Mr. Bartlett, of the Mexican Boundary Commission, reached Chihuahua, Oct. 22, in 15 days from El Paso. On the 18th, he and his party had a conflict with the Indians, during which one of his men was killed, and eleven of his mules stolen. The Indians also left one dead on the field.

We learn that the shares in the proposed New York Exhibiton of Industry, command over fifty per cent. premium. The getters up of the scheme, therefore, expect to realize that sum from the fees paid by exhibitors and by visitors. This is a good speculation, and beats anything that Barnum ever ventured on.

The Baltimore *American* says one concern in the oyster trade in that city forwards to the West daily, by railroad, eight tons of oysters in cans. One hundred and fifty persons are constantly employed in opening the shells.

The Countess Rumford has bequeathed in her will $15,000, and a homestead worth $5,000, for a Widow and Orphans Asylum; $15,000 to the New Hampshire Insane Asylum; and $2,500 to the Concord Charitable Female Society.

A new clipper ship, of nearly 2,000 tuns, having three decks, and now nearly ready for launching, has been sold by Mr. D. McKay, of East Boston, her builder, to a Baltimore firm, for $125,000. She is of a most beautiful model, designed expressly for speed.

A commission, consisting of Prof. Bache, of the Coast Survey, Capt. Bowman and Lieut. Gilmer of the U. S. Military Engineers, are now making examinations of the river and harbor of Savannah, with a view to their improvement.

Mr. King, President of the Senate, is very feeble from a disease of the lungs, similar to that which took off Mr. Clay. It is expected that he will resign the Presidency of the Senate at an early day, to be succeeded, probably, by Mr. Atchison.

The Hudson River Railroad train that left East Albany at 8¼ o'clock, last Friday morning, stopped at its Thirty-first-st. station in this City at 10 minutes past 12—making the run from city to city, including all its regular stops, five minutes short of four hours.

A negro man, belonging to Hon. Geo. H. Lee, of Clarksburg, Va., was found guilty of burglary by the County Court of Harrison County, on the 17th inst., and sentenced to be hung on the 21st day of January.

Mr. Andrew Russell, of Washington County, Va., was a member of the Electoral College from 1800 to 1836, and voted for Jefferson, Madison, Monroe, Crawford, Jackson, and Van Buren.

We see by the Cincinnati papers, that Mad. D'Arusment (Fanny Wright) died in that city on the 13th inst., having been confined to her room for a long time by injuries received from a fall last winter.

An old lady was run over and killed by the Harlem Railroad Cars, near New York, last Sabbath morning.

New York Market—December 20, 1852.

Ashes—Pots $4 56, Pearls 5 75.

Beeswax—27 a 27½c. for American yellow.

Flour and Meal—Flour, 5 18 a 5 31 for common to straight State, 5 31 a 5 56 for mixed to fancy Michigan and Indiana, and fancy Ohio and Genesee, 5 50 a 6 12 for extra Genesee. Rye Flour 4 37 a 4 50. Corn Meal 3 87 for Jersey.

Grain—Wheat, 1 10 for old Canadian, 1 18 for prime red Wabash, 1 26 for good Genesee. Rye 89 a 90c. Barley 70 a 73c. Oats, 48 a 50c. for Jersey, 51 a 53c. for State. Corn, 67 a 75c.

Hay—1 00 a 1 12 per 100 lbs.

Lumber—14 00 a 15 00 for Spruce and Pine.

Provisions—Pork, 15 25 a 16 00 for prime, 18 25 a 19 00 for mess. Beef, 9 00 a 10 00 for country mess, 12 00 a 12 50 for Vermont, 13 00 a 13 50 for repacked Chicago. Dressed Hogs 7¾ a 8c Butter, 16 a 20c. for Ohio, 21 a 26½c. for Western dairies. Cheese 8 a 9c.

Seeds—1 40 a 1 45 for Flaxseed, 10 a 10½c. for Ohio Clover.

Tallow—10¼ a 10½c.

Wool—42 a 52c. for domestic Fleece, 38 a 48c. for pulled.

MARRIED,

In DeRuyter, N. Y., Dec. 14th, by Eld. James R. Irish, Mr. BENJAMIN FOX ROGERS, of Waterford, Ct., to Miss HELEN LUCILLA MAXSON, youngest daughter of Dea. John Maxson, of DeRuyter.

DIED,

In Milton, Rock Co., Wis., August 20, 1852, RUTH BROWN, consort of Fitch Brown, in the 53d year of her age. Sister Brown embraced religion in early life, and united with the Seventh-day Baptist Church of Scott, Cortland Co., N. Y., of which she continued a worthy member until her death. She died in full hopes of a blissful immortality.

LETTERS.

L. Crandall, H. W. Babcock, J. M. Allen, P. C. Kenyon, C. C. Stetson, B. G. Stillman, W. M. Fahnestock, Ephraim Maxson, A. A. Pearce, Charles D. Coon, Varnum Hull.

RECEIPTS.

FOR THE SABBATH RECORDER:

John S. Coon, West Edmeston	$2 00 to vol.	9	No. 52
Mrs. F. F. Dennison "	2 00	9	52
Mrs. Mahala Coon "	2 00	9	52
Ichabod Burdick "	2 00	9	52
Benj. Stillman, Jr. "	4 00	9	52
Wm. M. Palmiter "	2 00	8	52
Benj. F. Burdick, Brookfield	2 00	9	52
Roswell P. Dowse, So. Brookfield	2 00	9	52
Dewitt C. Coon "	2 00	9	52
Lee Bush, Sangerfield	2 00	10	26
D. D. Wells, DeRuyter	2 00	10	26
Welcome A. Palmer "	1 00	9	52
Lorenzo D. Burdick "	2 00	9	52
Mrs. A. C. Nichols "	2 00	9	52
Artemas Coon "	2 00	8	52
Gilbert Winslow, New York	2 00	9	52
Wm. Hardiker "	2 50	9	52
Charles C. Stetson, Hartford, Ct.	5 00	9	39
P. C. Kenyon, Carbondale, Pa.	2 00	9	52
James Brown, Factoryville, Pa.	2 00	10	26
Geo. W. Stillman, Hebron, Pa.	2 00	8	52
Fitch Brown, Milton, Wis.	4 00	9	52
Chas. D. Coon, Walworth, Wis.	2 00	10	17

FOR THE SABBATH-SCHOOL VISITOR:

Plainfield S. D. B. Church	$10 00
Herman A. Hull, South Brookfield	3 00
Calista Barrett, Cowlesville	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Pardon C. Kenyon, Carbondale, Pa.	$1 00
John X. Jones, New York	1 00
Eli S. Bailey, Brookfield. vol. 2	1 00
Ephraim Maxson, West Edmeston, vol. 2	1 00

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of T. B. Stillman, No. 80 Seventh-st., N. Y., on Fifth-day, Jan. 6, 1853, at 2 o'clock P. M.

G. B. UTTER, Rec. Sec.

☞ The Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at the same place in the evening.

Executive Committee—Western Association.

THE next Quarterly Meeting of the Executive Committe of the Western Association will be held at Genesee, on Fourth-day evening, January 5th, 1853.

J. BAILEY, Secretary.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangement,* commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

People's Line of New York and Albany Steamers.

THE steamers ISAAC NEWTON, Capt. Wm. H. Peck, and HENDRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving foot of Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, JR., & CO.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2t51

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin. Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853,)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
JEWETT, PROCTOR & WASHINGTON, Cleveland, Ohio.

☞ P. S.—Mrs. Stowe is now preparing, and in a few days will offer to the public,

☞ A KEY TO UNCLE TOM'S CABIN,

being a complete refutation of some charges which have been made against her on account of alledged overstatements of facts in Uncle Tom. It will make a pamphlet of about 100 pages, double columns, and will present original facts and documents, most thoroughly establishing the truth of every statement in her book. Price 25 cents.

Forty Dollars a Month.

AGENTS WANTED, in every County of the State and Union, to sell PHELPS' ONE HUNDRED CITIES AND LARGE TOWNS OF AMERICA, just published, being a description of One Hundred of the principal Cities and large Towns of the United States, giving the population of a greater portion of them for the past 50 years; the principal Railroad and Steamboat Routes and distances throughout the United States; 15 beautifully colored Maps; A Map of the Hudson River and Hudson River Railroad; Map of the United States, and each of the following Cities, viz: New York, Philadelphia, Boston, Washington, Baltimore, Cincinnati, New Orleans, St. Louis, Pittsburgh, Buffalo, Chicago, Milwaukie, San Francisco.

The work is also embellished with numerous Engravings, among which is a bird's-eye view of the Commercial Metropolis of the Union; View of Detroit, American Crystal Palace, United States Capitol, Senate Chamber, House of Representatives, &c., &c.

The maps constitute an atlas of cities. The reading matter contains a large amount of historical and descriptive information. Whether as a guide book for the traveler, a directory for the business man, or a manual of facts and charts for those who seek information concerning the large and increasing cities of our extensive Republic, no work of equal value has ever been issued. A copy of the work will be sent by mail, free of postage, to any part of the United States, upon the receipt of 50 cents. Postage stamps can be sent.

Agents of thorough, resolute business habits, can expect to earn the above amount over all expenses. For further information, address (post-paid) or apply personally to PHELPS, FANNING & CO., Publishers,

No. 195 Broadway, N. Y.

N. B.—Editors of papers giving the above two or more insertions, including this notice, and sending a copy of the paper containing the same, addressed as above, shall receive by mail, free of postage, a copy of this work.

P., F. & CO.

Miscellaneous.

The First Cross Word.

"You *seem* happy, Annette, always. I have never been in a family where the husband and wife *seemed* more so."

"Well done, Kate," said Mrs. Huntington, laughing, "you have used the word *seem* only twice in that short sentence. And now you have a begging way about you, as if you were really in earnest to hear something about married life, before taking the fatal step. It is well Harry is not here to see the look of sadness in the eye of his bride elect. He might fancy her heart was full of misgivings, instead of wedding finery."

"Don't laugh at me, Annette; talk with me as you used to do. I love Henry, you know, and yet I have many misgivings about married life. I see so few who are really happy in this relation—I mean happy as I should wish to be. You seem to come nearer to it than any one else. Do you ever—"

"Quarrel? No, not often now. We had our breaking in. I believe it must come to all sooner or later."

"Do tell me all about it, will you, Annette?"

"Yes, if you are very desirous of it. You may learn something from it.

"I was a romantic girl, as you well know, Kate. Some few friends I had, whom I loved dearly; but these friendships did not quite satisfy my heart. Something more it craved. I hardly knew what, until I loved my husband. When we were first married, I used sometimes to ask myself: Now, do I find in this life all which I expected to find? Am I as happy as I thought I should be? My heart always responded, Yes, and more so. With us the romance of married life, if I may call it so, held on a long time. For my part, I was conscious of a pleasurable excitement of feeling when we were together. I enjoyed walking and riding alone with him. The brightest hours of the day were those in which we sat down alone together, to talk or read. For a long time I felt a gentle restraint in his presence. I liked to be becomingly dressed. When dull, I made an effort to be social and cheerful if he was present. I had a great fear of getting into the way of sitting down stupidly with my husband, or of having nothing to talk about but the children and the butcher's bill. I made a business of remembering every pleasant thing which I read, or heard, or thought, to tell him; and when all these subjects were exhausted, we had each of us a hobby we could ride, so that we were never silent for want of something to say. Thus we lived for a yerr or two. I was very happy. I think people were often surprised to see us enjoy each other's society with so much zest.

"But there was this about it. As yet I had nothing to try me. We were boarding, I had no care, and his tenderness and interest was a sovereign panacea for the little ails and roughnesses which must fall to us in our best estate. This could not last, however, forever. He became more and more occupied in his business, and I at length had a house and a baby to look after. Then, for the first time, our mutual forbearance was put to the test. Hitherto, we had been devoted to each other; now the real cares of life pressed upon us so as often really to absorb our energies. I was the first to feel the change. It seemed to me as if something was overshadowing us. Sometimes I would get sentimental, and think he did not love me as he once did. As I look back now, I am convinced that here was my *first wrong step.* Indulgence in these moods weakened my resolution. It was an injustice to him, of which I ought not to have been guilty. It left me too, with a wounded feeling, as if I had been wronged, which began to affect my spirits.

"Once, I had for some time carried about this little sore spot in my heart. I kept the matter all to myself, for I was in part ashamed, and in part too proud to speak of it. Here was another wrong step. There is no security of happiness in married life but in the most perfect confidence.

"There came a season of damp, chilly weather. One morning I got up feeling very irritable. I had taken cold; my head ached; and my baby had been worrisome during the night. In my kitchen I had a cross, ignorant servant girl, and on this particular morning she had done her very worst for breakfast. The beef steak was burned to a cinder; the eggs were like bullets; the bread was half baked; and the coffee, which was our main stay, was execrable. My husband was very patient with all this, until it came to the coffee, and that upset him. He put his cup down, and said, in a half vexed tone, 'I do wish we could ever have any good coffee. Annette, why cannot you have it made as my mother does?'

"This was the drop too much for me, and I boiled over. 'You never think any thing on our table fit to be eaten,' said I, and I almost started at the sound of my own voice—'you had better live at home, if you are not satisfied, or else provide me with decent servants. I cannot do every thing—take care of my baby all night, and get the breakfast too.'

"'I did not know before that I was so *very* unreasonable,' said he, in a tone of injured feeling. He sat a few minutes, then rose, left his untasted breakfast, put on his hat, and went off.

"When I heard the door shut behind him, all my temper left me. I went into my room, locked myself in, sat down and cried like a child. This was the *first cross word* I had ever spoken to my husband. It seemed to me as if some sudden calamity had befallen us. I worked myself up to such a pitch of feeling, that I walked about the room wringing my hands.

"'Oh, it is all over with us,' thought I; 'we shall never be happy again in this world.' This thought made me unspeakably miserable. I felt as if a black pall had fallen around me, and in the future there was only blank—darkness. In my misery I sought to comfort myself by blaming him. 'He need not have spoken so to me, at any rate,' said I, out loud; 'he might have seen how I felt; it was too much for any one to bear. It really was not one bit kind in him. It is plain enough that he does not care for my comfort as he once did. Then to be always telling me what nice things his mother cooks, when he knows I am trying to do my best to learn to please him! It is really too bad.'

"Don't look so dreadfully sober, Kate. My baby cried just here, and I had to run before I was through with my catalogue of grievances, yet I had gone far enough to get well on the wrong track again. I began to calm myself with the reflection, that if there had been a great wrong done, I was not the only one to blame for it. I was dreadfully sorry that I had spoken cross to him, but I thought he ought to be sorry too. Before my baby had finished crying, I came to the conclusion that I would not exhibit signs of penitence until I saw some in him.

"So I bathed my face, that no traces of tears might remain, dressed myself with unusual care, and went down to Bridget, to give some very particular directions about the dinner. I did this with a martyr-like spirit. I meant to try my best to make him sorry for his injustice. I resolved to reproach him with a first rate dinner, good as his mother could cook. To whet the edge of my delicate reproof, I made, with my own hands, a most excellent cup of coffee.

"One o'clock came, at last, though I thought it never would; the door opened, and I heard his quick step in the hall. Of all things in this world, he was whistling! He came to the table with a bright face, from which every trace of the morning's cloud had disappeared, and he sat down and looked around with a pleased expression.

"'Why, Annette,' said he, 'what a nice dinner.'

"'I am glad you are pleased,' said I, in a subdued tone.

"'Capital,' said he, 'the best roast we have had this season.'

"He was so much taken up with my delicate reproofs as not to notice that I was out of spirits. I was half pleased and half provoked; but I kept rather still, making little conversation excepting in reply to him.

"After dessert, I handed him his cup of coffee. He was quite astonished. 'Why, Annette,' said he, 'I do believe you went to work to-day to see what you could do.'

"He had hit the truth, though without the least suspicion of the cause. My first impulse was, to be honest and out with it by replying,—'Is it as good as your mother makes?' This would have given the key to the whole story—he would have ferreted it out, and we should have settled it there; but I felt ashamed to. I sipped my coffee in silence. The golden moment passed and my good angel took his flight. Pride had the day. I even began to be vexed at his enjoying a good dinner, so easily forgetting what had caused me so much suffering. He was very busy on that day, and did not stay with me as long as usual to chat, but went off whistling even more cheerily than when he came.

"I went up into the nursery and sat down to think it over. Baby was asleep; the rain was pattering against the windows; the wind was rising, and to me the world looked dreary enough. I had tired myself all out getting up such a dinner, and now the excitement was over and I felt the reaction. I began to ask myself what I had got for it. Just nothing at all. My husband either did not or would not see that there was anything to be reconciled about. I blamed him for his insensibility. 'Once,' thought I, 'he would have noticed any change in my voice or any shadow which came over my spirits; now, I can really be cross to him, and he does not mind it at all.'

"I had a doleful afternoon of it. I was restless enough; trying first one employment and then another, but finding nothing which would suit. I went down to tea, farther, if anything, from the right point than I had been at noon. I sat dejected and silent. My husband tried once or twice to engage me in conversation, without success.

"'Annette,' said he at length, in a kind tone, 'do you not feel well to-day?'

"'Not very,' said I with a sigh.

"'What is the matter?'

"'My head aches; the baby kept me awake almost all night.' This was the truth, but only in part, and I felt guilty as I said it. Then he begged me to go and lie down on the sofa in the parlor, and said he would read to me anything I would like to hear.

"I felt this was kind in him. It was like old times; the new times, you see had been but a day, but to me it seemed very long; yet it was not what I wanted. I wished to have the trouble cleared away, not bridged over; and I determined to hold out until it could come to this, and he should see and feel that I could not be made happy after a cross word, without a scene of mutual contrition and forgiveness; so I would not stay and be read to, but told him I must go to bed. I left him in his easy chair, and his study-lamp and book and bright fire, in regular old bachelor style, and went off into my nursery, and then to bed, and cried myself to sleep. You laugh, Kate, as though you thought I was a fool. I think so myself now."

"How did it all end, Annette?"

"I held out a week, becoming every day more and more sad, and sulky, I may as well call it. When I was left alone, I used to take my baby up and cry over him as if my husband was dead, and the child was all I had left in the world. Dear me! how unhappy I was, and every day added to it. I would find something in his conduct to pain me every time we met. Either he was too attentive or not attentive enough; talked too much or too little.

"He bore my moody ill-humor most patiently, thinking I was ill. One day he came home, and told me he had obtained a week's leave of absence, and had engaged a carriole, and I must pack up myself and baby and be ready to start in an hour. He was going to take me home to my mother's. 'We may as well have a journey as pay doctor's bills, Annette,' said he; 'and as to have you drooping about in this style any longer, I am not going to. We will send off old Bridget, lock up our house, run away from all care, and have some fun.'

"He looked up so kindly I could have fallen upon his neck and wept my heart out, to think how ugly I had been; but there was no time then to talk it over. I hurried away to pack, but before I was half through with the packing, I resolved that I would tell him the whole story from beginning to end. The moment I came to this determination, the load was gone; my heart seemed light as a feather; the expression of my countenance, the tones of my voice changed. I was conscious of it, and he noticed it as soon as I joined him, at the appointed hour.

"'Why, Annette,' said he, 'getting ready has cured you. We may as well stay at home now.'

"That will do Kate. The rest of the story will sound sentimental to a third party."

"No, no, Annette, that would be leaving out the very cream of it. Tell me how you settled it."

"Well, we rode on enjoying the change until towards dark. Baby then fell asleep. It was a very quiet hour—everything about us was beautiful and peaceful. I felt deeply, and I longed to have all in my heart pure and peaceful. Tears of real penitence came into my eyes, and before I knew it, they were dropping down upon the baby. My husband turned and saw them.

"'Why, Annette,' said he, with the utmost surprise, 'what *is* the matter?'

"'O, I am so sorry,' said I.

"'Sorry for what, love,' said he, 'are you not happy? Does any thing trouble you?'

"'I am so sorry,' said I, 'that I have been so ugly this week.'

"'What do you mean?' said he, looking more and more puzzled.

"'How can you help knowing?' said I.

"Then I began at the beginning and told the whole story—how I rose feeling irritable, and was provoked to speak the *first cross word;* how he told me my things were not as nice as his mother's and went off vexed; then how he got over it, and forgot all about it, and would not help me to feel good natured by saying he was sorry. How I had brooded over it all the week—how it had festered away in my heart and poisoned all my enjoyment. What torrents of tears I had shed when alone, as I thought it was all over with us, and we never should love again as we had once loved.

"He heard me through without making a single remark, and then he burst into a loud laugh. 'I want to know, Annette,' said he, 'if this is what has ailed you this week?'

"'Yes,' said I. Upon this he checked our Dobbin, and began to turn round.

"'What are you going to do?' said I.

"'Going back,' said he, 'if this is all which is the matter with you.'

"I laughed heartily as he did, for now my sin was confessed, I felt very happy; but I pulled the other rein and drew the whip-lash over Dobbin's ears, and away he went like a bird towards my mother's home.

"But we made a resolution then, Kate, that if either had aught against the other, it should be settled before the sun went down; that we might go to sleep, if not at 'peace will all the world,' at least at peace with each other, forgiving and forgiven. This resolution we have faithfully kept, and I have never seen another week of such misery as I have been telling you about, and I trust I never shall. I hope you will find in your new relations, Kate, all the enjoyment we now do. This is the best wish I can offer you and that your first cross word may also be your *last.*"

The Moravians.

The N. Y. *Tribune* prefaces a sketch of a sermon in behalf of the missions of the Moravians or United Brethren, with the following account of that people:—

The history of this remarkable people is a singular chapter in the records of Protestantism. Their doctrines were, according to their own authority, practically operative in Bohemia before that Kingdom was added to the Western Empire. After that transfer (about the year 1000) the Papal authority immediately endeavored to alienate the Bohemians from the Greek Church and attach them to that of Rome. The Popes made little advance, however; and the Bohemian Church was powerfully strengthened in the latter part of the Twelfth Century by the immigration of great numbers of the persecuted Waldenses, who were flying from their Roman Catholic enemies—Waldo himself being one of the settlers in Bohemia. About the middle of the Fourteenth Century, Pope Clement VI., aided by Charles IV. of Germany, undertook the complete subjugation of the Moravian and Bohemian Churches, and as a chief means the Pope established the University of Prague. But even here the Protestant spirit found root, and John Militsch, one of the Professors, openly and vigorously denounced the corruptions of the Roman Church. The great Apostle of the Moravians, John Huss, the Martyr, was born in 1373, in Southern Bohemia. He was educated in the above University, where he became Professor of Divinity. Happening to get hold of the writings of Wiclif, "the morning star of the Reformation," Huss soon took open ground against the usurpations of the papal Power, wherefore he was forbidden to preach in Prague; but he despised the mandate. The people began to flock to him, and he was denounced to the Pope by the Clergy. Huss was ordered to appear at the Council of Constance, in 1414, where he went, and was treacherously locked up by the Pope, who had promised him freedom and security. Huss was tried—if a proceeding can be called a trial, where the accused is allowed no defense—and burnt at the stake in 1415. The Council of Constance excommunicated all the Hussites, and a savage persecution followed, in which many perished. In 1418 Sigismund laid claim to the Crown of Bohemia, which claim the Hussites opposed, and under the famous John Zisca fought with success for thirteen years. The Moravian, Bohemian or Hussite Church, now had many divisions in regard to doctrines and ceremonies, and it was not till 1460 that they finally settled all their differences and adopted the name "Unitas Fratrum," or "The United Brethren," which is still their real name, although they are oftener called Moravians. They were the first to give the Bible in a living tongue, having printed it at Venice in 1470, and issued three editions of it before the commencement of Luther's Reformation. Persecution raged against them more or less violently all this time, and in 1547 they were expelled from Bohemia by Ferdinand, because they would not join him as the ally of Charles V. against the Lutherans. They took refuge and formed settlements in Poland and Prussia, and in 1557 agreed upon their doctrines and mode of church government. In 1564 Maximilian II. repealed all laws against them, and many of them returned to Bohemia. They had peace thenceforward until the Thirty Years War, (1618 to 1648,) during which they were almost exterminated, and many of their leading men were beheaded. But little was heard of the Moravians from this disaster until their noble patron Count Zinzendorf of Saxony established them on his own estate, where they founded their town of Herrnhut. Thenceforward their progress was rapid, and in a short time they had establishments in almost every kingdom in Europe. Zinzendorf himself came to America in 1741 upon the invitation of the celebrated Whitfield, and established their present headquarters—Bethlehem, Penn. The latest returns within our possession state that the Moravians have establishments in Saxony, Silesia, Brandenburg, Baden, Saxe-Gotha, Reuss, Neufchatel, Utrecht, Schleswig, Astrachan, Ireland, Scotland, Wales, most of the Counties in England, Pennsylvania, New York, Maryland, North Carolina, Ohio, Indiana, Illinois, in the West Indies, Surinam, Cape of Good Hope, Upper Canada, Indian Territory, Labrador, and Greenland, beside extensive home missionary operations in Europe, chiefly in the North.

In the prosecution of their Missionary enterprises they have manifested a depth of purpose and warmth of zeal not a little remarkable, as evidenced a hundred years ago in their efforts among the Iroquois, Hurons, and other Indians; for a century and a quarter in Greenland, and for 80 years on the bleak coast of Labrador. They have now 24 missionaries in Greenland, and 30 in Labrador. The little vessel, the Harmony, which annually takes from London supplies for these missions, had, up to 1843, made seventy-one voyages to that bleak and tempestuous ocean without the occurrence of a single accident.

In the City of New York their establishment was commenced in 1736. Two Bishops—Sprangenburg and Nitschman—on their way to Pennsylvania, became acquainted with Elder John Noble, of the Wall-st. Presbyterian Church. Mr. Noble believed in their teachings, withdrew from the Presbyterian Church, and in connection with Mr. Boemper, another merchant, established Moravian worship. The meetings were spirited or languishing for several years, as affected by the presence or absence of the missionaries traveling to and from Europe and Pennsylvania. In 1741 the celebrated Count Zinzendorf arrived here and fully organized a society, except the establishment of the sacrament. In 1748, Bishop Johannes de Wattivel tarried here awhile and completed the organization by administering the Lord's Supper to the congregation (of 100 souls) who met at Mr. Noble's house. In 1751 land was purchased in Fair (Fulton) street, between William and Dutch-sts., and a small frame building erected, the corner stone laid June 17, 1751, by Rev. Owen Rice, and the edifice dedicated June 18, 1752, by Bishop Sprangenberg. Successive generations worshiped here for eighty years, and the house was filled. In 1829 the old house was taken down, and a brick church, 50 by 60 feet, was put up. Bishop Andera dedicated it Nov. 29, 1829. The building was shortened, seven years afterward, in consequence of the widening of Fulton-st., and in 1843 it was abandoned, and the Society erected the present large and substantial Church at the corner of Houston and Mott-sts. The pastoral office in this City has been filled by Rev. Owen Rice from about 1748 to 1757; Rev. Thomas Yarvel to 1765; Rev. G. Neiser to 1775; Rev. Gustavus Shewkerk for a short time during the war; Rev. Ludolph A. Rusmeyer, Rev. James Birkley, and Rev. Godfrey Peters, who died Oct. 27, 1797, the first who had died in this City in the service of the Church. Then came successively Rev. Messrs. Meder, Bardill and Moulther, who served until 1812. In that year, Rev. Benj. Mortimer, who had been a Missionary among the Indians, succeeded to the pastorate, but died in 1834. His successor was Rev. Mr. Vanvleck, who continued until 1836, when he was appointed Bishop of Bethlehem, Pa. Rev. C. F. Kluger served for two years; then Rev. Mr. Bleck from 1838 to 1842, when he went to Salem, N. C. In 1842, Rev. David Bigler was called to the pulpit, where he yet remains, with a large and flourishing congregation.

Of the Moravians at their headquarters—Bethlehem, Pennsylvania—and in other parts of America, we have not space to speak. By the returns of the census of 1850, we learn that the Moravians had 331 churches in the States, accommodating 112,000 hearers; the total value of the Church being $443,347. The churches were distributed as follows: Ohio, 158; Pennsylvania, 84; Indiana, 53; Maryland, 12; Virginia, 8; North Carolina, 7; New York, 3; Illinois, 2; Iowa, 2; Georgia, 1; Michigan, 1.

Wool from Pine Trees.

Interesting accounts have recently appeared in foreign journals of a novel branch of industry carried on in Silesia, combining so much of ingenuity and utility as to render a summary of the information very acceptable to those who are seeking for new sources of employment or of profit. It appears that, in the neighborhood of Breslau, on a domain known as Humboldt Mead, there are two establishments alike remarkable: one is a factory for converting the leaves or spines of the pine trees into a sort of cotton or wool; in the other, the water which has served in the manufacture of this vegetable wool is made use of as salutary baths for invalids. They were both erected under the direction of Herr von Pannewitz, one of the chief forest-inspectors, and the inventor of a chemical process by meams of which a fine filamentous substance can be obtained from the long and slender leaves of the pine. This substance has been called *holz wolle,* wood wool, from a similarity in its quality to that of ordinary wool; it may be curled, felted, or spun in the same way.

The first use made of the filamentous matter was to substitute it for the wadding used in quilted counterpanes. In 1842, five hundred counterpanes so prepared were purchased for the use of the hospital at Vienna; and, after an experience of several years, the purchase has been renewed. It was remarked, among other things, that the influence of the *wood wool* prevented parasitic insects from lodging in the beds, and the aromatic odor arising from it had been found as beneficial as it was agreeable. Shortly afterwards, the Penitentiary at Vienna was provided with the same kind of quilts; and they have since been adopted—as well as mattresses filled with the same wool—in the Hospital de la Charité at Berlin, and in the Maternity Hospital and barracks at Breslau. A trial of five years in these different establishments has proved that the wood wool can be very suitably employed for counterpanes, and for stuffed or quilted articles of furniture, and that it is very durable.

It has been further ascertained that this wool can be spun and woven. The finest gives a thread similar to that of hemp, and quite as strong. When spun, woven, and combed, a cloth is produced which has been used for carpets, horse-cloths, &c.; while, mixed with a canvas warp, it will serve for quilts, instead of being employed in the form of wadding.

In the preparation of this wool, an etherized oil is formed, of an agreeable odor, and green in color, but which on exposure to the light changes to a yellowish-orange tint, and which resumes its original color on the light being again excluded. Under the rectifying process, it becomes colorless as water, and is found to differ from the essence of turpentine extracted from the stem of the same tree. Its employment has proved most salutary in gouty and rheumatic affections, and when applied to wounds as a balsam; as also in certain cases of worm disease and cutaneous tumors. In the rectified state, it has been successfully used in the preparation of lacs for the best kinds of varnish; in lamps it burns as well as olive oil; and it dissolves caoutchouc completely and speedily. Already the perfumers of Paris make large use of this pine oil.

With respect to the baths; it having been discovered that a beneficial result attended the external application of the liquor left after the coction of the leaves, a bathing establishment was added to the factory.

We understand that these baths have been in operation for nine years, with a continual increase of reputation and number of visitors That the facts are not exaggerated, would appear from medals having been awarded to M. Weiss, the proprietor and manager, by societies in Berlin and Altenburg, for the extraordinary results produced. As likely to lead to a new development of industry, the processes are especially worthy of attention.

[Chamber's Journal.

VARIETY.

The Mississippi Valley Railroad Convention, which assembled at St. Louis a short time since, adopted resolutions in favor of the construction of a railroad from the City of New Orleans to a central point in the Territory of Minnesota, in the direction of the Red River of the North, and with a branch to the Falls of St. Anthony; said road to pass by the capital of the State of Arkansas, Iron Mountain, and the City of St. Louis, in the State of Missouri, and the valley of the Des Moines, in the State of Iowa. To construct this road, they ask from Congress a quantity of land equal to alternate sections for ten miles in width on each side of said Railroad, throughout its entire length, with the privilege of selecting other lands to make up the quantity of such tracts as may have been sold, or are subject to preëmption, within the distance of ten miles from the line.

The Boston *Bee* says: "The Truant Law appears to work finely in our city. One of the officers reports, as the result of his labors during the past two months, that he had found 130 truant children, of whom all but 20 had been induced to attend school regularly; 60 of them were habitual truants, 70 were absentees; many of them had never been to school before. Six of the habitual truants have been sent to the House of Reformation for six months; one to the State Reform School for three years; seven taken in charge by the overseers of the poor; three admitted to the Charity School in Channing-st., and four provided with good places in the country."

The Boston papers chronicle a new experiment in paving. They say workmen are engaged in paving Howard-st., between Stoddard and Somerset-sts., with a sort of iron pavement, invented by Mr. Terry, a citizen of Boston. The blocks are 12 inches in diameter, 8 inches deep, 1 inch thick, of cast iron, cylindrical in form, hollow, and divided into cells, which will be filled with gravel. The blocks are so made that when properly laid the edges overlay in such a manner as to keep the whole firmly set. This paving is being laid merely as an experiment, for the purpose of seeing what effect the *frost* will have upon it.

The Hunterdon (N. J.) *Gazette* states that a miraculous escape from highway robbery occurred recently near Locktown, Hunterdon Co. Mr. Elisha Warford, in anticipation of going on a journey, had a large sum of money about him. A servant in his employ took the horse and carriage, also the coat and hat often worn by Mr. W. As the servant was returning, some villain, secreted along the fence, fired at the servant, who greatly resembled Mr. W. The first attempt to fire the gun exploded the cap, which caused the horse to leap suddenly, throwing the driver to the bottom of the wagon. The load was discharged through the wagon, and would have killed the driver had he retained his seat.

Mrs. Brougham, mother of the ex-Chancellor, was a most excellent and thrifty housewife. On one occasion she was much troubled with a servant addicted to dish-breaking, and who used to alledge, in extenuation of her fault, "that is was crackit before." One morning little Henry tumbled down stairs, when the fond mother, running after him, exclaimed, "Oh, my boy, you've broke your head." "No, ma," said the future Chancellor, "it was crackit before."

A staid and demure Quaker lady entered a dry goods establishment, with the intention of making purchases. The salesman commenced praising his own goods at the expense of his neighbor's, stating, at the same time, what great saving in expense she would make by purchasing of him. She heard him silently for a time, and finished the conversation by saying: "Friend C., what a pity it is, that it is a sin to lie, when it seems so necessary in thy business!"

A person meeting an old man with silvery hair and a very black bushy beard asked him how it happened that his beard was not so gray as the hair of his head? "Because," said the old gentleman, "it is twenty years younger!"

The art of conversation consists in the exercise of two fine qualities. You must originate and you must sympathize; you must possess at the same time the habit of communication and listening. The union is rare, but irresistible.

We celebrate nobler obsequies to those we love by drying the tears of others than by shedding our own; and the fairest funeral wreath we can hang on their tomb is a fruit offering of good deeds.

In the river bank at Zanesville, Ohio, a "Fossil Elephant" has been discovered, the third of the same species, the *Courier* says, that has been discovered in the same gravel bank within a few years.

In the New Hampshire Legislature, the other day, notice was given of a bill granting licenses to sell wines and spirituous liquors in certain cases.

"Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone for ever."

The yearly redemption of country money by the Suffolk Bank, Boston, is stated, in the Banker's Magazine, to be $250,000,000, or an average of about five millions of dollars per week.

On Thursday, 2d inst., twenty-five steamboats arrived at New Orleans, bringing immense amounts of produce, and 24,000 bales of cotton.

The following horrible announcement recently appeared in a window in Wolverhampton. "Baking every day. N. B.—People's *vitals* cooked."

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 10 Battery-place.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 3 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York

Rates of Advertising.

For a square of 16 lines or less—one insertion, $ 75
" " " each subsequent insertion, 50
" " " six months, 6 00
" " " one year, 10 00
For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 29. NEW YORK, FIFTH-DAY, DECEMBER 30, 1852. WHOLE NO. 445.

The Sabbath Recorder.

For the Sabbath Recorder.

WONDERS OF CREATION.

There is, perhaps, nothing in nature better calculated to call out the sublime emotions of the soul, and to enrapture the intellectual vision, than the study of Astronomy—an investigation, limited though it is, and must necessarily be, of the temple of the Universe, boundless in extent and bulk of matter, and limitless in duration, though subject, now and then, during the revolving cycles of eternity, to changes in the economy of its arrangement. The mind becomes immediately associated with the infinite, and converses with Almighty Power at every step of its progress, until, lost in wonder and adoration, it is forced to exclaim, with the Psalmist, "Great and marvelous are thy works, Lord God Almighty."

Go out on a clear December evening, and lift your eyes towards the "upper deep," and contemplate its beauties, its glories. Mark the many luminaries that burn there, arranged into so many beautiful configurations. Count their hosts; estimate, if you can, their distances and magnitudes; and then will you be led to exclaim with the poet,

> "O, what a confluence of ethereal fires,
> That, from the steep of heaven, streams to a point,
> And centers on my sight."

Orion, with his beautiful group of stars arranged into the form of a child's cup; Sirus, or the Dog Star; Procyon, in the Lesser Dog; Aldebaran, with his ruddy glow; Castor and Pollux, locked in eternal embrace; the Pliades, or Seven Sisters—are all climbing the eastern steep of the sky, while Cassiopeia with her chair, Cephus, the Dragon, the Great Bear with his dipper and pointers, and the Lesser Bear with his unchanging pole star, as if appointed the eternal sentinels to keep watch over the earth during the hours of darkness, never descending below the horizon, are pacing their unwearied rounds.

To assist in forming a faint idea of the grandeur of the scale on which the Universe is built, let us commence with a contemplation of the Earth, considered as a planet. The Earth is about eight thousand miles in diameter, and twenty-five thousand in circumference. It moves in an elliptical orbit around the sun, through a space of about six hundred millions of miles in three hundred and sixty-five days—sixty-eight thousand miles an hour, or about twenty miles a second. To the minds of most men, there is something startling in the idea of being carried along by a locomotive at the rapid speed of a mile a minute. But what is this compared with moving a thousand times faster—to being tilted along on the whirling sphere of the earth twenty miles at every beating of the pulse? All the powers which man can command, have never produced a motion of any substance tangible to sight and touch, one twentieth part as rapid. A cannon ball, with its most rapid flight, continued, would fall more than sixty thousand miles behind in the short space of an hour. If the contemplation of the steam engine drawing his monstrous loads after him, or the noble steamer, spurning the foaming waters from its ribbed sides, and bearing triumphantly across the deep its hundreds of tuns burden, or Niagara, or the rushing of the tornado, and the tremendous sweep of the hurricane, or the boundless ocean, surging with billowy tides his rocky shores, or Chimborazo, standing in awful majesty, with head piercing the clouds, or of Cotopaxi, belching forth streams of living liquid flame; if the contemplation of these is calculated to call forth unspeakable emotions of awe and grandeur, what *overpowering* emotions must be created by the contemplation of the whole earth, the theater of all these mighty phenomena, and the seat of numerous Chimborazos and Cotopaxis, sent rolling from the great workshop of creation, with such tremendous force as to carry it forward a thousand miles a minute—this force being so nicely balanced with the attractive energy of the sun, as to cause it to move in an elliptical orbit through all time.

The Sun, the center of the Solar System, is 800,000 miles in diameter, and 2,500,000 miles in circumference, containing about 26,700,000,000,000,000,000 (twenty-six thousand seven hundred millions of billions) of cubic miles. Were a train of cars, moving at the rate of thirty miles per hour, to commence the circuit of the sun's circumference, it would require more than ten years (night and day) to complete the journey. Where the sun a hollow sphere, and the earth placed in the center of it, there would be much more than room enough for the moon to perform its accustomed monthly revolution at its ordinary distance, which is about 240,000 miles, from the earth. Were one million four hundred thousand such worlds as ours heaped together in one vast pile, their united bulk would only equal that of the sun.

The planet Jupiter revolves around the sun at the distance of 495,000,000 miles from that luminary. It performs its revolution in twelve years, moving through a space of 2,980,000,000 miles in that time, at the rate of ten miles a second. Its diameter is 80,000 miles, ten times the diameter of the earth. It is equivalent in bulk to thirteen hundred such globes as ours. It has a diurnal motion of ten hours in length, giving its inhabitants alternate day and night of five hours.

The star Sirus, or the Dog Star, the brightest fixed star in the firmament, is estimated to be more than 20,000,000,000,000 (twenty millions of millions) of miles from the earth, a distance so vast that lightning, flying with the inconceivable velocity of 275,000 miles a second, would require nearly two years and a half to cross the mighty space. A luminary at so vast a distance must be immensely large to enable it to shine with such brilliancy in our nocturnal sky.

The star Vega, in the constellation of the Lyre, is estimated to be 2,400,000 miles in diameter, twenty-seven times greater than the sun, or greater than thirty-seven million worlds like ours!—a universe in itself; and yet the firmament glows with a thousand such universes, and the telescope brings to view millions more. This instrument reveals a semi-transparent body in the southern part of the heavens, supposed to be solid, which is estimated to be so immense in bulk, that its center placed on the center of the sun, its vast circumference would take in the whole orbit of Uranus. This planet is eighteeen hundred million miles from the sun. Double this distance, and we have the immense, the incomprehensible diameter of that vast globe! Eight hundred and fifty thousand times the diameter of the Earth! A globe equivalent to 613,125,000,000,000,000 (more than six hundred thousand millions of millions) such worlds as ours! And yet this is but a mere speck in the Universe of God; and were it anihilated, not one in a million of Earth's inhabitants would know it! How do the puny works of men dwindle to less than nothing, when compared with such mighty, incomprehensible, almost infinite globes! How appropriate the exclamation of the Psalmist, when overwhelmed by the contemplation of the grandeur and glory of the works of God: "Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him."

The telescope brings to view suns at such vast distances, that light, which leaps across a space of two hundred thousand miles per second, would require thirty thousand years to come from one of them to the earth. Therefore, if one of them were struck out of existence, a thousand generations of men would pass away before its light would cease to shine upon the Earth.

In the presence of Him who made all these mighty globes, and who governs them by the might of His power, how ought we to tremble, and how reverently bow and adore!

MATHETES.

THE CHINA MISSION.

An interesting letter from Bro. Wardner to the Missionary Board, has recently been received, from which the following extract is made. It bears date the 17th of Sept. 1852.

"I propose to fill a part of my letter with extracts from my journal.

"*April* 12th. Some boat men and women called in my absence for books. Mrs. W., after some conversation, gave each a Calendar, and invited them to call again. This they did on the 15th, bringing a large bundle of greens, which they wished to exchange for books, saying they had nothing better to give. Mrs. W. (I being again absent) replied that what books we had were free for all who wished to read them, and supplied each with a copy of the Ten Commandments with Comments, which they accepted with apparent gratitude, and insisted upon her accepting of the greens as an expression of their thankfulness. They also requested that I would go to their place, (about 100 lee distant,) and preach to them this new doctrine, saying they were poor, and could not provide very good accommodations, but would freely give me such as they had. I was then engaged upon my house, and could not accompany them. I have seen nothing of them since. The distance is greater than foreigners are allowed to go from Shanghae, which might render such an undertaking imprudent. It is seldom that we witness so much zeal among Chinese to learn the doctrine, and it would indeed be a luxury to preach it to them.

"*May* 22d. Evening after the Sabbath, commenced preaching in a hamlet, a quarter of a mile from our house, in a room which I hire at fifty cents per month, occupying it once a week. It is partly filled with looms, spinning-weels, beds, tables, and farming tools, and sometimes poultry, and occasionally a buffalo, besides the family of the owner. These inconveniences, however, are nothing, so I can get a hearing. At first, the room was crowded, and the doors and windows filled with hearers and spectators. But the number has considerably diminished since, though we have respectable congregations when the weather is good.

"*July* 4th. Being prevented from going to *Sah-whay-jaw* yesterday, I started to go to-day. On the road, met the owner of the tea-shop where I preach, with a friend who was seeking employment, and who, after recommending himself as well as he knew how, proposed that if I would employ him, he would believe my doctrine. I replied by asking him whether he would consider it consistent with filial piety, were his son to propose, that if he could be rewarded so much a month, and get this and that favor, he would then respect his father and his authority, but not otherwise? 'O no,' was the reply. But, said I, your proposition amounts to the same thing. You say, if I will employ you, (at good wages, of course,) you will then acknowledge and respect the authority of your Heavenly Father; which implies that you are not willing to do it without. Is this right? I do not feel inclined to hire men to be His disciples; for such hirelings, I fear, would not be true.

"The shop-keeper then began in rather an eloquent strain, saying how much he loved the doctrine, and how diligent he was in proclaiming it to his customers, &c. I understood his game from what I had seen before, which led me to deal with him somewhat more plainly. Said I, 'If you sincerely believe and love the doctrine, as you say, why do you not practice accordingly?'

"Ans. 'I do.'

"'But when I go to your shop, on Sabbath-days, to preach, I generally find that you have gone to the city with a load of produce to sell. Now, if you were honest in your profession, I fancy I should not find you off peddling on the Sabbath quite so often.'

"'But I am poor, and it requires all my time and energies to provide for myself and family.'

"'But if you loved the doctrine much, you would be willing to make some sacrifices for it, and trust God for the result. He has taught his children to ask Him for their daily bread, and has promised to supply them. He feeds the birds of the air, and how much more will he provide for his children! Are not all the necessaries of life the gifts of his providence? And can you expect to gain any thing by offending him? Suppose you had seven dollars, and in charity should give me six, reserving only one for your own use; what would you think if I, not satisfied, should watch my opportunity, and steal your last dollar? Would you consider that a proper return for your kindness? And would you be likely to assist me the second time?'

"'O no.'

"'Well, this is just the way you treat God. Every day of your life is his gift, and he has allowed you six days out of seven to labor and transact your worldly business, reserving only the seventh for himself. But you, not satisfied, are continually stealing away and profaning his holy and sanctified day, while at the same time you profess to love him and his precepts. Is this the fruit of your love? Is this a proper return for his mercies to you? Besides, what good do you expect to result from your preaching while you are always contradicting it by your practice? Were I to exhort men not to steal, while I practiced stealing myself every opportunity, and every body knew it, what effect would my exhortations have? If we wish to influence others to do right, we must first set them an example.'

"But he still continued quite eloquent in his efforts to convince me that he was a true believer, and (as I expected) wound up with a very polite request for the loan of three dollars as a stock to trade upon, saying he would bring me some peaches when they were ripe. I told him I had no money furnished me to invest in trade, or to set up others in business. I was sent to China for another purpose. Were he in distress, and unable to help himself, I should then feel it a privilege to assist him. But while he was able to provide for himself, it was his duty to do so. After a little further conversation we parted.

"A large majority of those who profess to be interested in the doctrine, turn out like this man. I presume one half of the people in Shanghae, if questioned, would profess to believe in Jesus and his doctrine. One of my men, *(Chung-Quay)* the other evening, when asked, professed faith with considerable earnestness, and expressed a desire and a determination to be a true disciple; and I doubt not he would willingly consent to be baptized to-morrow, if I were to propose it. Still, I have no more evidence that he loves the doctrine, than that the majority of the people of Shanghae do; although he doubtless believes it to be a good doctrine.

"15th. About noon, my attention was called to a procession, which was passing about half a mile off. It was about a mile long, having forty-two images of dragons, made of cloth and paper, painted according to the Chinese idea of the original. They were thirty or forty feet long, mounted on bamboo poles, and borne by several men, who kept them constantly raving and writhing, as though in great distress. Each one was accompanied by a band of music. On inquiry, I was told that the design of the procession was to move their deities to give them rain, as they were fearing a drouth; and that the display of these images was to induce the dragon gods of the sea to ascend up to heaven, and bestow the desired blessing. Water-spouts they suppose to be caused by the spiral motions of these monsters, as they take their upward flight, which, they contend, is established by ocular proof. This has so long been the established belief, that they are designated by the name *Long-se*, dragon water. He is considered as 'the chief of the scaly tribe, and can appear or disappear at pleasure, become large or small, long or short; in spring it mounts up to heaven, in autumn it dives down into the deep.'

"After this, a similar procession advanced to the city daily from some one of the hamlets near us, and returned again towards night. But after a few days, being unsuccessful, they took one of their chief gods from his throne, placed him in an open sedan chair, and thus, day after day, paraded him bareheaded through the hot sun, while the thermometer stood 98° in the shade. He bore his persecution without a murmur, however, till one afternoon, as the procession was returning from the city, and arrived opposite our house, a copious shower burst upon them, drenching them and him from head to foot. As it began to rain, they raised a loud shout of victory, and then fled for shelter.

"Several years ago, there being an excess of rain, the people at Ning-po, after parading their idols through the streets for many successive days without effect, becoming discouraged and vexed, they placed their stubborn gods in the open streets, to suffer the consequences of their hardened indifference, to which they meekly submitted, without being bound. The rain continued, notwithstanding, for many weeks: still, the people were disposed to attribute it to some other cause rather than to the impotency of their gods.

"Public fasts are always held at such times, being proclaimed by the city magistrate. At first, the eating of pork is prohibited, then mutton, then fish, and afterwards other kinds of food, as the occasion may require; at the same time, the mandarins make daily prostrations before the tutelary gods, and sometimes several times in a day. It is said that the ancients also held seasons of fasting, on such occasions, with cessation from labor, when each one was expected carefully to review his conduct, repenting of all his errors, not knowing but he himself may be the cause of the calamity, and that by this means it may be averted. Worshiping of images, and parading of dragons, &c., is of later invention.

"The effects which we attribute to lightning they attribute to a large bird, which accompanies the thunder, (as they have it,) which holds an iron spike in its claws, with which it strikes men, shivers trees, &c. This also, they say, has frequently been seen. When a man is struck with thunder, (as they term it,) they think it is because of some atrocious crime of which he has been guilty, and which is generally revealed by inscriptions made on some part of the body by this winged executioner. This bird is also represented in some of their temples as the god of thunder, and the dragon above mentioned is also represented as the god of rain and of the sea.

"It was once a custom in China, that, when a distinguished man died, his wife or most intimate friend was buried with him, to be his companion and comforter in the other world. After a while, a wooden image or likeness of the person was substituted; which practice was continued till the time of Confucius, by whose influence, chiefly, it was discontinued.

"They have a curious superstition in regard to the fronting their houses. Temples and the residences of mandarins always front due south or due east, with but few exceptions. But the common people scrupulously avoid this position of their houses, as they imagine it will bring calamities upon them. Since I learned this, I have often observed, while passing through some of the principal streets in the city, with a compass in my hand, that most of them are so laid out as to vary a little from either of the four points. And where their general course is either due north and south, or due east and west, they are made to wind back and forth on each side of a direct line. A riot once occurred in Canton in consequence of the arrows on the American flag-staff pointing in a direction which the people thought would bring calamities, and nothing but their removal could quiet them.

"There is a small island near Ning-po, called *Poo-too*, in the center of which is a large idol temple inhabited by priests, and is resorted to by the people from the main land on their general worship days during the year. This island, they say, when the priests first went there to build the temple, was so infested by serpents, that they were unable to proceed, and a violent contest ensued. But after fighting a long time, and victory being won by neither party, they entered into a treaty of peace, the conditions of which were, that the serpents should not bite any human being, and the priests, in return, were to see that they were protected from all violence; and to this day, it is said, both parties have strictly adhered to the conditions of this treaty. And when others visit the island besides priests, if the serpents show any disposition to molest them, all that is necessary is to call a priest, and they are at once dispersed, and will absent themselves from that spot any length of time the priest may require.

"This superstition, ridiculous as it is, is believed, as I should think from what I hear; and in the mind of a Chinaman, the control which those priests are said to exercise over those serpents, would doubtless be thought a very good offset to the alledged miracles of Jesus. One evidence that the story is believed is, that my teacher, who told me of it, seemed to be in doubt whether it might not be true; and, when I put the question to him whether he believed it, said he did not know whether it were true or not, and spoke of it to find out what report foreigners bring concerning it, as it is a place of much resort by invalids. Such foolish superstitions are eagerly swallowed by the multitude, while the rational truths of God's word are rejected as fables—a sad evidence of the depravity of the human heart, and of its natural bias towards error and wickedness.

"The following remarks of Dr. Legg, in regard to Chinese Chronology, are worthy of serious consideration. No missionary in China, I presume, has not felt some of the difficulties which it involves:

"'The commencement of Shun's reign is placed by Dr. Mailla A. C. 2255, and by Dr. Morrison A. C. 2230. Now, according to the received chronology, the dispersion from Babel took place A. C. 2230. In the same year, therefore, in which the earth was divided, we find Shun succeeding in China to the throne of Taou, who had reigned a hundred years, to a kingdom ruled by an Emperor, having under him twelve governors of districts, a host of nobles, ministers of astronomy, music and public instruction, &c. It is evident that the fathers of the Chinese nation must have separated from the other descendants of Noah, long before the times of Peleg. But from the deluge to the dispersion there elapsed only 113 years. There came out from the Ark Noah, his wife, his sons, and his sons' wives—only eight persons in all. If one son and his wife turned their faces immediately towards the east, it is not easy to conceive of their finding their way from Armenia across the intervening distance of desert to the territory of Shun-se, and there growing, within little more than a century, into a numerous people, with an established government and some scientific culture. It is impossible, I think, for such a thing to have occurred. Shall we discredit the records of the early Chinese history? They will not be discredited. One might as well deny the existence of the different geological strata and periods. They must be looked in the face. It will not serve the cause of revelation to neglect them, or deal with them as if they were only fables. Dr. Russel, late Bishop of Edinburgh, says in his connection of Sacred and Profane History—'We are told by Perren, that the Jesuit missionaries to China were actually obliged to return to Rome, to ask leave to use the Septuagint calculation, in order to satisfy the scruples of the better informed of that country.' It is well known, that the chronology of the world, from the creation up to the birth of Abraham, differs very much in the present Scriptures and in the Septuagint version; so much so that, from the creation to the birth of Christ, there were, according to the Hebrew text, 4004 years, but according to the Septuagint 5507 years. Supposing that the chronology of the Septuagint may be sustained on other grounds, the reign of Shun will commence A. M. 3277, or 1015 years after the deluge; and he will have been contemporary with Torah, the father of Abraham. The existence of an ordered kingdom at that period in China, is not more wonderful than the existence of one in Egypt. According to the same system, from the deluge to Peleg are 531 years. A large colony might then have started from Babel, and travelled to the northeastern part of China, and there is nothing impossible in its reaching its adjusted state in which we find it in the time of Shun, during the intermediate four centuries and a half. It is a question deserving consideration, which chronology to give in the Chinese version of the Scriptures. One who has written well on ancient chronology says—*Let a man carefully study the history of Egypt, Assyria or China, or even of Astronomy, and he is instantly confounded with facts, bearing the impress of sterling historic truth, which directly contradict the abbreviated Hebrew chronology. Does not his mind naturally deduce the conclusion, that revelation can be sustained only by the abandonment of ligitimate research? That revealed truth can only stand by the renunciation of historic truth?* (Smith's Sacred Annals, p. 99.'")

A BAPTIST HISTORICAL SOCIETY.

A late number of the *Christian Watchman and Reflector* has a lengthy article calling attention to the importance (which we think can not be over-estimated) of an organization for the purpose of collecting and publishing documents illustrative of the rise and progress of the Baptist Denomination in the United States. Providence, R. I., and Newton, Mass., are spoken of as proper places for the Society's head-quarters. Among the duties of such an organization would be the collecting and filing of newspapers, magazines, minutes, annual reports, sermons, and pamphlets of every kind. Two works for immediate publication are mentioned. One is the "Ill News from New England," written by Dr. John Clarke, the Baptist Pastor of Newport, R. I., and originally published by him in England in 1652, while he was there on colonial business. The other work mentioned is the Ecclesiastical History of New England, by Isaac Backus; concerning which the writer says:—

"This man, ever to be venerated, was born in 1724. At first a minister of the Congregational denomination, among the party known as Separatists, he was in that extensive movement, from which, under the doctrines of Jonathan Edwards and his fellow-laborers, Baptist churches sprung in rapid succession, and in great numbers. At the commencement of the Great Awakening, there were scarcely twenty Baptist churches in all New England, and generally they had little sympathy with the awakening, or participation in it. The rapid rise of the Baptists which then occurred, was an outside movement, from among Congregationalists. It was the natural result of the teachings of Edwards on the nature and privileges of a gospel church, and illustrates what has frequently been observed, that disciples, sooner than teachers, follow principles to their results. The wonderful movement excited the hostility of the standing order, and the hand of power came down heavily upon the Baptists, (as, in justice it should be said, it did upon the Separatists also.) Rising soon to eminence among the Baptists, Backus became their chief representative and champion, and ultimately their historian. He was equal to every position, and adorned every one. Gentle in temper, he had the courage of a lion. He carried the case of his brethren before Conventions, Legislatures, and even the Congress, and made himself and his cause respected. When occasion required, he resorted to the press, and in a style homely, but clear, he stated and defended the rights of conscience with irresistible force. His history secured the thanks of his brethren, at the time, (of the Philadelphia Baptist Association in 1785,) and has always been approved for its honesty, and for its dignified moderation under injury. Bancroft has applauded its documentary accuracy. Long out of print, it is only by the rarest good fortune that a copy can be obtained. Few of our ministers, even, have ever seen it. An abridgement of it is better known, having been twice republished.

"The life of Mr. Backus extended from 1724 to 1806, and covered a period of important events. During his life occurred not only the great Baptist movement in New England, but also that in Virginia; oppressions were renewed against Baptists here and there, and the battle for their liberties was successfully fought. During the same period occurred the war of the Revolution, and the adoption of the Constitution—himself and his brethren sustaining important relations to those events. Brown University was founded while he was in the maturity and strength of his powers, and his sun was not altogether descended beyond the hills, before Carey was at his toils, and the first rays of light from eastern missions came gleaming over the horizon. The materials illustrative of his life and times, now possessed by his grandson, and in part wrought into shape by a venerable brother in the ministry, residing in the neighborhood of Middleboro', are described to us as numerous and valuable. At one time, sent to the American Congress (in 1774) to lay before that body the grievances of his brethren; at another, visiting Virginia to strengthen the hands of the Baptists there, who were struggling for the same rights, he kept journals of these events, which are still in existence. Among his papers are likewise, so we are informed, records of journeys among the churches of Connecticut, developing their condition. A man of facts, he was in the habit of noting down facts on slips of paper, which remain to this day. Besides this, he maintained an extensive correspondence, and large numbers of letters are among the relics of his life. The precise value of all this accumulation, we do not know. The accounts which we have had, have made us anxious to behold it, and of that privilege, we have had the promised pleasure.

"The proposed republication of Backus' History, with a suitable account of his life and times, would require two octavo volumes. It might be more readable, by separating the numerous documents from the text, and putting them in notes. Its republication in some form, and the preservation of the historical materials referred to, seem to us of such consequence as to demand denominational attention. The burning of one or two dwellings would be the irreparable loss of all those materials.

"It will be observed that the lives and times of Clark and Backus embrace more than half the period which has elapsed since the settlement of the country. The period intervening between them could be covered in several ways. John Callender, the accomplished Newport pastor, author of the Historical Discourse, and John Comer, the devout young minister, whose manuscripts are in the possession of the Rhode Island Historical Society, were both historically connected with the First Baptist church in Boston, around which clusters the Baptist question of the close of the 17th century, and commencement of the 18th, a question intimately connected with the purity of religion in New England. During this period occurred the ordination of Elisha Callender, when Cotton Mather preached his Good Men United sermon, and the benefactions to Harvard College, of the delighted Thomas Hollis. There is a deep significance in the events which at this time changed the aspect of a portion of the Boston Congregationalists towards their Baptist brethren.

"We hardly need say, that this series should close with Stillman and Baldwin, whose lives come down to our own day. The former, indeed, was nearly contemporaneous with Backus. Born thirteen years after Backus, he followed him to the grave within less than four months. But he deserves this distinct memorial. Baldwin, too, runs back upon the times of Backus, but he survived him near twenty years, and witnessed the more ripened harvests, of which all these worthies had scattered the seed. He lived to see our missions expanding, and several of our colleges and theological seminaries with their foundations laid. There was another, likewise, whose name would find frequent mention in the Baptist magnolia—Hezekiah Smith, the Haverhill pastor. These men fell upon times which tried men's souls, and had they been less faithful to God, and the rights of conscience, New England, so far as human discernment can judge, would not have been as at this day."

From the Bible Society Record.

BIBLE-READING SLAVE.

Some time since, while traveling in North Carolina, in consequence of my buggy breaking down in a lonely place, I was obliged to return for some miles with a rail, in place of of a wheel, to the estsblishment of a large planter, the owner of several hundred slaves. When I arrived, the planter and family being from home, I was obliged to take up my abode with the overseer, a kind and obliging man. It was soon rumored among the negroes that a preacher was at the overseer's, which excited no little interest. At an early hour in the evening a large number of slaves came around the house to see the preacher, shake hands with him, and ask if he would pray with and for them at the house of the overseer. Among the crowd was an old man, about eighty years old, who made a profession of religion in the year 1791. He is looked upon as a kind of patriarch among the negroes. When introduced to me, he remarked, "I understand you are a Bible Agent—and I am a Bible-reading slave. I wish you great success—the Bible has been a great blessing to me. When I was brought to see my condition as a lost sinner, I did not know one letter of the alphabet; but, by exertion and perseverance, I learned to read. The Bible has been my daily companion for about *fifty years*."

His knowledge of the Bible appeared to be general and accurate. He delighted much in the character and work of the Redeemer. His views of the plan of redemption were clear and scriptural. His hope was bright and animating. When asked if he could do anything to procure his own salvation, he replied promptly, "No. Man cannot convert himself to God, or persevere in the ways of righteousness, without the aid of divine grace." He supported his views of doctrines and experience, by bringing forward numerous and appropriate passages of God's Holy Word. He rejoiced much that his salvation was not in his own hands, and depended not upon his own righteousness, but that believers are kept by the power of God through faith unto salvation.

After a long and interesting conversation with this Bible-reading slave, as many of the negroes as could get into the the house, and many who stood around it, joined in prayer to God, and rendered thanks for the blessings of the day.

In the morning we had prayers again, and all the negroes who desired were permitted to attend.

The graves of the young should be moistened with tears of joy instead of grief; for the grave is the mausoleum that shuts out from them forever the contact with earthly trouble and misery.

The Sabbath Recorder.

New York, December 30, 1852.

CLOSE OF THE YEAR—FUTURE PROSPECTS.

Though the point at which the old year terminates and the new begins is arbitrarily established—it being neither the winter nor the summer solstic, the autumnal nor the vernal equinox—it is, nevertheless, one whose recurrence is calculated to call up very solemn reflections. The year itself is not an arbitrarily fixed period; it is the time occupied by the earth in its revolution round the sun. The Being who said, "Let there be lights in the firmament of heaven," assigned to them their uses. "Let them be for signs, and for seasons, and for days, and years." Gen. 1: 14. Accordingly, we find the duration of man's life reckoned by years from the beginning. And as "the days of our years are three score years and ten," how solemn the reflection, as we approach the moment that divides one year from another, that so many of our years are already gone! O, how soon will death, judgment, and eternity, spring upon us!

Reader, how are you spending your time? Do you make self-gratification the main end of your existence, or do you seek to please Him who created you and redeemed you? Alas! how many of those who name the name of Christ spend the principal part of their time in striving to render *themselves* comfortable, while the cause of their Master is attended to only so far it does not interfere with their own enjoyment! Yet the Master has said—and he will never alter his words—"*Except a man deny himself, he cannot be my disciple.*"

The year upon which we are soon to enter, if spared, may be a very eventful one. We undertake no vaticination in regard to coming events, but it strikes us that the present prosperity of the business of our country is destined to receive a check before long, and that, in the reaction which will follow, there will be distress and perplexity. That this crisis may come about within a twelve-month, is very possible, and before the time arrives for wishing them a happy new year, some of our readers may have become overwhelmed with such disasters, that the congratulation will seem but mockery.

These forebodings do not grow out of any particular sagacity, on our part, in descrying the state of the commercial heavens. Men of shrewd business tact might think them altogether groundless. By *their* method of reckoning, it may be proved that business is conducted upon much safer principles than it was previous to the great crash in 1837. The multiplied increase of banking institutions, and the expansion of their issues, may seem of no importance to them, because of the proportionate influx of gold to render unnecessary any suspension of specie payments. And, for aught we know, they may have a method of proving, that the speculation in real estate, whereby property obtains a fictitious value, notwithstanding the mania that is prevailing with regard to it, is perfectly safe. On these points, we profess no particular skill in judging. We leave them to those who are accustomed to handle such matters.

But our ciphering is after another system. We have a Book before us, which teaches us that this world of trial is the place where God schools his children for heaven;—that when their path becomes so filled with snares that they cannot move without falling and being destroyed, he will remove the snares out of the way;—that his faithfulness will not allow them to be tempted above what they are able, but will with the temptation also make a way to escape, that they may be able to bear it.

In the present state of community, we see the path of God's children filled with snares. The wonderful facilities open on every hand for the acquisition of wealth, are a temptation to them. They are drawn into the general current, they are becoming dizzy with excitement, and have forgotten their duty as Christians. Moreover, there is, on the part of almost the entire community, a making haste to be rich—a rapacity which refuses to be satisfied with reasonable gains. Men are mad in the pursuit of riches, and seem to care not how they amass them. They grind the poor, and pant after the very dust on his head; and the hire of their laborers is kept back by fraud.

Now the righteousness of God is pledged to put a check to this course of things; and it is on this ground that we look for another commercial prostration very soon. There is a necessity for it in the moral condition of society. Looking at it in this light only, we feel almost as sure of it as if it had actually taken place. It may not occur within the next year, but long delayed it cannot be.

But, reader, we ask you to pause for a moment, and contemplate this solemn state of things—a world madly bent on pleasure and luxury—every one striving after that condition wherein he can say, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry'—mammon the great object of regard, and God not in all their thoughts. Will you allow yourself to be drawn away by the excitement, and with the many say, "Who will show us any 'good?" or will you make the wise choice, and say, "Lord, lift thou up the light of thy countenance upon us?" T. B. B.

American Baptist Register.—The American Baptist Publication Society, at Philadelphia, has issued a very complete Register of the Baptist Denomination. From a notice of it in the *Baptist Record*, we learn that the volume contains 496 pages. It is printed on beautiful paper, and embraces engravings of 27 church and college edifices. The sketches of state conventions, associations alphabetically arranged, names of churches, dates of constitution, counties in which located, pastors, the baptized in 1851, number of communicants, with the names and post-offices of ordained and licensed ministers, fill 373 pages. These are followed by the American Indian churches, also the Welsh and German churches. Summary tables of the associations in each state fill 26 pages. These are followed by valuable tables, embracing a comparative summary, colored members, sabbath schools, ratio of churches, ministers and members to the whole population, Baptist periodicals, ordinations, churches constituted, new church buildings dedicated, and obituary notices. Then follows the educational department, embracing theological seminaries, colleges, academies, high schools, &c. Also, an account of the benevolent societies. Next we find tables of the Baptist churches in other countries, British Provinces, Europe, Asia and Africa. The concluding pages contain an account of the Anti-Mission, Free Will, Six Principle, Seventh-day Baptists, &c., with a grand summary of baptized Christians, and religious denominations. The grand total of regular Baptists in the United States, (not including Anti-Mission, Free Will, &c.,) is 772,216, showing the baptism of 56,431 in one year, or a nett gain of 31,142.

BRITISH CORRESPONDENCE.

The Crystal Palace and Sunday—The Madiai and Others in Tuscany.

Glasgow, December 10th, 1852.

The Law Officers of the Crown have given it as their opinion, that the Act of George III., "prohibiting the opening of disorderly places, under the pretence of discussing religious and political questions on Sundays," by its terms would render it illegal to open the Crystal Palace for exhibition on that day. The Charter granted by the Government to the Company contains, therefore, a clause prohibiting its being so opened, unless sanctioned by Parliament. An Act securing them this liberty is to be applied for. This at least the *Record* states on the authority of a prelate; but that journal complains grievously of being kept in the dark as to what the Palace Company mean to do. From this cause, it says, the Committee of the Sunday Society have met three or four times recently almost in vain. But the *Record*, in its anxiety to prevent the Sunday exhibition, shows several ways in which, without any new enactment, the law may be so evaded as to admit of it. The Railway Company might arrange, says the journalist, with the Palace Company, to admit gratuitously all that come by that line. They might also admit parties as proprietors at low terms. It is therefore urged, that a Charter should be withheld unless the proprietors agree to the insertion of "a clause which shall *irrevocably* bind" them from ever opening it on any part of Sunday. But the Charter had been *already* granted several days before that article was written, and it binds them simply to keep it shut on Sunday, "unless the Legislature sanction" its being opened. But perhaps the *Record* has little hope that Parliament will refuse its sanction—and, unless it do so, the Sunday cause will have lost rather than gained by the agitation of the question. The *Nonconformist*, in a leading article, two days ago, intimates this to be his opinion of the result. Two clergymen, in their unscrupulous zeal in the cause, have placed themselves in an awkward position—not to speak of the more serious evil involved. The Rev. H. V. Elliott, Curate of St. Mary's Chapel, Brighton, at a recent meeting in opposition to the Sunday opening of the Palace, spoke confidently of the writers in the *Times* as being bribed on the question, and as receiving "enormous" sums. But when written to by the solicitors for the *Times*, he sought to back out, saying he did not intend to charge the *Times* with "venal advocacy." So, also, the Rev. W. Curling, at another meeting, more recently held, said "he had opportunities of *knowing*" of this bribery; but, making a mystery of his authority, said he would not inform the audience how he came into possession of the condemnatory fact. The secret has, however, been extorted from him. The same solicitors favored him with a letter of inquiry—when he referred to the speech of his reverend brother above-named, as his only authority. Whether the *Times* will be contented to leave the matter so, remains to be seen.

A Berlin paper intimated, some time ago, that the Madiai were to be liberated, on the 1st instant, and expectations had previously been indulged that this favor would be shown on the occasion of the Duchess' being confined. The birth of a son, on the 25th ult., has however been announced for a week, but no mention yet is made of the desired restoration of these victims to Papal intolerance and superstition. The King of Prussia had made it a matter of personal request to the Grand Duke, and a Memorial to our Queen in behalf of these persecuted Bible-readers, with 23,172 signatures, was presented on Sabbath last. Among those subscribing were a very large number of the nobility and members of Parliament. There is, however, some reason to fear that the Pope and the Jesuits will have more influence in restraining him. It is evident, that Popery is making a desperate effort to retain its victims; and the Protestant deputation has revealed the fact that very large numbers in Tuscany are inclined to escape from the priestly thrall. On this account, many others were found to be even then in prison; but the *Daily News*, of the 7th instant, has a communication from their Florence correspondent, announcing that M. Guarducci, who held an office in a banking-house, has been again arrested for the "crime" of Protestantism. He is one of the five individuals who, with Count Guiccardino, were a year ago sentenced to imprisonment for reading the Bible. His imprisonment was commuted to exile for a year; and having spent this term in Piedmont, he had recently returned to his situation in the bank in Florence. On the 21st ult., at three in the morning, his house was entered and searched, and a copy of Diodati's Bible having been found on the premises, he has been again imprisoned. The Lord be his help and stay!

J. A. BEGG.

DEDICATION.

The house built by '*The Adams Seventh-day Baptist Evangelical Society*,' for the worship of God, was opened for its appropriate use on Fourth-day, the 15th instant. The religious services were conducted by Elders W. B. Maxson and N. V. Hull, and continued, morning and evening, until the evening of First-day the 19th. These religious exercises were attended by as large assemblies as could be accommodated with seats, and at the close the house was literally crammed. The numerous expressions of religious feeling by members of the congregation, were deeply interesting, and gave us reason to hope that good will result to the Church and Society, and to all who attended the meetings.

This house is erected on the southern limits of the village of Adams Center, Jefferson Co., N. Y. Its dimensions are 42 ft. by 30 ft., with a well-proportioned belfry. Its internal arrangement and finish are both convenient and chaste. It is provided with an ample apparatus for warming and lighting it. Its seats are handsomely cushioned, and we believe, that if the congregation that will occupy it shall be favored with the influence of the Holy Spirit, they will find it a very comfortable house for the worship of God.

Comm.

RAILROADING ON SUNDAY.

In connection with a notice, some weeks ago, of the increase of facilities for traveling on Sunday, in and around New York, we copied from the *Tribune* an editorial "*Case of Conscience.*" That "case" led to some farther remarks, pro and con, which we copy for the purpose of having them on record for future reference.

To the Editor of the N. Y. Tribune:—

A case of conscience is often a nice question. Such is the one you raise in your paper on the petition against cars on the Sabbath. Like all nice questions, it depends for a just solution on an exact statement of principles. Let me attempt it.

Sabbath-breaking consists not in labor, but in profane labor. And labor is sacred or profane according to its motives and objects. Whatever labor is strictly necessary, to preserve life or the means of life, in emergencies that cannot be prepared for, is held to be of a sacred kind, as well as that required to warm churches, play the church organ, and even to preach the Gospel. So, also, whatever is strictly necessary to bring worshipers in delicate health, or from a distance, to the places where their edification will be best promoted, becomes sacred, by virtue of its sacred object. But if the carriage is ordered out needlessly, to gratify vanity or indolence, the case is radically different. On the other hand, if the City Railroads are wanted on the Sabbath exclusively for religious purposes, the Sabbath would not be profaned by them. Now, the City is to the rail-cars what the Fifth-avenue gentleman is to his elegant private equipage, *i. e.* their responsible master. If the owner of the private carriage cannot prevent its becoming a vehicle of extensive Sabbath-breaking after it has rolled him to church, he should dispense with it. If the City cannot furnish itself with the convenience of public carriages for attending Divine Service, without at the same time furnishing public facilities and temptations to amusement or business, which thousands will be sure to seize upon, then it violates the Sabbath by so doing.

But it cannot even be pretended that cars are to any considerable extent desired or used on the Sabbath for attending worship. The fares collected from church-goers would hardly feed a single horse, much less induce the owners to run their cars, if permitted. It is notorious that the vainest amusement and dissipation is the principal end ministered to by the Sunday cars. In view of these considerations, whatever condemnation may be due to the needless and vain employment of private carriages, I think your readers will scarcely be able to confound the running of Sunday cars with the use of private carriages, when necessary, to convey worshipers to Church—or the responsibility of the City for carriages licensed and regulated by itself, with its relation to those over which it never assumed control. C.

Brooklyn, Dec. 4, 1852.

Remarks.

We will only correct our correspondent's mistakes of *fact*. 1. The City *does not* own the Railcars, and consequently *does not* stand in the same relation to them that the Fifth-avenue gentleman does to his private carriage. 2. We speak from extensive personal observation, when we say, that *several thousands* of our citizens *do* ride to or from Church in Railcars every fair Sabbath—so that C. is mistaken on *that* point also. 3. Whoever has passed a Sabbath at Coney Island (east-end) or any other popular resort within easy reach of our City, must know, that the *licensed* carriages of our Hackmen and Stable-Keepers *are* extensively hired and used on that day—we think more so in summer than on any other day—and that not one in a hundred of those who hire them drive to Church. If, then, either is to be stopped, and but one, we insist that livery stables should be shut up on Sunday rather than Railroad cars should be stopped. But we do not maintain that any thing should or should not be done in the premises. Our position is, that *if* any thing is done to enforce by law a stricter observance of the Sabbath, it must be *so* done that the man who can only afford to pay six-pence for a ride shall feel that the man who rides in his own carriage or hires a livery turn-out for two or three dollars, is put under the same restrictions with himself. If this is not attended to, we apprehend difficulty in enforcing any ordinance that may be passed. [Ed. Tribune.

PETITIONS TO CONGRESS ON PEACE.

It is well known, or should be, that the friends of Peace propose to obviate every plea of necessity for war, by the introduction of substitutes which will accomplish all its legitimate ends of international justice and security, far better than the sword ever has, or ever can. Such substitutes can be introduced by rulers alone; and, under a government like ours, we can expect them to move in earnest, on a question of such magnitude, only in response to the voice of the people. They cannot and should not go in their official action farther or faster than public opinion shall clearly demand, or will fully sustain; and hence we would procure from the people, throughout the country, an expression of their wishes in the form of petitions like the one we give below.

We would respectfully, yet earnestly, solicit the reader's co-operation in this matter. We have no other means of obtaining these petitions, than the spontaneous agency of such men as yourself. The thing, however, can be easily done, at once, if you will only resolve that it *shall* be; but, for this purpose, you must either do it yourself, or actually get somebody else to do it. Just write off two copies of the subjoined forms, and see that they are forthwith circulated for signatures. It *must* be done soon, because the present session of Congress is so short, that nothing will be accomplished to any serious purpose, unless the subject is brought very early to their notice.

Remember that two petitions should be circulated—one for the Senate, and the other for the House of Representatives, each of which should be signed by every petitioner; and, when full, they should be sent, the former to one of the Senators from your State, and the latter to the Representative of your district, or to some member of each House known to be particularly interested in the object, with a note requesting his early and special attention to the subject.

In behalf of the American Peace Society,
Geo. C. Beckwith, Sec'ry.
Boston, Dec. 10, 1852.

Form of Petition.

To the Honorable Senate and House of Representatives of the United States:

The undersigned, citizens of ——, in the State of ——, deploring the great and manifold evils of war, and believing it possible to supersede its alledged necessity, as an Arbiter of Justice among nations, by the adoption of timely and feasible substitutes, respectfully petition your Honorable Bodies to take such action as you may deem best for this most desirable end, by "securing in our treaties with other nations, a provision for referring to the decision of umpires, all misunderstandings which cannot be satisfactorily adjusted by amicable negotiation."

THE MAINE LAW IN NEW YORK.

The coming session of the Legislature of New York will be extensively petitioned for a law prohibiting the sale of intoxicating liquors to be used as a beverage. The success of such a law in other States where it has been enacted, will give weight to these petitions, and encourages the hope that something of the kind will be enacted for our State. At any rate, the friends of temperance can hardly claim to be doing their duty, unless they exert themselves in this behalf. The reasons for a prohibitory law are very clearly and forcibly stated in the following extract from an article in a recent number of the N. Y. *Tribune*:—

1. It is *impartial.* There can be no pretense that such a law punishes little sins and sinners, but gives impunity to rich and respectable vice. It has at least the merit of treating all offenders exactly alike.

2. It rests on a *clear moral basis.* Its fundamental assumption is the immortality and evil of the Liquor Traffic. It does not, like our License Laws, assume that this traffic is pernicious or dangerous, and then give any one a dispensation to pursue it on payment of ten dollars. It does not pronounce the traffic immoral, and then attempt to confine it to men of 'good moral character.' But, contemplating and appreciating the great fountain of crime, pauperism and misery, it makes a manly, earnest and straightforward effort to seal it up and stay its bitter waters for ever.

3. *It can be enforced.* License Laws, especially in great cities, never can be; they rest on no moral basis, and appeal to no moral sentiment. No one can render a moral reason why, if a man who can afford to pay ten dollars for a license should be allowed to sell, a man who lacks and cannot scrape together that sum should not be. Thousands are now selling without license in our City, but those who know the fact will not complain of them, while those who would complain of them have no means of distinguishing them from the Licensed. If our License Laws were meant to be obeyed, they would at least require every seller to display his license conspicuously in the room where his traffic is carried on; but being intended only as a blind, and an anodyne for the public conscience, they are constructed accordingly.

4. The Maine Law *embodies no new principle.* It is simply the application to the insidious poison, Alcohol, of the common law principle which regulates the general dispensation of poisons. No man is now at liberty to sell Arsenic or Prussic Acid, except to persons who, he has good reason to believe, contemplate an innocent and salutary use of it. The fact that many imbibe Alcohol in ignorance of its poisonous character, is an additional reason for stringent public safeguards against its pernicious sale.

5. The Maine Law *does its work.* True, it does not stop *all* selling, any more than our laws against Theft, Forgery and Murder prevent absolutely the perpetration of those crimes; but it renders the traffic infamous, and dooms it to secrecy, stealth and darkness. It confronts every tippler with the warning that he is making himself an accomplice of offenders; it startles every youth, who may be tempted to take his first lessons in dissipation, with the knowledge that the Public Judgment and Public Conscience have deliberately condemned and stigmatized the traffic he is abetting. He who shall become a tippler in defiance of the Maine Law, can never plead ignorance as an excuse, nor saddle his degradation upon the community.

6. And finally, *it is popular.* The enemies of the Maine Law, though they rail against it as despotic, odious, obnoxious to public sentiment, &c., &c., are very shy of submitting it to the People. They wring and twist every way to dodge that ordeal. They are trying hard to repeal the law in Maine, Massachusetts, and Rhode Island; but in neither State have they desired a submission to the People.

Overland Colony for Oregon.—We noticed, last spring, the project of a Presbyterian colony to go overland to Oregon, under the leadership of Rev. J. C. Hanna, of Ohio. The result has not turned in favor of that mode of emigration. The whole party was scattered, through hardship and want, before reaching Oregon, and Mr. H. and his wife entered the Territory alone, eight days before the main body of colonists. Mr. H. thus describes his closing experience:—

"After two days rest, having spent a quiet Sabbath alone on the summit (or dividing ridge) of the Cascades, I again harnessed my mules, but in vain; they refused to pull. Consequently I was obliged to leave my carriage and goods in the mountains, sixty-five or seventy miles from Oregon City. They were left in care of a trusty friend until I should send out a fresh team. And now behold us packing. Mrs. H., having a side-saddle, was placed upon a pony—a small pack was placed upon a mule. Our provisions consisted of one loaf of bread, half a pound of dried beef, and a little coffee and tea. We were thus straitened on account of having our provisions stolen while preparing to pack. We start, solitary and alone, I on foot, driving before me four mules, so wearied as not to be able to carry a rider. On the second day our pony gave out; we were obliged to leave her in the mountains. Mrs. H. walked a portion of the way to save the noble beast. She was eventually prevailed upon to ride a mule. And in this manner we entered the far-famed valley of the Willamette, having spent four days since leaving our carriage and seven in the Cascade mountains."

Revival at Oberlin.—At the communion season in September, 20 were received to the church at Oberlin, and in December, 41; total 70; of whom 45 were by profession. The *Oberlin Evangelist* says:—

"Facts show that a considerable number and an increasing proportion of the pupils of the school who are converted here come from families not professedly pious. Some of these are cases of great interest. Among the company who came forward for baptism at the last communion, was one young man who had long been an infidel; one young lady recently from the depths of Catholic superstition in Ireland; another young lady deaf and dumb, but giving the brightest evidence of a sound conversion; and several persons of color. Who could behold such a gathering, and not exclaim: 'What hath God wrought?' 'Is any thing too hard for the Lord?'

Baptist Foreign Missions.—We have noticed (says the *Watchman and Reflector*) the embarkation of two companies of missionaries within three months, one to Burmah, and another to Africa; the one a scanty reinforcement of missions that call, as they have never before called, for abundant supplies of Christian teachers,—the other, a band devoted to the renewal of missionary effort in a field long neglected by our churches, but not forsaken by the Head of the church. Another company of missionaries now only wait for an opportunity to take passage to Burmah. No one can read the intelligence that comes monthly from our missions, without being deeply impressed with the conviction that Divine Providence is opening "a wide and effectual door" before us, into the very heart of heathenism.

A Colporteur while the World stands.—A friend of the American Baptist Publication Society, residing in Western New York, has determined to sustain a colporteur *while the world stands*, by the payment, while living or at his death, of $2,500, the interest of which will yield $150, the salary of a colporteur. Another friend in Massachusetts has also set apart in his will the sum of $2,500 for the perpetual support of a colporteur.

The Sabbath Recorder has just entered upon the last half of its ninth volume. In view of this, we have a request to make of our subscribers, which we hope may receive as generous a response as has attended similar requests heretofore. It is, that those who know the paper, and approve its character, will speak of it to others, and aid in extending its circulation. We do not ask you all to turn agents, and canvass your towns or neighborhoods for subscribers. But we suppose there is hardly one who cannot speak a good word to some one person, and thus easily procure one new subscriber for each old one.

The Memorial.—Agents having on hand surplus numbers of the *Seventh-day Baptist Memorial* are requested to return them to this office when a convenient opportunity offers. A few sets of the four numbers of 1852 have been put up in paper covers, which those subscribing for the second year would do well to order. The numbers of the first two years, bound together, will make a neat volume, containing a large amount of historical matter which can be found nowhere else in so compact and convenient a form.

Mendi Missions.—When the poor Mendians, who were taken from a Spanish slave-ship, and declared free by United States Courts, went back to their own country, they were accompanied by missionaries, of whom Rev. Mr. Raymond was the principal. About two years ago, a reinforcement of eight missionaries was sent out, two of whom fell victims to the climate, and two others were obliged to return home. Last week another reinforcement sailed from New York, consisting of Dr. Cole, Miss Maguire, Mr. and Mrs. Burton, Miss Aldrich, Mr. and Mrs. Thompson, Mr. Afficer, and Miss Saxton. The mission has been remarkably successful, not only in making proselytes, but in checking the slave-trade.

The Pay of Foreign Ministers.—The Secretary of State of the United States some time ago addressed circulars of inquiry to our Foreign Ministers as to the expense of living at the various Courts to which they are sent. Their replies have recently been made public. Mr. Lawrence thinks the Minister to London ought to have $20,000 a year, and says that his own expenses were more than that. Mr. Rives makes it cost about $17,000 a year to live in Paris; and the other Ministers run nearly as high! Of course, they all recommend an increase of their present pay, which is *only* $6,000 a year, with $9,000 for outfit. Strange that applicants for these offices are so plenty, when the cost of filling them is so much more than the income.

Expenses of Kossuth's Entertainment.—In the Board of New York Aldermen, one evening last week, a long discussion grew out of the presentation of a report of the Finance Committee, in favor of appropriating $3,800 to pay a balance due Mr. Howard, of the Irving House, for entertaining Kossuth and companions. The whole amount incurred at that house, for board, &c., was $14,299 87, and $1,000, it seems, was deducted, leaving $13,299 87. About last January $10,000 was paid on this, leaving a balance due Mr. H. of $3,739 62. The report was finally adopted by a vote of 12 to 7.

Price of Church Pews.—The pews of a Presbyterian Church recently built in Fifth-avenue, N. Y., were sold at auction last week, and brought prices ranging from $250 to $1500 each. Ninety-nine pews were sold in one evening for $86,350, being $14,700 more than their appraised value. How "the poor" are to have the gospel preached to them in a church where sittings are so expensive, is not stated.

New Episcopal Church.—A new church, christened St. Paul's, located in South Brooklyn, was opened for divine service on Christmas morning. "This church, which is capable of seating four hundred persons, was established by the Rector, (Rev. Isaac P. Labagh,) and several gentlemen and ladies of South Brooklyn, for the purpose of affording a convenient place of worship for those who are disposed to attend, from that or any other part of Brooklyn. The church, which is of brick, is just finished, and adds another to the already numerous edifices which have given Brooklyn the name of the 'City of Churches.'"

The Maine Law Wanted in New Jersey.—A writer in the Trenton (N. J.) *State Gazette*, closes an urgent appeal for the enactment of a Liquor Law like that of Maine, thus:—

"Many of the drunkards are desirous that the law should pass before they are lost. Last winter, when a similar law was before our Legislature, a noble-hearted young man, a friend of mine, said to me, with tears in his eyes, uplifted hands, voice and every nerve trembling from the effect of strong drink, which had often brought him near the grave: 'Oh! my friend! I often think I *will stop*, but I *can't* resist the temptation. *Oh! for God's sake*, get the Legislature to pass a law to put the *accursed thing where I can't get it*; then I shall keep sober.' Poor young man—now in his grave!"

Not Worth Protecting.—The Territory of New Mexico, about which we had so much trouble with Mexico, and then with Texas, seems after all to be not worth what it costs to protect it. The Secretary of War, in his late annual report, says:—

By the last census, the total population of New Mexico, exclusive of wild Indians, is (in round numbers) 61,000 souls, and its whole real estate is estimated at (in round numbers) $2,700,000. To protect this small population, we are compelled to maintain a large military force, at an annual expense nearly equal to half the value of the whole real estate of the Territory. Would it not be better to induce the inhabitants to abandon a country which seems hardly fit for the habitation of civilized man, by remunerating them for their property in money or in lands situated in more favored regions? Even if the government paid for the property quintuple its value, it would still, merely on the score of economy, be largely the gainer by the transaction, and the troops now stationed in New Mexico, would be available for the protection of other portions of our own and of the Mexican Territory.

Literary Register.—Mr. C. B. Norton, Chambers-st., New York, proposes to issue a useful annual register of publications. Its contents will be:—

"A complete catalogue of all American publications; a synopsis of English publications; an index to the periodical literature of 1852; a list of the public libraries of the United States; particular accounts of some of the larger libraries; lists of literary and scientific societies of this country; with several articles of interest to the book-trade, and to buyers of books."

Woodworth's Youth's Cabinet for January commences a new volume of that excellent work—a work which has no superior of its class, for taste in arrangement, and a pure tone of morality and religion.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, DEC. 20.

In the SENATE, a communication was received from Hon. W. R. King, announcing his resignation of the Chair; in consequence of which, Mr. Atchison was elected President of the Senate, and the usual proceedings consequent upon such an election followed. The Dixon claim to a seat was then discussed, by Messrs. Douglass, Cass, Rusk, Seward, and others, and decided in favor of the claimant.

In the HOUSE, Mr. Brown (Miss.) proposed the appointment of a General Committee on claims, which was finally voted down. A resolution was submitted by Mr. Ewing, of Ky., looking to the choice of Electors of President in single districts, after which the House adjourned.

THIRD-DAY, DEC. 21.

In the SENATE, nothing of importance was under consideration but the resolution conferring the rank of Lieut. General on Gen. Scott, which, after a long debate, was passed by a vote of 34 to 12.

In the House, the principal question was upon the reference of the Tariff portion of the Message to the Committee of Ways and Means. This led to a discussion of the various propositions for reducing the revenue, for relieving railroad iron from duty, &c., and finally the original motion of reference was passed.

FOURTH-DAY, DEC. 22.

In the SENATE, a variety of bills were reported, among which was one from Mr. Gwin, looking to the construction of a Pacific Railroad, which led to some discussion, and finally to the resuscitation of a bill brought forward last session. Another matter of interest, which came up, was a proposal to change the mode of paying members of Congress, with a proviso to deduct a per diem for all unnecessary absence from their duties, and to compute their mileage by an air line. The bill was indefinitely postponed by a vote of 21 to 19.

In the HOUSE, the sitting was occupied mainly in the presentation of petitions, memorials, &c., and resolutions reported by committees. Among the latter we notice one to pay Mr. Taliaferro, of Virginia, per diem and mileage while contesting a seat in 1711, and again in 1813. One of the claims was allowed.

FIFTH-DAY, DEC. 23.

The SENATE, was occupied all day in a debate upon the following resolution:—

Resolved, That the President of the United States communicate to the Senate, if in his opinion it is not incompatible with public interests, copies of the official notes received from the Ministers of France and England, inviting the Government of the United States to become a party with Great Britain and France to a tripartite Convention, in virtue of of which the three powers should severally and collectively disclaim now and for the future all intention to obtain possession of the Island of Cuba, and should bind themselves to discountenance all attempts to that effect on the part of every power or individual whatever, and of the reply thereto on the part of this Government, referred to in his annual Message to the two Houses of Congress on the 6th inst.

Messrs. Mason and Cass were the principal speakers, though Messrs. Underwood, Weller, Mangum, Soule, Butler, and Gwin, each had something to say. The resolution was finally postponed until after New Year, and the Senate adjourned over to Second-day.

In the HOUSE, after some unimportant business, a letter was read from the Secretary of State, giving an abstract of the return of American Seamen, registered during the year ending Sep. 30, 1852, by which it appears that there were in Maine, 968; New Hampshire, 54; Massachusetts, 4,440; Rhode Island, 242; New York, 1,096; Pennsylvania, 575; Maryland, 351; Virginia, 355; North Carolina, 53; Georgia, 83; District of Mississippi, 1,891; Forida, 35; Texas, 6. Mr. Ashe, (N. C.,) from the Committee on Elections, reported a resolution, authorizing the payment of mileage and per diem to Charles J. Ingersoll, of Pennsylvania, from the commencement of the XXVIth Congress to July, 1840, the contest for the seat between him and Charles Nailor having been decided at that time. Pending the consideration of the above, the House adjourned till Second-day.

MURDERS AT PETERSBURG, VA.—*The Petersburg Intelligencer* of Monday gives the particulars of an outrage of more than ordinary horror, which occurred on Sunday in that city. Some days since a man by the name of Sadler was committed to the Petersburg jail on a charge of slave stealing, and locked up with John Jones, a horse thief, and Boyle, an Irishman. Sunday morning, after furnishing these prisoners with their breakfast, two of the guards of the jail turned away to do the same for the colored prisoners in an opposite cell, leaving the former at liberty to come into the passage. Just as the officers were locking the door of the negro cell, Sadler, who had previously told his companions that he intended to gain his liberty at all hazards, and Jones, rushed out of the passage and locked the officers in. Sadler, who had a six-barreled pistol in his possession, by what means does not appear, shot a negro, George, a servant in the jail, and rushed to the outer door, which he ordered Joel Sturdevant, standing by it, to unlock under penalty of being shot. Mr. S. stepped aside, and Sadler shot him dead. He then, accompanied still by Jones, fled from the prison. They soon after separated, Jones going to Chesterfield, where he was soon after arrested and brought back. Sadler went to Prince George County, where he was caught by a Mr. Ledbetter. He refused to return to Petersburg, on which Mr. L. told him, "I will shoot you if you don't go." Sadler replied: "Charley, I love you, and will not hurt you"—raised his pistol to his head, snapped it twice ineffectually, but the third time a bullet passed through his brain, and he fell dead. George, the colored man, lies in a very precarious situation. A letter was found in Sadler's pocket to his children, leaving them the few dollars (33) which he had left, with some good advice, and a request for some acquaintances to care for them.

A company has been organized in Rochester, with a capital of $8,000,000, for constructing a Railroad between that city and Troy. Ten per cent. was subscribed and paid in.

European News.

By the arrival at Boston, Dec. 25th, of the steamer Canada, we have one week later dates from Europe. The news, however, is unimportant.

The British Parliament was engaged in discussing the "Budget," especially the Free Trade doctrines it contained.

The U. S. Mail steamer Washington sailed from Southampton for New York at her regular time, but in consequence of injury from a heavy sea, was obliged to put back to Cowes for repairs, which would soon be completed.

A serious flood occurred on Sunday near Bury, by the bursting of a reservoir, by which, though happily no lives were lost, an immense amount of property has been destroyed. The loss is set down at £35,000.

The London *Times* of the 4th inst. contains a full report of the trial of "Lord Viscount Frankfort," indicted for publishing an indecent libel upon Lord Henry Lennox. The trial came off in the Court of Queen's Bench, before the Chief Justice (Lord Campbell), and resulted in the conviction of the noble (?) defendant, who was, immediately after the rendition of the verdict, sentenced to be imprisoned in the Middlesex House of Correction for *twelve calendar months*.

The Emperor of France has set at liberty a great number of political prisoners, and an article has been published in the *Moniteur*, offering the Imperial pardon to all exiles except those guilty of the highest crimes, who are suffering for their former disobedience to the Government, upon their promising that they will abstain from similar conduct in future.

The balloon Le Napoleon, which ascended from Vangirard with 40,000 proclamations of the empire, to scatter over the line of its route, descended safely in one of the eastern departments.

Letters from Vienna of the 4th inst. report a sanguinary collision between the Montenegroes and the Turks on the Albanian frontier. The Turks are reported to have attacked some villages of Montenegro, and driven off the herds, whereupon the Prince of Montenegro headed a detachment of troops, attacked the Turks, seized the fortresses of Spuz and Zabiak, and gave battle to them at Todgorizza.

The Constantinople correspondent of the *Trieste Gazette*, writes on the 20th ult.: Reports have been circulated here for the last few days of a most disastrous defeat of the Russians in the Caucasus. The Circassian leader, Schamil Bey, is said to have united his forces and delivered a battle, in which the Russians lost 30,000 men and 100 guns.

By the last returns of cholera at St. Petersburg, it appears that, on the morning of the 24th ult., there were 393 ill of that disease; in the course of the day there were 46 new cases, and 23 deaths.

In the province of West Prussia, with a population of 405,000, the cholera carried off —in 1831, 3,624; in 1837, 841; in 1848, 1,941, and this year, 5,251. The circle of Marienburg, which lost only 271 in 1831, has lost this year 1,529.

The Prussian statistical bureau gives some interesting data on pauperism in Prussia. The agricultural districts, with 11,691,000 inhabitants, the field laborers and village mechanics, forming a population of 3,745,865, counted 312,635 persons, or 8.35 per cent., requiring relief, and receiving on an average 17*s*. each in the course of a year. In the towns, with a population of about 5,000,000. 472,215 persons were relieved, in 1851, with 25*s*. a head on the average. In Berlin, with 436,000 inhabitants, the maintenance of the poor, in 1851, cost 86,600*l*. The number of paupers regularly receiving alms was 7,419, besides 2,927 children wholly supported by the parish; the expense for each pauper was 3*l*. 15*s*., and for each child about 2*l*. 8*s*.

At last accounts from Burmah, the second portion of the troops from Rangoon had started for Prome, under the command of Gen. Goodwin. It was intended to advance up to Ava by land.

The insurrection in China was spreading, and the troops of the Celestial Empire had in several instances been defeated.

ENJOYING CHARITY.—An intellectual and charitable *soiree* was given a few evenings since in our City, on a plan and for a purpose which we trust will find many approvers and some imitators. Some ladies in the more fortunate walks of life, who are liberally bestowing their time and means to aid through the winter sundry poor and deserving widows and others unable fully to support themselves, suggested an evening party in aid of their efforts, and their desire being made known to Mr. Kemble, No. 45 Nineteenth-st., his spacious mansion and all it contained were at once placed at their service. Cards of invitation at $1 each were speedily taken up by the friends of those interested to the extent of the capacity of the largest parlor in the house; and several distinguished Artists cheerfully gave their services to the cause. Songs by Madame Bouchelle and two Lady Amateurs; Instrumental pieces by Miska Hauser and Charles Meuler; select Readings by Prof. J. W. S. Howes and an eminent Authoress of our City, caused the evening to glide away delightfully, and a handsome sum was realized in aid of the widowed and destitute without any one being sensibly the poorer for it. [Tribune.

PRICES OF PROVISIONS IN NEW YORK.—The following figures show the retail prices of some of the principal articles for the table, at Fulton Market, Wednesday, Dec. 22:—

Serloin Steaks	per lb.	15c.
Porter House Steaks	"	15 a 18c.
Rump Steaks	"	12½c.
Roasting Pieces	"	10 a 12½c.
Pork, all kinds	"	12½c.
Hams	"	12½ a 15c.
Beef Tongues	a piece	56¼ a 75c.
Mutton	per lb.	10 a 12c.
Sausages	"	12½c.
Venison, by the saddle	"	15c.
Veal, by the quarter	"	8 a 9c.
Veal Steaks	"	9 a 12½c.
Turkies	"	12½ a 14½c.
Chickens	"	12½c.
Geese	"	10c.
Ducks	"	12½c.
Cheese	"	9 a 12½c.
Eggs	per doz.	25c.
Butter	per lb.	25 a 31¼c.
Lard	"	14½c
Potatoes	per bush	62½ a 75c.
Apples	"	31¼ a 43¾c.
Turnips	"	$1 75 a $2 25
Onions, White	"	$1 12½
Onions, Red	"	87½ a $1 00
Carrots	"	43¾ a 50c.
Beets	"	62½ a 75c.
Cranberries	per half peck	62½c.
Quinces	per basket	$1 00
Dried Apples	per half peck	25c.

SUMMARY.

It is stated that a charter for the Air Line Railroad from New York to Norfolk will be applied for to the Legislature of Delaware at its ensuing session. This road, according to the Delaware *Gazette*, is to start at a point opposite New York City in New Jersey, and run through the center of that State to a convenient point on the Delaware, where a crossing will be effected by steamboat to the Delaware side, and thence through the center of Delaware down the peninsula through the Counties of Somerset and Dorset of Maryland, and the eastern shore of Virginia, to Cherry Stone in Northampton, a point diagonally opposite to Norfolk, and to which access by steamboat is convenient. It is estimated that ten hours will convey passengers by this route from New York to Norfolk.

A very serious outrage was committed in Saxonville, Framingham, Mass., not many days ago. Two persons, Deacon Stone and Mr. Carter, both of whom have, we believe, been active in ferreting out violators of the Liquor Law, were attacked by some person or persons unknown. A stone was thrown into Mr. Carter's window, which would, if it had hit him, have seriously injured or killed him. The stone was thrown with great force, breaking an iron tea-kettle, and making a visible impression in the brick fire-place. In the case of Deacon Stone, some one called at the door and inquired for him. He made his appearance, when a stone was thrown, striking him in the chest and knocking him over. The stone glanced somewhat, and thus probably saved his life.

Last spring a Mr. Bateman, of Kanawha Co., Va., emigrated to Texas with his family and negro servants, with the expectation of doing better in the world, although his circumstances in Virginia were very comfortable. When he reached his Texas home some of his servants died, and sickness in his family so operated upon his mind that he concluded to return to Virginia. On the way, himself, wife and five children fell victims to cholera and other diseases, and found graves upon the banks of the Mississippi. At Memphis the remaining children were left to shift for themselves, and a few days since reached home again, with the little remnant of $700, which had been left of their property.

A fearful and fatal accident occurred at 5½ o'clock on Monday evening, Dec. 20, on the Hudson River Railroad at Spuyten Duyvil Creek, by which it is probable that four persons have lost their lives, and others are injured. A sloop had just passed through the draw-bridge, at the mouth of Spuyten Duyvil Creek, when a gravel train came down before the bridge was shut, and notwithstanding the proper signals were given to stop the train, the conductor did not heed them, and the locomotive, tender, and a gravel car, having on it 33 laborers, were precipitated into the water. The leap of the locomotive was at least 40 feet, and it plunged several feet into the southern abutment of the railroad track. A person present describes the scene as most fearful.

A dispatch dated Cincinnati, Tuesday, Dec. 21, 1852, says: Three men, named Chapin, (of the late firm of Filley & Chapin, shoe dealers,) William Kissane, (of the firm of Smith & Kissane, pork merchants,) and —— Chandler, were arrested in this city yesterday by the U. S. Marshal, charged with swindling, murder and arson, in obtaining insurance policies by false bills of lading, signed by the officers of the steamer Martha Washington, which was burned about the 1st of February last on the Mississippi River. They are also charged with setting fire to the boat, thereby causing the loss of some sixteen lives, and with not having shipped the goods specified in the bills of lading upon which they obtained the insurances.

On Tuesday morning, Dec. 14th, the steamer Western World, from St. Louis, came in collision with the H. R. W. Hill, in a bend of the river below Princeton, causing the loss of ten or fifteen lives. The Hill's bow ran upon the other, carrying over the upper guards. Being together in that condition, they floated down stream for an hour and a half, during which time the officers and crew of the Hill used every endeavor to save those on board. They were then cut loose, when the Western world capsized. She was freighted with 1,400 bbls. flour, a large quantity of corn, and 60 or 70 head of cattle, all of which was lost.

A married woman was found in her room, in the village of Lansinburgh, Pa., quite dead, on Wednesday morning. When discovered, the body was found in a sitting posture against the wall, and the room presented the appearance of the most abject want. She had two small children; one of them, a little boy, three years old, was found in the bed—the other, an infant of fifteen months, was found lying upon the floor almost dead, its life only being preserved by the warmth communicated to its body by a dog, which had kept its midnight vigils, lying close by and partly over the infant sleeper's vital parts.

Otto Kœnig, a German Count, was found the other day in Chambers-st., N. Y., in a suffering condition, and was conveyed to the store of Mr. Bunker, near by, where he soon after died. The Coroner was notified and held an inquest upon the body, when Dr. Lidell made a post-mortem examination, and found that death was caused by hemorrhage of the lungs, and a verdict to that effect was rendered by the Jury. The deceased had been living in Schoharie, Montgomery Co., and had just arrived in this City. He had been disinherited by his father for fighting against the King of Prussia in the Holstein war.

Mrs. Ann Reynoldson, of Dubuque, Iowa, died on the 5th inst., in consequence of deliberately drinking a quantity of boiling water the day previous. Mrs. R. was about 20 years of age, and was the mother of two children. The second child was but about one week old at the time of her death. Before her death Mrs. Reynoldson expressed regret at what she had done, and ascribed the act to a sudden and unaccountable temptation. She had heard that to drink boiling water would cause death in three minutes.

A number of the farmers of Kent Co., Md., all slave-holders, recently held a meeting, and resolved to secure the services of Hon. E. F. Chambers, late Judge of the Court of Appeals of Maryland, to argue the Lemmon slave case before the United States Supreme Court, should the case be brought before that tribunal. They pledged themselves to subscribe a large fee, and also to bear a proportionate share of the costs of the case.

A State gathering of the friends of Temperance will take place in the City of Albany, on Tuesday, Wednesday and Thursday, the 18th, 19th, and 20th of January, 1853, for the purpose of consultation and action, in connection with the presentation to the Legislature of petitions for the enactment of the Maine Law. The officers of the railroads west of Albany have agreed to carry persons attending the Temperance Demonstration over their respective roads at half price, or one fare both ways; and it is expected a similar reduction will be made on all of the other roads leading to the city.

An inquest was held by the Coroner, last week, says the Philadelphia *Inquirer*, upon the body of Thomas Gould, aged 67, who resided in Harrison Street, near Schuylkill Second. On Sunday afternoon, the deceased was worshiping in the Baptist Church, corner of Ashton and Lombard streets, and was kneeling at prayer, when he fell over and expired. The jury rendered a verdict of death from natural causes.

A writer in the New York *Times* recommends consumptives who must leave home to go to Curacoa, an island on the northern coast of South America, instead of Cuba. The climate is free from the moisture and malaria of Cuba—the prices of living are very low—the inhabitants are hospitable—and everything combines to make this a place of resort for invalids second to no other.

Mrs. Pierce, the wife of the President elect, is one of the most accomplished ladies of America, and one who will reflect honor upon her station, as the mistress of the national mansion. She is the daughter of the late Rev. Dr. Appleton, formerly President of Bowdoin College. Her earnest, religious character, and elegant manners will exert their appropriate influence in Washington.

Cholera is raging at Apalachicola. Within ten days seventy-five deaths occurred, and no abatement in the malady was observable. This, for so small a place, is a startling mortality. The disorder is attributed to a disease of the oysters, caused by the large and unusual quantity of fresh water poured into the bay by the recent freshet. Cases of the same kind, and traceable to the same cause, occurred a short time since in Columbus, Ga.

Thompson's Bank Note Reporter says: The impression is freely given by members of Congress, that there will be nothing done with the public lands this session. This belief strengthens the market, and we quote:

	Buying.	Selling.
160 acre Warrants	$147	$150
80 acre Warrants	74	76
40 acre Warrants	37½	38½

A great Commercial Convention and Festival was held at Baltimore, recently, and was attended by a large number of Congressman. Its avowed purpose was to devise measures to render that city the commercial metropolis of the country, and to free southern trade from the contamination of freedom, to which it is exposed at New York, as the recent liberation of the Lemmon slaves so clearly demonstrates.

Wednesday, Dec. 22, Abraham Lisk, while proceeding from Little York to Easton, Pa., fell down in the road from fatigue, and was found next morning in a dying state from exposure. He was carried to the farm house of S. Duckworth, whose wife coming suddenly into the room was so shocked at the sight of the unfortunate man that she fell on the floor and died almost instantly. Lisk lived but a few minutes after reaching the house.

The Boston *Traveler* learns from good authority, that Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin," is about to visit Great Britain, with her husband. She has lately received a letter from Dr. Wardlaw, tendering her, in behalf of a number of ladies and gentlemen of Glasgow, an invitation to visit England at their expense. This invitation she has accepted, and she will soon leave for Liverpool.

It is estimated that in Manchester there are 1,500 "unfortunate females;" that they are led to an annual expenditure of £470,000; and that some 250 of them die, in horror and despair, yearly. In England it is calculated that there are 40,000 houses of ill fame, and 280,000 prostitutes; and, further, that not less than £8,000,000 are spent annually in these places.

A dispatch dated Washington, Dec. 20, 1852, says: A bill is drawn, and will soon be presented to the House, authorizing the Postmaster-General to employ Engineers to survey and thereupon to construct a Railroad by the shortest possible route between Washington City and New York, for the transmission of the U. S. Mails.

Among the passengers by the last steamer for California, was Charles Leland, Esq., of the widely known Brothers Leland, hosts of the splendid Metoropolitan Hotel, in Broadway, New York. Mr. L. goes to San Francisco at the earnest solicitation of capitalists of that city, to establish a mammoth hotel, the building for which is nearly completed.

It having been stated that Miss Sutherland, of Newark, Wayne Co., N. Y., was the only lady telegraph operator, the Dover (N. H.) *Gazette* gives the name of another, Miss Laughton, who was the only operator at that place on the night of the Presidential election, giving the election returns with the utmost correctness.

Twenty-five casks, containing probably more than 1,000 gallons of liquor, were taken at Machias, Me., on board of a small vessel on the 6th inst., under the provisions of the "Maine Law," and condemned. The defendant appealed to the January Term of the Supreme Court, to be held at Machias.

A Company was organized at Keeseville, on the 16th inst., to build a railroad to connect the existing Montreal and New York Railroad at Plattsburgh, with the Washington and Saratoga Railroad at Whitehall, passing through the country on the west shore of Lake Champlain.

The schooner Henry A. Holbrook, a Gloucester fishing vessel, last seen on the Banks 21st November, on her way home, has not since been heard from, and has no doubt gone down with all hands, eight in number, six of whom have families.

Mark H. Newman, for several years a well-known publisher and bookseller of this City, died on Thursday evening, Dec. 23d. He was in the 47th year of his age.

The ship Progress cleared recently at Mobile, for Liverpool, with upward of 2,000,000,000 lbs. of Cotton.

Among the signs of "civilization" among our red brethren, the *Minnesota Democrat* says that in a council the other day with Gov. Ramsey, one of the Winnebago chiefs complained that the Chippewa Indians stole seventeen horses from his people some time ago, and what was worse, killed the horses, dried the meat, and sold it to them for *jerked elk!*

Two Cadets of the Military Institute, Frankfort, Kentucky, named Pumel and Ingram, had a desperate rencontre Dec. 23d. The former was shot in the chest, the ball penetrating his lungs, and the latter had his skull cleft by a hatchet.

The New York Pilot Boat Washington went ashore at Squam Inlet on Thursday night last. Immediately upon striking, the yawes were got overboard, into which the crew got, but unfortunately one of them capsized in the surf, and, melancholy to relate, three of the occupants were unfortunately drowned.

On Wednesday, two houses were searched in Ware, Mass., and the liquor that it is unlawful to sell was found in various deposits, seized by the officers, and after due proceeding was had, was poured upon the ground. One of the culprits was fined.

On Sunday afternoon, Abijah Huntington, aged 92 years, one of the last survivors of those who witnessed the battle of Lexington, on the 19th of April, 1775, was buried in Lexington, Mass. The services took place in the church on the spot where the fight took place.

The New Bedford *Mercury* states that the City Marshal has now in his possession liquors to the amount of $500, which will probably be destroyed in a few days. They were seized some weeks ago from a wholesale dealer in that city.

The *Echo of the Valley* of the Pyrenees announces, that a very interesting discovery has lately been made in the neighborhood of Bagnéres. It is a cavern filled with the petrified remains of hyenas, lions, panthers, and other animals.

Messrs. Marshall & Son, of Washington Market, had on exhibition the other day a fat hog, weighing (dressed) 1,005 pounds. This hog was raised by Mr. J. Decker, of Columbia Co., N. Y., and was eighteen months old when killed.

New York Market—December 27, 1852.

Ashes—Pots $4 56, Pearls 5 75.

Flour and Meal—Flour, 5 56 a 5 62 for common to straight State, 5 62 a 5 75 for common to good Ohio and mixed to fancy Michigan and Indiana, 5 75 a 5 87 for good Ohio and Genesee. Rye Flour 4 56. Corn Meal 3 87 for Jersey. Buckwheat Flour 2 00 a 2 25 per 100 lbs.

Grain—Wheat, 1 22 for Canadian, 1 25 for prime red Ohio, 1 30 for white Ohio. Barley 73c. Rye 90 a 93c. Oats 47 a 49c. for Jersey, 50 a 51c. for Western and State. Corn, 69c. for Jersey, 70 a 72c. for Southern yellow.

Hay—1 06 a 1 25 per 100 lbs.

Hops—22 a 23c.

Laths—2 25 a 2 37.

Lumber—14 00 a 15 00 for Pine and Spruce.

Provisions—Pork, 15 87 a 16 50 for prime, 19 00 a 19 50 for mess. Beef, 5 25 a 6 25 for prime, 9 37 a 10 50 for mess. Dressed Hogs 8 a 8½c. Lard 12 a 12½c. Butter, plenty at 17 a 20c. for Ohio, 20 a 26c. for Western dairies. Cheese 8 a 9c.

Wool—45 a 52c. for Domestic Fleece, 38 a 48c. for country pulled.

MARRIED,

In Westerly, R. I., Dec. 13th, by Eld. A. B. Burdick, Mr. WILLIAM BURDICK to Miss SARAH POTTER, both of Westerly.

In Providence, R. I., Dec. 24th, at Grace Church, by Rev. R. R. Fairbain, Mr. WM. FENNER, of Alfred Center, N. Y., to Miss GEORGEIAN C. BOYD, of Providence.

DIED,

On the 6th of December, AMY JENETT CRUMB, wife of Benjamin Crumb, of DeRuyter, N. Y., much lamented by her friends, and especially by her bereaved husband. She has just followed two sisters; one, Ruth Lewis, wife of Simeon B. Lewis, of Brookfield, Pa., who died in February last; the other, Polly Sweet, wife of Alexander Sweet, of Plainfield, Mass., who died in October last.

In Hopkinton, R. I., Dec. 9th, EDMOND A., son of Ephraim and Pamelia Stillman, aged 3 years, 11 months, and 2 days, He came to his death by a stone rolling upon him, while at play in a hole from which the stone had been taken.

In Leonardsville, on the 19th inst., of pulmonary consumption. Mr. ALEXANDER DEVENDORF, aged 31 years. Mr. D. departed this life with a joyful hope of eternal life through the merits of the Lord Jesus, in whom he had put his trust. He has left a widow, an infant daughter, and many relatives and friends, to lament his death.

In Leonardsville, on the 21st inst., of apoplexy, Mr. JONATHAN BABCOCK, aged 58 years.

LETTERS.

David Snowberger, A. B. Burdick, John S. Smith, Charles Spicer, Elias Burdick, Wm. Fenner, Obed Snowberger, P. C. Burdick, John Witter, W. H. Brand, M. L. Potter, J. C. Maxson, W. B. Maxson, Daniel Coon, D. E. Lewis, Andrew Babcock, Varnum Hull, James Hubbard, Francis Tallett.

RECEIPTS.

FOR THE SABBATH RECORDER:

Richard R. West, Shiloh, N. J.	$2 00	to vol. 10	No. 26
Rebecca Frazeur "	2 00	10	26
Susan Ann Bonham "	2 00	9	52
Clayton Ayars "	2 00	9	52
Abel B. Davis "	4 00	9	52
David McPherson "	2 00	9	52
Mordecai T. Davis "	2 00	9	52
Alex. C. Heritage "	2 00	9	52
Jos. A. Bowen "	2 00	9	52
John Bowen "	2 62	9	52
Henry W. Glaspey "	2 00	9	52
Ellis A. Davis "	2 00	9	52
Thos. Tomlinson "	2 00	9	39
Seeley Tomlinson "	2 00	9	36
Ethan B. Swinney "	5 00	8	26
Reuben Titsworth, Plainfield, N.J.	2 00	10	52
David Snowberger, Quincy, Pa.	2 00	9	52
Obed Snowberger "	1 00	9	52
A. B. Burdick, Westerly, R.I.	2 00	9	52
Reuben Brown, Hopkinton, R. I.	2 00	8	52
Samuel Allen "	2 00	9	52
Geo. H. Spicer "	2 00	9	52
Horace Potter "	2 00	9	52
Elisha Saunders "	2 00	9	52
Charles Clarke, Berlin, Wis.	4 00	9	52
Daniel B. Clarke "	2 00	8	39
Samuel P. Burdick, Teotsa, Wis.	2 00	9	52
Adin Burdick, Albion, Wis.	2 00	8	52
Jesse Saunders "	3 00	10	20
Mrs. Sabra Burdick, Scott	2 00	9	52
Mrs. Amelia Green "	2 00	9	52
Ezra Babcock "	2 00	9	52
Jesse Burdick "	2 00	9	52
Paul Clarke "	2 00	9	52
John Barber, 2d "	2 00	9	52
A. D. C. Barber "	2 00	9	52
Abel G. Lewis "	2 00	9	52
Thomas Dye "	2 00	9	52
Joseph T. Burdick "	2 00	7	52
Russell Maxson, Oxford	2 00	9	52
Adin Rogers "	2 00	7	52
C. M. Whitford, Brookfield	2 00	9	52
C. T. Rogers "	2 00	9	52
Lucinda Rogers, Leonardsville	2 00	9	52
Phineas C. Burdick, DeRuyter	2 00	9	52
Francis Tallett, South Otselic	2 00	9	52
Dudley W. Truman "	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Maria L. Potter, Potter Hill, R. I.	$5 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

David Snowberger, Quincy, Pa.	$1 00
John T. Davis, Shiloh, N. J.	1 00
Geo. B. Davis "	1 00
Edward S. Ayars "	1 00
Phineas C. Burdick, DeRuyter	1 00
David P. Curtis, Brookfield,	1 00
David Dunn, New Market, N. J.	1 00

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of T. B. Stillman, No. 80 Seventh-st., N. Y., on Fifth-day, Jan. 6, 1853, at 2 o'clock P. M.

G. B. UTTER, Rec. Sec.

☞ The Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at the same place in the evening.

Executive Committee—Western Association.

THE next Quarterly Meeting of the Executive Committe of the Western Association will be held at Genesee, on Fourth-day evening, January 5th, 1853.

J. BAILEY, Secretary.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangement*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, JR., & CO.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Sociaty and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin. Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853.)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
JEWETT, PROCTOR & WASHINGTON, Cleveland, Ohio.

Magnificent New Illustrated Works.

ALEXANDER MONTGOMERY, No. 17 Spruce-st., New York, has now in press, and will issue 1st of January, 1853, three of the most superb works of the class which have ever appeared in any country.

THE ILLUSTRATED MAGAZINE OF ART.—In monthly parts. Price 25 cents each.

Every arrangement has been made to produce a work of unparalleled magnificence, regardless of cost. The first literary and artistic talent in America and Europe has been engaged upon its various departments. In addition to highly-finished engravings, from the choicest works of the most eminent Painters, it will include a Gallery of Portraits of the most distinguished Men and Women of all countries, with accompanying memoirs, collected from authentic sources; scenes from remarkable passages in history; choice specimens in Architecture and ornamental design; illustrated descriptions of manufacturing processes; objects of curiosity, &c.; forming altogether a work of surpassing beauty and interest.

THE HISTORY OF THE PAINTERS OF ALL NATIONS.—In monthly parts. Price 50 cents each.

The leading feature of this work will be combining specimens of the most celebrated pictures of each great master, with his portrait, and such particulars of his life and works as will be of equal interest to the Student or Professor, and to the public generally.

CASSEL'S NATURAL HISTORY will appear in monthly parts. Price 25 cents each.

Each number of this beautiful work will be embellished with four splendid engravings, printed separately on plate paper, and about thirty engravings incorporated in the letter-press. It will present a full account of all that is known as to the animals at present inhabiting the earth, with the results of the researches of the most distinguished Naturalists on fossil remains, each division of the animal kingdom in the order laid down by Cuvier, and followed by the most eminent Naturalists of the present day.

Terms for the above Publications.

Magazine of Art.—Three Dollars per annum, or 25 cents each number.

History of Painters.—Six Dollars per annum, or 50 cents each number.

Natural History.—Three Dollars per annum, or 25 cents each number.

The above will be sent postage FREE to any part of the Union, if paid in advance for 12 months. Clubs of two or more supplied on liberal terms.

Agents wanted in every town throughout the Union. Any person receiving the first number, and canvassing with the same, will be certain of securing a large number of subscribers. No just conception can be formed of the elegance and beauty of these works from merely reading a printed prospectus.

All communications to be addressed to

ALEXANDER MONTGOMERY, Publisher,
No. 17 Spruce-st., New York.

Miscellaneous.

The Magnetic Telegraph.

Abstract of a Report made to Congress by J. C. G. Kennedy, Superintendent of the Census.

As Telegraphs have formed a subject of inquiry, it is deemed proper to present some account of the information obtained respecting this recent but widely extended and daily enlarging means of communication. At the present time it is a subject engrossing much of the attention of our own citizens, and frequent applications are made to this office from foreign countries for information regarding the *minutiæ* of the system as conducted in America. It is hoped that the details will prove interesting and instructive.

The telegraphic system is carried to greater extent in the United States than in any other part of the world; and the numerous lines now in full operation form a net-work over the length and breadth of the land. They are not confined to the populous regions of the Atlantic coast, but extend far into the interior, climb the summits of the highest mountains, and cross the almost boundless prairies; and in a few years a continuous communication will be established between the capital of the nation and the shores of the Pacific, as it now exists between the Atlantic, the great Lakes, and the Gulf of Mexico.

Telegraphing employs a large amount of capital, engages the attention of thousands of our citizens, and has become indispensable in a social, political and commercial point of view.

It is to American ingenuity that we owe the practical application of the Magnetic Telegraph for the purpose of communication between distant points, and it has been perfected and improved mainly by American science and skill.

While the honor is due to Professor Morse for the practical application and successful prosecution of the Telegraph, it is mainly owing to the researches and discoveries of Professor Henry, and other scientific Americans, that he was enabled to perfect so valuable an invention.

The first attempt which was made to render electricity available for the transmission of signals, of which we have any account, was that of Lesage, a Frenchman, in 1774. From that time to the present there have been numerous inventions and experiments to effect this object, and from 1820 to 1850 there have been no less than sixty-three claimants for different varieties of telegraphs. We will direct attention only to those of Morse, Bain, and House, they being the only kinds used in this country.

During the summer of 1832, Mr. Samuel F. B. Morse, an American, conceived the idea of an electric, or electro-chemical telegraph, and announced his invention to the public in April, 1837.

On the 10th of March, 1837, Hon. Levi Woodbury, then Secretary of the Treasury, issued a circular, requesting information in regard to the propriety of establishing a system of telgraphs for the United States; to which Prof. Morse replied, giving an account of his invention, its proposed advantages and probable expense. At that time he "presumed that five words could be transmitted in a minute."

Prof. Morse petitioned Congress to aid him in prosecuting his experiments, and to test the practical operation of his invention. An appropriation of $30,000 was made for this purpose, and he then erected the first Telegraphic line in the United States, in the month of June, 1844, between Washington and Baltimore, over a length of 40 miles; previous to which, however, he had conducted a series of experiments in the Capitol building.

This line was extended to Philadelphia and New York, a distance of 250 miles. It reached Boston in 1845, and became the great line of the North, from which branched two others—one, the length of 1,000 miles, from Philadelphia to Lancaster, Harrisburgh, Pittsburgh, Columbus, Cincinnati, Louisville and St. Louis—the other, the length of 1,300 miles, from New York to Albany, Troy, Utica, Rochester, Buffalo, Erie, Cleveland, Chicago and Milwaukie.

Another line, 1,395 miles in length, goes from Buffalo to Lockport, Queenstown, Niagara, Toronto, Kingston, Montreal, Quebec and Halifax.

Two lines run South; one from Cleveland, Ohio, to New Orleans, by Cincinnati, and is 1,200 miles long; the other from Washington, by Fredericksburg, Charleston, Savannah and Mobile to New Orleans, 1,700 miles; the entire length of the latter from New York to New Orleans, being 1,966 miles.

The only line constructed with Government aid, was that connecting the cities of Washington and Baltimore. The others have been established by private enterprise, the patentee being allowed one-half the stock for the use of the patent, as his share of the investment.

The following table exhibits the annual receipts of the "Magnetic Telegraph Company," extending from Washington to New York, which was the first organized in the country, from its commencement to July, 1852:—

From Jan. 27, 1846, to July 1, 1846,	$4,228 77
From July 1, 1846, to July 1, 1847,	32,810 28
From July 1, 1847, to July 1, 1848,	52,252 81
From July 1, 1848, to July 1, 1849,	63,367 62
From July 1, 1849, to July 1, 1850,	61,383 98
From July 1, 1850, to July 1, 1851,	67,737 12
From July 1, 1851, to July 1, 1852,	103,860 84
Total	$385,641 42

The capital of the Company is $370,000. It has six wires from Washington to Philadelphia, and seven from Philadelphia to New York. The number of messages sent over this line in the last six months was 154,514, producing $68,499 23. It is perhaps the most productive line in the world.

The amount of business which a well conducted office can perform is immense. Nearly seven hundred messages, exclusive of those for the press, were sent in one day over the Morse Albany line, and, a few days after, the Bain line at Boston sent and received five hundred communications. Another office with two wires, one five hundred, the other two hundred miles in length, after spending three hours in the transmission of public news, telegraphed, in a single day, four hundred and fifty private messages, averaging twenty-five words each, besides the address, sixty of which were sent in rotation, without a word of repetition.

The instruments cannot be worked successfully without skillful operators, good batteries and machines, and thorough insulation of the conductors. The expense of copper wire, which was at first used, has caused it to be superseded by that of iron, which is found to answer the purpose as well, though the wire in this case must be of increased size. About 300 pounds of iron wire are required to a mile, and it is supported by spars or posts from 20 to 30 feet in hight, set five feet deep, nine inches in diameter at the base, four and a half at the top, and placed about fifteen rods distant from each other. The insulation of the wire is effected by winding it around glass or glazed stoneware knobs, passing it through caps of the same material, or inclosing it throughout with gutta percha. The cost of construction, including wire, posts, labor, &c., is about $150 per mile. The average performance of the Morse instrument is to transmit from 8,000 to 9,000 letters per hour.

In the majority of electric telegraphs in actual use, batteries composed of heterogeneous metals, chiefly zinc and platinum, moistened by a liquid or liquids, are employed for the generation of force. The earth itself has been made to furnish a supply of electric force; in other words, a single pair of zinc and copper plates have been buried sufficiently below the surface to be in the wet subsoil, when the earth, saturated with water, represents the sand saturated with acid-water of an ordinary battery cell. By this means a current of low intensity can be obtained, even when the plates are miles apart. The earth acts as the return wire to any given number of distinct wires, without in the least affecting the regularity of the action of any of them.

The only constant and economical battery which is used in the United States is Grove's, of cups of zinc with strips of platinum in an earthenware or porcelain cup, which cup is filled with nitric acid, which is placed inside of the zinc cup, in a tumbler containing dilated sulphuric acid. The main battery on a line (from 30 to 50 cups) requires renewing only once in every two weeks, and daily in local batteries of two or three cups.

The usual charge of transmission is 25 cents for ten words or less, sent one hundred miles.

Messages passing from one very distant point to another have usually to be rewritten at intermediate stations; though by an improved method the sea-board line has in good weather transmitted communications direct between New York and Mobile, a distance of nearly 1,800 miles, without intermediate rewriting. By the Cincinnati route to New Orleans, a distance of nearly 2,000 miles, the news brought by an Atlantic steamer at 8 o'clock, A. M., has been telegraphed from New York to that distant point, and the effects produced on the market there returned to New York by 11 o'clock A. M. The Congressional reports from Washington are usually received simultaneously in Baltimore, Philadelphia and New York; and all that is necessary at the intermediate stations is the presence of an operator to receive the message as it is developed on paper by the instruments.

The electric telegraph has been applied in this country to a new and highly important purpose, that of the registration of astronomical observations, thus establishing the best possible means for the determination of the difference of longitude. The observatories in different parts of the country are connected by telegraphic wires, and the most delicate experiments, dependent upon the appreciation of minute portions of time, have been successfully performed. This method has been recently used for the determination of the wave-time of electrical currents.

To show the great extent to which telegraphing is now carried, and its importance to the community, reference may here be made to the arrangements of the newspaper press in New York, and their expenses for telegraphic dispatches. The Associated Press, consisting of the seven principal morning papers published in New York, paid during the year ending November, 1852, nearly $50,000 for dispatches, one-third of which was for foreign news. The several newspapers composing this Association paid during the same time about $14,000 for special and exclusive dispatches.

Alexander Bain, a native of Scotland, patented an Electro-Chemical Telegraph on the 12th December, 1846, and another patent was granted to him in connection with Robert Smith in October, 1849. The advantages which the inventor attributes to the Electro-Chemical Telegraph are: 1st. More economy and simplicity in the primitive construction; 2d. More rapidity in the transmission of dispatches—a single wire with a good insulator can transmit 1,200 letters a minute; 3d. An electric current, more feeble than is ordinary, suffices to cause the apparatus to work; 4th. More simplicity and economy in the correspondence and superintendence; 5th. Fewer chances of error in the dispatches sent. The Bain Telegraph used in this country has been materially improved by Henry J. Rogers.

The "House Printing Telegraph" was invented by Royal E. House, a Pennsylvanian, and patented April 18, 1846. The first line operating with this instrument was completed in August, 1850, by the Boston and New York Telegraph Company, between those cities. It has been patented in England by Jacob Brett.

The difference between Morse's and House's telegraph is principally that the first traces at the distant end what is traced at the other; while House's does not trace at either end, but makes a signal of a letter at the distant end which has been made at the other, and thus, by new machinery, and a new power of air and axial magnetism, is enabled to print the signal letter at the last end; and this at the astonishing rate of sixty or seventy strokes or breaks in a second, and at once records the information by its own machinery, in Roman letters. Morse's is less complicated, and easier intelligible, while House's is very difficult to be comprehended in its operations in detail, and works with the addition of two more powers, one air, and the other called *axial magnetism*. One is a tracing or writing telegraph, the other a signal and printing telegraph.

The telegraphs in England are the next in importance and extent to those in this country. They were first established in 1845, and there is about 4,000 miles of wire in operation.

The charge for transmission of dispatches is much higher than in America, one penny per word being charged for the first fifty miles, and one farthing per mile for any distance beyond one hundred miles. A message of twenty words can be sent a distance of 500 miles in the United States for one dollar, while in England the same would cost seven dollars.

In June, 1852, the submarine telegraph between Dover and Ostend was completed, and on the 1st of November the first electric communication was established direct between Great Britain and the continent of Europe. By a line of wires between London and Dover, via Rochester and Canterbury, in connection with the submarine cable across the Straits of Dover, instantaneous communication is obtained between *London, Paris, Sweden, Trieste, Cracow, Odessa and Leghorn*. The wires are also being carried onward to St. Petersburgh; also to India and into the interior of Africa.

A project has been formed for constructing a submarine telegraph between Great Britain and the United States. It is proposed to commence at the most northwardly point of Scotland, run thence to the Orkney Islands, and thence by short water lines to the Shetland and Færoe. Thence, a water line of 200 to 300 miles conducts the telegraph to Iceland; from the western coast of Iceland, another submarine line conveys it to Kioge Bay, on the eastern coast of Greenland; it then crosses Greenland to Juliana's Hope, on the western coast of that Continent, in 60° 42′, and is conducted thence by a water-line of about 50 miles, across Davis' Straits to Byron's Bay, on the coast of Labrador. From this point the line is to be extended to Quebec.

The entire length of the line is approximately estimated at 3,500 miles, and the submarine portions of it at from 1,400 to 1,600 miles. The peculiar advantage of the line being divided into several submarine portions is that if a fracture should at any time occur, the defective part could be very readily discovered and repaired promptly at a comparatively trifling expense. From the Shetland Islands it is proposed to carry a branch to Bergen, in Norway, connecting it there with a line to Christiana, Stockholm, Gottenburg and Copenhagen; from Stockholm a line may easily cross the Gulf of Bothnia to St. Petersburg. The whole expense of this great international work is estimated considerably below £500,000.

Another enterprise has been actually started, with every prospect of consummation. A portion of the line is being prosecuted with vigor, and the company propose transmitting intelligence between the Old and New World in four or five days. A charter has been granted by the British Colonial Government to the "Newfoundland Electric Company," with a capital of £100,000, to construct a line of telegraph from Halifax, N. S., to Cape Race, touching at St. Johns, and crossing the Island of Newfoundland to Cape Ray, thence by a submarine line of 149 miles, across the Gulf of St. Lawrence, a landing being made at Cape East, on Prince Edward's Island, and going through that island, it crosses Northumberland Straits by another submarine line of 10 miles, landing at Cape Torment in New Brunswick, and so on to the boundary of the United States, whence by an independent line to New York, the connection is completed. The total distance traversed by this line will be between 1,400 and 1,500 miles, of which 150 are submarine. It is stated that steamers can make ordinary passages between Cape Race, Newfoundland, and Galway, Ireland, in five days.

In Prussia the wires are generally buried about two feet below the surface, and carried through rivers in chain pipes. About 1,700 miles of telegraphic lines are in operation.

In France about 750 miles, and in Germany about 3,000 miles are completed.

In Austria, Saxony, Bavaria, Tuscany, Holland, Italy, Spain and Russia, great progress has already been made in establishing lines of telegraph, and communication will soon be had between the capitals of every State on the European Continent.

In India, a line has been laid between Calcutta and Kedgeree, 71 miles, and an extensive system is projected for that country.

The following interesting description of the telegraph in India is given for the instruction and encouragement of those interested in the prosecution of telegraph lines through somewhat similar regions of our own country.

From Calcutta to Rajmoole, the conductor is laid under ground, in a cement of melted rosin and sand. From that village through the remaining distance to Kedgeree it is carried over ground on bamboo poles, 15 feet high, coated with coal, tar and pitch, and strengthened at various distances by posts of saul wood, teak and iron wood from America. The bamboo posts are found to resist the storms which have uprooted trees, the growth of centuries. Though the bamboo soon decays, its amazing cheapness makes the use of it more economical than that of more durable and more costly materials. The branch road from Bishlopore to Moyapore passes through a swamp; the country is little less than a lake for five months; the conductor runs on the foot paths between the island villages, and for some miles crosses rice swamps and creeks on which no road or embankment exists.

The most difficult and objectionable line was selected to test the practicability of carrying the conductors through swampy ground, and it has been perfectly successful. The Huldee River crosses the Kedgeree line half way, and varies in breadth from 4,200 to 5,800 feet. A gutta percha wire, secured in the angles of a chain cable, is laid across and under the river, and the chain is found to afford perfect protection from the grapnels of the heavy native boats which are constantly passing up and down.

The overground lines differ totally from those in use in any other country in this important respect. No wire is used. Instead of wire a thick iron rod, ⅜ of an inch diameter, weighing one ton to a mile, is adopted—the heaviest wire elsewhere used being only one cwt. to the mile. The advantages of these substantial rods are these: they possess a complete immunity from gusts of wind or ordinary mechanical violence; if accidentally thrown down they are not injured, though passengers and animals may trample on them; owing to the mass of metal, they give so free a passage to the electric currents that no insulation is necessary; they are attached from bamboo to bamboo without any protection, and they work without interruption through the hardest rains; the thickness of the wire allows of their being placed on the posts without any occasion for the straining and winding apparatus, whereas the tension of wire exposes them to fracture, occasions expense in construction and much difficulty in repairs; the thick rods also admit of rusting to take place without danger to an extent which would be fatal to a wire; and lastly, the rods are no more costly than thin wire, and the welding occasions no difficulty.

The importance of this discovery of the superiority of rods over wire will be fully appreciated in a country like India, where the line must often run through a howling wilderness, tenanted by savage beasts or more savage men. The lines must therefore protect themselves, and this is secured by the use of thick rods.

The entire expenditure on this line was about 450 rupees a mile, and it is estimated that the future overground lines will be at the rate of 350 rupees a mile for a double line, river crossings and erection of offices being a separate charge. The pecuniary returns from the Calcutta and Kedgeree line were originally calculated at about 200 rupees a month, but they have been more than three times that amount. A rupee is about 56 cts. U. S. currency.

Tunneling the Allegany Mountain.—One of the Tunnels on the Pennsylvania Railroad, now constructing, is to be 3,570 feet in length. Its area at the widest space within the lines of the masonry will be about 24 feet, and the spring of the arch will begin 16 feet from the crown of the arch. The arch itself of the Tunnel will be rather of an oval form, one of the most beautiful curvatures which Conic Sections can afford. The greatest part of the vast arched excavation will be inlaid with strong and substantial masonry. More than half of this masonry will be composed of sandstone well laid in hydraulic cement; and the remainder will be hard burnt brick. This whole masonry will be 22 inches thick. The Tunnel passes the Allegany Mountain in Sugar Run Gap, and lies partly in Blair and partly in Cambria County. Taking into account the length of the Tunnel and its interior of breadth, and the quantity and solidity of its masonry, it may be regarded as the largest work of the kind in the United States. About 400 men are employed upon it.

A Model County.—A gentleman living in Coudersport, Potter county, Pa., the shire town of the county in which Ole Bull has located his Norwegian colony, thus writes to the *Independent* in a letter of business:—

"In 1841 I first came to this county, and that year gave my first liberty vote for Dr. Lemoyne. He had about six votes in the county. At the late election the vote stood, Pierce, 670, Hale, 225, Scott, 272. At least 100 of the Pierce votes, and nine-tenths of the Scott votes, would be given to Hale, if the election were to be held over again. Another thing; we have no house in this county licensed to sell liquor, and in this village we have enacted the Maine Law. Peace and good order are the fruits, for which we give thanks. It required much labor to bring this state of things about, but it was done cheerfully, and we shall labor for the Maine Law for the entire State. Liberty and Temperance is our motto."

Destruction of Dr. Peck's Library.—We are pained to learn (says the *Watchman and Reflector*) from a letter which we have received from the Rev. Dr. John M. Peck, of Illinois, that the Rock Spring Seminary has been consumed by fire, and that his library, consisting of some thousands of volumes, a vast number of newspapers carefully preserved, reports of benevolent societies of all denominations, and many rare and valuable historical pamphlets, was involved in the destruction. Such a loss is a public calamity. We are thankful to learn that Dr. P.'s invaluable manuscripts, and several cases of pampelets, were at his dwelling-house, and are safe. Dr. Peck has resided in the Mississippi Valley for a third of a century, and has accumulated more materials illustrative of its progress, than any other man of whom we have knowledge.

A Cherokee Chief.—Speaking of the death of George Lowrey, the Cherokee Chief, the Fort Smith *Herald* says: "We have known Mr. Lowrey for better than twenty-five years, and he was at the beginning of our acquaintance an old man. He was an exemplary Christian, and aided in the translation of the New Testament into the Cherokee language, in which he was always considered the most proficient Cherokee scholar, and was the Noah Webster to that nation in giving the correct definition of words, meaning, &c. Mr. Lowrey was upward of eighty years of age, and has seen the third generation of his posterity. No man among the Cherokees enjoyed universally the confidence and respect of his people like George Lowrey. He has gone, and we have no doubt he rests from his labors. 'Let me die the death of the righteous, and may my last end be like his.'"

Cat Hospital.—Bayard Taylor in his last letter, dated at Aleppo, estimates at a rough guess the population of that city thus: Turks and Arabs, 70,000; Christians, 15,000. Jews, 10,000; dogs, 12,000; cats, 8,000. He mentions hospitals for cats, founded long ago, by a rich, cat-loving Mussulman, which is one of the best endowed institutions in the city. An old mosque is appropriated to the purpose, under the charge of several directors; and here sick cats are nursed, homeless cats find shelter, and decrepit cats pur away their declining years. The whole category embraces several hundred, and it is quite a sight to behold the court, the corridors and terrices of the mosque swarming with them. Here, one with a bruised limb is receiving a cataplasm; there is a cataleptic patient tenderly cared for; and so on through the long concatination of feline diseases.

Preserving Grapes.—We find no difficulty in preserving grapes in a very simple way. This year we had fine *Isabellas* in abundance as late as the 20th of April. We pick the grapes on a dry day, cut out with scissors any imperfect or bruised berries, and then spread the bunches on the floor of a vacant room, or on shelves, first covering the floor with paper. We let them lie in this way about a week, and then pack them away in boxes, puting a layer of cotton batting between each layer of grapes. The boxes we put in a cool, dry place. Last year, we appropriated a closet in the upper part of the house for the purpose; and a party of friends who "tasted" our last dish of grapes, unanimously declared they were as when first taken from the vines.

The Hudson *Gazette* says: Last week Mr. Henry Hollenbeck, of this city, having seen a statement in the papers of the wonderful performance of an English marksman, concluded to try his hand. He accordingly took his gun, loaded and laid it upon the ground: he then took up a potato, threw it into the air, turned a somerset, took up the gun, fired, and hit the potato before it reached the ground. This feat he performed four times.

Mr. Atkinson, of the Ohio Senate, has introduced into that body a bill to establish something like the Sub-Treasury system in the State. The attempt to procure the passage of a law to collect and disburse the public revenues in coin of gold and silver will doubtless be made at this session.

VARIETY.

An English barber claims to have invented a new touch in the hair restorative art; not any of your lotions, &c., but a true-blue mechanical operation. It consists of a machine containing combs and brushes, so arranged and constructed as to produce a galvanic current when used. The teeth of the combs are made of copper and zinc, alternately, and continued back to a chamber in the after part of the comb, in which is placed a flannel saturated with salt water as an excitant. The object of the invention is to excite an electric current when the combs or brushes are used. The bristles are made of fine copper and zinc in place of bristles.

Gen. Crosby, of Chautauque, is well known to the lumber world, as the inventor of several useful improvements in the sawing departments. His last invention is a long-sought desideratum—a circular saw for sawing clapboards and panel stuff; or, in other words, for splitting plank or boards to any desired thinness. The process, now in general use, is cumbersome and slow, comparatively; three hundred feet an hour being deemed fast work. This saw will do a thousand feet per hour, straight or beveled; and is, in its construction, neat and compact.

Ex-Senator Benton said recently, in conversation with a gentleman who spoke of his being the last of the group: "Clay, Webster, and Calhoun are gone; years ago Dr. —— told me, 'When these men are dead, you will be fresh and vigorous as ever.' My habits of living do it. Until I was thirty, I drank nothing, sir! Since then I have drank only what circumstances made it fit I should drink. Temperance and moderation keep me in health and strength. Besides, I adopt the Roman regime—bathe with cold water, and rub dry. That's exercise. None of your common flesh-brushes, but such as they rub horses' legs with, sir!"

The reported sales of Barley in Albany for the season just closed, amounted to 1,620,300 bushels. This is exclusive of the sales reported for which no quotations were given, and of lots sold to arrive, which were not reported. The average price for the season is 73c.; the highest price paid was 84c.; and the lowest 64c. The greatest quantity sold at any one price was 184,100 bushels, at 68c. The aggregate value of the 1,620,300 bushels was $1,184,161.

The Baltimore and Philadelphia Railroad Company have recently placed upon their road a very simple and effiacious mode of preventing accidents to passengers and the officers of the company, by falling between the cars while in motion. It consists of a stout leather apron being buckled from one platform to that of the adjoining car, thus effectually guarding against the consequences of a misstep.

The construction of a "Model Lodging House" is in contemplation in Boston, for which a plan has been prepared, of a brick building five stories high, with accommodations for thirty-six families, and twelve or more single men, together with an office and rooms for a superintendent. The basement contains a store room, kitchen, eating room and reading room, together with many other comforts and conveniences. The estimated cost of establishing the enterprise is $40,000.

The Fayetteville (N. C.) *Observer*, under the head of "Fortune in spite of one's self," says: We learn that a sale took place in this county, a few days ago, amounting to about $16,000, of lands which would not have sold for half the money until the Plankroads were built through and near them. The owner never subscribed a cent to build the roads, but haggled for damages against the companies for passing through his lands.

Says the Boston *Times*, the "Spirit Rappings" in this city are doing an immense deal of mischief at this time, and we hear of several cases of insanity produced by belief in this delusion. A very popular actress attached to one of our theaters, has been rendered partially insane on this subject. She imagines that she hears the manifestations when at home and alone.

It is reported and believed in Washington, that a movement exists for placing five millions of dollars at the disposal of President Pierce, the motive being to enable him to resist foreign interference as to Samana and Sonora, and maintain the Monroe doctrine, should a contingency occur to render action necessary during the recess of Congress.

The office of executioner for the "free city" of Hamburgh having become vacant on the 1st of November, the Senate advertised for a person to fill it. On the 11th the authorities had received no less than 604 applications.

In the case of Yarrington and wife against the New Haven Railroad Co., to recover damages for personal injury received by Mrs. Y. during a collision of cars, a verdict was given for plaintiff, of $3,500.

The controversy about the possession of the Aztec children has been finally settled by compromise—Mr. Morris, who has them in charge, having paid to Raymondo Selva $13,000.

A boy named Henry Gilmore was drowned in Tuckawana Creek Dec. 17. As his mother was taking him to school, he fell from a log, while crossing the creek. His mother leaped in after him, and was with difficulty rescued.

A letter of the London correspondent of the *Tribune*, contains the intelligence of the disastrous defeat of a Russian army of 30,000 men by the mountaineers of Circassia.

As an evidence of the vast freight business now being done by the Erie Road, it is noticable, that eight *extra* trains came over the Eastern Division Sunday, Dec. 12.

John Sinott, who was convicted of enticing a slave to run away, was sentenced in the Baltimore County Court to six years and five months' imprisonment.

William L. Mackenzie, M. P. P., will establish at Toronto, in January, a new weekly paper, entitled "*Mackenzie's Weekly Message.*"

Two men, named Clarke and Sullivan, were last Sabbath sentenced by the Supreme Court of New York, to be hanged on the 11th of February.

An American traveler in Egypt called his Arab guide a "son of a gun." "I am not a soldier," was the grave response.

Two lots on Tenth-st., near Fifth-av., New York, with the two in the rear, on Ninth-st., were recently sold for $20,000.

New York and Boston.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDERBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-place,) at 4 o'clock P. M For passage, state-rooms, or freight, apply at Pier No 2, or at the office, No. 10 Battery-place.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington. Ct., in 1802; now republished in a revised form 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L...P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phenix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
each subsequent insertion,	50
" " six months,	6 00
" " one year,	10 00

"For each additional square, two-thirds the above rates.

The Sabbath R

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

“THE SEVENTH DAY IS THE SABBATH OF THE

VOL. IX.—NO. 30.

NEW YORK, FIFTH-DAY, J

The Sabbath Recorder.

OBLIGATION OF THE SEVENTH DAY.

BY JAMES A. BEGG.

The Universal Observance of the Sabbath in Millennial Times.

(Continued from Recorder of Nov. 25.)

No change was made in the obligation of the Law upon the believing Jew by the death of Christ. The symbols in which the blood of the victim pointed to that event, received thereby confirmation, as they received a perfect exposition. The Saviour foretold, indeed, as the prophets had done before Him, the coming desolation, not of the sanctuary only, but also of the city. To his disciples, especially, was the prediction given; but they did not regard it as an abrogation of the Law, for the myriads of believing Jews, when they had so multiplied, were “all zealous of the law.” Acts xxi. 20. Paul, although the Apostle of the Gentiles, and himself converted to the truth long after the death of Christ, walked orderly, keeping the law. (Acts xxi. 24.) He joined in sacrifice openly, and in company with others, to prove even to all that he did so—for neither he nor James would have their brethren to suppose that either he himself forsook Moses or taught others to do so. (Ver. 21—26.) He had indeed expressly come “up to Jerusalem for to worship;” and by the way had indicated this as his purpose, “having shorn his head i
Cenchrea, for he had a vow.” (Acts xxiv. 1
xviii. 18.) His Lord, at an an earlier pe
had graciously condescended to appear
vision, unto him in the temple. To
himself refers: “And it came to p
when I was come again to Jerusale ven
while I prayed in the temple, I was in a trance, and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will no receive thy testimony concerning me.” Acts xxii. 17, 18. When the Jews laid many and grievous complaints against him, “he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.” Acts xxv. 7, 8. And still later, when brought prisoner to Rome, “Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have *committed nothing against* the people *or customs* of our fathers.” Acts xxviii. 17.

How any can suppose that Paul was teaching that the Sabbath was abolished at the death of Christ, and indeed that all *the customs* of their fathers had thereby been abrogated, it seems difficult to understand. Had it been true that the apostle, either practically or theoretically, stood in opposition to the myriads of his believing brethren, who were “all zealous of the law,” he was not the man who would dissemble or shrink from the avowal of a faith differing so materially from theirs.

Observe, also, the ground of charge brought against the proto-martyr, and the means used to maintain it. When the Jews opposed to Stephen “were not able to resist the wisdom and the spirit by which he spake, THEN *they suborned men* which said, We have heard him speak blasphemous words *against Moses* and against God. And they stirred up the people and the elders and the scribes, and came upon him, and caught him, and brought him to the council, and *set up false witnesses*, which said, This man ceaseth not to speak blasphemous words *against* this holy place and *the* law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and *shall change the customs which Moses delivered us.*” Acts vi. 10—14. As these were “false witnesses,” it is plainly to be inferred, that Stephen had not so taught. With double emphasis is this put before us in the very fact that in their circumstances there could have been the least occasion for *suborning* men to state that which, had it been true, they could have produced thousands of zealous *truthful* witnesses to certify. But, like the assertion concerning Paul, that he taught the Jews to forsake Moses, the allegation that Stephen spake the blasphemous words that Christ Jesus was to change the customs Moses had delievered, was wholly without foundation, the invention of perjured persons.

What seems greatly to have tended to erroneous opinions in the Gentile Church on this subject, is the want of discernment that the apostles made an express distinction, on this point, between Jews and Gentiles. The
question brought before the apostles
elders and church of Jerusalem, relate
sively to the circumcision of the
the decision was express. “
Gentiles who believ
concluded, th
Acts

Gentile graft, though, equally acceptable, was to be different from that of the natural branches of the good olive tree, which were not broken off by unbelief. So, while Paul, in compliance with this order, “took and circumcised” Timothy, after his conversion, he being “the son of a certain woman which was *a Jewess*,” although his “father was a Greek,” on which account he had not been circumcised in infancy, he wholly resisted the demand of those who would have had him to impose the same rite on Titus, he “being a Greek.”

Throughout the generations of Israe
law thus remains imperative upo
Neither its own enactments, nor t
structions of the prophets, intim
as to take place in this respe
of the death of the Redeem
of its authority is hint
that all-important eve
perverted God's r
their profanation
a supposed exp
the ordinances
a superficial
does not di
the wors
worshi
this t
of th
tu
J

th
your
are a t
them. A
I will hide n
make many p
hands are full of
clean; put away the
before mine eyes; cea
do well; seek judgment;
ed; judge the fatherless,
widow.” Is. i. 11—17.

This is one of a class of texts oft
as proof that the Sabbath and sacri
both been abolished—yet so used mo
warrantably. The hypocrisy of an outw
service with polluted hearts, is that which is condemned. “To what purpose,” Jehovah indeed asks, “is the multitude of your sacrifices unto me?” Their oblations were “vain,” because they were not truly done unto Him; yet surely they might and ought to have been so done. But their profanation of sacred institutions did not disannul the divine commands. When God says, “Incense is an abomination unto me; the new moons and Sabbaths I cannot away with,” the reason of rejection is not that any change had been enjoined or designed, rendering these ordinances now incapable of serving a right purpose. We are not left to imagine even as a possible cause for the divine dissatisfaction, that these appointments were only temporary; and having fully accomplished the end designed, were now to be discontinued. The cause of displeasure is expressly assigned; “*it is iniquity*, even the solemn meeting.” It is not that the lapse of time, or the incarnation or death or resurrection of Immanuel, had rendered useless either sacrifice or Sabbath, but that, by their sad perversion, the most important and blessed institutions, instead of being made the occasion of acceptable worship, was become “iniquity.” The evil was not in the ordinances themselves, but in their abuse. They were hateful to the Lord, as exhibitions of sin rather than of faith and love.

But if such a text be supposed to afford the least ground for believing that God's Sabbaths were to cease because they had been abused, they will afford equal reason for believing that prayer will no longer be heard; for among the enumerated rejections is this: “And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make *many prayers*, I will not hear.” No one believes that this was because a time had now come when God had ceased to be the hearer and answerer of true prayer, but because that what was presented by the Jews as such was, in reality, no prayer. They did not give hon
st expression of their heart's desire
wish to be led in a ri
s to follow

Him? But the divine rejection of our form
services is very different from an abro
of the privilege of prayer itself, or
that the blessing was intended
porary. The same remar
solemn meetings, even
of the words, the
perverted fr
come ini

w
and
make
his lovin
Then, whe
joice with j
It is his purpo
and to glorify hi
his voice as holy,
their natures will
child of his, he makes
for good, and says, “*So*
me, and all that I have is
inheritance! Where can yo
ures, treasures of love, and gl

But you may soon lose the p
lege of securing these favors.
the divine favor is exhaustless, or t
will stay his course that you may sport
longer with the interests of your imm
souls. The families in which you are n
peacefully embosomed will soon be broken up. Perhaps for a little season they may buffet, in different parts of the world, the storms and tempests of earth. But all are hastening to their final home. One after another yields to the demands of death, and appears before God. You yourselves are driving on to that solemn moment. [Genesee Evangelist.

RELIGIOUS PAPER ON A FIRM BASIS.

The New School Synod of Cincinnati, at its late meeting, adopted a proposition to unite with the Synods of Wabash, Indiana, and Ohio, in raising $15,000, to place the *Central Christian Herald* “on a firm basis.”

On noticing the above fact, the inquiry arose in our minds, What is “a firm basis” for religious paper? The milit
full treasury, has eve
“sinews of wa

MUTILATED

r of Judiaizing; and, 3d., to prove the
Christ, his equality with the Father,
dship in the Church. But time
me.

ar brother, after you have ex-
that your troubled mind,
put to rest; and that
or dream that you,
tyrs, the Apos-
ecrated the
v of the
to

d
y of
observ-
day;
been

e to
ll of
lay
in
nt?
ing
any
diffi-
the

guard; and as long as the guard stands there, those who, in defiance of its flaming two-edged sword, substitute another day, do so at their peril. But the day of judgment is yet to come.

(8.) Though the passage were quoted sixty times instead of six, and in every instance were shown to be "applicable to the Lord Jesus, and to him only," it would fail to prove the point at issue. The term "day" is used simply in the sense of *era*, and designates, not
ural day of twenty-four hours, but the
iod of the Gospel Dispensation.
ing it to refer to the particu-
esurrection, it does not
but simply as a day
But whether, as
a *week*,
Still
of

at
-day
ean just
week. It
n, therefore,
t days "means

ter know, that it was
rpose of God to show
urrection, "to all the
s to be seen only by "wit-
efore." Acts 10: 41. This
nt reason for his not appearing
sciples on such occasions"—the
the "Jewish service on the seventh

(13.) A mere assertion, wholly unsupported
y evidence.

(14.) Suppose a Jew should say that, as the Holy Ghost was miraculously poured out upon the disciples, on the day of Pentecost, God thus "fixed a divine seal upon the validity of" Pentecost; why would not the argument be just as good? How much more proof is there that it was designed to honor a particular day of the *week* rather than a particular time of the *year*?

(15.) Yes, but not to *sabbatize*. Nor is there the least proof, in the record, that they came together before candle lighting. (See ver. 8.) If the meeting was held in the evening *following* the day, (what we call Sunday evening,) we infer that the disciples had been at work during the day, and could not come
er. This inference, at least,
s any other. Who
the day as

the evil and its mighty claims upon the action of all good citizens and Christians, they consider any operation of this Association as such in an organized effort to resist and crush this iniquity, would be an act transcending the limits prescribed us by our constitution, and fraught with injury to the attainment of the objects we have particularly in view.

"That, while we suggest the inexpediency of any action of the Association in the matter, we earnestly invoke the lively efforts of all in this religious and patriotic cuuse, through private influence or by means of other organizations."

ADDRESS ON SLAVERY.

On the 26th of November, 1852, a meeting of women was convened at Stafford House, London, to consider the expediency of addressing a Memorial from the Women of England to the Women of the United States on the subject of Slavery. The Duchess of Sutherland stated briefly the object of the
eeting, and enumerated some of the reasons
movement of this kind should originate
women rather than with the men of
"We shall not," she said, "be
y political motives; all will
the state of things to which
liarly interesting to our
dly and earnest inter-
ltogether to domes-
nal, feelings." Af-
er, the meeting
ttees to circu-
and Christ-
e Women
n of the

ve

es—
vance
s and re-
ry—but we
reflect, and to
such a state of
n his holy word, the
mortal souls, and the
pirit of the Christian re-

ut our eyes to the difficulties,
gers, that might beset the imme-
tion of that long-established system;
and admit the necessity of preparation
so great an event; but, in speaking of in-
ispensable preliminaries, we cannot be silent on those laws of your country which, in direct contravention of God's own law, 'instituted in the time of man's innocency,' deny in effect to the slave the sanctity of marriage, with all its joys, rights, and obligations; which separate, at the will of the master, the wife from the husband, and the children from the parents. Nor can we be silent on that awful system which, either by statute or by custom, interdicts to any race of man, or any portion of the human family, education in the truths of the Gospel and the ordinances of Christianity.

A remedy applied to these two evils alone would commence the amelioration of their sad condition. We appeal to you, then, as sisters, as wives, and as mothers, to raise your voices to your fellow-citizens, and your prayers to God, for the removal of this affliction from the Christian world. We do not say these things in a spirit of self-complacency, as though our nation were free from the guilt it perceives in others. We acknowledge, with grief and shame, our heavy share in this great sin. We acknowledge that our forefathers introduced, nay, compelled, the adoption of slavery in those mighty colonies. We humbly confess it before Almighty God; and it is because we so deeply feel, and so unfeignedly avow, our own complicity, that we now venture to implore your aid to wipe away our common crime and our common dishonor.

Mr. Fry's Lectures.—Large and intelligent audiences continue to attend the deeply instructive and entertaining lectures of this philosopher in the science of Music. Mr. Fry has evidently added to a highly cultivated intellect and finely attuned musical ear, all that art or science could furnish, in the past or the present, to increase the value of his lectures. There can scarcely be any one who will deny the moral influence of music, or who is not sensibly alive to the deep pathos of the
lemn anthem, in leading our thoughts above
vey of earthly existence to a high-
being. While music
inistra-

Church Rates in England.—The following paragraph from the *London Patriot*, shows what kind of legal robbery is resorted to in England to make those who conscientiously dissent from it support the "church established by law:"—

"The amount originally claimed from the firm of Messrs. Brown & Sons, (members of the Society of Friends, in North Shields,) was £1 9*s*. 7½*d*., and the costs were £1 16*s*. To meet these charges, eight sacks of flour, value, including the sacks, £13 6*s*., were carried from their premises, showing an excess of £10 above the legal demand. We understand that for claims against this firm, originally amounting to £7 3*s*., goods to the umount of £54 have been distrained. For a claim of 2*s*. 1*d*. against a lady, which was run up with expenses to 12*s*., a sitting-room table, a clock, and a mahogany dinner-tray and stand were seized; and some chairs were about to be removed, but the neighbors compelled the party to desist. How long, one is led to exclaim, shall such an iniquitous system be allowed to have the sanction of law in a country boasting of its civil and religious liberties?"

Dismissing a Foreign Minister.—Senor Don Jose de Marcoleta, the Nicaraguan Minister at Washington, has been dismissed by our Government. A letter from Mr. Everett, Secretary of State, dated Dec. 30th, informs him that no communication can be received from him as Nicaraguan Envoy. This proceeding grew out of Mr. Marcoleta's course pending the negotiation of the famous treaty of mediation and settlement between England, the United States, and Costa Rica, which Mr. Marcoleta utterly opposed, and Nicaragua afterwards rejected. During this time, it is alledged, that finding himself crowded, and the interests of Nicaragua likely to be sacrificed to England, and Costa Rica, the protegee of England, he indulged in some rather ndiplomatic language with respect to Mr. Webster and the Administration, and also un-
lomatically made public the date of the
tiations through the journals of this country. For this Mr. Webster demanded his recall.

Important Decision on a Liquor Law.—The People of the State of Rhode Island elected a Legislature expressly to pass a law prohibiting and punishing the sale of Alcoholic Liquors to be used as a beverage within the limits of that State, and the Legislature obeyed the popular mandate. The Rumsellers resisted the law in the State Courts, and were beaten; but they have carried a peculiar case (where a non-resident of the State claimed to be owner of the confiscated Liquors) up to the U. S. District Court, and have there obtained a sweeping verdict from Mr. Justice Curtis of Boston. The case, we presume, will be carried up to the Supreme Court now sitting at Washington.

No Sunday Trains in Connecticut.—The foreign mails by the steamer Canada reached Boston on the evening after Sabbath, Dec. 25th, and lay there until the next afternoon, when a special train brought them on to New York. In answer to complaints of the New York press, that they were not sent on Sunday morning, it is stated, that railroad trains are not allowed to move in Connecticut during day light on Sunday.

The Madiai.—The case of Francesco and Rosa Madiai, now imprisoned in Tuscany for reading the Bible and teaching the pure Gospel, excites much sympathy in this country. A meeting is to be held on Sixth-day evening, Jan. 7th, at Metropolitan Hall, New York, to consider the subject, and decide what action ought to be taken in relation to it.

N. Y. State Government.—Horatio Seymour took the oath of office as Governor of the State of New York on the 1st inst. The Legislature was to convene on the 4th inst., when a long Message was expected from the new Governor.

Cousin Franck's Household, or Scenes in the Old Dominion, by **Pocahontas**. *Boston*: Upham, Ford & Olmstead, 122 Washington-st. 12mo. pp. 259.

This is a reprint of a series of letters from Virginia, which originally appeared in the columns of the *Christian Watchman and Reflector*. They give some gruphic descriptions of scenes in the Old Dominion, which may be read with profit as well as interest.

It appears from the records of the First
cclesiastical Society in Weathersfield, Conn.,
ere have been only five persons ap-
Clerks of said Society, for the last
nd sixteen years, viz: John
1756; Elisha Williams,
el W. Williams,
den, from
to

MUTILATED

General Intelligence.

Proceedings in Congress last Week.

We have looked over the proceedings in Congress last week, and find that they were of a decededly "holiday" character, scarcely an item of business worthy of record having been done.

The SENATE did manage to adopt a resolution calling for information in relation to the violation of the Treaty of Washington, of July 4, 1850, by the establishment of a new British Colony in Central America.

The HOUSE, on Third-day, listened to rather a spicy discussion, which occurred on this wise: It seems that Mr. Smart, of Maine, offered a resolution in relation to two vessels seized and confiscated by the Spanish Government, and published in the *Globe* a long speech upon it, attacking the Administration, not one word of which he had spoken in the House. Mr. Stanly brought up the matter in a resolution forbidding the regular Reporters to publish these silent, unspoken orations, for the future, which was discussed and passed. On Fifth-day, just before adjourning over to Second-day, Mr. Little, the new member from Massachusetts, marched up to the Speaker's desk, with his hat on—he is a Quaker—and was qualified by affirmation.

California News.

California dates to Dec. 5, and over three million dollars in gold dust, were received in New York last week. The news is not important. We give a summary of it, such as it is.

Demonstrations of respect and mourning were universal on learning the death of Mr. Webster.

At Camp Yumas, Nov. 1, a fire occurred, which destroyed $200,000 worth of U. S. Government stores.

The Apaches were troublesome, as usual. The Yumas friendly. What to do with the Indians is a question on which they are beginning to be seriously exercised.

The miners had pretty nearly deserted the mountain diggings on account of the snow, but at the placer diggings they were doing well; many were building houses, and living more "after the fashion of folks" than in previous years.

On the 4th of Dec. Acapulco was visited with a severe earthquake; the shocks were continuing on the departure of the steamer. It had thrown down many of the finest buildings, and done much damage.

Capt. West, of the Isaac Howland, April 15, in N. lat. 31, and E. long 150, about 300 miles N. N. E. of Guam, fell in with a Japanese junk. It was small and destitute of cargo. Only four persons were found on board; it did not appear that any had died. They had evidently been a long time without much food, being very much emaciated; their only remaining food was a little oil. As near as could be ascertained, the vessel had been out of her reckoning forty-nine days. At the time of the discovery, the tiller was lashed, and the ship's company seemed to have given themselves up to die. Capt. West took them on board his vessel, judiciously administered nourishing food, and they soon recovered their strength and spirits. Having taken from the vessel a few spars, Capt. W. set her on fire. It is not yet determined what will be done with the Japanese; two of them Capt. W. would be glad to take to America, and if some vessel about to cruise in the vicinity of the Japan Islands, will take the other two, it will be a good and satisfactory arrangement.

THE BROOKLYN FEMALE ACADEMY BURNT.—On New Year morning, about six o'clock, a fire broke out in the Female Academy, in Jerolemon-st., Brooklyn, which resulted in the total destruction of that building, together with the contents. The fire originated from a furnace in the basement, which, from long use, had become defective. A dense fog prevented the flames from being seen for the distance of a black, and by the time the Fire Department arrived, it was evident that any attempt to save the building would be useless; so they exerted themselves chiefly in protecting the neighboring houses, one of which—that of Mr. Alonzo Crittenden, the Principal of the Academy—had caught, but by the united exertions of the firemen and police, escaped with slight damage. About one hundred young ladies of the Institution reside with the Principal, and, as might be supposed, the greatest confusion prevailed among them during the fire. The Academy was a splendid building, four stories in hight, chiefly of brick, and was erected about ten years since by an incorporated company. It was valued at $23,000, the furniture at $5,000, and the library at $1,500, upon all of which there is an insurance of $24,000. The loss sustained by Messrs. Crittenden and Matthews is estimated at about $1,000. Previous to the holiday vacation the number of scholars attending the Academy was 530, the majority of whom are residents of this city, while about 159 are from a distance, and boarded in the vicinity of the Institution.

REMARKABLE CATASTROPHE.—On Friday, Dec. 24, a main gas pipe in Broome-st., New York, opposite the house of E. B. Clayton, broke in some manner, and the escape of gas was so great as to force its way through the vault into the lower part of the house, and nearly to unfit the servants for the performance of their duties. The family, supposing it to proceed from alterations that were being made in the neighborhood, thought it would soon pass away. About dark that evening, coal being wanted, Mr. Clayton took in his hand a small lantern, with an oil lamp burning, and preceded the girl to the vault. He entered in advance, and when about three steps down, the whole volume of gas, with which the place was filled, ignited, exploding with a report like that of the heaviest artillery. So tremendous was the concussion, that three doors, one outside, and two many feet within the dwelling, were torn from their hinges, and thrown upon the basement floor. Mr. Clayton was unconscious until he found himself in the street, with his head, face, and hands very considerably burned. The unfortunate girl, directly behind him, from the inflammable nature of her clothing, was instantly enveloped in flame, in which dreadful condition she ran back into the kitchen, where it was extinguished by water thrown upon her by her affrighted fellow-servants. Her injuries were so extensive that she died the next day.

THE CHOLERA IN CUBA.—A letter to the N. Y. *Tribune*, dated Baracoa, Dec. 17, 1852, says: The cholora has diminished considerable in the City of St. Jago. The deaths, which had at one time increased to 110 daily, now number from 8 to 10. In the surrounding country the epidemic still prevails, making fearful ravages. At the mines of Calve, and in the village of the same name, also at the village of Caney, its violence has been unprecedented. In the beginning it attacked only the negroes, but since then it has spared neither color nor condition. It has extended to Santa Catalina, and is there decimating the population. We have accounts of its presence at Tenamo, to the westward of Baracoa, and the reports of mortality attest its violence in this unfortunate Province. We have not only to lament the malady, but also the distressing situation of its inhabitants—whole families are dying destitute of medicine or medical aid.

AUSTRALIAN GOLD.—The arrivals of gold in England from Australia continue to be large. The Dido is reported on her way with 280,000 ounces, equal to 12 tuns, worth over five and a half millions of dollars. Several other vessels with smaller amounts are on their way. The ascertained yield of the Melbourne Mines, to the 31st July, amounted to 53 tuns weight, or in exact Federal value to $25,312,800; and at the Sydney Mines to $12,500,000. A further sum of $5,000,000 is set down to Adelaide, South Australia, though taken thence, for the most part, by miners from the Melbourne District. The aggregate, therefore, stands thus:

At Melbourne,	53 tuns,	$25,312,800
Sydney,	26 tuns,	12,500,000
Adelaide,	11 tuns,	5,000,000
Grand total,	90 tuns,	$42,812,800

EXPENDITURE OF NEW YORK CITY GOVERNMENT.—The Controller estimates the expenses of the City Government for 1853 as follows, and asks for the appropriations named in the list:—

For expenditures exclusive of Police, Lamps and Gas,	$2,539,938 00
For Police,	615,000 00
For Lamps and Gas,	325,000 00
For installment on building loan stock, No. 2,	50,000 00
For installment on Washington Square iron railing stock,	5,096 00
For Common Schools for City purposes,	569,036 08
For Common Schools for State,	225,670 80
For State Mill Tax,	100,000 00
For deficiency of tax 1852,	752,157 91
Total.	$5,171,802 78

UNLUCKY MARRIAGE.—Mrs. Farnham, the former Matron of Sing-Sing Prison, seems to have had bad luck in her second marriage in California, if we may judge by the following paragraph from the *San Francisco Herald* of Nov. 27:—

Mrs Fitzpatrick (formerly Mrs. Farnham) charged her husband, before the Recorder this morning, with attempting her life. It appears her husband abused her yesterday at the house in which they are boarding, on Bush-st., near Montgomery, and struck her in the face, causing a bleeding from the nose. While in the kitchen attempting to stanch the bleeding, her husband came and presented a pistol at her head, and pulled the trigger, the cap, however, only exploding. He was bound over by the Recorder in the sum of $3,000 to keep the peace for six months.

SMALL POTATOES.—The N. Y. *Agricultor* says that no doubt farmers wonder what we want with so many *small potatoes* in the city, and that they can find sale for such as they used to feed the pigs, at six shillings per barrel—about half-price of good ones. We will tell them. They are bought by the bakers, and after being washed clean, are boiled or steamed, then mashed and mixed with water and passed through a sieve, leaving the skins behind, and mixed with flour and baked into "warranted pure Genesee flour bread." Very good bread it is, too, notwithstanding one-third of the superfine flour is made of cheap potatoes. We are not informed whether the stale loaves, after being roasted and ground, are sold as pure coffee or not. Our impression is, it is sold as *mixed*—say one-fourth.

SUMMARY.

A correspondent of the *Boonsboro Odd-Fellow*, writing from Shirleysburg, Huntington County, Pa., states that a young man named Woods, while at the anxious bench at a camp-meeting in that County, on being told that he must confess his sins, confessed to one of the preachers that he had been implicated in a murder. Upon this confession, he was arrested and taken before a magistrate, where he was examined. He stated that he and two other individuals (the names of whom he refused to give) were offered the sum of $1,500 to murder a drover then on his way home from the East to Cleveland, Ohio, and that the two men did murder the drover near Chambersburg. The magistrate for some reason did not commit the prisoner, but discharged him, since which time he has left the County, and has not been heard of since.

We find the following in the *Boston Courier*: Extract of a letter from Louisville, Ky., Dec. 22, "I have to inform you of a most distressing domestic calamity, experienced by Mr. H. N. Newcomb, of this city. Mrs. Newcomb having been indisposed for several weeks, and (though up and about most of the time) occasionally manifesting mental flights, became deranged last evening, and in the absence of Mr. Newcomb, (at a club meeting) threw their *four* children from an *attic window*. Two of them fell upon the pavement fracturing their skulls; one (the second boy) died shortly after, and the little girl, the youngest, died this morning. The third boy, it is thought, may survive; and the eldest (falling upon the grass) is apparently not much injured—he was sleeping quietly when I left the house an hour since."

A gentleman at Dayton, Ohio, in a note to the Dayton papers, says: "While at the supper table, a little child, which was seated in its mother's lap, suddenly grasped hold of a cup full of hot tea, severely scalding its left hand and arm. I immediately brought a pan of flour, and plunged the arm into it, covering entirely the parts scalded with the flour. The effect was truly remarkable—the pain was gone instantly. I then bandaged the arm loosely, applying plenty of flour next to the skin, and on the following morning there was not the least sign that the arm had been scalded—neither did the child suffer the least pain after the application of the flour."

Dispatches from New Orleans say that in Tamaulipas and the Rio Grande Country of Mexico the insurgents are carrying the day. They have taken the Governor and nine of his leading friends prisoners, while the State of Tamaulipas is said to have declared for the Provisional Government of Mexico, but for what one, we are not informed. The War steamer State of Mexico, and a war schooner, had also come into the hands of the insurgents, which gives them command of the national Naval forces in the Gulf. Matamoros still held out against them on the 18th ult., and the commander was preparing for a desperate resistance.

A San Francisco paper mentions a distressing case recently witnessed in that city. A lady who came passenger on the steamer Tennessee, to join her husband in Sacramento, learned, to her inexpressible horror, upon her arrival, that her husband had perished in the late disastrous conflagration, and that his fortune had been swept away at a breath. What must have been the feelings of a fond wife upon the receipt of such intelligence, words cannot portray. Her situation became known to several humane individuals, who immediately started a subscription for her relief. A large sum of money was raised instantly.

About twenty years ago, a young man left Providence to seek his fortune in the "wide, wide world." He visited London, where he succeeded in obtaining an engagement in a mercantile house. He labored diligently and faithfully, and remained abroad. A brother visited him some time since, and this was the first of his family he had seen during all this period. About seven weeks ago the senior partner of the house in which he was engaged died, and left him the snug little sum of £50,000 sterling, or $250,000. The fortunate legatee has a mother and other relatives residing in Providence.

Mr. G. R. Booth, of Wandsworth, has patented some improvements in the production of gas, which consist in manufacturing of vegetable gas from seeds, leaves, fruit, and stems of plants, instead of employing the oils, gums or resins obtained therefrom in such process. Any seeds, or parts of plants, capable of yielding oils or gums from which gas may be produced, may be used in this manner, and the form of apparatus or retort employed may be very much varied.

There now resides in New York City a man, who, with his wife, was convicted in 1847 of arson, in causing the destruction by fire of 48 dwelling houses in Fehrigen, Prussia. He was sentenced to the State Prison for five years, and his wife for three years. In the year 1850 he managed to break prison and escape to this country. Previous to their being arrested upon the charge on which they were convicted, they had been tried for firing their own residence, but the proof being found insufficient to warrant a conviction, they were discharged. He is a blacksmith by trade, and thus far has been unmolested by our authorities.

Thirty likely negroes, recently emancipated by Hon. W. E. Kannedy of Marcy Co., Tenn., sailed from Nashville recently for Liberia, via New Orleans. The Nashville *Gazette* says: "It is the intention of Judge Kennedy to manumit more than forty negroes next year, who will follow those now *en route* for the coast of Africa. His object in adopting this course is, that the first company may make preparation for the second, in Liberia. It is an important fact, that several of his negroes refused to be manumited, and prefer to live with him during his life."

Gov. Johnson of Virginia has addressed a communication to the legislature of the old dominion in respect to the decision of Judge Paine in the case of the Lemmon negroes. In that document the Governor declares that the decision in question is "contrary to the spirit of all law, opposed to the established principles which regulate intercourse between foreign nations, at war with the relations which should subsist between the sister States of this Union, and with the spirit, if not the letter, of the constitution itself."

The bills of the Farmers' Bank of Onondaga, and the Merchants' Bank of Oswego, were last week refused by the New York banks and brokers, and sold in the street for 62½ a 75c on the dollar. The bills are secured by bonds and mortgages in part, and the reason for discrediting them is, that the mortgages are on farms which are occupied by Anti-Renters. An arrangement to restore the banks to their former standing has been talked of. Meanwhile bill holders, should not sacrifice on them.

An interesting correspondence in the *Lexington Express*, in recounting the natural products of Australia, says: "The climate is first rate, but the flies almost eat a fellow up. I have not seen a tree, plant, herb, animal or bird, like any in the States, except domestic ones. Plenty of kangaroos and kangaroo rats, and the like; the birds in this country are beautiful. Every kind of parrot, roalloas, cockatoos, magpies, and the like."

Thirty-two Indians, from the State of Arkansas, passed up the Mississippi, not long since, in canoes. They were dressed mostly in furs, and painted as only an Indian knows how to paint. It was truly a rare sight to see those half-tamed redmen gliding past the thickly settled banks of the Mississippi, gazing and wondering at the change a half century had wrought in the old hunting grounds of the tribes to which they belonged.

The St. Louis *Intelligencer*, referring to a statement which went the rounds not long since, that the hired girls of Pittsburgh had sent home $35,000 to their relations in the Old Country within the six months previous, states that within twelve months, the immigrants from Ireland in St. Louis have purchased and transmitted home $110,000.

Cairo, Ill., contains six dry goods stores and eleven drinking establishments, which annually retail stuff to the amount of $200,000. The permanently located population, enumerating men, women and children, and even cats and dogs, will not reach 200. You can judge now what the transient custom is.

The Stamford (Conn.) *Advocate* informs its readers that since the opening of the Railroad to New York, some three years since, property in that village has advanced in price not far from 100 per cent., and during the same time population has doubled. Business of all kinds has improved.

The whole number of deaths in New York City during the year 1852, was 21,558. Of these, 1,398 were infants still born, 5,296 were children one year old or under, 2,895 under two years old, 2,488 under five years old.

An exchange paper states that a well has been sunk in Hocking Valley, Ohio, to the depth of six hundred feet, for the purpose of obtaining salt water. The object of the enterprising individuals has been fully accomplished, a supply of water having been reached which requires but fifty-three gallons to make a bushel of salt of fifty pounds. The water rises spontaneously to the surface, and flows at the rate of 4000 to 5000 gallons per day.

The schooner Advance, of New Orleans, arrived at Norfolk, Sunday morning, from Port Praya in 30 days, in charge of Sailing Master Walker. Her capture by Commodore Gregory has been formerly published. She had on board when captured, what is generally termed a slave cargo, which consists of all the implements used in the traffic. The mate and 4 seamen of the Advance have been brought home, but the Captain made his escape at Port Praya.

The amount of gold deposited in the mint at Philadelphia during the month of December was $3,330,000, and the amount of gold coined during the same period was $5,770,705. The total deposits of gold for the year 1852 have been $51,059,295. And the coinage for the year, $51,505,638. The number of three-cent pieces coined during December was 3,590,900, and the total number during the year, 18,363,500.

Bridget Scanlin, a beautiful young girl, aged about 16 years, attempted to commit suicide on Sunday evening, by leaping into the river from one of the ferry boats which ply between East and West Troy. She was rescued by a young man on board the boat. When taken from the water she was unconscious, but recovered in the course of an hour.

Chicago, it appears, has a 'considerable sprinkle' of business in carriage building. It seems that there are 25 coach and wagon factories in that place, employing 233 men, and turning out 2,625 vehicles in the course of the year. Their aggregate value amounts to $210,445, and the capital employed is $127,000.

M. Gaillardet, in the *Courrier des Etats Unis*, gives currency to the report, that the Pope has decided to come to Paris, at the end of May next, to crown their majesties, the Emperor and Empress of the French, and that he will afterward bestow the same consecration upon the Emperor of Austria, at Vienna or Milan.

The Sheboygan (Wis.) *Mercury* learns from a friend who has just returned from the Upper Wolf River, that the Menomenee Indians, numbering 2,200, have lately been removed to the land selected for them on the Wolf River in Wisconsin. They were very desirous to be located on the present tracts, and hailed the announcement of their removal with joy.

It is stated that Mr. Gisborne has put down a submarine telegraph from Cape Tormentine in New Brunswick, across Northumberland Strait, a distance of fourteen miles, to Cape Traverse in Prince Edward's Island, and that it works perfectly well. It is intended to form a part of his line to connect New Foundland with the continent.

Charlestown, Mass., is the smallest township, as to territory, in the Commonwealth. It has an area of only 620 acres. In other respects it is the largest place in the country—it has Bunker Hill, with its towering monument; and Breed's Hill, with its soil red with the blood of patriots.

The Ashtabula (O.) *Sentinel* says: Mr. Damon, of Lake, has introduced a resolution requiring a provision by law for appropriating a portion of the earnings of the convicts in the penitentiary for the benefit of their families, if they have such, or themselves after their term of service expires.

A gentleman named John W. King has recently written a pamphlet in the form of a memorial to the Kentucky Legislature in relation to a change in the mode of electing the President of the United States. He proposes to choose the Executive from the members of the Senate by lot.

The latest news from China announces the discomfiture of the rebels, by the capture of their chief, Tien-teh, and his sentence to be hung on the 15th of June. From a confession made by this chief, it appears that the imperial dynasty has never been seriously endangered by the rebellion.

A man named William Haywood, living seven miles beyond Lexington, N. C., got drunk on the 17th, went home and laid down near the fire. One of his hands dropped into the fire, and not having sufficient power to remove it, was burnt off nearly to the elbow.

In the Court of Common Pleas at Dedham, on Friday, the jury in the case of Deacon Hollis, of Braintree, tried for selling two quarts of cider in violation of the liquor law, returned a verdict of guilty. The jury were out twelve hours.

The *Schoharie Patriot* announces that subscriptions are being raised for rebuilding the Richmondville Seminary, recently destroyed by fire. It was insured for $8,000, and subscriptions to the amount of $1,500 had been raised.

A boy named William Smith has been convicted in the Police Court at Boston, as a common drunkard, and was sentenced to the House of Correction for five months. Though scarcely eighteen years of age, he has served two terms in the House of Correction on a similar charge.

The Annual Report of the Ten Governors of the Alms House shows that during the past year (1852) relief was afforded to 80,357 poor persons in this City. During the year, the sum of $686,651 34 was expended in purchasing supplies.

Judge Stanley Mathews, one of the Common Pleas Judges of Hamilton Co., Ohio, has resigned his office. The reason assigned is that the salary will not support his family and educate his children. This is the second resignation in that county for the same reason.

A dispatch dated Syracuse, Wednesday, Dec. 29, 1852, says: A fire broke out this evening in Britnall's block, on Fayette-st., and destroyed several private residences, a hotel, stables, &c. The loss is estimated at $60,000, partially covered by insurances.

The East India Company have determined to renew their important attempts at introducing tea into the Himalayas, and Mr. Fortune is again charged with the operations.

The rivers in the neighborhood of Cincinnati recently overflowed, causing great destruction of property.

The statistical returns for the month of October, which have just been published by the Prefecture of Police, give the number of deaths in Paris as 2,249, being 52 more than in the preceding month; of these 519 were from pulmonary disease.

The offer of $606,000 by Messrs. Clark & McGrillis for the Maine Lands owned by Massachusetts has been unanimously accepted by the Commissioners, and they have reported accordingly to the Governor and Council.

The Cincinnati *Commercial* says that the estate of the late Fanny Wright [Darusment,] who died in that city on the 18th ult., is estimated at one hundred and fifty thousand dollars.

Alburtis Ringo, a Revolutionary soldier, died in Flemung County, Ky., on the 7th ult., at the advanced age of 96 years. He was an eye-witness of the surrender of Lord Cornwallis to Gen. Washington.

We learn from the Chicago (Ill.) *Tribune*, that Mr. Scripps, Editor of the Chicago *Democratic Press*, has received a legacy of not less than $100,000 from an uncle who has just died in St. Louis.

The Cassville (Ga.) *Standard* says that on last sale day, (first Tuesday in December,) thirty negroes were sold in that place at enormous prices, ranging from five hundred dollars for children to one thousand and fifty dollars for men.

One Avery Perkins has been lodged in Clarke County (Ga.) jail, on a charge of stealing three negro fellows. The negroes were caged with the thief, till the owners can be heard from.

The gradation, masonry and track-laying of the entire line of the Albany and Susquehanna Railway has been awarded to Messrs. Phelps, Barnes & Co., who take the whole job.

The steamer Grand Turk has made forty-three trips from St. Louis to New Orleans during the past season, and cleared for her owners $100,000—$24,000 of which were made in three trips.

The Newport [R. I.] *Mercury* has entered upon its 92d volume. It was first established by a brother of Benjamin Franklin, June 12, 1758, and has therefore been established 94½ years.

Twenty-five thousand copies of the cheap edition of "Uncle Tom's Cabin" have already been sold by the Boston publishers, since the issue, a few days since.

Advices from Mexico to the 14th ult., bring the intelligence that Count Raousset de Boulbon, the French adventurer in Sonora, has surrendered to the Government forces.

Mrs. Clay has presented to Wm. O. Niles of Cincinnati, a watch seal of North Carolina gold, set with an intaglio of Columbus, that was the property of her late husband.

Vast quantities of magnetic iron ore are found in the neighborhood of White Hall, in the upper part of Baltimore County, and also in Hartford County, Md.

Lafayette College, at Easton, Pa., is likely to be permanently endowed on the scholarship plan, $70,000 having already been subscribed.

New York Market—January 3, 1853.

Ashes—Pots $5 46; Pearls 5 75.

Flour and Meal—Flour, 5 87 for Canadian, 5 56 a 5 62 for common to straight State, 5 62 a 5 75 for Ohio and mixed to fancy Michigan and Indiana. Rye Flour 4 50. Corn Meal 3 81 for Jersey.

Grain—Wheat, 1 29 for White Ohio, 1 25 for prime red Wabash, 1 30 for white Canadian. Rye 93 a 94c. Barley 68 a 72c. Barley Malt 90 a 93c. Oats 48 a 50c. for Jersey, 51 a 52c. for State. Corn, 68c. for Jersey yellow, 69 for Southern yellow.

Provisions—Pork, 16 00 a 16 50 for prime, 19 00 a 19 50 for mess. Beef, 5 50 a 6 25 for prime, 9 50 a 10 50 for mess. Lard 12c. Butter is plenty, and prices tending downward; Ohio 16 a 19c., Western dairies 20 a 24c. Cheese 8 a 8½c.

Hay—1 00 a 1 25 per 100 lbs.

Hops—20 a 22c. for Eastern and Western.

Laths—2 37 per thousand.

Lime—1 12 per bbl.

Lumber—15 00 for Pine and Spruce.

Wool—A few lots of domestic Fleece have sold within the past few days at 48 a 52c., and country Pulled 38 a 48c.

MARRIED,

In Summerhill, Dec. 25th, by Elisha Griffin, Esq., Mr. EDWARD D. CARNS, of Scott, to Miss MARY E. HARE, of Homer, Cortland Co.

In Marlboro, N. J., on the evening of Dec. 30th, by Eld. D. Clawson, Mr. GEORGE H. DAVIS to Miss HANNAH W. DAVIS.

At Nile, Sept. 12, 1852, by Eld. B. F. Robbins, Mr. BENJAMIN L. WRIGHT, of Binghamton, to Miss MARY R. LANPHEAR, of Nile.

DIED,

In Brookfield, N. Y., March 11th, 1852, Mrs. LYDIA BURDICK, widow of the late Samuel H. Burdick, aged 79 years, 11 months, and 7 days. Sister B. was a worthy member of the 1st First-day Baptist Church in Brookfield. She departed this life with a joyful hope of the life to come.

In Leonardsville, N. Y., on the 28th ult., after a long and painful illness, Mr. WELCOME S. BURDICK, in the 32d year of his age. In his recent sickness, Mr. B. obtained a hope of his acceptance with God, and he died happy in the hope of eternal life through the merits of Jesus Christ. He has left a widow and many relatives and friends to mourn for him.

LETTERS.

S. C. Bentley, L. M. Cottrell, Ethan Lanphear, J. E. Culver, W. M. Jones, Daniel Coon, Wm. B. Maxson, J. R. Irish, C. D. Langworthy, G. H. Perry, H. H. Baker, Norman Palmer, H. S. Gurney, Joshua Maxson, Maria L. Potter, David Clawson, C. T. Champlin, H. Stillman.

RECEIPTS.

FOR THE SABBATH RECORDER:

J. D. Babcock, Hopkinton, R. I.		$4 00	to vol. 10	No. 52
Sands C. Carr	"	4 00	9	52
Isaac Cundall	"	6 50	9	52
C. C. Lewis, Jr.	"	2 00	9	52
Wm. C. Burdick	"	2 00	9	52
Geo. H. Perry	"	2 00	9	52
D. F. Larkin, Savannah, Ga.		4 00	9	52
D. W. Cartwright, Oak Hill, Wis.		2 00	9	29
E. T. Hamilton, Milton, Wis.		4 00	9	13
H. S. Gurney, Fairhaven, Mass.		2 00	10	28
Randolph Drake, Plainfield, N. J.		2 00	9	52
Rachel Randolph		2 00	9	52
Norman Palmer, McGrawville		2 00	9	52
Asa Lanphear, Leonardsville		2 00	9	52
D. S. Munroe, Alfred		2 00	10	10
Rial Wescot		3 00	9	52
Winter Green, Berlin		2 00	9	52
E. W. Lawrence, Dayton, O.		2 00	10	6
Giles J. Lanphear, Watson		2 00	9	39
B. W. Rogers, Williamsburgh		2 00	9	52
S. D. B. Church in New York		2 50	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Maria L. Potter, Hopkinton R. I.	$4 00
Joshua Maxson, West Edmeston	2 00
L. M. Cottrell, Gowanda	3 60
S. D. B. Church in New York	3 50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

P. L. Berry, New London, Ct.	$1 00
D. L. Browning	1 00
Geo. H. Perry, Hopkinton, R. I.	1 00
Julius M. Todd, Berlin, Wis.	1 00
Sale of Numbers	1 25

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangement*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin, Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853.)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
JEWETT, PROCTOR & WASHINGTON, Cleveland, Ohio.

Magnificent New Illustrated Works.

ALEXANDER MONTGOMERY, No. 17 Spruce-st., New York, has now in press, and will issue 1st of January, 1853, three of the most superb works of the class which have ever appeared in any country.

THE ILLUSTRATED MAGAZINE OF ART.—In monthly parts. Price 25 cents each.

Every arrangement has been made to produce a work of unparalleled magnificence, regardless of cost. The first literary and artistic talent in America and Europe has been engaged upon its various departments. In addition to highly-finished engravings, from the choicest works of the most eminent Painters, it will include a Gallery of Portraits of the most distinguished Men and Women of all countries, with accompanying memoirs, collected from authentic sources; scenes from remarkable passages in history; choice specimens in Architecture and ornamental design; illustrated descriptions of manufacturing processes; objects of curiosity, &c.; forming altogether a work of surpassing beauty and interest.

THE HISTORY OF THE PAINTERS OF ALL NATIONS.—In monthly parts. Price 50 cents each.

The leading feature of this work will be combining specimens of the most celebrated pictures of each great master, with his portrait, and such particulars of his life and works as will be of equal interest to the Student or Professor, and to the public generally.

CASSEL'S NATURAL HISTORY will appear in monthly parts. Price 25 cents each.

Each number of this beautiful work will be embellished with four splendid engravings, printed separately on plate paper, and about thirty engravings incorporated in the letter-press. It will present a full account of all that is known as to the animals at present inhabiting the earth, with the results of the researches of the most distinguished Naturalists on fossil remains, each division of the animal kingdom in the order laid down by Cuvier, and followed by the most eminent Naturalists of the present day.

Terms for the above Publications.

Magazine of Art.—Three Dollars per annum, or 25 cents each number.

History of Painters.—Six Dollars per annum, or 50 cents each number.

Natural History.—Three Dollars per annum, or 25 cents each number.

The above will be sent postage FREE to any part of the Union, if paid in advance for 12 months. Clubs of two or more supplied on liberal terms.

Agents wanted in every town throughout the Union. Any person receiving the first number, and canvassing with the same, will be certain of securing a large number of subscribers. No just conception can be formed of the elegance and beauty of these works from merely reading a printed prospectus.

All communications to be addressed to
ALEXANDER MONTGOMERY, Publisher,
No. 17 Spruce-st., New York

Miscellaneous.

Truth in a Well.

Once at mid-day toiled a youth
In the bottom of a well,
Delving for no mystic truth
Down where sunlight never fell.

All he sought was the revealing
Of some stream from living fountain,
Through Earth's hidden arteries stealing
From the heart of yonder mountain;

Which should spring, a well of joy
To the sacred homestead ever;
Sweet and pure without alloy,
Bounteous as the all-bounteous Giver.

Upward looked he to the light
And the span of sky afar,
And, behold, as at midnight,
Shone at noon a sparkling star!

Then first learned he that the sun,
And the glare and stir of day,
Were but shrouds and darkness dun
To the high and far away;

That the light, so prized, which made
The near palpable around us,
But the tyrant with us played,
And to dust with short chain bound us.

Only when the darkness falls,
Vailing all the objects nigh,
Look we freely o'er these walls
To the the glorious spheres on high! [Knick.

A Boston Notion.

Boston is a city of notions, everybody knows. America can show no other city so full of matured systems, useful contrivances, and odd conveniences as this same Boston. The city maxim seems to be, that "there's a best way of doing all things." In public and in domestic affairs the "solid men of Boston" are not content with simple achievement, but they must have achievement by the best methods.

The latest illustration of this is their scientific way of giving a fire alarm, and calling out and guiding their fire department. A very simple matter, one would think, to raise the window sash and shout *fi-er* two or three times, and leave the alarm to spread. Every villager knows how to pull a bell-rope, and ring till he's tired. Every New Yorker knows how to count the booming strokes of the big bells as they tell of the district number. A very simple thing! One way just as good as another, so long as a rousing alarm is started.

By no means. These Boston men have found out a best way.

If your house takes fire, and gets past domestic control, and you feel it necessary to appeal to the municipal authorities for help, do not be at all excited or alarmed. Do not make yourself red in the face, and hoarse with shouting. Put on your hat and run to yonder corner, where you see that little iron box fastened up against the wall; step into the store, ask quietly for the key, adding, "My house is on fire," by way of apology for the intrusion; now unlock the little iron door, and, remembering that the longest way round is sometimes the shortest way home, obey the inscription and "turn six times slowly." Your responsibility is ended. You've done all you need to. Boston will take care of your house. Hurry home or the engines will be there before you!

Every bell in the city, and several more across the water, are telling people where you live, and that your house is on fire. In other parts of the city men with glazed hats and brass trumpets may be seen running to these same little iron boxes; they seem to whisper a moment, then they listen, and then they look very knowing, and slap the door to; and here they come, all pell-mell to your help. How much time has elapsed since you needed help? Perhaps three minutes. There is a best way of giving an alarm, that's a fact.

But how was it done?

That little iron box you opened was a telegraph station; you can see the wires where they come down through those two iron pipes into the box. The crank you turned is merely a contrivance that enables an inexperienced person to send the only message ever sent from this box—*its own number*. Just so a hand-organ enables the grinder to play one tune well, even though he be no organist. You turned it six times. Once would have been enough, but six times over, and every time the same number, there could be no mistake. The central office knew in an instant of your distress.

Yes, but how did that make the bells ring all over the city, and East Boston too? Do they keep a sexton at every bell rope all the time, ready to pull when anybody telegraphs?

No. That would be full as bad as the New York plan of keeping watchmen up in the fire towers, on a perpetual look-out. That would not be scientific enough for a "BEST" way. But you know a church clock strikes the hours without any help from the sexton except to wind it up. Just so the bells are rung for fire; in every steeple there is a machine like the striking train of a clock. These machines will strike several hundred blows each with their heavy hammers by, being wound up once. When you sent off your dispatch, it went direct to a third story room on Court Square and was read by a man whose business it is to attend to such messages. From this same room he can, by touching a key, send by another set of wires a current of galvanism to every steeple in the city. If you look you can see these wires entering every steeple that holds a good bell. When this galvanic current passes into the several steeples, it circulates in each around a bar of soft iron, which instantly becomes a powerful magnet, strong enough to lift the detent that keeps the striking machines from running. Now these machines are made so that they would strike one blow and stop, unless the magnet keeps the detent back and leaves the wheels unlocked and free to run. So the man in the third story room by the Court House, (he'll show you how it is done if you call upon him, for he is very courteous to visitors,) can, by pressing the proper knob or key, make these heavy bell hammers strike any number he chooses. And he made them strike the number of your ward.

But how happened the engines and firemen to come straight to my house? There are two or three thousand houses in the ward.

The foreman of every company has a key to those useful little iron boxes and so when he has got to the ward signified by the bells, he runs to the nearest box, and sends a private signal to the man in Court Square, asking just "*where is the fire?*" and then he listens while the answer comes back in little taps, *one, two, three, four*, &c., till he learns the number of the very box you opened when you gave the alarm in the first place. Every box has its own number. The bells *tolled* the firemen what ward, and the telegraph taps whispered what station box the alarm came from.

I see. But is it worth all this trouble of wires and machinery and boxes and batteries?

Yes, indeed. Five minutes at the beginning of a fire are very precious. But oftentimes, so rapid is this system, an alarm will be given, bells rung, boxes consulted, fire found, hose procured and screwed to a Cochituate fire plug, and the fire extinguished, ere the family in danger are well awake. Many a time, the first thing a man knows of his danger by fire, is that his room is flooded with water.

But this municipal telegraph is used for more purposes than one. In case of riot, the police captains can send for help to headquarters. To catch an absconding thief by setting guard at every railroad and steamboat, can be done in five minutes. Then, too, very soon all the city clocks will be hitched together by these wires, and all of them go by one central pendulum, accurately, five hundred clocks alike to a second. [Independent.

Liquoring at New Orleans.

N. P. Willis, in one of the sketches of travel he is now publishing in the *Home Journal*, describes as follows the magnitude and splendor of the New Orleans groggeries, and the habits of their patrons:—

"The Hotel St. Louis, (the principal one after the burning down of the St. Charles,) is an immense structure on the scale of the Astor House of New York, but built around a lofty rotunda, that was once, I believe, the City Exchange. The towering dome of this imposing architectural center reaches to the roof, and is surrounded with corridors and a gallery; and the hotel, (an excellently kept, and highly luxurious one,) seems quite secondary to it, in its magnificent use as a 'bar-room.' It is paved with marble, a marble counter extends around one-half of its circular area, and so vast is the interior, that the half-moon of busy bar-keepers, seen from the opposite gallery, as they stand and manipulate behind their twinkling wilderness of decanters, looks like a julep-orama, performed by dwarfs, the murmur of the gliding ice and the aroma of fragrant mint betraying their occupation, but their features quite undistinguishable in the distance.

"New Orleans is studded all over with these temples of drink—none quite as architecturally imposing as the St. Louis dome, but all suptuously splendid and costly. The walls are hung with costly paintings, and all that damask and velvet can do for comfort, and gilding and mahogany for splendor, is lavishly done. Of the amount of frequentation of these resorts, some idea may be formed by what a friend mentioned to me as the history of one of them, which he had chanced to learn in the way off profession. This one ("The Gem") cleared its rent of $3,000, paid for its decorations and furniture, and made a net profit, besides, of $20,000 in the first year of its operation. The average receipts of any one of the fashionable drinking saloons may be set down at $200 a day. A gentleman's expenses, for the inevitable drinks with friends and acquaintances, average from two to three dollars per diem. A sumptuous lunch of turtle-soup, etc., is furnished gratis, at noon, to attract customers—a man getting more than the worth of his money, of course, who lunches and drinks for sixpence; but, the proprietor, finding his profit in the few, who eat, in comparison with the many who drink, at that hour, and in the policy of any thing which will add to the repute of the place, and draw a crowd. The rivalry of these drinking palaces makes a yearly increase of magnificence in their luxuries and appointments, which seems to promise that the arts shall be tributary, and the city be largely indebted to them for its splendor."

A Thrilling Incident at Sea.

The N. Y. *Tribune* has been kindly favored with the following extracts of a private letter from Marcus Spring, Esq., of this city, giving an account of the saving of the crew of the Scotch bark Jesse Stevens, by the steamer Pacific, on her last passage from here to Liverpool.

One morning, while lying wrapped up in blankets, overcoats, &c., on the sofa, the wind and sleet and snow roaring round the heaving ship, one of the passengers came down and reported that a wreck had been seen in the midst of the storm, and men clinging to it, and calling out, "Save us! Save us!" Though so nearly stupefied as to care for nothing, even if we had been the wrecked ones ourselves, and hardly believing, at first, it could be so, I roused myself; and, sure enough, all my own stupid and selfish feelings, all nausea and headache, and all murmuring spirit in view of our own condition, were instantly dissipated, and gave place to the heartiest sympathy and earnest prayers for sixteen poor fellows in a shattered bark, with sails torn and streaming in the wind, masts all wrenched off and swept away, and the water rushing through the sides of the vessel, as she rose now and then on a high wave, the sea rolling over her, a perfect flood, every minute.

Our ship had stopped her engines, and was hovering about; coming near enough, in the brief intervals of the storm, for Capt. Nye to speak through his trumpet a word of encouragement. The Captain had been sick with a violent cold and inflammation of the lungs, but this had called him from his bed, and, dressed in his great tarpaulin coat, with his hat drawn down over his ears, a sailor holding him from falling, as he stood on the steep deck, the ship tumbling almost over on its sides at every roll, his fine face flushed with excitement, as the wind and sleet dashed into it, and against him as if they would take him off his feet; his trumpet in his hand, and rushing above the war of the storm, his voice of command to engineers, sailors, &c., to go on or stop, or go to the other side of the wreck, trying to keep near it, and avoid dashing against it, to the certain ruin of all.

All this lasted for an hour or more, while we passengers on the upper deck, holding on to ropes to keep from being dashed overboard, and watching the poor fellows, when the mists, and clouds, and spray, gave us opportunity to see them climbing the waves in their shattered bark, all looking anxiously toward us, and waving hats and hands. The rolling of the sea, some movements on the deck, and something I heard the Captain say, made me fear it was a hopeless case, and we should have to go and leave them, when all at once a gleam of light broke from above, and a splendid rainbow appeared on a dark background of clouds behind us. It seemed indeed a heaven-sent sign of hope and promise, and I eagerly scanned the upturned faces of the wretched crew, to see if they did not hail it as such, but I since learn they interpreted it according to the sailor's adage:

"A rainbow in the morning
Is the sailor's warning;
A rainbow at night
Is the sailor's delight."

While I supposed the bow of promise was filling their hearts, as it was mine, with joy and gratitude, the Captain seized the moment of a lull in the storm to say to Tompkins, his third officer, (blessed be the noble-hearted fellow!) "Are you willing to risk going in the life-boat to their rescue?" "Ready and willing," was the prompt reply; and soon the beautiful boat, with Tompkins and three sailors, was bounding over the foaming waves. They had a rope soon drawn from ship to bark, passing through the life-boat. The brave little company were soon under the stern of the wreck, receiving with open arms, as they were dropped or thrown down (for some were so stupefied with wet and cold they had to be thrown into the boat) the dripping sailors of the "Jesse Stevens." The waves ran so high it was unsafe to lie near the wreck, so the boat was hauled up by rope, at intervals, near enough for them to drop in one or two men—then they would slacken the rope and let the boat recede before the returning wave should come and dash them together, then they would return, in like manner, for one or two more; and, finally, all were safe in the boat, and we only hoped they would get it back to the ship with its freight of saved lives. Proudly again it bounded over the billows with its heavy load, as if it had been a swan or a sea-bird, and though several times, when it went out of sight in the trough of the seas, we trembled lest we had seen it for the last time, it still mounted the top of the next wave and dashed down the watery hillside towards us, again to rise and descend till they reached our ship's side, when a hundred men, with boisterous shouts and ropes let down, with nooses at the ends, soon hauled up every man of them. And so sixteen nice, respectable Scotchmen, from Augustine, on their way home from Canada, with a load of lumber, are fellow passengers with us, with thankful hearts only and no lumber, and will reach home before they are looked for, to tell of their marvelous escape.

Since this incident, certainly the most heart-thrilling and sublime it has been my lot to witness, and well worth, we all say, all the sufferings of the voyage, we have all been in better spirits, and have slept, I imagine, with more grateful and happy dreams. We had a meeting of passengers and raised five hundred dollars as a purse for Tompkins and the three men who aided him. Tompkins looks very happy as he walks the deck, and is a great favorite with us all.

How the Continentals stood in Arms.

"To a man, they wore small clothes, coming down and fastening just below the knee, and long stockings, with cowhide shoes ornamented with large buckles, while not a pair of boots graced the company. The coats and waistcoats were loose and of huge dimensions, with colors as various as the barks of oak, sumach, and other trees of our hills and swamps, could make them, and their shirts were all made of flax, and like every other part of the dress, were homespun. On their heads was worn a large round-top and broad-brimmed hat. Their arms were as various as their costume; here an old soldier carried a Queen's Arm, which had done service at the conquest of Canada twenty years previous, while by his side walked a stripling boy, with a Spanish fuzee not half its weight or calibre, which his grandfather may have taken at the Havana, while not a few had old French pieces, that dated back to the reduction of Louisburg. Instead of the cartridge-box, a large powder-horn was slung under the arm, and occasionally a bayonet might be seen bristling in the ranks. Some of the swords of the officers had been made by our Province blacksmiths, perhaps of some farming utensil; they looked serviceable, but heavy and uncouth. Such was the appearance of the Continentals, to whom a well-appointed army was soon to lay down their arms. After a little exercising on the old Common, and performing the then popular exploit of 'whipping the snake,' they briskly filed off up the road, by the foot of the Kidder Mountain, and through the Spafford Gap, toward Peterboro', to the tune of 'Over the Hills and far away.'"

[History of New Ipswich.

Minnesota.

A gentleman who has been engaged in surveying for a Territorial road from Lake Pepin to the most southern bend of the Minnesota, sends the *Minnesotian* the following sketch of the country which he traversed:—

The extreme length of the road is 113 miles. A tangent would make it about 105, thus losing 8 miles in avoiding swamps, &c.

The country near the lake is very broken, being cut up by ravines descending from the highlands to the lake. In many of these ravines may be found some of the richest farming lands in Minnesota. Hardly a ravine but has its 'trout brook,' shaded with a luxuriant grove of all kinds of timber. At your near approach to the highlands, you continually encounter springs; and it is not an frequent occurrence to find at the *very* hight of some ridge, a spring of limpid water. We made it a point to search the highest lands for water.

After you leave the lake, say five or six miles back, you will find a different country, the soil of which would be hard to analyze. It is what I would call poor, or rather none of the best, being sand intermixed with numerous small flints. Timber is scarce, and what there is is scrubby bur oak of the leanest kind. But remember we are on the dividing ridge between the Cannon on the north, and the Waze Ozu, on the south, so that while bareness presents itself in your immediate vicinity, an hour's travel either to the right or left brings you to Eden-like valleys. When some 18 or 20 miles back, again there is a sudden change from sterility to rich prairies, abounding in water and groves of fine timber; such a country as would make a farmer's eyes water, and if covetous, would make him wish to own all that *joined* his farm. The soil is a loam, slightly sandy, abounding in small hazel brush.

The greatest enemy the farmer will find here is the gopher; the ground is literally ploughed by them, so much so, that in many places their excavations made it difficult for us to proceed on horseback, as we were constantly breaking through, even where the ground appeared smoothest. We traveled about 40 miles over this undulating prairie, when we struck the woods that skirt the Cannon near its head, on the east side—'woods as is woods,' too, consisting of the largest kind of oak, ash, walnut, elm, sugar maple, &c., many trees of which were four and five feet in diameter, sixty feet to a limb, and straight as a reed. The woods are from two to five miles wide, and extend in length, I know not how far.

When you reach the Cannon, which here runs north, you will find yourself in one of the lovliest of countries—an embryo Eden. The Cannon, at the time we were there, was some 80 feet wide and about a foot deep, with fall enough for an immense water power. It does not overflow its banks at this point, rising only some five or six feet. This may be attributed to several large lakes above, which act as reservoirs. On the west side is a prairie which extends some four miles back, to Lake Tepe Tonka; so level is it that a good sized dog might be seen on any part of it.

Selling at Half-price.

A shopkeeper, in a small town, one day marked some handkerchiefs in his window with the tempting words, "Selling at half-price." Shortly after, a lady, who had traded with him before, entered the establishment, and having examined the handkerchiefs, inquired the price.

"Fifty cents apiece," politely replied the shopkeeper.

"Very well," said the lady, "you may do me up a dozen."

The handkerchiefs were cut off and delivered to the lady, who gave the shopkeeper a three dollar bill.

"Beg pardon, ma'am; but I—ah—told you the handkerchiefs were fifty cents apiece; that is—ah, six dollars per dozen."

"To be sure, I understood as much arithmetic as that. Six dollars is the price; half of six is three; that is half-price. I think they are cheap enough. Good day, sir."

The lady shut the door. The shopkeeper opened his eyes. For five minutes he stood still as a stump, gazing vacantly at the window; then, biting his lips, and coloring very red, he gently removed the card pinned to the handkerchiefs, and resolved to announce no more goods as "selling at half-price."

The Niagara Suspension Bridge.

The Lockport *Journal* says that laborers are busily employed in pushing the Niagara suspension bridge to completion. It says:—

"Imagine a span 800 feet in length, forming a straight hollow beam, 20 feet wide, and about 18 feet deep, with top, bottom, and sides. There will be an upper floor to support the railroad and cars, 20 feet wide between the railroads, and suspended by two wire cables, assisted by stays.

"The lower floor, 19 feet wide and 15 feet high in the clear, is connected to the upper floor by vertical trusses. The cohesion of good iron wire, when properly united into cables or ropes, is found to be from 90,000 to 130,000 pounds per square inch, according to quality. The lime-stone used in constructing the towers will bear a pressure of 500 tons upon every square foot. The towers are 60 feet high, 15 feet square at the base, and 8 at the top. When this bridge is covered with a train of cars the whole length, it will sustain a pressure of not less than 405 tons. The speed is supposed to add 10 per cent. to the pressure, equal to 61 tons. The weight of superstructure added, estimated at 782 tons, makes the total aggregate weight sustained 1,273 tons.

"Assuming 2,000 tons as the greatest tension to which the cables can be subjected, it is considered safe to allow five times the regular strength, and providing for a weight of 10,000 tons. For this, thirteen thousand miles of wire are required. The number of wires in one cable is three thousand. The diameter of cable about 9¼ inches. The bridge, we believe is the longest between the points of support of any in the world."

New Machine to Facilitate Joiner's Operations.

Mr. Dudley, from America, has exhibited before the Philosophical Society of Liverpool an improved mode of applying the power of driving bands to machinery. The inventor was Mr. Parker, a house carpenter, and a very ingenious mechanic. This principle not only economizes power, but expense in pulleys and belting, and also in space. He then exhibited a model of the machine, with one of which size, he said, with a stout man to turn and a boy to feed, more sawing could be done, of the character generally done in a joiner's shop, than any eight men can do by the present mode of operation. The machine was also equally applicable to all descriptions of machinery that required rotary motion as it was to the saw. By the present mode of banding pulleys, friction increased in a greater ratio than velocity. By the new method, a saving of three-fourths was effected in the friction, and, as friction did not increase with the speed, the saving of power was more apparent and greater the higher the speed or velocity of the machinery; so that, supposing, on driving a spindle by the old method of belting, say at the speed of 1,000 revolutions in a minute, the power consumed in friction was 20 per cent., and to raise that to 2,000 revolutions, upward of 40 per cent. of power would be used; they would, therefore, save 35 per cent.

LARGE LAND SALE IN MAINE.—The State of Massachusetts owns near two millions of acres of wild land in Maine. At the last session of the Massachusetts Legislature the Governor and Council of that State were authorized to offer the lands for sale, by advertising for sealed tenders to be made on or before the 20th ult. On the day appointed the tenders were opened, when it was found that the Governor and Council of Maine had made an offer of $400,000. and that individual speculators had gone as high as $606,000. From some cause the authorities of Massachusetts declined to consummate the transaction, and no action has been taken by them upon the bids. Massachusetts has already received a million and a half of dollars for the lands in Maine, which were allotted to her, at the time Maine was erected into a State (in 1820.) Yet the entire body of her lands in Maine were offered by Massachusetts to that State, at the period alluded to, for $100,000. Maine now offers $400,000 for the moiety that remains. The cause of this advance in the price, is their enhanced value as timber lands.

The Boston *Bee* adds to the "Uncle Tom" statistics the following important fact: "Since the first rage of *Uncle Tom's Cabin*, over three hundred infants have been christened *Eva*, in this city."

DRILLING WHEAT.—Edward Stabler, in his essay on the advantage of drill seeding, states that after examining its results on some 800 or 1,000 acres, besides large experience on his own land, he finds there is not a single instance where it has not proved the most profitable, first, in the saving of seed, and secondly, in the increased product of the grain, amounting to from one to six or seven bushels per acre. He has known the increase, in one case, by careful comparison of the two modes, to amount to nine bushels per acre in favor of drilling. He relates an interesting incident: A vender offered a drill for the increase in a crop of fifty acres of wheat, to be determined by sowing a few strips broadcast for comparison. But before harvest the farmer preferred paying the hundred dollars, the price of the drill, with interest. On carefully ascertaining the increase, he found it to be one hundred and fifty-three bushels. [Albany Cultivator.

EXECUTION IN CHINA.—A Chinese merchant named Hiamly, accused and convicted of having killed his wife, was sentenced to die by the total deprivation of sleep. The execution took place at Amoy. The condemned was placed in prison *surveillance* of three gurdians, who relieved each other every alternate hour, and who prevented him from taking any sleep night or day. He lived thus for ninetee days, without having slept for a single minute. At the commencement of the eighth day, his sufferings were so cruel that he begged, as a great favor, that they would kill him by stangulation.

VARIETY.

The directors of the Crystal Palace have decided on constructing an extra gallery 250 feet long, and covering an area of 10,000 square feet; the gallery will be constructed of the same materials as the building itself, will run along the open space between the reservoir and the Palace. This gallery is designed to hold all the machinery in motion, and what other matters are considered too large and cumbrous to be placed in the building itself. This will relieve the interior of the Palace from the din and vapor emitted by a number of machines worked by steam, and enable those who have no interest in such things to enjoy the sights of the main building undisturbed.

The *Jarden des Plantes* at Paris is at present the object of great attraction; there is a very remarkable phenomenon of vegetation in its rich conservatory. On the fourteenth of October, a bamboo put forth a stem, which has already reached the enormous height of nineteen feet, having grown seven or eight inches each day during a month. What is also equally admired by the numerous visitors who frequent the garden, is a superb *carica papaya*, laden with fruit, of which some has arrived at maturity; and a *plumeria*, covered with blossoms, which will flower toward the end of the winter.

The Commons Hall of South Carolina College being obnoxious to most of the students, one hundred and eight from the different classes entered into a pledge to leave the college provided the trustees did not abolish the hall at their meeting in December. The trustees having not abolished the hall, the one hundred and eight students applied for and received dismissals. They leave without the least unfriendly feeling existing between themselves and the Professors of the college; and many will apply for admittance next May, should the Commons Hall be then done away with.

The Parisian Boulevards were the scene of great animation a few days ago. A large chariot, drawn by twenty horses, carrying the carcase of a whale, was proceeding in the direction of the *Jardin des Plantes*. Strange to say, it was caught near the coast of Normandy, and is supposed to have lost its way from its native waters. Six republican guards-men on horseback marched in front of it, to keep off the crowd. The sailor who harpooned it was standing upright on the back of this huge fish, with the harpoon in his hand. It was a novel sight, and created quite a sensation.

A late number of the *Scientific American* states that the smoke in the factories of large cities in England and Scotland, is now consumed, it having been made a penal offense by act of Parliament for any factory to allow the smoke to escape. The smoke is all burned by simple contrivances of furnaces. A Committee of Government first established that the burning of smoke was perfectly practicable, and Parliament then enforced the fact by law. The factory and mill owners soon found out how to fulfill the conditions of this law, and the result is, that they save a great deal of fuel by the operation.

In East Greenwich, R. I., which contains a population of about 2,500, the town agent has sold, since August last, two hogsheads of New England rum, fifteen casks of brandy, besides other liquors. The Providence *Journal* says the people are not extensively engaged in any mechanical pursuit requiring any great amount of alcohol, and the inference is, that nearly all the liquor sold must have been for medicine. Another inference is thot the town must be a very sickly one!

The North River steamboats have nearly all been laid up for the winter, and there are no boats running above Kingston in consequence of the river having frozen over and the ice being too strong for the boats to make progress.

A bill has passed the Senate of Florida, by 14 Yeas to 2 Nays, prohibiting retailing liquor in any district when a majority of the votes are opposed thereto. *The Floridian* expresses the opinion that it will certainly pass the House.

At Liverpool, the other day, some sixty grocers and other trafficers were hauled up before the Mayor and fined for selling with false weights and measures.

The advices from Europe have been followed by a rise of 18¾ a 25c. in Flour, and 5c. in Wheat, with considerable transactions. The orders from the other side are large.

The Ladies' Association, in a recent Fair at Metropolitan Hall, N. Y., for the benefit of the Shirt-Sewers and Seamstresses Union, received *eighteen hundred dollars*.

A man named Scates, 82 years of age, was hung in Jefferson, (Miss.,) recently, having been convicted of the murder of his own son.

Dr. S. Hume, of Lancaster, Pa., who died lately, bequeathed $2000 towards erecting an asylum for the reformation of drunkards.

A new Bank is to be established in Albany, the first in twelve years.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore.
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phenix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..F. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store, or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$	75
" " each subsequent insertion,		50
" " six months,		6 00
" " one year,		10 00

For each additional square, two-thirds the above rates.

W B Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 31. NEW YORK, FIFTH-DAY, JANUARY 13, 1853. WHOLE NO. 447.

The Sabbath Recorder.

WESTERN EMIGRANT SOCIETY.

The following document comes to us in the *Canton Weekly Register* of Dec. 25, 1852. Presuming that its authors will be glad to have it circulated, and that our readers will be interested in its perusal, we copy it.

Whereas, a number of families who observe the seventh day of the week, the Sabbath of Jehovah, are desirous of emigrating to a suitable tract of land on the great public domain, where they can provide for their families and assemble in society with others of like observance—

Therefore, we deem it our duty and interest to form a society for mutual aid and encouragement in this matter, and for this purpose adopt and agree to support the following articles, with such amendments and additions as may be agreed upon from time to time.

The Constitution.

ARTICLE 1. This Society shall be called the Western Emigrant Society of Sabbath-keepers.

ART. 2. The objects of this Society shall be to look out, locate and settle a tract of land in the great public domain, in the Valley of the Missouri, suitable for a farming, a mechanical, artisan and trading community; and to erect such public buildings as are requisite for worship and the public instruction of the children of the community, in strict accordance with the principles of Sabbath-keeping.

ART. 3. The conditions of membership in this Society shall be, subscription to the Preamble and Constitution of the Society, and payment to the stock of the Society of not less than three dollars. All such members shall have an equal vote in the election of the officers of the Society, and in the discussions and decisions of the public measures of the Society, and a proportionate stock share in the privileges and immunities of the stock of the Society.

ART. 4. This Society shall annually elect a President, a Secretary, a Treasurer, and not less than Six Directors, who, together with the President, Secretary, and Treasurer, shall constitute a Board of Trust and Management, by whom the business of the Society shall be conducted in the interims of the annual and special meetings of the Society. The President, Secretary, and Treasurer shall be chosen annually. The Directors shall be divided into three classes, of which, at the organization of the Society, the first class shall be chosen for one year, the second for two years, and the third for three years, and at each subsequent election one-third shall be chosen for three years.

ART. 5. The officers of the Society shall be chosen at the annual meeting of the Society by a majority of ballots, and absent members may, by a well certified written appointment, ballot by proxy in the election of officers; but all other measures shall be decided by a majority vote of the members present.

ART. 6. This Society shall meet annually to elect its officers and directors, to hear reports of the Secretary and Treasurer, and to transact any other business that may come before it, connected with its legitimate objects. The time and place of the anniversary shall be determined by the Board, and notice thereof sent to all the members of the Society at least eight weeks before the meeting.

ART. 7. A special meeting of the Society may be called at any time by the President, at the request of the Board; provided eight weeks' notice be sent to all the members previous to the meeting.

ART. 8. The Board shall have the power to fill all vacancies that may occur in their own body, and to require security of the Treasurer whenever they judge it necessary.

ART. 9. The Board shall meet quarterly, and may adjourn to meet oftener if business require it, and they shall have the power to employ such agents, and order such labors performed, as they shall judge requisite to the interests of the Society, and fix the compensation for the same. Two-thirds of the members of the Board present at any regular meeting shall be deemed a quorum for the transaction of business.

ART. 10. At no time shall the Board incur any liabilities beyond the actual available assets of the Society.

ART. 11. It shall be the duty of the Board to carry out as nearly as possible the instructions of the Society as adopted at its stated meetings; and in no case whatever shall it proceed in any measures contrary to the adopted instructions of the Society.

ART. 12. It shall be the duty of the President to preside in all the meetings of the Society and of the Board, and to perform such other duties as are provided for by the Constitution and the rules of order which may be adopted by the Society or the Board. In case of the President's inability, or at his request, any member of the Board, except the Secretary, may preside and perform all other duties of his office.

ART. 13. It shall be the duty of the Secretary to keep a record of all meetings of the Board and of the Society, and the doings and orders of the same, accessible at all times to any member of the Board; carry on the correspondence of the Society, and perform any other writing connected with his office, as it may be required by the Society or the Board; for which he shall receive a just per diem compensation.

ART. 14. It shall be the duty of the Treasurer to keep the moneys of the Society, promissory notes and other valuable documents belonging to the same, and disburse the moneys, and dispose of the notes, and obligations belonging the Society, upon the order of the Board, certified by the Secretary. He shall report to the Board, at all its stated meetings, the state of the treasury, and present to the Society, at its annual meeting, a report of all the receipts and expenditures of the year, duly certified by auditors appointed by the Board for the examination of his accounts.

ART. 15. The Board shall report, through the Secretary, at the annual meeting, giving an account of all their transactions during the year, and laying before the Society such other matters as they may think proper and important for the attention of the Society.

ART. 16. The Society and the Board shall each have power to adopt such By-Laws and Rules of Order as may be necessary for the regulation of their own proceedings; provided they do not conflict with any part or principle of this Constitution.

ART. 17. This Constitution may be altered at any annual meeting of the Society, by two-thirds of the members voting for the same; provided such alteration do not conflict with the objects of the Society as at present organized, nor mar the interests or privileges of any member or members of the Society.

The Address.

To such Christian Observers of the seventh day—the Holy Sabbath of Jehovah—as are scattered abroad without the advantages of sabbath day meetings; and to such others as are desirous of benefitting themselves or their families by emigrating to new settlements, these presents are sent greeting:

DEAR FRIENDS,—Having been made painfully sensible of the many difficulties and disadvantages which conscientious Sabbath-keepers and their families suffer in the present state of society, and in your and our situations; and viewing the vast national domain now opening in the great Missouri Valley as a public patrimony equally open and eligible for us and our children to settle and enjoy, as for any other class of our fellow men; we have deemed it our interest, and our duty, to form a society for concentrating our families in such settlements as shall secure to them and ourselves all the advantages of civil and religious society, without the usual drawbacks attendant upon an isolated residence among the observers of the first day of the week; to which we invite your candid attention. The principles we have adopted, the objects we contemplate, the measures we have projected, you will see briefly set forth in the Constitution under which we have ranged ourselves, and which accompanies this address.

We wish, however, in this address to give you a more particular account of the policy by which we are actuated, the objects we have in view, and the measures by which we hope to accomplish them.

It is ours policy as a people, as much as possible, to lighten each other's burdens, and draw off our children and friends from temptations.

In a country like our, with the vast opening for enterprise presented to every class of its inhabitants, and with the spirit of progress which moves American society from center to circumference, it were impossible—if it were undesirable—to prevent numerous changes in the circumstances and residences of every class of its inhabitants. The observers of the Sabbath are just as susceptible of these impulses, and as liable to these changes as any other class; and, in proportion as they are intelligent and enterprising, will they push off from the old stands to secure the ripening advantages of progressive society. To attempt to restrain them, is as futile as to build a fence against the east wind. Go they will, where superior advantages offer; and all that can be done in this matter by the more stable and discreet of the older part of society, is to direct and foster such undertakings as will open to their emigrating friends the advantages of religious institutions, side by side with the openings for enterprise and wealth. It is our confident conviction that a lack of this policy among the observers of the Sabbath of Jehovah has been the occasion of the loss of many estimable persons from among us, who might have been saved to the Sabbath observance, had the sympathies of their friends followed them in their otherwise commendable endeavors to improve their circumstances. It is easy for such as enjoy lucrative situations in the bosom of well established societies, to say of these banished ones, They ought to have had more principle than to have sacrificed conscience to worldly policy! But there are often many considerations that make up the necessity that urges the step that ultimately cuts them off from their first religious convictions. Honesty among men is as necessary a part of godliness as religious observances, and the sympathies and other influences of society are as necessary to the inculcation and maintenance of religious principle, as the first demonstrations of truth; and to insist upon the maintenance of a single sentiment or observance of truth, in the absence of all these, and in opposition to constantly proffered advantages and Christian sympathies, is to fight against the order of nature and of God. The whole history of progressive Christianity shows that the sympathies and domesticated or local institutions of society are as requisite to the progress and maintenance of religious principles as are the demonstrations of truth. A head of a family who cherishes the recollection of all these kindly influences of his youth, in connection with his first convictions of truth, may maintain his integrity in the observance of these; but his children, in those circumstances, must reverse the order of nature to stem all the influences of popular society, and continue to adhere to an institution like the Sabbath, which separates them from the best sympathies of religious associations. We therefore deem it indispensable to the maintenance of the Sabbath in our families, that we should locate them in concentrated communities, where its observance can be enjoyed amidst the cultivation and sympathies of Sabbath-keeping society.

The same causes operate powerfully to prevent many worthy persons from embracing the Sabbath observance, who are convicted of the validity and truthfulness of its claims; hence we frequently hear the remark, "If other people kept the Sabbath, we should do so too." Every thing in our history appears to us to make it apparent that our true interest as a people is, in the present state of society, to originate and foster compact settlements on the public lands of the West. Had this been done as a denominational policy from the earliest settlement of the Western States, it is our firm conviction that many strong and vigorous communities of Sabbath-keepers, would now have been lifting up their testimony for truth in all the Western States. It were easy to show that all the progress that Sabbath-keepers have made as societies, has been done by the accumulating force of private enterprise—despite of the policy and prepossessions of the larger part of the older settlements! Let it but become the policy of the denomination, and our increase will most surely follow.

The settlement of the public lands is a policy fostered by our national government, and inculcated by Revelation and Providence. It is a pursuit alike virtuous, honorable, and lucrative. The Government of the United States knows no religious preferences in this matter, and shows none. All the great denominations of the land are using their utmost instrumentalities to bring the growing communities of the West under their denominational influences; if the Sabbath-keepers of America have little or no share in it, the fault lies with themselves—they do not use the proper measures. God, who said, 'Subdue the earth, and replenish it,' follows with the blessings of Providence and Grace those who heartily engage in it. If we do not raise flourishing communities in this great field of nature, under the protection and encouragement of human and divine government, it is because of our own supineness and imbecility!

Within the year 1853 it is expected that more than a hundred millions of acres of the finest class of lands in the world, will be thrown open to honorable competition of settlement, in the valley watered by the Missouri river and its tributaries. What part of this rich patrimony we, as Sabbath-keepers, shall possess, what religious interests we shall establish there, are questions for us to decide to-day. That these lands will in a few years be settled, is as certain as that the States of Ohio, Indiana, Michigan, and Illinois, are settled now! and that with prosperous families and flourishing churches! That some of our children and our friends will be there, who now keep the Sabbath, is as certain as that many families are settled in these States, who once kept that day, but are now lost to our denomination; and without some concentrated effort to save them, it is morally certain that as many more will be lost to us in the States and settlements yet to arise! If, then, our principles are worth maintaining, there is a solemn responsibility resting some where to direct aright the migration of our children and friends, and so to concentrate their settlements as to enable them to maintain the principles we inculcate, and bear an efficient testimony for truth in the swelling population that is certain to occupy those lands. The proper observance of the Sabbath involves the almost entire reconstruction of society, and without one of those great revolutions that Providence alone can bring about, it is hopeless to expect a general restoration of that holy observance; but, by a timely and well directed effort to concentrate the moving part of our people, we can raise up respectable communities, who shall bear witness for the truth, and illustrate the happiness of the principles we advocate, when carried out to their legitimate results. The great question for us to-day is, shall we attempt it?

After several informal meetings of friends of this enterprise, a committee was appointed to draft a constitution and address, to report to a subsequent meeting then appointed, and which was held as reported in the commencement of this paper. At that meeting this constitution and the address—to the close of the last paragraph—was adopted, and the following statements ordered to be added, and the whole printed and distributed at the expense of the Society.

The Object

Of this society is not to interfere with any other interest or existing institution among the Christian observers of the Sabbath, but to supply an agency for an object which appears to us of much prospective importance to our families, and many others who are known to be similarly situated with ourselves. With such we wish to open a direct correspondence, and propose to furnish them with all the information in our power respecting the progress of our undertaking, and the advantages that may accrue. We ask the coöperation of all friends of the undertaking, whether they ever become members of our projected settlements or not. Many have children and friends who may be benefitted by it, whose years and circumstances make it no way desirable on their own account; besides, we hope to see it result in great good to the cause of truth. We invite such as say, "We would keep the Sabbath if we could," to come and join us, whatever may be your occupation. Our plan is to select a tract of land not yet in market, but where we can make our claims legal, so as to secure ample room for all to follow their own chosen occupations, and lay off a village plot, to be sold in lots, of the usual size of town lots, to be appraised, and in classes ranging from three to thirty dollars, first to members and subscribers of the society only; afterwards the unsold to others; every subscriber or contributor to the stock of the society is to be reimbursed to the amount of his subscription in his own choice of a lot or lots in the village plot. All the expenses of the society are to be paid out of the proceeds of these subscriptions and sales, and a sufficient sum set apart for entering the appropriated village plot, and the surplus to be applied, under the direction of the society, to the building of a meeting house and an academy, the laying off of a public cemetery, and such other public improvements as shall be needed and authorized.

Our Measures,

As they are at present proje[illegible] as follows, viz: A meeting is to be [illegible] Farmington on the first Sunday in March next, 1853, as the first anniversary, when the constitutional officers of the Society are to be elected, commissioners appointed and furnished with means for exploring the Western field already named, and to look out and fix upon a suitable location for the first settlement. At the same time it is expected that a number of families will be ready to start with covered emigrant wagons, who will keep up a correspondence with the commissioners, and be ready to go on to, take possession of, and make and hold the claims that are determined on. In the meantime we shall endeavor to collect all available information upon the subject.

At the meeting in March next, a small draft will be made upon all subscribers to meet the current expenses.

SAMUEL DAVISON, Pres.
L. G. MAXSON, M. D., Sec.

P. S.—A very respectable subscription for stock was made at the close of the meeting, which the meeting was assured would be much increased so soon as other friends could be waited upon. Persons desirous of taking an interest in the Society may send in their names and money, or notes payable to the *Treasurer of the Western Emigrant Society of Sabbath-keepers.*

N. B.—Persons wishing to correspond with the Society, are requested to address Dr. L. G. Maxson, *(post paid)* Farmington, Ill.

A section of land, one mile square, or 640 acres, may be laid off into 144 blocks of building lots, each containing four acres—each block may be divided into twelve township or village lots, containing eight quarter acre lots, and four half acre lots, which would give 1728 lots, and leave sixty-four acres for roads or streets, that is, eight miles of roads or streets four rods wide. If these lots were sold, averaging $10 per lot, it, would produce $17,280. Allowing $1,280 for purchase money, and locating and plotting it, there would remain a fund of $16,000 for building a meeting house and college.

ONE SIN TOO MANY.

There is an old Grecian legend, which teaches that there was once a diver who boasted of his skill to bring up treasures from the sea. To test his powers, the people threw many a silver cup and many a golden coin into water nine fathoms deep; and the bold diver brought them to the surface with triumph. But one day a disguised fiend threw a tinsel crown into a whirlpool, and challenged the confident diver to bring it up; promising him, if he succeeded, the power to wear it, and to transmit it to his children. Down he sprang after the bauble; but the NEREIDS of the sea, hearing the clangor of the crown when it fell upon their grottoes, closed around him as he was grasping the prize, and held him fast until he perished.

Thus reads the legend. Its moral teaches that the most daring may dare once too often—that folly, though long successful, will plunge its victim into ruin at last. A lesson worthy of the careful study of partilly awakened sinners, as may be seen by the following fact:

A young man, of fine talents, was present one evening at the house of God in —— during an interesting revival. Several of his companions had already given their hearts to Christ, and he had been deeply moved by their experiences. He was therefore prepared to receive strong impressions, and he did. The truth went home to his conscience. He wept to see himself so vile, as he now beheld himself mirrored in the word of God. He felt a motion, almost irrepressible, to submit to Christ, and to join the band of penitents who bowed before the altar. But the pride of his heart revolted at so public and humiliating an avowel of his sinfulness. He dreaded the scorn of the wordly! He kept his seat, therefore, soothing his conscience by a resolve—firm and irrevocable, as he persuaded himself—to return home at the close of the service, and seek the pardon of his sins alone, in the solitude of his chamber. With this purpose, he left his pew at the close of the services, and passed with the thronging but grave multitude out of the church.

On the door-steps he found some gay friends awaiting him. They had planned a scheme of pleasure for an hour or two that night; they begged him to join them.

"No," said he, faintly; "I think not, to-night."

They gazed in his face earnestly, and one of them, detecting an unusual seriousness in his aspect, which was discernable, even in the pale moonlight of that beautiful evening, exclaimed in a taunting tone of voice. "What! are you going to be religious too?"

That speaker was his fiend in disguise. In that speech he threw the bauble of human approbation into the whirlpool, and the half-awakened youth plunged in desperately to seize it. Throwing off his gravity, he burst into a loud laugh, assured them he was not serious, accepted their invitation, and lost his convictions. Henceforth his sins held him in bondage and in chains. In a few months, he died an impenitent sinner!

How fatal was his one act of resistance to the Holy Spirit. Had he yielded and taken his place at the altar, the invitation of his sinful friends at the door would have been powerless to attract him. But he resisted once too often. The tinsel crown of human approval led him like the diver, to a fatal leap, and he perished. Awakened sinner, beware! You too may sin once too often! [Zion's Her.

BE THINE OWN EXECUTOR.

A brother, whose signature is *Zaccheus*, sends $500, "as an appropriation for the extension of the knowledge of Christ among men." This he has done repeatedly before, under an impression that whatsoever his hand findeth to do, he should do quickly; and with a conviction that a man ought as far as practicable to *be his own e[illegible]or*. He assigns two wise and sufficient reasons for this course; first, the pleasure of seeing the *fruit* of one's own benevolence; and, secondly, to be sure that his intentions will take effect. This last reason has acquired great weight wit[illegible]ently, by seeing several, (he mentions [illegible]equests for benevolent purposes set aside by courts, and thus the obvious intent of the testator failed to take effect. There is much good sense in these views of Zaccheus, and we commend them to the prayerful consideration of those who have good hearts and worldly wealth al[illegible] [Methodist Paper.

KEEP TO THE RIGHT.

"Keep to the right," as the law directs;
For such is the rule of the road;
Keep to the right, whoever expects
Securely to carry life's load.

Keep to the right, with God and his Word,
Nor wander, though folly allures;
Keep to the right, nor ever be hurled
From what by the *statute* is yours.

Keep to the right, within and without,
With stranger and kindred and friend;
Keep to the right, and harbor no doubt
That all will be well in the end.

Keep to the right, whatever you do,
Nor claim but your own on the way;
Keep to the right, and hold to the true
From morn till the close of the day.

MR. WEBSTER—IMPORTANT THOUGHT.

A correspondent of the *Rochester American* adds the following to the host of anecdotes of the great statesman, which his decease has called forth:—

When Mr. Webster was Secretary of State, some years ago, under another administration than that of Mr. Fillmore, he wrote to one of the proprietors of the Astor House in New York, saying that he would reach that house on such a day, and begged that some of his friends should be invited to dine with him the same evening.

There were about twenty or so at the table, and Mr. Webster seemed wearied by his travel and speaking but little, if at all, plunged into a darksome sort of reverie, not well calculated to enliven his friends. This at length became so apparent, and the situation of all so unpleasant, that one of the company urged upon a very distinguished man present, a warm friend of Mr. Webster, to get him into conversation. He only needed to be jogged to become as lively as they wished.

This friend consented, and spoke aloud to Mr. Webster, asking him some question that, in ordinary circumstances, and with ordinary men, would have led to conversation, but it failed in the present case. The dark Secretary of State merely raised his head and answered simply, and crept into his cave again.

Again the gentleman, frightened by his failure, was urged to renew the attempt to draw him out. He summoned courage and said, "Mr. Webster," (Mr. Webster looked up out of his cave,) "Mr. Webster, I want you to tell me what was the most important thought that ever occupied your mind." Here was a thumper for you, and so every body thought at table. Mr. Webster slowly passed his hand over his forehead, and in a low tone said to a friend near him, "Is there any one here who does not know me?" "No, sir, they all know you—are all your friends." Then he looked over the table, and you may well imagine how the tones of his voice would be upon such an occasion, giving answer to such a question. "*The most important thought that ever occupied my mind,*" said he, "*was that of my individual responsibility to God!*"—upon which, for twenty minutes, he spoke to them there, and when he had finished he got up from the table and retired to his room, and they, without a word, went into an adjacent parlor, and when they had gathered there some of them exclaimed, "Who ever heard any thing like that?" What Mr. Webster said in advocacy of his sublime thought I do not know—no one has ever repeated it, and I presume no one can.

HE WAS MY DEAR SON.

So said a mother to me, not many weeks since, when weeping with overwhelming grief for the death of her oldest son. I have seldom seen deeper anguish; and perhaps few parents are ever called to part with just such a son. Though but a youth, his manners were those of a gentleman; his judgment sound; his conscience tender; his reverence for the truth profound; his respect for the gospel and its ordinances uniform; his obedience to his parents habitual, prompt and cheerful; his affection for the younger members of the family pure and abiding; he was not simply a son and brother, but already the companion, counsellor and friend of father, mother, brothers and sisters. His mind, too, was of a fine order, and well cultivated for his age; the promise of his future was most encouraging. But with all this, death marked him for his prey. During the Christmas recess from school, and while on a visit to the family of a friend, he contracted a severe cold. Bronchial consumption followed, and laid him, in a few months, in the silent grave.

His sick chamber exhibited much of meekness, patience and cheerfulness. Though without an external stain upon his character, a sense of sin, of ill desert in the sight of God troubled him; he sought relief in the peace-speaking blood of the Lamb; he found it not suddenly, but by slow degrees; he read, he prayed, he loved to have his pastor, his friends, the elders of the church pray with him. At first he spoke tremblingly, but when Jordan rolled at his feet, and the murky shades of its deep valley gathered about him, he knew no fear. "Father," said he, "I am now about to die; but I feel that Jesus is ferrying me over the dark valley. Blessed Jesus, blessed Jesus!" This his weeping mother heard, but she was badly prepared to part with her boy. "O, mother," said he, "do not weep so; I am happy, and will soon be with the Saviour."

Sad, yet precious comfort, these words of her dying boy! Life and death here meet, Life in death, death out of life. His sight fails—his hearing also—his lips cease to speak—and—now—a few long, slow heavings, and all is quiet—all is over—he is gone.

The death chamber was filled with wailing, and when the voice of the pastor would speak peace and calmness to that grief-stricken mother, this was her answer: "He was my dear son;" "he was my dear son; I could not give him up, for I expected him to preach the gospel."

Surely, the death of a son, and such a son, is cause of grief. We admit it; but should it be hopeless, despairing, unsubmissive grief? Has not God taken him? and had not God a right to take him—a better right than a mother to retain him? Will he not take better care of him, and exalt him to higher degrees, both of service and joy, than could be conferred upon him here?

Weeping mother, have you really lost your son? Is he not still your son? Is he not your son in heaven? God lost not *his* dear Son when he gave him up for us all; he gave him up that he might receive him forever. So your jewel has been taken; but to be purified, and brightened, and reset in your crown, never more to be removed. Is that a cause of grief? He is now in God's family in heaven. Would you call him thence? Do you grieve that he is happy? O, let it not be. What sweet comfort was afforded in his death! And what an honor to have a son in the court of heaven! He was your dear son, true; but God loved him also, and has provided for him better than you can. Is your best earthly treasure too valuable to be given cheerfully to the Saviour when he asks it? What has he not done for you? Dry then your tears. Look up and say, and feel, "Even so, Father;" "Not my will, but thine be done." You may yet rejoice with your son among the glorified at God's right hand. Will you weep *then*? Weep not now. Mothere, weep not; grieve not for your children, even for a dear son dead in the Lord. [Presbyterian.

JOHN OWEN.

An elaborate and deeply interesting article in the *North British Review*, upon this prince of Puritan divines, contains the following account of his closing days:—

The retirement into which he was forced by the restoration of Charles II. to the throne, was attended with most of the hardships incident to an ejected minister, to which were added sufferings and sorrows of his own. He never was in prison, but he knew what it was to lead the life of a fugitive; and, after making a narrow escape from dragoons sent to arrest him, he was compelled to quit his rural retreat, and seek a precarious refuge in the capital. In 1676 he lost his wife; but before this, they had mingled their tears over the coffins of ten out of their eleven children; and the only survivor, a pious daughter, returned from the house of an unkind husband, to seek beside her father all that was left of the home of her childhood. Soon after, he married again; but, though the lady was good, and affectionate, and rich withal, no comforts and no kind tending could counteract the effects of by-gone toils and privations, and for the brief remainder of his days, weakness and anguish made many a mournful deduction. Still the busy mind worked on. To the congregation, which had already shown at once its patience and its piety, by listening to Caryl's ten quartos on Job, and who was afterwards to have its patience further tried and rewarded in the long but invalid incumbency of Isaac Watts—Dr. Owen ministered as long as he was able; and, being a preacher who had "something to say," it was cheering to him to recognize among his constant attendants, persons so intelligent and influential as the late Protector's brother-in-law, and son-in-law, Col. Deaborough and Lord Charles Heetwood, Sir John Hartopps, the Hon. Roger Boyle, Lady Abney, and the Countess of Anglesia, and many other hearers who adorned the doctrine which their pastor expounded; and whose expectant eagerness gave zest to their studies, and animation to his public addresses.

Besides, during all his interval, and to the number of more than thirty volumes, he has given to the world those masterly works which have invigorated the theology, and sustained the devotions of unnumbered readers in either hemisphere. Among others, folio by folio, came forth that Exposition of the Hebrews, which, amidst all its digressive prolixity, and with its frequent excess of erudition, is an enduring monument of its author's robust understanding and spiritual insight, as well as his astonishing industry. At last, the pen dropped from his hand, and on the 23d of August, 1683, he dictated a note to his like-minded friend, Charles Heetwood:—

"I am going to him my soul has loved, or, rather, who has loved me, with an everlasting love, which is the sole ground of all my consolation. I am leaving the ship of the Church in a storm; but while the Great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible—that he will never leave us nor forsake us. My affectionate respects to your lady, and to the rest of your relations, who are so dear to me in the Lord. Remember your dying friend with all fervency."

The morrow after he had sent this touching message to the representative of a beloved family, was Bartholomew day, the anniversary of the ejection of his two thousand brethren. That morning, a friend called to tell him that he put to press his "Meditations on the glory of Christ." There was a moment's gleam in his languid eye, as he answered:—

"I am glad to hear it, but, O! brother Payne! The long wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world."

A few hours of silence followed, and then that glory was revealed. On the fourth of September, a vast funeral procession, including the carriages of sixty-seven noblemen and gentlemen, with long trains of mourning coaches and horsemen, took the road to Tinsbury; and there, in a new burying-ground, within a few paces of Goodwin's grave, and near the spot where, five years later, John Bunyan was interred, they laid the dust of Dr. Owen. His grave is with us to this day; but in the crowded Golgotha, surrounded with undertakers' sheds and blind brickwalls, with London cabs and omnibuses whistling past the gate, few pilgrims can distinguish the obliterated stone which marks the resting-place of the mighty nonconformist.

One who, in early years, will not look forward with virtuous forethought and resolution along the path which he is to travel, will be forced, it is probable, in maturer years, to look backward on it with compunction and sorrow.

The Sabbath Recorder.

New York, January 13, 1853.

RELIGIOUS FREEDOM.

A large and enthusiastic meeting was held at Metropolitan Hall, in this city, on Friday evening, the 7th inst., for the purpose of expressing sympathy for the Madiai Family and others, now imprisoned in the Grand Duchy of Tuscany for possessing and reading the Holy Scriptures. His Honor the Mayor was Chairman, and among the speakers were the Rev. Drs. Kennedy, Hague, Murray, Bethune, and Cox.

A statement of facts was read by Rev. Dr. Baird, showing that, during the reign of those liberal views and measures which the revolution in 1848 gave birth to in so many parts of Italy, many thousands of copies of the Scriptures, in the Italian language, were put into circulation among the people in Florence, who received them with great avidity. At first this was done with the consent of the Government, and in accordance with the laws of Tuscany. Many were led to see the errors of the Church of Rome; little meetings for reading and expounding the Word of God were held in private houses; and, for several months, faithful young men, from among the Waldenses in the valleys of Piedmont, preached the Gospel in the Italian language at the Protestant Swiss Chapel in Florence.

At length a reäction set in. One privilege after another was abolished, together with the Constitution which had been adopted in 1848. The preaching in the Swiss Chapel was interdicted, and stringent measures were adopted to arrest the spirit of inquiry. In the spring of 1851, Count Piero Guicciardini and five others were thrown into prison, for the sole offense of possessing and reading the New Testament. Other imprisonments soon followed, and numbers were banished, until it was believed that, in the autumn of 1851, as many as twenty of the most prominent persons in this religious movement were either in prison, among common felons, or in exile.

In the succeeding winter, Francisco Madiai, and his wife Rosa, both persons in the middle period of life, or rather passing out of it, were arrested and thrown into a loathsome prison, among the vilest criminals, where they languished many months, and their health was, it is feared, permanently affected. At length, in June last, they were brought to trial. The only charge was, in the language of the indictment, literally translated, that of "impiety, shown in making proselytes to the so-called evangelical or pure-gospel confession." In other words, it was a charge that they had possessed and read Word of God, and, having found the blessed peace which it gives, desired to make their neighbors and friends partakers in their joy. The trial lasted from the 4th to the 8th of June, 1852, and ended in their being condemned, by a vote of three Judges against them to two in their favor. They were defended with great ability by Sig. Maggiorani, a talented Florentine advocate, who deserves the greatest credit for his intrepidity in that trying moment, and for his subsequent kind and considerate attention to his unfortunate clients.

It is proper to add, that the argument of this able advocate was fully sustained by the opinions of some of the most distinguished jurists in Tuscany. The noble confessors so deported themselves on the occasion as to command the deepest sympathy of all who were present. Pale and exhausted by their long and miserable imprisonment, they answered with meekness and firmness to the interrogatories of the court. At the commencement of the trial, Signor Madiai was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church. "Yes," he replied, "but now I am a Christian, according to the Gospel." "Who has made you such, and does there exist an act of abjuration among those to whom you are united?" "My convictions have existed for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church." His wife also testified that the change in her views and feelings had been the result of years of prayerful inquiry, and that she had made a public profession of her new faith at a time when the laws gave religious liberty to the citizens.

But every defense was in vain. They were condemned; Sig. Madiai to fifty-six, and his wife to forty-five months imprisonment at hard labor; and both have already passed more than six months of the term of their sentence, not in the same penitentiary, but in establishments fifty miles apart—the husband at Volterra, and his wife at Lucca.

Deputations of distinguished Protestants from England, Holland, France, Germany, and Switzerland, have gone to sue for the clemency of the Grand Duke in behalf of those sufferers, but were refused a personal interview! Recent ordinances or decrees of the Government denounce the punishment of death (by the guillotine) against certain offenses, and among them, anything that is contrary to religion *(contra religione)*—the very offense charged upon the Madiai. And at the latest intelligence from that unhappy country, Signor Guarducci, one of the individuals who were exiled with Count Guicciardini, in 1851, has been arrested and thrown into prison a second time for the crime of Protestantism! His house was searched at the hour of 3 o'clock in the morning, and a copy of Diodati's Bible, the Protestant version, found in it. Very serious apprehensions are entertained lest, either by the sword and the faggot, or by confinement in unhealthy prisons, amid marshes, men may soon be called to suffer death for reading the Scriptures and following their convictions. And these things are done in the nineteenth century!

The Earl of Roden, one of the deputation from Great Britian, obtained permission to visit Sig. Madiai and his wife in their respective prisons; and while he bears honorable testimony to the civility of the keepers, as well as to the circumstances of comparative comfort in which they are—not being at work in the galleys, as was reported, nor shut up with felons—he describes their health, particularly that of Sig. Madiai, as such as to render it certain, humanly speaking, that he cannot much longer endure the imprisonment which he is undergoing. Neither of them is allowed to have the religious instruction and consolation of a Protestant pastor or teacher, nor even a Protestant version of the Bible, nor (we believe) a Protestant book; but are both subject, by way of discipline, to the attempts, oft-repeated, of priests, monks, and nuns, to convert them back to the Roman Catholic Church.

A series of resolutions, setting forth the views of the meeting, and the kind of interposition which it was desired that the President of the United States should employ, to induce the Government of Tuscany to pursue a milder policy, was presented, in the perusal of which our readers will be interested.

Whereas, This meeting has learned with profound sorrow that Sig. Madiai and his wife, together with other worthy persons in the Grand Duchy of Tuscany, have been torn from their homes and thrown into prison, subject to coërcive discipline, or otherwise persecuted, for possessing and reading the Bible; and whereas it is believed that general manifestions of public opinion have been found in all civilized countries to exert a happy influeuce upon Governments as well as upon those who suffer—

Resolved, That this meeting would express its deep sympathy for these sufferers for conscience sake in their severe trials, and offer its prayers to Heaven that they may be sustained by God's grace under them, and that these persecutions may have a speedy termination.

Resolved, That his Excellency the President of the United States be, and hereby is, requested to exert his kindly influence in such a manner as he may deem most judicious and most compatible with the duties of his official position, in behalf of these people, in the hope that the Government of Tuscany, in compliance with a respectful expression of the personal wishes of the Chief Magistrate of a nation which welcomes all who comes to its shores, whatever may be their creed, and gives them equal and complete religious liberty, may at least allow Signor Madiai and his wife to quit their prisons, and emigrate, if so disposed, to our country, at our expense.

Resolved, That this great meeting, convened without distinction of sect or party, and composed of friends of Religious Liberty, avails itself of the occasion, in this solemn and formal manner, to declare to Europe and to the whole world that an experience, running through many years, has demonstrated to our unanimous judgment the safety, harmony and prosperity which entire religious liberty secures both to the State and to Religion.

Resolved, That this meeting firmly believe that it is the duty of the Government of the United States to protect all our citizens in their religious rights while residing or sojourning in foreign lands; approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan (Gen. Cass) to call the attention of the Government and the Public to this important subject; and entertains the confident hope that this Government will speedily secure to its citizens, by the express stipulations of international treaties, the right to worship God according to the dictates of their conscience in every foreign land.

Resolved, That this meeting is of the opinion that the benevolence which the Gospel teaches and inspires should lead the Government of these United States and the Governments of other countries which enjoy the blessings of religious liberty and have experienced its adantages, to exert a judicious, proper and peaceful influence to secure these blessings and advantages to all nations which do not possess them.

Resolved, Finally, that whereas the Bible is acknowledged by all Christians to be from God, and to contain a revelation of His will concerning men, and lies at the foundation of Christianity, this meeting affirms in the most emphatic manner its unwavering conviction that, as every man is responsible to God alone for his religious belief, that no government, civil or ecclesiastical, has the right to forbid any man to possess and read that sacred volume for himself, or to read it to his family, to his neighbors, to his friends, and to all who desire to hear it.

That, inasmuch as we have learned that several of these persecuted people are in exile and in want, and others in prison, and that their families are reduced to great distress, and some of them to utter destitution, this meeting recommends that contributions be made by the benevolent without delay for their relief, and that a Committee be appointed to receive and expend the funds which may be raised.

The speeches on the occasion were of a highly interesting character. We should be glad if we had room for them in the *Recorder*. That of the Rev. Dr. Bethune, of Brooklyn, is worth the perusal of our readers. We give it as we find it reported in the *N. Y. Tribune*:

MR. PRESIDENT: This is to me a most solemn occasion. The sublime words of that creed which I trust we all believe, are ringing in my ears and my heart: "I believe in the Holy Ghost, in the Holy Catholic Church, in the communion of Saints." There is, Sir, but one body as there is but one Head; there is but one spirit and one life. That body and that creed are all in all. There is no limit to the Church of Jesus Christ—to the will of Him whose goodness would that all men be saved. And wherever there is found any one who believes in the truth of that Book which tells us that Christ came into the world to save sinners, there is a member with us of the body of our Lord; and if one member suffer, the whole body should suffer. [Applause.] If we have the Holy Ghost in our own hearts and have become vitally united to the living God by a real faith, there is no one of us whose heart is not bleeding with these beloved Christians who are now crushed beneath the foot of the oppressor; and before God we must speak the sympathy of our hearts that are swelling to have vent. If it reached no further than to give relief to this pent-up sympathy, this meeting is a blessing.

Sir, I said I felt as though I were called before past centuries. We read of the sufferings of the early martyrs; of those of whom the world was not worthy; who stood amid the smoke of their fires, who perished within the dungeons. But we had thought these days were past. Yes, we had thought that these persecutions of past ages were past. Persecution was a thing necessary in the Dark Ages—a thing necessary for the establishment of the Church of Christ in the beginning. The blood of the martyrs was necessary to water the seeds of the church. But, as I said before, we thought these days were now past. It is but a little while since we were permitted to welcome those who were persecuted for Christ's sake; those strangers who came to us from the Islands of the sea. And now that same spirit is persecuting these Madiai. Yes, we are now told that in the Nineteenth Century—in the very face of Europe—two obscure individuals are looked upon as names which are to be treated as rebels, and immured in prison. Sir, I sympathize with those two persons; but I see here the working of that spirit of Rome which exalteth itself above the Scriptures. I see the primitive spirit of persecution again revived in this martyrdom of Florence; and it proves that the spirit of that power is yet alive and unchanged. In this country, I contend that it is impossible for the Americans to conceive of the oppression which exists in the old world; and when we tell them of the power which the priesthood is exerting there, they tell us that we are calumniating our brethren—that the growing light of science and the spirit of liberality in the Church ought to prevent our speaking thus of our brethren. But the spirit of persecution, which of old raged in Italy, is yet ready and rampant as it was five hundred years ago. The spirit of anti-Christ is always the same; and this spirit forbids the searching of the Scriptures.

We know that this oppression exists; and does it not become us, as the free people of this land—in this great metropolis of this free country—whence goes forth a voice and opinion and authority of the United States—does it not become us to give to these oppressed people our warmest sympathies? And what are we of this country but a nation of Republicans? the only nation on the face of the earth, except Liberia, where religious liberty is entire—[applause]—where man's censcience is free to worship God as his judgment declares he should? [Applause.] And since we are here as Republicans, bearing our testimony to Republican principles, free religiously—and as all our churches have flourished and grown strong under this system—I say it is our duty, not as Protestants merely, but as freemen, to lift up our voice in protest against religious oppression wherever it exists. [Applause.] But there is *one* religious sect of which I wish to speak. Before doing this, however, I wish to read an extract from this pamphlet. [The speaker here proceeded to read from a pamphlet, an extract which he called "an eulogy pronounced upon the Constitution of the United States, by Archbishop Hughes."] He then proceeded as follows: "I am not personally acquainted with Bishop Hughes; but, without waiting for a formal introduction, I call upon him, in the name of that liberty which his Church has ever here enjoyed—in the name of that freedom which is common to us all—in gratitude to the Baltimores' and the Williams' who helped to make that Constitution free—I call upon him to join us in calling upon the Duke of Tuscany to set free these people! [Great applause.] If this oppression be not part of Roman Catholicism, he cannot and will not refuse to join in the extension of that principle over which he rejoices. If he does not join us we shall believe that this oppression *is* part and parcel of Catholicism; and that *if they had the power here*, they would act like the Duke of Tuscany. [Applause.] This is the point to which we come. I believe that we may have stronger feelings for one case than for another, but I believe that if I know my own heart—that if this were the religious oppression of a Turk, a Jew, or a Catholic—my indignation would be as strong as it is now, I would lift up my voice in advocacy of the great principle, that let the man be a Turk, a Jew, or a Catholic, let him alone! [Applause.] Let him talk with his God. [Applause.] It is not in any other light than as a citizen of the free land where I dwell, and where I glory to see the Roman Catholic citizen also free, that I call upon these brethren to join me in this call. But ah! it will not come! depend upon it, it will not come. This very Duke is he who, a few years ago, was so liberal, so kind and so obliging that he was called the best beloved prince in all Europe. Indeed, so great was their regard for him they wished to call him to the throne of Italy. I have seen this old man walking about his home, with his hands behind his back, talking with his workmen, and bowing and smiling to the market people as they passed by, a very pattern of a good King. But he is now changed in his old age. His brain has become weak, and his heart is weak. He has been alarmed by revolution. But it is not the Grand Duke of Tuscany, Sir, it is the Priest! The Pope is the Priest! and the Pope is supreme at Rome. Let the Pope decree Religious Liberty! Let him wash his hands of the religious oppression, and then shall I believe that religious oppression is not the act of the priest, but of the Government! [Applause.]

This very night there is in the City of Rome a narrow street, with a gate at either end, into which are crammed, every night, some seven or eight thousand human beings. They are here confined in this miserable street, to drive through which, in the day time, you are obliged to carry a perfume to keep you from fainting—they are confined here, and can come out only in the evening, when the gates are opened—at 8 o'clock in the summer and at 9 in the winter. And who are these people thus degraded and oppresed, almost under the shadow of the Vatican! They are Jews! and the Roman Catholic religion tolerates no religion but its own! If speaking thus seems to any like 'calumny,' let them wash their hands of these things. The Pope should be the champion of liberty throughout the world. Perhaps in a social system, we cannot well conceive of a greater stretch of difference than between a Sovereign on his throne, and the lackey waiting to do his master's bidding.

Rome, whose very foundations are honeycombed with the receptacles of the martyrs—Rome, where they teach you that they have the remains of Peter—courageous, generous, divinity, Peter—whose fault was only that he was too good! And, Sir, but a little while since, when there was danger in the horizon of Rome, the Sovereign Prince, the representative of the Apostles—does he stay to meet the shock! No; he puts on the livery of a servant, mounts on behind a family carriage, and flies like a lackey. [Laughter.] Yes, sir, he fled from the city of the martyrs! [Applause.] From the throne of the successor of the Apostles. Yes, the coward fled! [Applause.] Yes, Sir, and he whose voice had roared like a bull from the Vatican, was [illegible] complaining like a calf on the Moro di [illegible]! And this lackey, (the Madiai) a man paid so much a month to wait upon his master, and pay his bills and do his bidding—did he, when he saw the danger he was in, fly like the Pope? [Laugh[illegible] Sir; that superstition which has degra[illegible] the name of a Hildebrand has raised a lackey to a nobility infinitely higher than the Pope. Now, Sir, we call upon our Roman Catholic brethren to wipe off the sin from the escutcheon of their faith. I call upon them to appeal with us for the principle of religious liberty; and then, so far as as my voice is concerned, they shall [illegible] hear the reproach of persecution. But until then I cannot but believe that if they crontolled you, Mr. President, as they control the Duke of Tuscany, my head would not be worth a sixpence to-morrow. [Laughter.] And, Sir, much as I value my head, (for I could not well procure another,) I believe I should have the courage to lay my head upon the block, and have it chopped off, rather than that one hair of the head of a Papist in the City of New York should be touched on the principle of Religious Persecution. [Great applause.]

ROMISH SUPERSTITION.

The following paragraph from the *N. Y. Freeman's Journal* (Archibishop Hughes' organ) shows what the spread of Romanism in the United States is to be attributed to. Our readers will be instructed, of course, as well as suitably affected by the kindness of the worshipers of the "heavenly Esther," who will not cease to pray for their "unhappy brethren who either know nothing of her merits or insult her dignity."

"*Our Lady of the Immaculate Conception.* To-morrow (Sunday) is the day on which the festival of the Immaculate Conception of Our Lady will be solemnly celebrated throughout the American Church. It requires no great stretch of faith to trace to the influence of her powerful intercession the marked progress and prosperity of the Catholic Church in these United States, from that day when, by a solemn act of the Baltimore Council, ratified by the piety of the faithful, she was solemnly proclaimed the special patroness of our people. Since then more copious blessings have descended upon the Church; her tents have been widened, her domain increased and enriched. We cannot discern a tithe of what good has been vouchsafed to us through her intercession; much less can we learn the many evils and calamities which her motherly hand has averted. Let our homage, then, be mingled with gratitude; and whilst in her honor we mingle praises and prayer, let us also be mindful of those, our unhappy brethren, who either know nothing of her merits or insult her dignity. Blind and sinful as they may be, they form a part of "her people." It will be a noble and holy revenge to recommend them to her mercy. Nor can we doubt but this heavenly Esther will supplicate earnestly and incessantly on their behalf, and obtain efficaciously for many the grace of conversion. "*Dona mihi populum meum, pro quo obsecro.*" Esther 7: 3.

PERSECUTION IN TURKEY.

Our readers are generally aware that, by a governmental decree, Protestants are guarantied the free exercise of their own religion in the Ottoman Empire. The following letter from Mr. Van Lennep, a missionary of the American Board, which we take from the last number of the *Missionary Herald*, shows that the era of persecution has not closed in Turkey, even in districts which are near the capital. Good intentions on the part of the government may be defeated and nullified by its own agents.

A very violent persecution has just broken out in Broosa, or rather at Demirdesh. That great enemy of the Protestants, Halil Pasha, was appointed Pasha or Governor of that district a short time since, and went there about three weeks ago. His arrival was hailed by the enemies of the gospel, and they prepared themselves for a contest. Halil Pasha refused at once to acknowledge the Protestants as a separate people; and when the Sultan's own firman was shown to him, he said that it was nothing to him, for he considered it applicable only to the capital. He refused to protect any of the Protestants, had his men hoot at them and call them by vile names when they came in sight, and said that if the head man of the Protestants should visit the palace, he would have him put in prison. With these encouragements the enemies of the Protestants began their work at Demirdesh.

As one of our Armenian brethren was going out of the village towards Broosa, a mob attacked him, pelted him with stones, and threw him into the river, where he would have been drowned, had not a Turk interfered. A Greek went up to one of our Greek seminary pupils, who was spending his vacation in his native village, and attempted to stab him with a knife which he held in his hand; but the young man parried the blow and escaped. The murderous assailant then accused the youth of having struck him; and he was lodged in prison, in spite of his protestations and the testimony to the contrary. Mr. Constantinides had been spending several weeks in the village, preaching the gospel, when an order was obtained for his expulsion. Armed men were sent to his house, who turned him into the street with his effects; and he owed his preservation and safe arrival here, under God, to his perseverance in making them responsible for consequences, and saying that he would not stir without a guard. As it was, his enemies endeavored to induce the guard to let them do to him what they pleased, but he refused. Accusations of an entirely groundless nature were laid against several other Protestants in Demirdesh. Guards were sent by night to their houses; and they were aroused from their sleep, severely beaten, bound, and thrown into prison. Those who remained fled immediately to the mountains, and subsequently crossed the plain through by-paths, and fled to the chapel house, where they now are.

In a letter of still more recent date, Mr. Van Lennep continues the history of the persecution as follows:—

After most of the events mentioned in my letter of October 14, the Pasha of Broosa sent an officer to Demirdesh to inquire respecting the violence done to the Protestants, and bring the offenders to justice. He went to the place of the gathering of the chief men of the village, and informed them of his errand. They then treated him to a good dinner, made him almost [illegible], and offered him money to give a sou[illegible] to each of the Protestants. [illegible]ht came, men were sent from house to [illegible] to apprehend them; and they were brought to the Turkish officer, stripped, thrown on their faces before him, and while the chief men themselves held their hands and feet, he struck them blow after blow on the bare flesh. He generally asked, before striking, "Are you a Protestant?" And when they made no reply, he struck, and went on, exclaiming at each blow, "This is for being a Protestant," or "Promise that you will be a Protestant no longer." They all witnessed a good confession, and declared their faith to the last. By the time several had undergone this ordeal, some of the others heard what was going on, and escaped to the mulberry fields. One man, the father of one of our oldest students, climbed up to the roof of his house, and hid himself under it upon a beam. When it was found that they were gone, the people turned out to search for them, on horseback and on foot, with lanterns, guns and pistols, as if they had been criminals escaped from justice. The brethren who had been beaten were put in irons; and the next morning the officer took them to the city. When near the Governor's palace, however, fear of the consequences seemed to flash into his mind, for he took off their chains. They then went in to the Council, and accused the officer. He at first denied it; but the bleeding wounds on their bodies were too strong an evidence of his guilt. He cast the blame on the chief men of the village. They were shut up in a room for two days, and then the Council ordered the Greek Bishop (by whose order all these things had probably been done) to excommunicate them! In fine, though the whole Council declared that the Protestants had been greatly maltreated and unjustly abused, yet they gave them no redress. There is no doubt that the Pasha himself is the cause of all this, for he is a bitter enemy of Protestants.

It is cheering, however, to know that the gospel is making progress in spite of all these efforts of the enemy to suppress it. Several of the people of Demirdesh have requested to have their names written down on the list of Protestants. One man who has long been on the list, but has been rather backward in asserting his adherence to the doctrines of the gospel, in distinction from the tenets of the Greek church, is now very bold.

REGENERATION.

ALMOND, Jan. 2, 1853.

To the Editors of the Sabbath Recorder:—

After hearing several discussions on the subject of Regeneration, I at length determined to request a statement of your views. Some hold to the opinion that it is a work which we bring about in ourselves; that is, when we resolve in our hearts to do the will of God, we are regenerate. Others believe that it is a work which God has to bring about in us.

It would give me pleasure to see a piece on this subject in the *Recorder*.

Yours, A. YOUNG TEACHER.

Reply.

"Of his own will begat he us with the word of truth." James 1: 18.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13.

"But God—even when we were dead in sins—hath quickened us together with Christ," &c. Eph. 2: 5.

We cannot write any thing more to the point than these passages of Scripture.

LOTTERIES.

To the Editors of the Sabbath Recorder:—

Does it conflict with the Word of God for a professed follower of Christ to engage in lotteries as allowed by the laws of the land?

INQUIRER.

Reply.

Certainly it does. The Word of God says, "*Thou shalt not steal;*" and any act, by which one possesses himself of another person's property without rendering him a fair equivalent for it, is stealing, no matter what sanction may be given to it by human legislation. One who buys a lottery ticket, does so hoping to secure a prize; should be drawn a blank instead, he has lost his money, and got nothing for it. A real Christian cannot engage in such things. He will never consent to grow rich at other people's expense. We trust that the censure implied in our correspondent's question, does not fall upon any of the readers of the *Sabbath Recorder*.

T. B. B.

DR. ACHILLI.—Referring to the celebrated Libel case of Drs. Achilli and Newman, and to the fact that when Dr. Newman came before the Court for sentence a few weeks ago, his counsel moved for and obtained a new trial, which of course will bring this celebrated case again to the attention of Christendom, the *Watchman and Reflector* aptly remarks:

If Dr. Achilli is an innocent man, then has the Romish Church, in the very center of its power and influence, been guilty of the foulest conspiracy to crush and destroy individual character, which has ever been recorded in the annals of jurisprudence. Its chief men in England, in the Italian cities, and even in the Vatican itself, have conjured up the vilest tissues of crimes never committed, and sustained them by perjury so wholesale and unblushing, as to be shocking beyond all precedent. This is one horn of the dilemma. If, on the other, Dr. Achilli is guilty, then has the Romish Church, according to its own showing, in the full knowledge of his crimes, and with only feeble and ineffective reprimands and penances, carried him along step by step in ecclesiastical promotions, to high dignities, and has never denounced him to the world till he has added heresy, and the abandonment of Rome, to his personal immoralities. It seems to us that under the evidence adduced, there is no escaping one or the other of these conclusions, and that the Romish Church suffers terribly under her own hands.

THREATENED FAMINE IN MADEIRA.—Recent accounts represent that fearful destitution prevails in the island of Madeira. The annual vintage, which has afforded for many years past an average of from twenty-five to thirty thousand pipes of wine, has this year been a failure. A correspondent of the *N. Y. Tribune* says that there has not been produced this year one hundred pipes of saleable wine on the whole island. The wealthy curtail their expenses; those of sufficient means heretofore, practice a stringent economy; persons of more cramped resources sell day by day whatever ornaments they may have of better days, at ruinous prices, while the poorest classes fill the streets and beg. The most apalling famine threatens the population, unless relief is extended to them.

VISIT OF BOYS TO THE TRACT HOUSE.—About two hundred boys, attendants at the Sixth-street Boy's Meeting, visited the American Tract House a few days since, on the invitation of Rev. Mr. Cook, one of the Secretaries of the Society. This gentleman not long ago gave the boys an account of how the *Child's Paper* was made, and concluded by asking them to come and see for themselves the operations of the Tract House. A sight at the boys was quite as curious to grown persons as a sight at the printing was to the boys. The exclamations of surprise and delight, the inquiring looks, and the droll speeches of one and another as they passed through the press-rooms, binders' rooms, the folding-rooms, the stores of stereotypes and other portions of the building, were curious enough. After going up and down stairs, through all the immense establishment, they were collected in the square court-yard of the establishment, where they joined in singing the childrens' hymn, "There is a Happy Land," with the excellent Police Captain of one of the up-town Wards as chorister. From the four walls of the building which surround this court-yard, the numerous operatives of the establishment, men and girls, looked down upon the motley crowd below, some of them joining in responses with the shrill sounds which arose from these untrained boys. After singing, each boy received a copy of the good old "Divine Songs" of Dr. Watts, and also another book, and the company separated, the boys delighted and instructed by what they had seen, and their friends rewarded for their efforts by the good behavior and evident gratitude of these interesting visitors.

WICLIF'S DEATH.—Four hundred and sixty-eight years ago, last Friday, that day being the 31st day of December, John de Wiclif died of paralysis, in Lutterworth, England, not far distant from Leicester, near the center of the realm, where Richard III. armed himself for the battle of Bosworth—where Cardinal Wolsey breathed out his troubled spirit—where Anne Boleyn headed Protestantism, and where John Bunyan often preached. Wiclif was born on the banks of the Tees, in Yorkshire, A. D. 1345, and became pastor at Lutterworth in 1375. He died December 31, 1384, at the age of sixty-nine years. Forty-three years after his death, the Council of Constance concluded that the rector of that parish had lived and died an obstinate heretic; —decreed that his body should be disinterred, and thrown upon a dung-hill. Thirteen years after the decree was voted, Wiclif was exhumed—his bones burned to ashes, which were cast into the river Swift, which runs along not far from the church where he ministered. "Then the brook," says Fuller, "conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which was dispersed the world over."

"SEARCH THE SCRIPTURES."—The following extract from *The New Orleans Picayune* of 16th August, 1841, shows that the Grand Duchy of Tuscany is not the only Christian country in which the laws interpose obstacles to the possessing and reading the Holy Scriptures. The incident, however, took place upwards of eleven years ago; if the people of Louisiana have become more enlightened and tolerant since that time, we should be glad to know it.

"Chauncey B. Blake was brought before Recorder Baldwin, charged with tampering with slaves. It was proved that he was seen conversing with a number of them in the street; that he asked them if they could read and write, and *if they would like to have a Bible.* This was the amount of the testimony against him. In *palliation* of his conduct, it was shown that he was a regular appointed agent of the Bible Society in New Orleans, to distribute the Bible to such as would accept it. *The Society, however, disclaimed having the most distant intention of giving the Scriptures to Slaves*, and it was said Blake had exceeded his commission in offering it. But, as it appeared to be a misunderstanding on his part, and not intentional interference, he was discharged with a caution, *not to repeat his offense.*"

ROMISH PRIESTS IN ENGLAND.—A correspondent of the London *Record* writes as follows:—

"On leaving the chancel of the cathedral of ——, after the services of the day, I observed a Romish priest in the costume of his order in the nave. After leaving the chapter-room, I still found him in the same position; and going up, I civilly reminded him that his appearing in that dress was contrary to the laws of this country. He contemptuously disowned any respect for our laws. I reminded him of the Queen's proclamation. He snapped his fingers, and said he did not care for the Queen's proclamation. After much insolent and abusive language, charging me with being no gentleman, &c., &c., reminding me that I ought to have informed myself first whether he was subject to the laws of this country or not, before I accused him of breaking them; and yet he boasted of being an English priest —I asked what he meant? He said he was a priest of the English Church. Being requested to explain this assertion, he merely reiterated, with much emphasis, I am a priest of the Church of England. I urged again an explanation, but without effect, till I said, Not of the Protestant Church of England? He replied, No, with great energy, and turned away. I was afterwards told this individual was a prevert from the University of Oxford."

"THY NEIGHBOR."—Will Bro. Brown please give his opinion on what our Saviour meant by the term "Neighbor" in Luke 10: 27?

P.

The Pharisees restricted the term to those of their own nation; but the word is almost invariably used in the Scriptures in the sense of fellow creature—one connected with us by the common bonds of humanity.

T. B. B.

An attempt was recently made by two Mormon preachers to introduce their religion into Norway. The magistrate gave them notice that as they belonged to no sect of Christians acknowledged by the government, they would not be allowed either to hold public worship or to baptize. [illegible] they paid no attention to the warning, [illegible] were arrested, and taken to the jail.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 3.

In the Senate, the question of a national compensation to the family of Dr. Wells for his discovery of the use of ether as an aesthetic agent was debated and laid on the table. Mr. Cass presented a memorial from the Maryland Baptist Union, asking the interposition of the Government to secure religious liberty for American citizens temporarily residing in foreign countries. Mr. Cass made a speech in support of the memorial. Mr. Hale approved of the objects of the memorial, but feared the effect of advocating a 'higher law' than the Governments of Europe see fit to adopt in regard to matters of conscience. It might reöpen the agitating questions which had been so happily settled by the Fugitive Slave Law and the Baltimore Platforms. The resolutions of Mr. Mason, calling on the President for information in regard to Cuba, were adopted. Several private and unimportant bills were passed.

In the House, Mr. Venable made a speech in opposition to the annexation of Cuba, whether by violence or negotiation. Mr. Stephens was equally opposed to violence in the premises, but would not say absolutely that he would resist annexation under all circumstances. The House passed the bill for payment of Navy and Invalid pensions, and adjourned.

THIRD-DAY, JAN. 4.

The Senate adopted a resolution to continue the employment of a clerk to the President of the Senate; also a resolution calling for the report of the Board of officers appointed to examine the various projects for an enlarged Canal at the Falls of the Ohio. Mr. Cass introduced resolutions in regard to European Colonization on this Continent. A bill appropriating $19,500 to discharge the judgment obtained against Col. Fremont in England, for liabilities incurred in California, while acting in a military capacity in the service of the U. S., was passed. A bill granting pensions to the widows of the soldiers of the War of 1812, was also passed. Mr. Hale's resolution, calling for information as to the conduct of Com. Morgan while in the Mediterranean, was taken up and discussed at some length by Messrs. Hale, Shields, Macon and others.

The House took up the Military Academy bill in Committee of the Whole, and Mr. Polk made a speech on the subject of Cuba and in reply to Mr. Venable. Mr. Carter opposed the Lieutenant-General project, and Mr. Gorman favored it—when the committee rose and the House passed the Military Academy bill and adjourned.

FOURTH-DAY, JAN. 5.

In the Senate, a message was received from the President in reply to Mr. Mason's resolution, and inclosing the correspondence relative to the Tripartite Treaty respecting Cuba. The Senate adopted a resolution allowing mileage and pay, as a Senator from Kentucky, to Mr. Merriwether, up to the time when Mr. Dixon was admitted to his seat. The bill providing for a retired list of army officers was so amended as to provide for a retired list for the navy and marine corps, and then postponed. A resolution ordering the purchase of 10,000 copies of Hickey's edition of the Constitution of the United States was adopted, and the Senate, finding itself without a quorum, adjourned.

The House granted a pension to the widow of Gen. Worth and then went into Committee on the Deficiency bill. The bill for the relief or sundry railroads by extending, for four years, the time for payment of duties on Railroad Iron, was called up, and an amendment was proposed to include all other railroads. The question was taken on this, and decided affirmatively: Yeas, 74; Nays, 73. The Speaker laid before the House several communications from the Treasury Department in regard to estimates, and the House adjourned.

FIFTH-DAY, JAN. 6.

In the Senate, the consideration of Gen. Cass' Menroo 'Doctrine' resolutions was fixed for Wednesday of next week. Mr. Mason gave notice that Wednesday he would move to refer the President's Message in relation to the Tripartite Treaty to the Committee on Foreign Relations. The bill granting extra pay to the workmen on the Capitol was rejected. The bill to provide for a retired list of Army Officers was taken up, and the provision for a retired list for the Navy and Marine corps was striken out. Mr. Mason submitted a resolution calling for correspondence between the American Minister in Paris and the State Department in regard to the Revolution in France of December, 1851. Mr. Houston's Select Committee to inquire into the subject of bribery and fraud in the prosecution of claims against the Government, was revived. Mr. Brooks offered a resolution asking the President to communicate his reasons for dismissing Marcoletta, and the Senate adjourned.

In the House, the Select Committee appointed at the last session to examine into the charges against Secretary Corwin in connection with the Gardiner claim, reported yesterday through Preston King. Mr. K. accompanied his report with a bill to prevent fraud on the Treasury. The House went into Committee on the Deficiency bill, and Mr. Marshall, of California, and Mr. Howard, of Texas, made Flibusterian speeches.

SIXTH-DAY, JAN. 7.

The Senate was not in session.

The House passed thirty-four private bills, including one to relinquish to Ohio the unfinished portion of the Cumberland Road in that State. Adjourned till Second-day.

California News.

By the arrival of the steamship Northern Light at New York, Jan. 9, we have two weeks later news from California.

A disastrous fire has occurred in Shasta, destroying property to the amount of $100,000. Great damage has been caused in the mining regions by extensive freshets.

Honolulu dates are to the 10th November, and give the particulars of a serious riot, occasioned by American sailors, and before it was quelled the station-house and Harbor Master's office were burned down.

The whale ship Bramin, of New Bedford, was lost in the Artic Ocean, on the 25th Sept., with a cargo of 1,500 barrels of oil. Her officers and crew were saved.

Schooner Mary Howard, of Somerset, Mass., Capt. H. Peterson, left San Juan Nov. 28, with about twenty passengers for New orleans. On 6th Dec., struck on the Quita Sueno Bank, about 190 miles from the main land, where, by means of a small boat and a catamaran, the crew and passengers arrived on the 14th. Most of the passengers and crew having arrived at San Juan, a portion of them left on 31st ult., per steamship Daniel Webster, which arrived at New Orleans on the 7th inst. Captain, mate, and others of the crew returned by steamship Northern Light to New York.

European News.

The steamship America, with one week's later intelligence from all parts of Europe, arrived at Halifax, Jan. 9.

In England, the Derby Ministry has formally resigned, and a new one is in formation, headed by Lord Aberdeen.

The Limerick *Chronicle* understands that Mr. Russel, M. P. for that city, is forming a company, with a prospect of success, for a line of steamers between Limerick and America.

The steamer Oronoco had arrived at Southampton with the South American mails. Several passengers had died of fever, and the ship was in quarantine. The Oronoco reports thirty deaths from fever on board British ship-of-war Dauntless, and there was much sickness generally at Jamaica and St. Thomas.

Australian dates are received to the 29th September from Sydney, which had been declared a free port. The Sydney gold fields were productive.

The news from Paris relates solely to the Emperor's movements. It is believed to be true that overtures of conciliation had been made by the chiefs of the Moderate Republican or Cavaignac party, but they were firmly declined.

Abd-el-Kader sailed Dec. 21 from Marseilles, on board steam frigate Labrador, for Turkey.

The modifications of the Constitution of France are officially published. The Emperor is to grant all amnesties, make treaties, and order the public works. The Ministry is to vote on the Budget. Prince Jerome is to be heir presumptive.

The Emperor of Austria is visiting the King of Prussia at Berlin. The King of Hanover and some small potentates are also there, and great festivities are going on.

Melancholy Shipwreck—Loss of Fifteen Lives.

Capt. Setzer, of ship Annawan, from New Orleans, which arrived at Boston, Jan. 4, states that on 31st of Dec., at 4 P. M., when in lat. 40 25, lon. 71, he fell in with a boat containing a portion of the crew of ship Amulet, of and for Boston, 59 days from Cette, France, which vessel had sprung a leak and sunk, and *fifteen of her crew perished in the ill-fated ship!* The following are the names of the officers of the vessel, who alone were saved and picked up in the boat: Paul Howes, master; Thos. S. Howes, first mate; Robert B. Folk, second mate; John Williams, third mate. The survivors were in the boat thirty-six hours before they were picked up.

Capt. Howes, the commander of the Amulet, says that the ship had sprung a leak during a heavy northwest gale on the 28th of December. She commenced leaking at midnight, and as the water continued to increase so rapidly that all the pumps of the ship, well manned, could not free her, or prevent her sinking, he gave orders to the crew to save themselves by the boats, and abandon the ship. The captain and his officers took the quarter boat, and succeeded in clearing the ship without damage; but the crew were not so fortunate in their efforts to save themselves. The only two remaining boats were both swamped and stove to pieces, while being got over the side of the vessel, and at six o'clock in the morning the ship went down with all who remained on board, numbering fifteen persons.

The following is a list of those lost: Stephen Miller, John Powers, James McLane, Wm. North, Jesse Marie, Thomas Cuban, Robert Perkins, John Marshall, Thomas Fanning, William West, and John West, seamen; John Constable, steward; John Kenney, cook; and two others, names unknown, who had secreted themselves on board at Cette.

The Amulet was an old ship, and is probably insured in Boston for her full value. She had a cargo of salt consigned to a house in Boston.

Awful Explosion of Powder Mills.

On the morning of the 7th of January inst., the village of Acton, Mass., the next town west of Concord, Middlesex County, was the scene of a terrible explosion, an accident of this awful description having occurred at what are usually called Pratt's Powder Mills, in that place. The explosion, which, at the distance of at least four miles, resembled the discharge of several pieces of large artillery, or of the fall of some vast body to the earth, or the shock of an earthquake, occurred at about a quarter before 10 A. M.

Pratt's Powder Mills are situated near the Assabett, the North Branch of the Concord River, on a canal. The powder is manufactured in several buildings, situated, unfortunately, at a small distance from each other, with the exception of the drying-house, in which is kept the only fire on the immediate premises, it is placed at a greater interval than the rest from each other. This, however, is not more than ten or a dozen rods off.

Some workmen in the kernel-house—the fifth building from the main road and from the dwelling-house—were employed in work upon a cylinder, when, doubtless [for no one is left to tell the tale] a spark from the chisel falling upon the combustible material, an awful explosion took place, instantly killing the men, whose names were Hudson, Balcombe, and Hanscom, two of whom were married and leave families. The kernel-house is usually considered the most dangerous of the several houses, and it contained, at this time, as commonly, a considerable amount of powder. The occurrence of this tragedy was, of course, instantaneous, and its consequences quite inconceivable to those who have never witnessed a scene of this description.

The bodies of the unfortunate workmen were driven into the air, and there being trees near, their clothing was in great part torn from them, and hung in shreds in the branches. The appearance of these men, a few moments before strong and active, now completely mangled, burned, blackened, and otherwise awfully disfigured, cannot be imagined. Next to the kernel-house was on the west side a mixing-house, and this quite near; the explosive force forming a vacuum, the sides of the mixing-house from the pressure of the air inside were instantly driven out, and the atmosphere, full of fire and cinders, entering at an interval of some three or four seconds, as it is said, this house also exploded. The press-house (as it is called) is placed further off from the kernel-house than the last named, towards the east, and this distance doubtless saved the powder in it from exploding, though the boarding is mostly forced from its sides, and it is in fact a nearly complete wreck.

Of the kernel-house, it may be said, it is swept absolutely clean off from its very foundation; the water-dam, timbers, and all the machinery scattered to the four quarters of heaven. The mixing-house is not so utterly and entirely dispersed, but its timber and machinery (or what is left of it) lies a heap of smoking and blackened ruins.

This is the third frightful catastrophe connected with these same powder mills. At the last blow-up, some ten years since, four persons were killed, the explosion originating in the same house.

Erection of the Jackson Statue.—An equestrian statue of Gen. Jackson has just been erected in Lafayette Square, in the city of Washington. The ceremonies came off on Sabbath, the anniversary of the victory at New Orleans. An imposing military and civic procession was had, and in the square was congregated a vast multitude of citizens and strangers, variously estimated at from ten to twenty thousand; while at the windows, and upon the balconies and house-tops of the dwellings around, were numerous groups of spectators.

The orator, (Hon. S. A. Douglas,) in an allusion to the statue, remarked that it was the products of the genius of Clark Mills, who had never even seen a statue of the kind before. The statues of Peter the Great and the Duke of Wellington presented no such admirable arrangement, the horses being maintained in rampant attitudes by being bolted to their pedestals at the tail, whereas this was self-poised.

After the oration, Clark Mills was introduced, and received with much cheering. He waved his hand to his assistants, and instantly the veil parted, full, and disclosed to the view of admiring multitudes the magnificent bronze statue.

The artist uttered no words; the statue spoke for him, and amid the most enthusiastic cheering he bowed and retired.

The far North-West.—the Lake Superior *Journal* of November 3d says: Rev. Peter Jacobs, Obijah missionary, returned to this place yesterday on his way to Toronto, from York Factory, situated on Hudson's Bay, a short distance this side of the North Pole. He came to the Saut on his way to that place on the first boat last spring, and since that time, with the exception of about two weeks spent at the Bay, he has been traveling to and from that truly hyperborean region. During this period of about six months he has traversed the vast extent of country between Lake Superior and Hudson's Bay, a journey, going and coming, of not less than four thousand miles, in bark canoes, on foot, and in small vessels. This route lies by the way of the Red River of the North, Lake Winnipeg, Lake of the Woods, and other small lakes in that region; where there was water he traveled in his canoe, where there was none, his canoe was carried over portages on the shoulders of his voyageurs. On his return, in passing across Lake Winnipeg, he had the misfortune to be shipwrecked in his frail birchen vessel, and of losing five hundred dollars in specie, with all his clothes, equipment, and valuables, his men and himself escaping with their lives.

The New French Empire.—A foreign correspondent of the New York *Spectator* describes the new empire in France as signalizing its beginning with great pomp and extravagance. We clip from his letter the following:—

The luxury and expenditure of the present Government exceed those of any previous Court of France. The coronation robes have cost eight millions of francs, $1,600,000; they are in fact stiff with jewelry of the highest price. Neither the day for the consecration, the betrothal, nor the marriage is yet positively fixed, unless we are to believe the rumor that a letter has been received during the week from Rome, in which the Pope consents to crown the Emperor at Notre Dame, on the 30th of May.

I have not yet learned positively the amount of the civil list of the Emperor, or the salaries titles, and dignities to be conferred upon the members of his family. The general idea is that Louis Napoleon will have twenty-five millions a year, and that the family will also be provided for. Jerome Bonaparte is to inhabit the Palais Royal, which has not been a royal residence for twenty-five years.

Suicide.—Another melancholy instance of mental derangement, resulting in suicide, brought on by the "Spirit Rappings," occurred in this city last week. A man named Matthew Langdon, a printer by trade, had been in constant attendance for the past ten months upon persons professing to have communication with the spirits of the departed, creating such excitement as to cause a complete prostration of his reason. He had lost a daughter, about ten months ago, under peculiarly trying circumstances, and being told by the believers in Spiritual Manifestations that, by pursuing a certain course which they prescribed, he might become a *seeing medium*, and see his child, he was induced to make the effort. In a fit of despondency, he inflicted a wound in his throat with a knife, which, together with exhaustion, caused his death. The Coroner's Jury reccommend the Grand Jury to take measures for the suppression of circle meetings at the houses named in the testimony.

Upwards of sixty believers, writes Mr. Oncken, have been added to the Hamburg church during the past year. The cause is likewise on the advance in Oldenburg. The Baptist chapel at Felde has been "much improved in appearance." In Elberfeld, many are becoming convinced of the unscriptural character of infant sprinkling. Mr. Oncken states that two religious leaders there had already baptized more than two hundred and fifty individuals, "but for want of knowledge, in a very irregular and unscriptural manner."

Railroad Accident—Gen. Pierce's son Killed.—A terrible railroad accident occurred near Andover, Mass., on Thursday, the 5th inst., resulting in the instant death of the only son of the President elect, and serious injury to several other persons. Owing to the breaking of a wheel, the car was thrown off the track, down an embankment of twenty feet, and landing upon a pile of rocks, was knocked into fragments. Mrs. Pierce and the deceased son had been absent four weeks on a visit to relatives in Boston and Andover. Gen. Pierce went to Boston on Tuesday morning, and with them attended the funeral of Mrs. Pierce's uncle, Hon. Amos Lawrence, on the same afternoon. They remained at Mr. Aiken's in Andover, whose lady is a sister of Mrs. Pierce, and were expecting to return in the evening. The train in which they went left Boston at noon, and the accident happened just after it left the Andover depot, at about one. They had not been in the cars five minutes.

A Dinner without regard to Expense.—We learn, from the Lowell *Courier*, that the delegation from the city government of Boston, who visited Gen. Pierce, at Concord, a few days since, gave him a dinner at Eagle Hotel. Maj. Gibson had been notified by the Boston committee a few days previous to get up a dinner in the best style he could for eight or ten, without regard to the expense. As the city of Boston was to foot the bill, he furnished every luxury that could be obtained. $75 were spent in boquets of flowers alone. The bill of fare provided for each one was elaborately adorned and printed on very nice satin, and cost two dollars each. The bill for the whole dinner amounted to four hundred dollars, or fifty dollars apiece, and this is said to be exclusive of the wines used on the occasion, which probably amounted to fifty or a hundred dollars more.

SUMMARY.

A Mrs Harvey, of Solon, as we learn from the Courtland *Whig*, had occasion to go into the yard in front of her house, late in the evening, and being absent some length of time her husband became alarmed, and went out to ascertain the cause of her delay. On reaching the back part of the yard he heard a faint cry and tramping of feet, and immediately started in the direction of the noise, when he saw two men carrying off Mrs. H. The wretches, on seeing the approach of Mr. Harvey, laid down their prize and escaped. The woman was found gagged, and, from the fright caused by the attempt to abduct her, she became deranged, and in that condition fled from her home a few days after, and put an end to her existence by hanging herself. The motives of the scoundrels remain an impenetrable mystery.

While one of the carriers of the Cincinnati *Enquirer* was serving his papers to his subscribers on the 1st of January, he was caught by two men as he was crossing a bridge over the White Water Canal, at the foot of Fifth-st., and thrown in the canal. It was dark, and they came upon him so suddenly, that he could not defend himself. Fortunately for him, he could swim, and he succeeded in getting out of the water. The men ran off as soon as they had committed the outrage, not caring, of course, whether their victim would drown or not.

Robert Smith, an Irishman, belonging in Quincy, Mass., was fatally injured on the Old Colony Railroad near Neponset, on Thursday last. He stepped from one track to the other to avoid an inward gravel train, when he was run over by the outward Plymouth train. He was very badly mangled, but lived for two or three hours after being carried to Quincy. His age was about 25, and he left no family.

A dispatch dated Binghampton, Monday, Jan. 3, says: The mail train bound east on the Erie line last night, ran off the track near this place, in consequence of the culpable neglect of the switchman. The engine and cars went through the bridge over the plank road just west of the Chenango River. The fireman was killed and the engineer badly scalded, but no passengers were seriously injured. The negligent switchman has absconded.

The steamer Palmetto, arrived at Baltimore from Charleston, came in collision Sunday night, Jan. 2, in the Chesapeake, with the Brig Ohio, from Baltimore for Mobile. The Ohio sunk almost immediately, but all on board were saved except a young child. The Ohio belonged to Barling, Kibby & Co., and was insured for $10,000. The Palmetto was considerably damaged.

A dispatch dated New Orleans, Tuesday, Jan. 4, says: The steamer A. Fusileer, for Attakapas, on Monday, when near Ship Island, exploded both boilers, killing the first mate, second engineer and five or six deck hands. The captain was terribly wounded, and probably will not recover. The steamer Texas, from Galveston, brought the survivors to this city.

The schr. Drigo, of Franklin, Me., from Jacksonville for Boston, with a cargo of ship timber, in beating in the harbor of Newport on Tuesday morning, Jan. 4, during the violent gale, went ashore on the beach between Castle Hill and Fort Adas. The Captain and crew were saved. Wednesday morning she had three feet of water in her hold, and it is supposed she will be a total loss.

The Petersburg *Intelligencer* states, "upon authority not to be questioned, that the schooner Advance, which was captured at Port Praya (the Azore Islands) by the U. S. sloop-of-war Germantown, and which has just been sent to Norfolk for adjudication, was manned with a crew of free blacks, and was actually fitted in the goodly port of New York."

The San Luis and Potosi (Mexico) papers contain an advertisement signed by Henry May, offering a reward of $500 to any one that will give exact information as to the whereabouts of a silver mine in Rio Verde owned by Dr. Gardiner, and $500 more to any one that will show in the same district a quicksilver mine pretended to be owned by Dr. Mears.

The largest library in the United States is that of Harvard University, numbering in all about 92,000 volumes. Next to it ranks the Philadelphia Library, founded by Benjamin Franklin, and numbering 60,000 vols.

Intelligence of the death of Hon. Thos. J. Marvin, of Saratoga Springs, at Havana, on the 29th December, was received by the last arrival from the Island.

A new locomotive is in course of construction in England, on *a novel principle*, not disclosed. A trial experiment of one of these engines, is said to *establish* the principle, Within 45 minutes after the fire was lighted, there was a pressure of steam in the boilers equal 100 lbs. on the inch. The power of this engines when running at high velocity is calculated at not less than 650 horses, and it will attain a long sustained speed of 70 miles an hour!

At Jamaica Plain, on Tuesday morning, four burglars entered the house of Col. Fessenden, by opening a window. They tied his son, considerably injured Col. F. in a scuffle, he being in his night clothes, presented pistols to him and his wife and daughters, and carried off property to the amount of about $150.

Brig Rival, captain Adams, of Plymouth, Mass., from St. Jago de Cuba for Boston, arrived at Norfolk on the 26th Dec., all hands sick and nearly helpless. One seamen named Asaph S. Crowly, of Patterson, Me., died on the 12th off Nicholas Mole. The schooner had lost her jib-boom and flying jib.

The brig John Marshall, of Pittston, went ashore in the gale of Jan. 4, on Long Beach, and will have to discharge her cargo to get off. A schooner from Rockland for New York, with lime, also went ashore at the same place. All hands were saved. The vessel is on fire.

A new Cotton Mill in Burrellville, belonging to Anthony Steere and operated by S. & B. Mory, the owners of the machinery, was destroyed by fire on the night of Jan. 4. It was valued at $35,000. Insured in this city for $24,000.

Among the bequests made in the will of the late John C. Vowell, Esq., of Alexandria, Va., is said to be one of $1,000 to the pastor of the First Presbyterian Church of that place, and another of $2,000 for the benefit of that church.

Capt. Anderson, of the ship Vaucluse, was lost overboard on the night of the 28th Nov., off Ortugal. The Vaucluse was from Havre, and arrived at New Orleans on the 30th Dec., in charge of Mr. Howett, first officer of the ship.

The emigration to Western Texas is immense at the present time. Not less than five hundred Germans have passed through New Braunfels within the past week or two. San Antonio is now filled with emigrant strangers in pursuit of locations.

The French government has absolutely prohibited the circulation of the Breton Bible by gift, sale, loan or otherwise. By this decree the People of Brittany are deprived of the Scriptures in their own tongue, and are not likely to read it in any other.

A Baptist church, consisting of colored persons, was recognized at San Francisco, California, on the 11th of October last. Sermon by B. Brierly; charge and hand of fellowship by Wm. Rollinson.

Commodore Morgan died of gout in the spine at Washington, Wednesday, Jan. 5. He was buried with naval honors on Thursday.

James Gillespie has been sentenced to forty years imprisonment in the Penitentiary, for the murder of Wm. Smith, in Cass County, Mo.

Rev. Oren Sikes, of Bedford, Mass., suddenly expired on the 16th ult., aged 47 years. He had been unwell a few days, but was supposed, a few minutes before his death, to be improving.

Governor Hunt has commuted the punishment of James Doyle, sentenced for execution for the murder of Mrs. Connery, in Pearl-st., N. Y., to imprisonment at Sing Sing for life.

MARRIED,

In Watson, N. Y., Dec. 30, 1852, by Eld. E. Robinson, Mr. Joseph F. Stillman, to Miss Susan S. Pierson, both of Watson.

At Milton, Wis., Dec. 22d, 1852, by H. G. Greenman, Esq., Mr. Charles K. Ingals to Miss Caroline Sheldon, both of Lafayette, Walworth Co., Wis.

In DeRuyter, N. Y., on the 11th of December, 1852, by R. G. Burdick, Mr. Schuyler Olin, of Lincklaen, to Miss Amanda Stillman, of DeRuyter.

DIED,

In Truxton, N. Y., Jan. 1st, Elias Irish, in the 71st year of his age. The subject of this notice in early life embraced the Sabbath and united with the church in Hopkinton, R. I. In 1815 he removed to the place of his late residence, and subsequently united with the church there. At times he seemed to enjoy much of the love of God, but at others he allowed his mind to be disquieted by the aberrations of his brethren. The impropriety of this fruit of a sentiment, so common in many of our churches, he saw and deprecated in the strongest terms during his last illness, and died in the assurance of peace with God, through our Lord Jesus Christ. J. R. I.

In Williamsburgh, L. I., Jan. 7th. Willie M., infant son of Benedict W. and Ann M. Rogers, aged 4 months and 19 days.

LETTERS.

B. G. Stillman, J. R. Irish, Charles Potter, Joseph Goodrich, Daniel Coon, J. Wainwright, John Witter, Delos C. Burdick, John R. Butts, Wm. B. Maxson, Chas. Card, Perry Stillman, H. P. Burdick, Benjamin Clarke, N. V. Hull, Elias I. Maxson, Isaac West, R. B. Bailey, James Summerbell, Nathan Spencer, Jeremiah Barrett, A. G. Coon. [The contents of the above letters are not all acknowledged this week, in consequence of the illness of the Agent, but will be attended to before another week.]

RECEIPTS.

FOR THE SABBATH RECORDER:

Ethan P. Lanphear, Nile	$2 00	to vol. 9	No. 52
Bradford Champlin, Alfred	1 00	10	3
Ezra Potter "	2 00	9	52
G. Champlin, Alfred Center	2 00	9	52
Isaac Fenner "	2 00	9	52
John Woolworth "	2 00	9	52
J. C. Nash, Westerly, R. I.	2 00	9	52
C. C. Stillman "	2 00	9	52
John T. Thurston "	2 00	9	52
Bathsheba Lanphear "	2 00	9	52
Joseph F. Stillman "	2 00	9	52
Geo. C. Lanphear "	2 00	9	52
Dea. Wm. Stillman "	2 00	9	52
Nathan W. Phillips "	2 00	9	52
Samuel Merritt "	2 00	9	52
Ephraim Stillman "	2 00	9	52
David Stillman, Jr. "	2 00	9	52
John Hiscox "	2 00	9	52
Geo. P. Barber "	2 00	9	52
Francis D. Ayres "	2 00	9	52
Gideon Hoxsey "	2 00	9	52
Phebe Wilcox "	3 00	9	52
Daniel Babcock, 2d "	3 36	9	52
Franklin H. Crumb "	3 50	9	39
William D. Wells "	4 00	9	52
Miss M. A. Stillman "	1 00	9	26
Miss Saunders "	2 00	10	52
Peleg Saunders "	2 00	9	52
Wm H. Stillman "	2 75	9	52
Andrew Drake, N. Market, N. J.	2 00	9	52
Geo. P. Maxson, St. Louis, Mo.	1 00	10	4

FOR THE SABBATH-SCHOOL VISITOR:

W. B. Gillett, New Market, N. J.	$4 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Joel A. Dunn, New Market, N. J.	$1 00
Catharine Stelle "	1 00
Martin Dunn "	1 00
James C. Ayres "	1 00
Isaac H. Dunn "	1 00
Jeremiah Dunn "	1 00

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangement*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, eave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin. Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853,)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
Jewett, Proctor & Washington, Cleveland, Ohio.

Magnificent New Illustrated Works.

ALEXANDER MONTGOMERY, No. 17 Spruce-st., New York, has now in press, and will issue 1st of January, 1853, three of the most superb works of the class which have ever appeared in any country.

THE ILLUSTRATED MAGAZINE OF ART.—In monthly parts. Price 25 cents each.

Every arrangement has been made to produce a work of unparalleled magnificence, regardless of cost. The first literary and artistic talent in America and Europe has been engaged upon its various departments. In addition to highly-finished engravings, from the choicest works of the most eminent Painters, it will include a Gallery of Portraits of the most distinguished Men and Women of all countries, with accompanying memoirs, collected from authentic sources; scenes from remarkable passages in history; choice specimens in Architecture and ornamental design; illustrated descriptions of manufacturing processes; objects of curiosity, &c.; forming altogether a work of surpassing beauty and interest.

THE HISTORY OF THE PAINTERS OF ALL NATIONS.—In monthly parts. Price 50 cents each.

The leading feature of this work will be combining specimens of the most celebrated pictures of each great master, with his portrait, and such particulars of his life and works as will be of equal interest to the Student or Professor, and to the public generally.

CASSEL'S NATURAL HISTORY will appear in monthly parts. Price 25 cents each.

Each number of this beautiful work will be embellished with four splendid engravings, printed separately on plate paper, and about thirty engravings incorporated in the letter-press. It will present a full account of all that is known as to the animals at present inhabiting the earth, with the results of the researches of the most distinguished Naturalists on fossil remains, each division of the animal kingdom in the order laid down by Cuvier, and followed by the most eminent Naturalists of the present day.

Terms for the above Publications.

Magazine of Art.—Three Dollars per annum, or 25 cents each number.

History of Painters.—Six Dollars per annum, or 50 cent each number.

Natural History.—Three Dollars per annum, or 25 cents each number.

The above will be sent postage FREE to any part of the Union, if paid in advance for 12 months. Clubs of two or more supplied on liberal terms.

Agents wanted in every town throughout the Union. Any person receiving the first number, and canvassing with the same, will be certain of securing a large number of subscribers. No just conception can be formed of the elegance and beauty of these works from merely reading a printed prospectus.

All communications to be addressed to
ALEXANDER MONTGOMERY, Publisher,
No. 17 Spruce-st., New York.

Miscellaneous.

A Cottager's Lament.

An English laborer, whose child was suddenly killed by the falling of a beam, wrote the following lines, suggested by the melancholy event.

Sweet laughing child!—the cottage door
Stands free and open now,
But oh, its sunshine gilds no more
The gladness of thy brow!
Thy merry step hath passed away;
Thy laughing sport is hushed for ay.

Thy mother by the fireside sits,
And listens for thy call,
And slowly—slowly as she knits,
Her quiet tears downfall;
Her little hindering thing is gone;
And undisturbed she may work on.

A Chinese State Dinner.

The following extract from a letter furnishes a spirited description of an entertainment given in China to an official agent of our government, in a high capacity, by the Governor, Keying, a few years since:—

"The Governor led the way down stairs into a large room on the ground floor, where a table was arranged for dinner. The room, which was the principal one in the house, was a sort of hall, divided into two parts by a row of pillars running across it, and of great height. The division in which we dined was rather narrow, and about large enough to hold the table, with a reasonable latitude for attendance around it. The other division was much larger, contained a good deal of furniture, and had several elegant lanterns suspended from the ceiling. The table was a parallelogram, with rounded ends, and large enough to hold about twenty persons, which was, I think, the number of the party. On one side were two rather long arm-chairs, with seats of red cloth, each large enough to hold two persons. The Governor placed me on one of these and then seated himself on the other, at my right hand; thus giving me the left, which is here the seat of honor. We sat side by side, each of us having a vacant seat between him and the next guest. The rest of the company sat on common chairs. The party consisted, on our side, of the ten persons mentioned above. Among the Chinese were Punting-Kwa, the owner of the house; Jung-Lean; Chou-Chang-Ling, a member of the Hamlin College, or Privy Council, at Peking, and one of the Governor's principal assistants here; She, the mandarin who met us on the way; and three or four others, whose names I did not learn. The space around the table was crowded with attendants. Two Chinese linguists stood behind the Governor and myself for the purpose of interpreting between us; but as they understood only the Canton English, they made but bungling work of it, and I was obliged to rely mainly upon Dr. Parker.

"The table had no ornaments in the way of flowers or plateau. It was laid with porcelain plates, and a knife, fork, and pair of ivoy chop-sticks at each. Upon trying these, I found that I could use them with more convenience than I should have supposed, in conveying to my mouth the contents of the Chinese dishes, which are all either soups, stews, or meats minced into small pieces. The middle of the table was occupied by a course of fruits, contained in twenty or thirty small dishes. It is usual to begin with these; and the first thing the Governor did after we were seated, was to place upon my plate a pear and a carambolo. This is a large fruit, of the size of a pear, much liked by the Chinese, and which has something of the freshness and flavor of a juicy apple. After the fruit was removed, a series of dishes came on, to the number, I should think, of at least fifty, all served in porcelain bowls, holding about a pint each, one of which was placed before each person. It was, of course, impossible even to taste a tenth part of these; and unfortunately I had but too good an excuse for not eating and drinking, in the state of my health. Soon after we took our seats, I explained to the Governor, through Dr. Parker, that I was under medical treatment, and was not permitted to eat much, or drink any thing but water. The Governor received the suggestion very kindly, and gave me no trouble. He had had occasion to make the same excuse himself, when he met Commodore Biddle. He was then quite ill with a pulmonary complaint, brought on, as Dr. Parker, who treated him, thinks, by anxiety about the evacuation of Chusan, the retention of which by the British would probably have cost him his head.

"The dish most valued is the bird's nest, of which we had a large supply in two or three different forms. The best sort is the inner coat of the nest, carefully cleaned of all extraneous matter. As it comes to the table, it appears like a semi-transparent, whitish jelly, or the white part of an oyster. It has little or no taste of its own; but, eaten with soy, which is placed by the side of each plate, to be used as occasion requires, has a very good relish. Second only to the bird's nest, in the estimation of the Chinese gourmand, and separated from it by no very long interval, are the sinews of the deer. Dogs are said to occupy the third place; but of these we had no specimen at the Governor's table. It seems, however, from the high value set upon them, that they are not, as they have been sometimes represented, the resource of extreme poverty, but one of the luxuries of the rich. Shark's fins are in great request, and were served in two or three forms. Biche-de-Mer, a large sea-snail or slug, is one of the prime delicacies, and is, in fact, very good; being, as served, much the same sort of thing as an oyster. It is rather remarkable that the Chinese, prizing so highly as they do several dishes very much like oysters, should not value the oyster itself. I do not recollect that we had oysters in any shape on this occasion; and I am told that they are not much used, although they are found in abundance. Shrimps, which are uncommonly large and fine here, were served in several forms. One set of bowls were filled with the tongues of singing birds; others, with meats and game of different sorts, generally minced into small morsels, flavored with various condiments, and sometimes wrapped up in paste.

"Of the dishes that I tasted, nearly all had a good relish, and some were excellent. It appeared to me that I could have dined very well upon almost any one of them. The Chinese cookery, in its general characteristics, strongly resembles the French; and, after a little usage, would, I fancy, be thought fully equal to it.

"The Chinese have no wine, properly so called. The sam-shoo, which Europeans call wine, is a distillation from rice. It is served warm in cups, and has something of the taste of the lighter white wines of Spain. Beside this, we had champagne and sherry in profusion. The Governor drank a great quantity, occasionally mixing the two wines, but without any effect upon his head. The company challenged each other to take wine in the English fashion, which is also, I believe, a Chinese one. After emptying their glasses, the Chinese held them up bottom upwards, to show that they were drained to the last drop, expecting the other party to do the same.

"The plates were occasionally changed; but it did not appear to be thought necessary to go through with this ceremony at every change in the contents. The Governor, when any thing particularly nice was handed, would take a quantity in his chop-sticks, and put it upon my plate, which, before it was changed, generally began to assume the shape of a pyramid. Sometimes, instead of transferring the delicate morsel with his chop-sticks to my plate, he would take it in his fingers and put it into my mouth. This is regarded as the highest possible mark of respect and attention. The patient is, of course, required to acquiesce in it with every appearance of delight and gratitude. The Chinese themselves sometimes employ a rather awkward method of getting rid of the necessity of eating the immense quantities that are served on these occasions. I was told by the French Consul, that the Governor himself, at a dinner given to him by the French Minister, emptied his bowls under the table, as fast as they were handed to him, so that one of the attendants was steadily at work in sweeping the floor.

"After we had been about half an hour at table, I requested Dr. Parker to inform the Governor that I would propose as a sentiment, to be drank standing, the health of the Emperor of China. This suggestion was received with unanimous applause. We all filled our glasses with champagne, and drained them, with the exception of mine, to the bottom. The Governor, then, before we resumed our seats, proposed the health of the President of the United States, which was received in the same way. He then, still before sitting down, proposed my health; and when this was disposed of, I, in turn, gave his. After this there was a general hurra, and we all took our seats. We had now become not precisely exhilarated, but rather good-humored, and the wine circulated pretty freely. Various healths and sentiments were given and drank, some standing and some sitting. Among others, Dr. Parker offered, 'The prosperity of the great Chinese Empire,' to be drank standing. Upon this we all rose, and the Governor, before drinking, added, 'and that of all the friendly foreign powers,' at the same time extending his right hand upwards, and calling heaven to witness the sincerity of his expressions. After drinking this, we all joined in another general hurra, and once more took our seats. I was told by those of our countrymen who had been present on former occasions of the same kind, that there was more of the flow of soul as well as champagne, this time, than there has usually been. I was certainly a good deal surprised at the total absence of formality, and the unrestrained gayety that prevailed at the table, though no one present seemed in any degree to have lost his self-possession.

"While these matter were in progress, a change of scene took place upon the table itself. After we had tasted in succession of the contents of at least fifty different bowls, the table was partly cleared, and another series of dishes of a more substantial character made their appearance. Among these were a small pig roosted whole, a solid joint of beef, and another of mutton; a turkey, fowls, and game roasted whole, and others of the same kind. By the by, a leg of mutton and a turkey are among the most expensive dishes that can be served here; the former costing at the rate of half a dollar the pound, and the latter from five or six to fifteen or twenty dollars. The first quality of bird's nests costs from fifty to sixty dollars the pound.

"When I saw these solid dishes, I thought at first that the Governor had deemed it proper to entertain us, partly, at least, in our own way; and that the second division of the feast was an attempt to imitate the cookery of Europe. This conjecture was, it seems, not quite accurate. He explained the matter by saying, that as the population of the Chinese Empire was composed of two great divisions, the Chinese and the Tartars, he had arranged the dinner in two principal courses, Tartar and Chinese. We had begun with China, and were now to eat our way, with what appetite we might, though the almost boundless extent of Tartary; if we had deemed it necessary to take very copiously from every dish, would have proved, I fear, for some of us, to be not very remote from Tartarus. Be that as it may, the enemy was before us, and we were compelled to face him. After the pig had been taken from the table to be carved, and brought back again, the Governor commenced the dispensation of the Tartar course by seizing in his fingers a nicely crisped morsel of the crackling, with a rich stratum of the cellular membrane under it, and insinuating it with all possible gentleness and decorum between my lips. The incident reminded me of Elia's theory of the origin of roast pig, the scene of which, you will recollect, is laid in China; and I could easily imagine the intense delight with which, in his enthusiastic love of crackling, he would have enjoyed the Governor's civility. As I am not particularly fond of the article, especially with sauce a la Keying's finger, I could willingly have dispensed with the attention, flattering as it was, no doubt, intended to be.

"Finally—for the longest entertainment, as well as the longest epistle, (by this time a cheering truth to you), must have an end—we reached the limits of Tartary, and began to approach the termination of the dinner. Another lot of Chinese dishes, twelve in number, served in bowls, were placed at once upon the table; but it did not appear to be expected that we should eat much of them; for, almost immediately after, bowls of plain boiled rice were handed round to each person. These form the regular and indispensable close of a Chinese feast, and their appearance shows that the dinner is *une affaire finie*. The Governor now gave me one or two cordial taps upon the back and shoulders; Punting-Kwa put his hand to his throat, to show that he was filled to repletion; and we all rose together, and adjourned to the larger division of the room. Here we took seats again, and tea was handed in covered porcelain cups, without milk or sugar, and the leaves at the bottom of the cup, as before. After sipping a little of this, and sitting a short time, we all rose and prepared for departure. The Governor took me by the arm, and conducted me through the entrance door and along the verandah to the end of the bridge, where he cordially embraced me, and kissed me repeatedly on both cheeks; a civility which I returned in the same way."

The New Steamboat Wheel.

We published some time since a paragraph in relation to an improvement in the paddle-wheels of steamboats, invented by Capt. W. A. Bury, of Michigan. The *Detroit Advertiser* brings us an account of the trial of the invention:—

The wheel which he has invented is formed in all its parts exactly like the paddle-wheels of a steamboat, with the exception of the paddles or buckets. In the common paddle-wheel the paddle or bucket is a solid oblong board, fastened firmly across the two parallel arms. In this new wheel a paddle or bucket is affixed to each arm by a strong hinge in the inside corner of the arm, the two paddle-wheels being equivalent to one common one. The paddle itself is an oblong piece of wood, shaped like a wedge and hung in the arm, so that the heavy end is between the arms and the light end is outside. But the lightest division of the paddle-wheel has the most surface, and it is upon this fact the utility of the invention depends.

For instance, the wheel revolves, the paddle-wheel strikes the water, but it is so hung on the arm at a certain angle that the outside corner gradually sinks in, and as the wheel revolves the surface of the paddle meets the water gradually, but so as to press it back against the arm, where it is firmly held by the pressure caused by its own motion through the water; as the paddle rises to the surface the angle at which it comes out of the water permits the heavy end to fly back against the inside of the arm, and it thus comes out edgeways, exactly on the principle of feathering an oar. The paddle, by the simple operation of the principle of gravitation, remains with its edge directly in the line of the revolution of the wheel till the arm passes the perpendicular, when the paddle falls into its place ready to meet the pressure of the water again.

It is well known that in the revolution of the paddles of our ordinary steamboats, an immense amount of power is lost by having to lift a heavy weight of water with every turn of the crank. Numerous contrivances and inventions have been tried as a means of overcoming and doing away with this useless weight which the boat is obliged to carry; but we know of none that has not been found too intricate to be useful or available.

We have been told that at each revolution of the wheels of the May Flower the lift of water by the revolutions of the wheels is equal to eight tuns, and the lift is increased in proportion to the speed. If the engine makes sixteen revolutions in a minute, she has also to expend force enough to lift 128 tuns in that time. This is so much dead loss. We do not know that this is precisely the case, but it illustrates in some measure one of the difficulties of steam navigation, which this invention of Capt. Bury is intended to overcome, and the principal one. There are two others of minor importance. The first is, that in the passage of the paddles through the wheel-house it has little or no resistance to overcome from the pressure of the air. The other is, that in river navigation, where snags are met with, there is little or no danger of the paddles being smashed by coming in contact with them. In regard to the lift of water, Capt. Bury stated that he tried this model, which is about four feet in diameter, in the water, turning it at the rate of thirty revolutions per minute, and a person could remain within two feet of where the paddles came out of the water without being wet.

As the working of this model has shown that the principles on which it is constructed are correct, and that his wheel actually gets rid of the causes of the loss of a large amount of power on steam vessels, the whole question is resolved into whether large wheels can be constructed to work equally as well as the model works, and not be liable to get out of order by the immense pressure to which they are subjected. It is thought by those who are used to the making of such wheels that it can.

Oregon.

We recently received (says the N. Y. *Tribune*) a pressing letter from a country subscriber, asking us for specific information on a great many points connected with emigration to Oregon. We cannot answer so precisely as he wished, and know no work to which we might refer him for *all* the information he desires; but we will endeavor to throw some general light on the subject of Oregon, founded on considerable reading and conversation with persons who have made the overland journey and spent some time in that far-away region. We shall speak under different heads, as follows:—

1. *Climate.*—Oregon stretches along the East coast of the Pacific Ocean about 500 miles, from lat. 42° to 49° North, or say from the latitude of Newport, R. I., to that of the Saut St. Marie, or in fact farther. But, owing to the neighborhood of the Pacific, and the temperate winds thence blowing over it almost constantly, Western and Middle Oregon are far milder in climate than the corresponding section of the Atlantic slope. Its winters are much like those of North Carolina—or rather those of the Mountain region of South Carolina, Georgia, and Tennessee; while the abundance and altitude of the mountains in like manner modifies the heat of summer. Cool nights are general, and frosts quite common, even in summer, while snow rarely lies more than a few days, except on the mountains, or far inland, where the changes of temperature are very great and sudden. An early explorer of Oregon (Hall J. Kelley) saw the mercury in his thermometer rise to 100° during the day, though water froze during the night following. This was of course far inland, where neither ocean nor mountains exert so signal an influence as near the shore.

2. *Soil.*—Generally, the soil of Oregon, so far as cultivated, has proved very fertile. True, the best has been tried first, and there is very much waste land—mountains, ravines, &c.—but the prairie and forest lands are generally good. Of course, we refer to that half of Oregon lying nearest the Pacific. That which stretches thence to the Rocky Mountains is in good part composed of broken volcanic rock, generally barren, and not likely to be ever of much value, unless for pasturage.

3. *Productions.*—The belt of land lying between the Pacific and the Coast Range of Mountains is in the main heavily timbered with trees of gigantic size and nature. Between that and the next Range stretch the valleys of the Willamette, Cowelitz, &c.—partly timbered and partly prairie, having a generally fertile soil. (Here the bulk of the emigration hitherto has settled.) Further East, the land is barren and less inviting. The Grass of Oregon is good, and cattle can live the year round without feeding, almost any where. Wheat, Rye, Oats, Barley, &c., grow luxuriously almost throughout Oregon. Indian Corn suffers severely from frosts, and is a poor, uncertain crop. 'Oregon Corn,' so called, has a husk over each kernel to protect it from cold. For all other grains, and for Grass, Western Oregon is hardly exceeded by any country. To Fruit, we apprehend, it is poorly adapted, because of its frosts; though there is as yet little experience on this subject.

4. *Minerals.*—Coal in abundance has been found on Vancouver's Island, (British,) off the coast of Oregon, and it doubtless will be found in our territory. Gold exists to a considerable extent in the South-east; but whether it is generally distributed, and will justify extensive working, are questions not yet conclusively answered. Doubtless, other ores will be discovered as the country is cleared and cultivated.

5. *The way to get there.*—Practically, there is none for the poor except by the Overland Route. To double Cape Horn is an expensive and tedious voyage, and there is seldom a vessel sailing direct for Oregon. Our trade with that region is mainly by way of San Francisco. By taking either of the Isthmus routes, the time may be reduced to six or eight weeks, but the cost is from $300 to $500 per passenger. The Overland Route is a hard one, but it is not impracticable. Whoever would take this route should start so as to be at Independence, Missouri, on the first of May, though a late Spring may postpone his start thence to the middle of that month. It is a four months' work to travel thence to the valley of the Willamette; rather more, with a family. We consider mules the best animals, though the trip is oftener made with horses or with oxen. Light, strong wagons may be taken the greater part of the way. It is madness to take anything but provisions for the journey and clothing. Load as lightly as possible—not over five hundred pounds to each draft animal. Take along new milch cows, especially if you have children. You ought to have at least $100 in money to start with; for, though your lodgings will be cheap and you must carry nearly all your own food, you will find money come in play. We should say a hundred persons in a company, (thirty or forty of them strong, fearless, inoffensive, well-armed men,) would be about the desirable number. Avoid short-cuts, when not thoroughly proved, and keep the most traveled route. Pass the Maine Law before you start, and rigidly enforce it. Keep a sharp look-out for pasturage.

—This is about the substance of the counsel we should give a personal friend setting out for Oregon. It may involve some mistakes; but we give it for whatever it may be worth.

Disasters on the Lakes in 1852.

Capt. S. W. Rounds, agent of the North-Western Insurance Company, furnishes *The Buffalo Express* with a list of disasters on the Great Lakes during the year 1852. We copy the recapitulation, and Mr. Round's closing remarks:—

Whole amount of loss by collision,	$261,950
Whole amount of loss by other casualties,	730,709
Loss by steam vessels has been,	633,620
Loss by sail vessels has been,	359,039
Loss by American has been,	907,487
Loss by British has been,	85,172
Loss on Lake Ontario by steam,	49,350
Loss on Lake Ontario by sail,	29,589
Loss on Lake Erie by steam,	543,470
Loss on Lake Erie by sail,	197,830
Loss on Lake Huron by steam,	16,000
Loss on Lake Huron by sail,	53,600
Loss on Lake Michigan by steam,	820
Loss on Lake Michigan by sail,	78,000
Loss on Lake Superior by steam,	24,000

Of the two hundred and twenty-nine disasters here detailed, seven occurred in the month of April, nineteen in May, twenty-four in June, fifteen in July, sixteen in August, twenty-one in September, twenty-seven in October, eighty-five in November (55 in one gale of the 11th and 12th,) and fifteen in December. Six steamers, seven propellers, and thirty-five sail vessels have gone out of existence entirely. In many instances the amount of losses as above stated have been matters of estimate, as many must necessarily be; but much pains and care have been taken to procure, in each case, the opinion of competent men who were most familiar with the circumstances. Regarding the loss of life by the steamer Atlantic, there are various opinions; her agents and proprietors contending it did not exceed one hundred and fifty, while many who were somewhat familiar with the circumstances, set it as high as three hundred, and some even higher. The former I deem somewhat under the mark, and the latter much above.

A Tame Trout.

The *Kennebec Journal* says that Mr. J. G. Phinney, at the dye-house in that city, has a large water tank, of the capacity of several hogsheads, from which he procures a supply of pure water, for use in his business. About six years since he obtained and placed in the tank a brook trout, of a few inches in length, and has since regularly fed it with scraps of meat, until it has attained a weight of six pounds and a length of some eighteen inches. The tank is fed by a spring, and the overflow carried off by a pipe, so that the supply of water is constant, cool and pure, and Sir Trout lives and enjoys life like a philosopher—another Diogones in his tub. This fish, although approachable by its owner, and always coming at his call, is shy in the presence of strangers, and when he sees only strange faces above him usually retires to the bottom of his tub.

We paid a visit to this finny celebrity recently, and approaching his domain alone, we found him suspended mid-way in the crystal fluid, slowly moving his fins to and fro, his beautifully spotted back gleaming in the light. As usual, he took no notice of his strange visitor, although invited to acquaintance by such advances as crumbs thrown on the water; but when Mr. Phinney appeared with some strips of raw beef steak, his apathy gave place to the utmost activity.

He would dart from the bottom and throw himself clear out of the water if a piece of meat was held above, and almost always succeeded in catching it. He is an unsocial fish, and small ones, even of his own kind, are at once devoured if placed with him. His last exploit in this line was killing and devouring a chub eight inches long. A man not long since was drinking from the tank, not knowing that it was tenanted, when the trout made a spring at his face, and severely bit his lip. An old angler cannot view his fine, plump proportions without a desire to throw a fly on the water, and try how he would feel at the end of a rod.

Negro Well-Digger.

The *Baton Rouge Vis-a-Vis*, of the 1st of December, states that an Artesian well, the first of the kind ever begun in Louisiana, was commenced in that place the previous week by a negro named George Menard. The *Vis-a-Vis* adds:—

This undertaking, whether successful or not, reflects much credit upon the undertaker, and evinces an indomitable energy of character worthy of imitation. A few years since George Menard was a slave; by industry and fidelity he accumulated funds sufficient and purchased himself. A few months ago George Menard took it into his head that he would go to Alabama, learn something of Artesian wells, come home, dig, bore, or make one. He accordingly, at his own expense, went on, aided in boring three or four, and comes home confident of success; as an evidence of which he now, at an immense cost to himself, commences the first Artesian well in Louisiana, relying upon the liberality of the people to reward him in the event of his accomplishing what seems to him so certain.

CHINESE JUGGLERS.—A correspondent of the Lowell *Vox Populi* thus describes one of the performances of the Chinese jugglers in San Francisco:—

A plank sixteen inches wide and six feet high was placed at the back of the stage, and the impaler with knives took his stand about fifteen or twenty feet in front of it. The knives were about seven-inch blades, and four-inch handles, strong and pointed. After playing with them for a time, tossing and whirling them in a most wonderful manner, he threw them one after another, fastening them firmly in the plank before him. He then drew them out, and another Chinaman took his stand before the plank, or rather at the side of it, holding out his arm across the same, and the impaler threw one knife above and another below it, as closely as they could have been placed there by the most careful hand, completely fastening his arm upon the plank. The other arm was then reached across and fastened in the same way, the knives sticking firmly and the handles crossing each other. The Chinaman then reached forward his head, and quick as thought two knives were thrown—the one above and the other below his neck, seemingly within one-fourth of an inch on either side. Such precision and daring was truly wonderful, and the whole evening's performance elicited unbounded applause.

ONE WAY TO GET LIQUOR.—The *Springfield Republican* tells a story of a trick played in a neighboring town, by some extremely thirsty individuals, for securing a drink. The object of the trick was to get some liquor of the town agent, and it was highly successful. They procured an old horse and "stood him" in a barn. One of the number went to the town agent's premises, and he being absent, "a pint of gin for a sick horse" was procured of his wife. This amount was soon exhausted, and the horse grew worse. Another pint was procured, the horse being "very sick indeed." The horse grew worse again, and a quart was wanted. When this was gone after, the agent had returned. He dealt out the quart, and went to see it administered. The thirsty individuals saw him coming, or learned of his approach, and fell to rubbing the poor horse most powerfully. Finally, it was decided to take the liquor to an apothecary, to have some drugs put into it, as it had not done much good thus far, and the individual conveying the treasure made his way to another barn, to which, one after another, the company followed him, the agent at last being left nearly alone. After that gentleman had been led through various adventures, the consciousness dawned upon him that he had been humbugged, and he made his way home. The horse recovered, and the doctors all had the headache the next day.

WASHING A RAGGED-SCHOOL BOY.—"A boy once went to a ragged-school and had his face washed; and when he went home, his neighbors looked at him with astonishment. They said, 'That looks like Tom Rogers, and yet it can't be, for he's so clean.' Presently his mother looked at him, finding his face so clean, she fancied her face dirty, and forthwith washed it. The father soon came home, and seeing his wife so clean, thought his face dirty, and soon followed their example. Father, mother, and son all being clean, the mother began to think the room looked dirty, and down she went on her knees, and scrubbed that clean. There was a female lodger in the house, who, seeing such a change in her neighbors, thought her face and room very dirty, and she speedily betook to the cleansing operation likewise. And very soon the whole house was, as it were, transformed, and made tidy and comfortable, simply by the cleaning of one ragged-school boy."

The Paris correspondent of the St. Louis *Republican* says that the Monks of Saint Bernard, after exercising so long and so nobly the rites of hospitality among the snows of their lofty solitudes, are preparing to abandon their establishment, which will shortly be rendered useless by the opening of the tunnel of Menouvre; the good brethren will establish themselves beside this tunnel, and again proffer their world-renowned hospitality to travelers on this new route.

The renowned Tristam Burges, of Rhode Island, distinguished for eloquence and ability in Congress, especially in his renconter with John Randolph, is still alive and hearty, though now in his 83d year. He retains his mind, and his pen is busy in prose and poetry. Very few men in our country have produced such speeches and addresses as he delivered when a member of Congress.

At Cincinnati Dec. 21st, after the trial of a prisoner charged in the Criminal Court with grand larceny, it was discovered when the Jury had retired to their room that one of the Jurors was a German, only three weeks from Europe, and unable to speak a word of English. Intimation of the fact being conveyed to the Court, the Jurors were called upon and discharged.

A potato dealer in Salem, New Jersey, has sent to the New York market this season, 32,000 bushels, which yielded the farmer $16,000. Mr. Morgans, in Camden county, raised a 100,000 bushels, which at present prices, 62½ cents a bushel, would yield $62,500.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance o the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford,
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. L. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampten..S. Babcock,
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

W B Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 32. NEW YORK, FIFTH-DAY, JANUARY 20, 1853. WHOLE NO. 448.

The Sabbath Recorder.

OPIUM AND OPIUM SMOKING IN CHINA.

From Williams' Middle Kingdom.

The utensils used in preparing the opium for smoking, consist chiefly of three hemispherical brass pans, two bamboo filters, two portable furnaces, earthern pots, ladles, straining-cloths, and sprinklers. The ball being cut in two, the interior is taken out, and the opium adhering to or contained in the leafy covering is previously simmered three several times, each time using a pint of spring water, and straining it into an earthen pot; some cold water is poured over the dregs after the third boiling, and from half a cake (weighing at first about 28 *lbs.*, and with which this process is supposed to be conducted) there will be about five pints of liquid. The interior of the cake is then boiled with this liquid for about an hour, until all is reduced to a paste, which is spread out with a spatula in two pans, and exposed to the fire for two or three minutes at a time, till the water is all driven off; during this operation, it is often broken up and re-spread, and at the last drying cut across with a knife. It is all then spread out in one cake, and covered with six pints of water, and allowed to remain several hours, or over night for digestion. When sufficiently soaked, a rag filter is placed on the edge of the pan, and the whole of the valuable part drips slowly through the rag into a basket lined with coarse bamboo paper, from which it falls into the other brass pan, about as much liquid going through as there was water poured over the cake. The dregs are again soaked and immediately filtered till found to be tasteless; this weaker part usually makes about six pints of liquid.

The first six pints are then briskly boiled, being sprinkled with cold water to allay the heat so as not to boil over, and removing the scum, by a feather, into a separate vessel. After boiling twenty minutes, five pints of the weak liquid are poured in and boiled with it, until the whole is evaporated to about three pints, when it is strained through paper into another pan, and the remaining pint thrown into the pan just emptied, to wash away any portion that may remain in it, and also boiled a little while, when it is also strained into the three pints. The whole is then placed over a slow fire in the small furnace, and boiled down to a proper consistency for smoking; while it is evaporating, a ring forms around the edge, and the pan is taken off the fire at intervals to prolong the process, until it becomes like thick treacle, when it is taken out and put into small pots for smoking. The boxes in which it is retailed are made of buffalo's horn, of such size as easily to be carried about the person. The dregs containing the vegetable residuum, together with the scum and washings of the pans, are lastly strained and boiled with water, producing about six pints of thin brownish liquid, which is evaporated to a proper consistence for selling to the poor. The process of seething the crude opium is exceedingly unpleasant to those unaccustomed to it, from the overpowering narcotic fumes which arise, and this odor marks every shop where it is prepared, and every person who smokes it. The loss in weight by this mode of preparation, is about one half. The Malays prepare it much in the same manner. The custom in Penany is to reduce the dry cake made on the first evaporation to a powder; and when it is digested, and again strained and evaporated, reducing it to a consistence resembling shoemaker's wax.

The opium pipe consists of a tube of heavy wood, furnished at the end with a cup, which serves to collect the residuum or ashes left after combustion; this cup is usually a small cavity in the end of the pipe, and serves to elevate the bowl to a level with the lamp. The bowl of the pipe is made of earthern ware, of an ellipsoid shape, and sets down upon the hole, itself having a small rimmed orifice on the flat side. The opium smoker always lies down; and the singular picture given by Davis, of a "Mandarin smoking an opium-pipe," dressed in his official robes, and sitting up at a table, was probably made to order by some artist who had never seen any body use it. Lying along the couch, he holds the pipe, aptly called *yen tsaing*, i. e. smoking-pistol, by the Chinese, so near the lamp that the bowl can be brought up to it without stirring himself. A little opium of the size of a pea, being taken on the end of a spoon-handled needle, is put upon the hole of the bowl, and set on fire at the lamp, and inhaled at one whiff, so that none of the smoke shall be lost. Old smokers will retain the breath a long time, filling the lungs, and exhaling the fumes through the nose. The taste of the half-fluid extract is sweetish and oily, somewhat like rich cream, but the smell of the burning drug is rather sickening. When the pipe has burned out, the smoker lies listless for a moment while the fumes are dissipating, and then repeats the process until he has spent all his purchase, or taken his prescribed dose. When the smoking commences, the man becomes loquacious, and breaks out into boisterous, silly merriment, which gradually changes to a vacant paleness and shrinking of the features, as the quantity increases, and the narcotic acts. A deep sleep supervenes from half an hour to three or four hours' duration, during which the pulse becomes slower, softer, and smaller than before the debauch. No refreshment is felt from this sleep, when the person has become a victim to the habit, but a universal sinking of the powers of the body and mind is experienced, and complete recklessness, so be it that the appetite for more be gratified.

A novice is content with one or two whiffs, which produce vertigo, nausea, and head-ache, though practice enables him to gradually increase the quantity; "temparate smokers," warned by the sad example of the numerous victims around them, endeavor to keep within bounds, and walk as near the precipice as they can without falling over into hopeless ruin. In order to do this, they limit themselves to a certain quantity daily, and take it at or soon after meals, so that the stomach may not be much weakened. A "temperate smoker" (though this term is like that of a *temperate* robber, who only takes shillings from his employer's till, or a *temperate* blood-letter, who only takes a spoonful daily from his veins,) can seldom exceed a mace weight, or about as much of prepared opium as will balance a pistareen or a franc piece; this quantity will fill twelve pipes. Two mace weight taken daily is considered an immoderate dose, which few can bear for any length of time; and those who are afraid of the effects of the drug upon themselves endeavor not to exceed a mace. Some persons, who have strong constitutions, and stronger resolution, continue the use of the drug within these limits, for many years, without disastrous effects upon their health and spirits; though most of even these moderate smokers are so much the slaves of the habit, that they feel too wretched, nerveless, and imbecile, to go on with their business without the stimulus.

The testimony regarding the evil effects of the use of this pernicious drug, which deserves better to be called an "article of destruction" than an "article of luxury," are so unanimous, that few can be found to stand up strongly in its favor. Dr. Smith, a physician in charge of the hospital at Penary, says, "The baneful effects of this habit on the human constitution are particularly displayed by stupor, forgetfulness, general deterioration of all the mental faculties, emaciation, debility, sallow complexion, lividness of lips and eye-lids, languor and lack-luster of eye, and appetite either destroyed or depraved, sweetmeats or sugar being the articles that are most relished." These symptoms appear where the habit has weakened the physicial powers, but the unhappy man soon begins to feel the power of the drug in a general languor and sinking, which disables him mentally more than bodily, from carrying on his ordinary pursuits. A dose of opium does not produce the intoxication of ardent spirits, and so far as the community and his family are concerned, the smoker it less troublesome than the drunkard; the former never throws the chairs and tables about the room, or drives his wife out of doors in his furious rage; he never goes ruling through the streets, or takes lodgings in the gutter; but contrariwise, he is quiet or pleasant, and fretful only when the effects of the pipe are gone. It is in the insupportable languor throughout the whole frame, the gnawing at the stomach, pulling at the shoulders, and failing of the spirits, that the tremendous power of this vice lies, compelling the "victimized" slave "to seek it yet again." There has not yet been opportunity to make those minute investigations respecting the extent opium is used among the Chinese, what classes of people use it, their daily dose, the proportion of reprobate smokers, and many other points which have been narrowly examined into, in regard to the use of alcohol; so that it is impossible to decide the question as to which of the two is the most dreadful habit. These statistics have, heretofore, been impossible to obtain in China, and it will be very difficult to obtain them, even when a person, who may have the leisure and abilities, shall undertake the task.

Various means have been tried by benevolent natives to dissuade their countrymen from using it, such as distributing tracts showing its ruinous effects, compounding medicines for the smoker to take, to aid him in breaking off the habit, and denouncing the smoking shops to government. A painter at Canton made a series of admonitory pictures, showing the several steps in the downward course of the opium-smoker, until beggary and death ended the scene.

A Chinese scholar thus sums up the bad effects of opium, which he says is taken at first to raise the animal spirits and prevent lassitude: "It exhausts the animal spirits, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favored, promotes obscurity, discloses secrets, violates the laws, attacks the vitals, and destroys life." Under each of these heads, he lucidly shows the mode of the process, or gives examples to uphold his assertions. "In comparison with arsenic, I pronounce it ten-fold the greater poison; one swallows arsenic because he has lost his reputation, and is so involved that he cannot extricate himself. Thus driven to desperation, he takes the dose and is destroyed at once; but those who smoke the drug are injured in many ways. It may be compared to raising the wick of a lamp, while it increases the blaze, hastens the exhaustion of the oil and the extinction of the light. Hence, the youth who smoke will shorten their own days, and cut off all hopes of posterity, leaving their parents and wives without any one on whom to depend. From the robust who smoke, the flesh is gradually consumed and worn away, and the skin hangs like a bag. Their faces become cadaverous and black, and their bones naked as billets of wood. The habitual smokes doze for days over their pipes, without appetite; when the desire for opium comes on, they cannot resist its impulse. Mucus flows from their nostrils, and tears from their eyes; their very bodies are rotten and putrid. From careless observers, the sight of such objects is enough to excite loud peals of laughter. The poor smoker, who has pawned every article in his possession, still remains idle; and when the periodical thirst comes on, will even pawn his wives and sell his daughters. In the province of N-gaucohui, I once saw a man named Chin, who, being childless, purchased a concubine, and got her with child; afterwards, when his money was expended and other means all failed him, being unable to resist the desire for the pipe, he sold her in her pregnancy for several tens of dollars. This money being expended, he went and hung himself. Alas, how painful was his end!"

The thirst and burning sensation in the throat, which the wretched sufferer feels, only to be removed by a repetition of the dose, proves one of the strongest links in the chain which drags him to his ruin. At this stage of the habit, his case in almost hopeless; if the pipe be delayed too long, vertigo, complete prostration, and discharge of water from the eyes, ensue, if entirely withheld, coldness and aching pains are felt over the body, an obstinate diarrhea supervenes, and death closes the scene. The disastrous effects of the drug upon the constitution seem to be somewhat delayed or modified by the quantity of nourishing food the person can procure, and consequently it is among the poor, who can least afford the pipe, and still less the injury done to their energies, that the destruction of life is the greatest. The evils suffered and crimes committed by the desperate victims of the opium-pipe are dreadful and multiplied. Theft, arson, murder, and suicide, are perpetrated in order to obtain it or escape its effects. Some try to break off the fatal habit, by taking a tincture of the opium diet in spirits, gradually diminishing its strength until it is left off entirely; others mix opium with tobacco, and smoke the compound in a less and less proportion, until tobacco alone remains. The general belief is that the vice can be overcome without fatal results, if the person firmly resolves to forsake it, and keep away from sight and smell of the pipe, laboring as much as his strength will allow in the open air, until he recovers his spirits, and no longer feels a longing for it. Few, very few, however, even emancipate themselves from the tyrannous habit which enslaves them; they are able to resist its insidious effects until the habit has become strong, and the resolution to break it off is generally delayed until their chains are forged, and deliverance felt to be hopeless. The resolution in their case has, alas, none of the awful motives to enforce its observance, which a knowledge of the Bible would give it; the heathen dieth in his ignorance.

ROBERT CLIVE AND JAMES WOLFE.

The Decrees of Rome, and the Decrees of God.

The facts presented in the following sketch, which appeared in the *Independent*, illustrate the procedure of Providence in executing the decrees of God:—

A hundred years ago, the Queen of the Seven Hills was saying in her heart, "My dominion shall encircle the globe. Asia, that world of the hoary Past—America, that world of the brilliant Future, shall meet at my footstool. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall waft the gold and homage of the gorgeous East and the mighty West to this Eternal City. Beyond where Alexander trod—beyond where floated Cæsar's ensigns, shall stand the pillars of my dominion—a dominion to which all heathens and heretics shall submit or perish; a dominion over all the kingdoms of the world and the glory of them, and whose glory shall never fade."

Thus Rome decreed,
And why not?

At the middle of the last century, the peninsula of India, containing about one-sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of "His Most Christian Majesty" of France, "the eldest son of the Church." France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories, even, was in peril. But the idea of an Indo-French empire—to be governed *nominally* by native rulers, and supported by native armies under European discipline and command—had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfillment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample, and subjects more numerous than belonged to any European State—India, the goal of the merchant, and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power forever exalted above that of her Saxon rival. The other might instal her priests and saints in every Hindoo temple, transfer the funeral pile from the window to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India, rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic Infidelity, from Mecca to the Chinse Wall.

But God said to Rome, "Thy counsels shall not stand. India and Asia are not thine."

Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not God. Desperation showed itself through his sullen face. A dark soul looked out from under his black heavy brow. His temper is fierce. He cannot bear restraint. He knows no fear of God or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth or distinction, he has no prospect. He vows, "I will not live. My pistol shall yield me quick relief." He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

The name of this young man was Robert Clive, ordained of God (whom he neither loved nor feared) to annihilate the French Empire in India, and blast the purposes of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days, and then repulsing the besiegers with almost incredible skill and valor, he struck the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire, which Duplex had projected for Papal France, was turned over to her great Protestant rival. Again the rising empire, which Clive had founded, was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear, and consented not to fight. But he could not rest. One hour of agonizing thought *alone* made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassez revealed God's decree, that British dominion in India and Asia should endure. Thus did Jehovah smite the scarlet hand stretched out to grasp the Eastern Hemisphere, a hundred years ago.

But there was another Hemisphere, beyond the Atlantic, and there the purple-clad Lady of the Tiber would have an empire wider than all the world that Cæsar knew. That new world was hers by right divine of discovery and prepossession. Her disciples had threaded the forests from Montreal to St. Anthony, and thence to the great Gulf, scattering names canonical in all their pathway, monuments eternal of their right and purposes to possess the land. And more, her "Most Christian" son of France commanded those avenues of empire, the St. Lawrence, the Lakes, and the Mississippi. Soldiers who invoked the Virgin and adored the wafer, defied the power of Britain and her colonies at Fort Du Quesne, and commanded the Ohio river. The mines, too, of Mexico and Peru, the broad plains of the Amazon and La Plata, were all her own. Indeed, from the north pole to the south, in the New World, none disowned her sceptre, save a few red heathens in the woods, and a few white heretics along the shore. And when the New World should overtop the Old in coming ages, her ensign should wave in glory along the western sky.

But what means that shout, "They fly—they fly!" amid the din of battle, on the heights of Abraham? The expiring Wolfe starts up from the stupor of death to ask, "Who flies?" "The French *fly*." "Then I die contented," says the soldier, and expires.

But the hero of Quebec little knew the full significance of that shout, "They fly!" It meant that Canada had passed from French Papal rule for ever—that the chain stretched from the Laks to the Gulf, to bind the great Valley to Rome, was broken. It meant that North America was lost forever to the Pope; it meant that the scarlet rider of the ten-horned beast should never control the destiny of the Western Hemisphere; it meant that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus by the sword of the Saxon, did her projects perish, in the farthest East and the farthest West.

How does all history display the glorious Providence of God! How sublime and beneficent is the grand drift of human affairs, *as controlled by that Providence!*—how dark and deplorable is the world's history, as the designs and character of *men* are displayed! how bright and blessed as the plans and agency of God are concerned! How adorable the wisdom that uses wicked men unconsciously, or against their wills, like Clive or Hastings, to subserve the Kingdom of Christ! How surely will the roll of ages crush Antichrist and every antichrist!—how delightful that God's decrees will be fulfilled! how sublime Jehovah's march along the ages! How do the grandest schemes, the profoundest policy, the most potent combinations, that are antichristian, perish before Him! Courage, then, ye friends of God and friends of man. The Lord reigneth, and the earth rejoice in the fore-ordained decree, that the splendors of His power, wisdom and love, shall be displayed by means of "whatsoever comes to pass."

THE WORK OF MISSIONS.

The Missionary enterprise is a fixed fact. Its part in the affairs of the world is as much established as are the enterprises of Commerce or the institutions of Science and Art. The occasional embarrassment of one and another Society engaged in this work no more forebodes a failure or a suspension of the work itself, than the embarrassment of a few banks or commercial houses forebodes the total suspension of banking and of commerce. No one association can carry forward the entire work of missions, any more than a single house can have a monopoly of commerce or banking. The occasional causes that lead to the embarrassment of a missionary society have little connection with the great work of missions itself. That work has now called to its alliance many of the commercial, the scientific, and the governmental interests of the world. The evangelical Armenians and the Sandwich Islanders are fast coming into a position where they will not only sustain the institutions of religion among themselves, but will also contribute to support those institutions among the destitute.

The missionary enterprise is inherently progressive. The work already accomplished is a pledge and an argument for the prosecution of the same work in future; and every new success of the enterprise it at once a demand for its enlargement, and an earnest of yet greater triumphs. Though the ordination and the embarkation of missionaries have long ceased to be a novelty, yet to a numerous circle these occasions are as interesting as was the sailing of Newell, Hall, Judson, Nott and Rice, to the churches of New England that had contributed only $1200 for their support. Nobody dreams that the work of missions is to be abandoned. The settled feeling of the churches is that it must go forward; they have no other thought. The decision of any church and of any individual Christian would be that every new field should be occupied as soon as open, and that every missionary applicant of proper qualifications should be sent out under a pledge of support There is no lack of interest in the work of missions, no lack of confidence in its final success, and no lack of disposition to contribute towards it.

HOPE FOR THE AGED.

Mr. L—— was the son of respectable parents, and had in early life married an excellent lady, connected with several of the most influential families in the State. He had indeed begun his career with no little promise. But when we for the first time met, he was sixty years of age, and his appearance gave sad evidence of a long-indulged habit of intemperance. He kept a public house in the village of P——, where I was led by the Providence of God to begin, about four years since, my labors by a monthly service; and the sale of intoxicating liquors had brought with it all those evils which so often follow in its train. He had become a gambler and a horse-racer, and his influence had been very injurious to many, especially the young.

How much his poor wife endured, no tongue can tell—but her trials had been blessed to her, for they had led her to Him who alone can give consolation and support under such accumulated troubles. She spoke to me of her trials, of her husband and his habits, and asked me to bear with him, and come as often as I could, and seek to exert some influence, if possible, to save him; and this, with no little anxiety, I promised to do.

Afraid to go on Saturday evening, which I understood was the worst in the week for him, his bar being then always thronged—I waited till Sunday night, after preaching. All was quiet. Mr. L—— was sober, received me kindly, and gave me a cordial invitation to make his house my home, whenever I came to the village to preach. "The next time you come, ride up, and walk in." As it was late, I soon retired, first reading with them a short chapter, and offering up an earnest prayer for those under whose roof I was about to sleep. The month rolled round. I came again to P——, but afraid to stop at the tavern, I passed on to another house, and went again to see him on Sunday night. He met me with a kind reproof.

"Why did you not come last night? You need not be afraid. For when I ask a minister to my house, I trust I know what is due to his character too well to have him disturbed by the noise of drunkards."

"This was unexpected, and truly encouraging, for he had, indeed, anticipating my visit, closed his bar, and refused to admit one single customer. I apologized, and the next month did as he requested, rode up, and walked in. All was right. His wife greeted me with a warm pressure of the hand, and a tearful [illegible] together again in God's blessed book, and then bending before a throne of grace.

From that moment I had great hopes of his salvation. But months passed without any outward change. He still clung to his evil habits, and exhibited little or no interest in divine things. Yet his wife was constant in prayer for him, and hoped even against hope. At last his health began to decline, and he was evidently uneasy at the thought of dying. He began quietly to read his Bible, and sought at times the company of Christians. Still he seemed to avoid the subject of religion, when with me—and hesitating to introduce it very pointedly, I merely selected at family worship carefully such portions as I thought suited his case, and commended him to God.

The holding of a protracted meeting, in the month of May, now detained me in the village several days. But as he was on his bed, I thought it better not to increase his wife's cares by my presence, and sought a resting place at another house. On the third day, Mrs. L—— came to me, and requested me to go at once to his bedside, as he had asked to see me, and "*be faithful.*" I did so, and found him in great distress of mind, and deeply penitent. He listened to the word read, and to the prayer, but said:

"Oh, sir, how can it be that one so vile can be saved? Oh, this burden of sin! The sins of sixty years!"

And thus he continued in darkness and distress for about two months. At times apparently just ready to lay hold on Christ, and again driven by the remembrance of his past life to the very borders of despair. But at length his cry was heard. He began to indulge a hope. He clung to the promises with trembling, and yet eagerly as a dying man, and soon those promises began to comfort him. He grew somewhat better, and spoke of going up to God's house, and joining in his worship—openly professing his name, and striving to undo some of the evil he before had done. But the Lord had determined otherwise. Suddenly again he sickened, and his end evidently approached. Yet his confidence in God was not moved. There was no noise, no excitement. But he ever exhibited a sweet serenity and peace, which strongly contrasted with his former anxieties, and gave his friends great reason for hope in his death.

His son came; and to him, as to others, he bore pointed testimony to the wickness of sin and to the pardoning mercy of God. He warned him of the evil consequences of unbelief, and besought him with tears to let what he now uttered be in the place of all former instructions and example. Two days before his death, wishing to leave a dying testimony for Christ, he asked his son, if he saw him sinking, immediately to let him know it. The moment came.

"Father," said his son, "do you remember what you asked me?"

"Yes," was the reply—"yes, dear wife, dear son, farewell!"

Then, looking upward, with a peaceful, happy smile, he exclaimed, "Sweet Jesus! sweet Jesus!"—and, without a struggle, fell asleep.

Reader—one word. I have written this for your encouragement. Are you an old and a great sinner? See here a brand plucked from the burning. Repent and fly to Christ. Then you likewise shall be saved. But put it not off. That burden of sin is getting heavier every hour that you delay. You have no promise of a long sickness, and of leisure for reflection. While we tell you *there is hope*, we also tell you plainly that hope is diminishing *every moment*. There is no time to be lost.

When Mr. L—— was on his dying bed, all his old companions forsook him. Thus is it always with the wicked. They dread the sight of aught that speaks to them of their own death. Have you such companions? Trust them not. Give them up. "Come with us, and we will do the good, for the Lord hath spoken good concerning Israel." [Chris. Obs.

A HUMAN MONSTER.

Among the persons concerned in the Rye-House plot, was a man named James Burton. By his own confession he had been present when the design of assassination was discussed by his accomplices. When the conspiracy was detected, a reward was offered for his apprehension. He was saved from death by an ancient matron of the Anabaptist persuasion, named Elizabeth Gaunt. This woman, with the peculiar manners and phraseology which then distinguished her sect, had a large charity. Her life was passed in relieving the unhappy of all religious denominations, and she was well known as a constant visitor of the jails. Her political and theological opinions, as well as her compassionate disposition, led her to do everything in her power for Burton. She procured a boat which took him to Gravesend, where he got on board of a ship bound for Amsterdam. At the moment of parting she put into his hand a sum of money, which, for her means, was very large. Burton, after living some time in exile, returned to England with Monmouth, fought at Sedgemoor, fled to London, and took refuge in the house of John Fernly, a barber in Whitechapel. Fernly was very poor. He was besieged by creditors. He knew that a reward of a hundred pounds had been offered by the government for the apprehension of Burton. But the honest man was incapable of betraying one who, in extreme peril, had come beneath the shadow of his roof. Unhappily, it was soon noised abroad that the anger of James was more strongly excited against those who harbored rebels than against the rebels themselves. He had publicly declared that, of all forms of treason, the hiding of traitors from his vengeance was the most unpardonable. Burton knew this. He delivered himself up to the government, and he gave information against Fernly and Elizabeth Gaunt. They were brought to trial. The villain whose life they had preserved had the heart and forehead to appear as the principal witness against [illegible] sentenced to the gallows, Elizabeth Gaunt to the stake.

Even after all the horrors of the year, many thought it impossible that these judgments should be carried into execution. But the king was without pity. Fernly was hanged. Elizabeth Gaunt was burned alive at Tyburn on the same day on which Cornish suffered death at Cheapside. She left a paper, written, indeed, in no graceful style, yet such as was read by many thousands with compassion and horror.

"My fault," she said, "was one which a prince might well have forgiven. I did but relieve a poor family, and lo! I must die for it."

She complained of the insolence of the judge, of the ferocity of the jailor, and of the tyranny of him, the great one of all, to whose pleasure she and so many other victims had been sacrificed. In as far as they had injured her, she forgave them; but in that they were implacable enemies of that good cause which would yet revive and flourish, she left them to the judgment of the King of kings. To the last she preserved a tranquil courage which reminded the spectators of the most heroic deaths of which they had read in Fox.

William Penn, for whom exhibitions which humane men generally avoid, seemed to have had a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned. He afterwards related that, when she calmly disposed the straw about her in such a manner as to shorten her sufferings, all the bystanders burst into tears. It was much noticed that, while the foulest judicial murder which had disgraced even those times was perpetrating, a tempest burst forth such as had not been known since that hurricane which had raged round the death-bed of Oliver. The oppressed Puritans reckoned up, not without a gloomy satisfaction, the houses which had been blown down, and the ships which had been cast away, and derived some consolation from thinking that Heaven was bearing awful testimony against the iniquity which afflicted the earth. Since that day no woman has suffered death in England for any political offense. [Macaulay's History.

THE ENGLISH BIBLE.

To many, no doubt, it might seem too bold, were we at once to affirm that the English Bible is at present in the act of being perused *from the rising to the setting sun*. The assertion might appear little else than a figure of speech, or an event to be anticipated; and yet this is no more than the half of the truth. The English Bible, at this moment, is the only version in existence on which *the sun never sets*. We know full well that it is actually in use on the banks of the Ottawa and St. Lawrence, as well as at Sidney, Port Philip, and Hobart Town; but before his evening rays have left the spires of Quebec or Montreal, his morning beams have already shone for hours upon the shores of Australia and New Zealand. And if it be reading by so many of our language in Canada, while the sun is setting on Lake Ontario, in the eastern world, where he has risen in his glory, on the banks of the Ganges, to the selfsame Sacred Volume, many, who are no less our countrymen, have already turned.

The Sabbath Recorder.

New York, January 20, 1853.

POSTURE IN FAMILY PRAYER.

Nobody will deny that kneeling is a very *suitable* posture for a supplicant at the Throne of Mercy, with whatever ingenuity it may be argued, that other postures are *allowable.* The Old Testament says, "O come, let us worship and *bow down;* let us *kneel* before the Lord our Maker." Ps. 95: 6. "When Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from *kneeling on his knees.*" 1 Kings 8: 54. Ezra, having rent his garment and his mantle, *fell upon his knees,* and spread out his hands unto the Lord. Ezra 9: 5. Daniel *kneeled upon his knees* three times a day, and prayed. Dan. 6: 10. The testimony of the New Testament is, that Jesus Christ, in the time of his agony, "*kneeled down,* and prayed." Luke 22: 41. Paul *bowed his knees* unto the Father of our Lord Jesus Christ. Eph. 3: 14. And Stephen, the Martyr, *kneeled down* to pray for his enemies. Acts 7: 60. Of the suitableness of this posture, then, there can be no doubt; it is recommended by inspired example.

But are other postures allowable? In large assemblies, the people of God anciently seem to have assumed a *standing* posture. See 2 Chron. 20: 4, 5, 13. And where there are not conveniences for kneeling or where a resort to it would create confusion, standing is a fit testification of our esteem for Him who is the object of our worship. The publican *stood* afar off, and prayed. Luke 18: 13. Our Saviour says "When ye *stand* praying," &c. Mark 11: 25.

But for the lazy custom of *sitting* in time of prayer, we find no sanction in the Scriptures. It is commended neither by precept nor example. We tolerate it, but cannot approve of it. Age, or bodily infirmity, may justify it, or the unreasonable length to which public prayer is sometimes extended, may render it excusable. But it should not be forgotten, that the Christian is to glorify God in his *body* as well as in his spirit, (1 Cor. 6: 20,) and if glorifying him includes the offering of prayer to his name, it must include—except in cases of sickness or other disability, in which cases He 'will have mercy and not sacrifice'—placing the body in that posture which will be the fittest expression of reverence.

But it is not so much of the posture assumed in time of prayer in public assemblies that we would speak, as of what we often witness in families, at their seasons of devotion. The master of the house kneels and supplicates the blessing of God upon his family, but not [illegible] himself—neither wife, nor child, nor servant. In some cases, we are told, it is the custom for those members of the household who are professors of religion to kneel, while all the rest keep their seats. We believe it is more commonly the case, however, that no one kneels except the person who conducts the exercise. If the household consist of a dozen or twenty persons, the whole group remain bolt-up-right in their chairs, the leader of the exercise alone bowing himself before the high God.

We shall not undertake to denounce this custom as a *sin,* but we must be permitted to say that we consider it *unbecoming.* In the first place, we see no necessity for it. The floor of any decent house—and a Christian's house ought always to be decent—is clean enough to kneel upon, while the number of persons together is never sufficiently large to render the act inconvenient. The process of shifting the position from sitting to kneeling is a very simple one, and, except in cases of bodily infirmity, we can conceive of no necessity which would forbid it.

In the second place, it appears irreverent. The leader of the exercise takes a kneeling attitude as a testification of his reverence for the Divine Being. Aside from this reason, why should he not keep his seat? It seems to be taken for granted that *he,* at least, ought to be reverential enough to kneel. Then why should not the whole family? In coming together for prayer, they "come before God." But if, when they come before him, they take no attitude expressive of reverence, the *appearance* at least is irreverent, whatever may be the inward state of their hearts.

In the third place, it looks as if none but the master of the house himself prayed. But does he call together his family, simply that he, in his individual capacity, may seek the blessing of God for them? It is quite unnecessary for him to do so. He has a closet, into which he can retire and pour out his heart in their behalf. He does not summon them together, that he may make an ostentatious display of his devotions before them. It is for another object altogether. He does it that they may *join* him in supplication. It is a *united* devotion which he proposes. He remembers that, where two are *agreed* as touching any thing that they shall ask in the name of Christ, it shall be done for them; and trusting that his family will be agreed with him, he bows his knees to the Father of all. Why, then, should not the family bow also?

If it be pretended that the heart is exercised with devotion, though the body makes no outward expression of it, we reply that, where there is no outward manifestation of what the heart feels, the feeling itself gradually decays, till at length it dies altogether. How long will a child feel reverence for his parents, if he never expresses himself reverently, nor by other outward signs shows his respect for them? There is not a parent who does not feel—whether he can explain the philosophy of it or not—that the true way to secure the cordial respect of his children, is to train them up to respectful behavior. This is owing to a law of our nature; and this law holds good in regard to our intercourse with God. If we would nourish and give strength to our reverence for the Most High, we must habituate ourselves to such forms as shall be the fittest outward manifestation of it.

Is it said, that 'the unconverted members of the family ought not to kneel in time of prayer, because to do so would be to express an homage of the heart which they cannot feel?' Then they ought not to be taught any religious duty whatever. The children should not be allowed to read the Scriptures, because the reverence and awe which one should feel when reading God's word, are more than unconverted children can be expected to feel. For the same reason, they should never hear them read; or, certainly, when God speaks, the listener should attend with the most profound reverence. They should never be allowed to sing psalms; for what daring presumption it is to

—"mock him with a solemn sound.
Upon a thoughtless tongue."

Those who sing, should sing with the spirit and with the understanding, making melody in their hearts unto the Lord. And they should never be taught any form of prayer, to repeat morning and evening. The child should never be taught to say—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;"

for that implies the spirit of prayer, which, it is altogether probable, the child does not feel. In short, the whole religious education of children must be abandoned, lest the outward forms in which it is conducted should imply more than their naturally corrupt hearts can appreciate! And we submit, whether an argument that proves so much, proves any thing at all.

The unconverted children *should* be taught to kneel; and they should be taught that their kneeling is before the great Searcher of Hearts. The God of the family should be reverenced *by* the family. The practice of kneeling is itself calculated to inspire reverence; and, while we are training our children to it, God may, peradventure, make it the means of fixing in their hearts that deep and real reverence which is inseparable from true piety.

The heathen child, taught to bow and perform other reverential acts before the idol, grows up with such a feeling of respect for that object of his adoration as pervades his whole nature. The Papist is trained from infancy to bow before the image of the Virgin, to kneel before the Host, to kiss the crucifix, and to speak reverently [illegible] his religion. And what is the consequence? We all know what it is. He loves these symbols of his faith; he venerates them; he adores them; he clings to them with an undying tenacity, nor can you give a greater shock to his nature than to speak disrespectfully of these things. And is it to be supposed that the name of the Almighty God himself is less calculated to fill the heart with reverence than these objects of false worship? Does it not become Christians to take equally as unwearied pains in teaching their children to bow before the High God?

Mere reverence, we grant, is not the whole of religion, and it may exist without that love of holiness and hatred of sin which spring from the New Birth. The child may be taught to feel a trembling awe at the bare mention of the Sacred Name, while his heart still "goeth after its covetousness." But for the *regeneration* of the child—his new creation after the image of Christ—parents are not responsible. They are responsible only for the use of the means, the impartation of spiritual life being the act of God alone. Yet, for the use of means, parents *are* and ever *will be* responsible. And these means must be such as naturally tend to create the deepest reverence for the Being whom it is the duty of the child to love and worship, otherwise they might as well not be used at all. The daily practice of *bowing* before God certainly tends to this result. The child, if taught to kneel before the Lord his Maker, is thereby taught that he ought to hold his Maker in the most profound reverence.

T. B. B.

NATIONAL POPULAR EDUCATION.

The Sixth Annual Meeting of the Board of National Popular Education was held at Cleveland, Ohio, on the 9th inst. Gov. Slade, the indefatigable General Agent, was presents and read the Annual Report, from which the following facts are gleaned:—

The operations of the Board during the past year have been continued with undiminished success. Two classes, the Eleventh and Twelfth, numbering forty-nine, have been collected at Hartford, carried through a course of study, and sent out to the Valley of the Mississippi. Five have been sent to California and one to Oregon, in addition to the five sent to Oregon in 1851. Those sent to California have met with signal success and have awakened a deep interest in the cause of Education.

There has been sent to the Pacific Coast, during the past two years, eleven teachers, beside ninety-three to the Great West.

This Society has been in operation six years, during which time it has sent our three hundred and two teachers. Sixty-eight in 1847; forty-three in 1848; forty-two in 1849; forty-six in 1850; forty-nine in 1851, and fifty-four in 1852.

There have been sent to Indiana, 86; Illinois, 79; Wisconsin, 29; Michigan, 22; Missouri, 18; Ohio, 15; Iowa, 14; Tennessee, 8; Western Pa., 5; Kentucky, 4; Minnesota, 3; North Carolina, 3; Alabama, 3; Texas, 2; Shawnee B. M., 1; Oregon, 6; California, 5.

They have been drawn from the following States: Massachusetts 83, Vermont 80, New York 47, Maine 30, Connecticut 22, New Hampshire 21, Rhode-Island 4, Pennsylvania 4, Virginia 1, Western Reserve, Ohio, 5, Michigan 3, Wisconsin 1, Ireland 1.

Of the entire number 75 have been married, 9 of whom still continue to teach.

BRITISH CORRESPONDENCE.

Sunday Trade—The Crystal Palace—Syria and Jerusalem.

GLASGOW, December 24th, 1852.

The case of Jennings, who was imprisoned on refusing to pay the fine imposed by our Police Magistrate, for his having sold bread, butter, snuff and other articles on Sunday, has now been adjudicated upon by the Court of Session. Their Lordships were unanimous in deciding that it was not a crime cognizable by the Police Court, and in awarding the expenses incurred by the grocer to be paid by the Procurator Fiscal. The Town Council are, however, about to apply to Parliament for a new Police Bill for the city, and one of its cleuses is for power to close shops on Sunday. They may not succeed in this, perhaps.

The Sunday opening of the Crystal Palace still occupies much of the public attention, and various means have been suggested by which the Directors may evade the force of the old act, 21 of Geo. III. The *Record,* which somewhat confidently intimated lately that no application would be made to Parliament for the repeal of the prohibitory clause, now more confidently asserts that there is no doubt that this will be done in February. It was also affirmed, that the statutory notices of such intention could not be made, the due period of such notice having already expired; it is now as plainly declared, that no such notices are necessary, and efforts are being made to procure petitions signed by large numbers of the working classes in favor of the Sunday opening. Mr. H. Mayhew, author of a work on London Labor and the London Poor, is circulating a printed letter in the same cause, and is organizing the Trades' Unions for an appeal to Parliament, thus neutralizing the effect of the Church petitions. It is intended to ask the Legislature to authorize also the Sunday opening of public Museums, Galleries of Pictures, &c. On the 15th instant, the London Temperance League held a meeting, at which Mr. G. Cruickshanks, the chairman, read a letter he had written to the Directors, inquiring if it was designed that spirituous or fermented liquors be sold in the Palace during the week. The Secretary's reply strongly declaring that they would be wholly excluded, was also read, and from the manner in which it was received by the meeting, it is hardly to be doubted, that the company have thereby secured the countenance of a large number of the community more interested in the promotion of temperence by abstinance than by the influence of religion on the heart, whether that religion be cherished on Sunday or Sabbath. Having formerly mentioned the case of the Rev. H. V. Elliot of Brighton, who affirmed that large sums were paid for the advocacy in the *Times* of the opening of the Palace on Sunday, it is due to him to state, that he distinguishes between the writers in the *Times* and the *Times* itself—so as to believe, that the writers he refers to may be even paid additionally by the *Times,* instead of the editors or proprietors receiving a bribe directly themselves. The *Times* refused to give insertion to a long letter explanatory of this distinction.

Syria and Jerusalem are coming more and more into notice on the part of the crowned heads. Two powers are assuming even a position which may hereafter become still more interesting and important in reference to the Holy Land. The new Emperor of France takes to himself the title of Protector of the Holy Places—meaning those to which tradition assigns interest and association. In this he is the champion especially of the Church of Rome; and he lately obtained by the French ambassador at Constantinople, a firman from the Sultan, in favor of her members. Russia, however, as the head and protector of the Greek Church, was indignant at this preeminence; and the Sultan, to please that party, issued another firman in their favor. But now is the time of difficulty, for these two opposite decrees cannot both stand. Commissioners were appointed to settle the differences; but accounts from Jerusalem of Oct. 26th say, that these Commissioners had separated a few days before without being able to accomplish that object, and that the opposite parties appeared to be farther off than ever from an understanding. Still more recent intelligence from Constantinople (Dec. 5,) intimates that M. Lavalette declared that if the firman giving possession of the Church of the Holy Sepulchre to the Papists were proclaimed at Jerusalem, he would demand his passports; while the Russian ambassador intimated that if the Greek claims were not on the contrary acknowledged there according to the second firman, war would be declared. The Lord grant protection to His poople at Bethlehem, and give them grace to look to His protection when troubles thus arise.

Prospects of Protestantism, &c.

GLASGOW, Dec. 31st, 1852.

The year, as it closes, witnesses the inauguration of a new Cabinet in this country, probably still more indifferent than its predecessor to the principles of Protestantism. Lord Aberdeen, the Prime Minister, although a member of the Church of Scotland, is said to have Tractarian leanings, while Mr. Gladstone's adherence to these is potent. He had not scope enough in the Church of England for his Church Popery, and therefore connected himself with the Episcopal Church in Scotland, whose principles, or apostacy, more closely assimilate it to Rome. And in the present day we have need of men more determined to abide by the truth of God. Popery is an enemy, open and avowed, to all who shall dare to prefer the Inspired Word to its traditions. And the boldness with which it is prepared now to act out its intolerance, is well illustrated by the case of the imprisoned Madiai. In that case it is not the Duke of Tuscany, and his personal hatred of the truth, but the enmity of the Pope and priesthood, by whom he is led. *They,* therefore, are not afraid, in the face of the church and the world, to imprison men and women for the reading of the Holy Scriptures. They are not influenced to withdraw from public gaze, by directing their tool at Florence to set at liberty, even when their health has been much impaired, those whose only crime is a love to "the faithful word." By the recent accounts it is doubted if these persecuted ones can long survive. To their imprisonment is added the pain of frequent visits from a Popish ecclesiastic, charged with the office of effecting their conversion—as a return to Popery would be miscalled. The Grand Duchess, and even the Archbishop, visited the female confessor with entreaties that she would return to the church she had left. The dignitary, although he wholly failed in his aim, with mock humility, begged to be remembered in Flora's prayers. It was expected that the Grand Duke would have been strained into an act of moderation, and was even said that he had promised to the King of Prussia that they should have been released before now. This not having been done, it has been stated that that monarch has given instruction to M. Usedom, the Prussian Ambassador at Rome, to repair to Florence to renew his solicitations in behalf of the humble Protestant prisoners.

Papists in this country were wont to talk of it as slander when Protestants alledged that their church had never renounced her persecuting dogmas. And there are some of them who seemed ashamed of such doings, and Mr. Sergeant Shee, M. P., in a public speech, spoke of the conduct of the Grand Duke as of an atrdciously wicked character. He was, however, sharply reprimanded by the Editor of the *Tablet,* Mr. F. Lucas, (once a Quaker,) although he had himself, in the very act of becoming a Papist, exercised the right of private judgment which he would deny to those becoming Protestant. Yet this man was member of a Committee of a Society which professed to have for its aim the securing of religious *equality in Ireland.* Yes! it is equality that is demanded where there is no hope of dominancy being obtained; but where, as in Florence, they have the ascendancy, intolerance to all who refuse to yield to the dictates of apostacy is the law. Spain has in this exceeded the usual limits of prudence, in that she is stated to have just issued a decree requiring compliance with the Romish faith, even from strangers sojourning within her dominions.

The aspects of Providence are indeed ominous. But, as a yielding to apostacy, and making void the law of God by human traditions, is provoking in His sight, He may leave the nations to feel the weight of the burden that neither we nor our fathers could bear. His is the easy yoke and He it is who gives strength to those who look to Him for it.

J. A. BEGG.

REVIVAL AT HOUNSFIELD, N. Y.

To the Editors of the Sabbath Recorder:—

Having received an invitation from the church in Hounsfield, Jefferson Co., N. Y., to hold some religious meetings with them, I journeyed thither, and commenced there Dec. 10th, and closed my labors Jan. 2d. To those acquainted with the religious state of things in that vicinity, I need not say, that to all human appearance, faith could stand on but little else than the promise of God. As there were some things connected with the management of those meetings which by some are considered as having a tendency to hinder a revival, I beg leave to remark—

1. That entire freedom of speech was allowed to all. The congregation was composed of Baptists, Methodists, Presbyterians, Christians, Trinitarians, Unitarians, Arians, Universalists, Infidels, and others. Believing that freedom of speech is a right which inheres in all, I freely extended that right to each one. And I am happy to say, that during the whole series of meetings, there occurred nothing to wound the feelings of any. Had I not been convinced before of the safety of such order, the results of that meeting would have removed every doubt.

2. That the preaching was designed to be both interesting and instructive. No effort was made to excite the feelings, otherwise than by the power of truth. The standard of Christain character was Christ's sermon on the Mount, and its practical bearings on man individually and collectively were explained and enforced. The unchristian attitude of the present professed Christian world, as it stands identified with slavery, war, and other political organic sins, were freely discussed. The ground was taken, that a Christian could not consistently aid or abet any human government which countenanced either slavery, war, or the taking of judicial oaths, as Christianity forbids them all.

3. That great fundamental truth of Christianity, viz. the overcoming of evil with good, was shown to be a necessary part of a Christian profession; that all resort to brutal force, by individuals or nations, was anti-Christian, and that it was the immediate duty of the Christian world to disband its armies, and put a stop to human butcheries; that it was equally the duty of individuals and nations to suffer for righteousness, and that it was by suffering, rather than fighting, that prosperity was promised; and that the church was designed to demonstrate the power of godliness in this way.

4. That the gospel embodied a perfect remedy for all moral evil here and hereafter; that faith in Christ secured a full and free pardon for all past offenses, when connected with true repentance or reformation.

5. The Sabbath as a memorial of creation's work was shown to be of perpetual obligation, and the immersion of the body in water as a symbol of a new creature, and a future resurrection, were also not forgotten.

In short, I allowed myself the utmost freedom and latitude of thought in my preaching, and the result has fully convinced me that such meetings can be conducted upon the broad platform of freedom of discussion.

6. The result. Christians were apparently much refreshed, although they experienced great searchings of heart; numerous backsliders were reclaimed; while some forty-five openly renounced their sins, and embraced Christianity. Among them were those who had been notorious sinners in community. There was also the convert from Universalism and Infidelity, if not Atheism. Quite a proportion were adults. Seldom has it been my privilege to participate in a revival apparently so salutary to a community and so refreshing to the people of God. The remembrance of it, together with the Christian association there enjoyed, will not soon be forgotten. I ought also to mention the respectful demeanor of all who attended. And on all of the friends there, who by their hospitality and kindness rendered my visit so pleasant to myself, I fervently invoke the blessing of our Heavenly Father.

S. S. GRISWOLD.

GREENMANVILLE, Ct., January 11, 1853.

REVIVAL IN A COLLEGE.

The day annually devoted to prayer for revivals in colleges, is at hand. In hope of stimulating some to greater earnestness on this behalf, we copy from the *Independent* the following letter of Rev. J. M. Sturtevant, President of Illinois College, annnouncing a revival now progressing in that Institution:—

"This letter will convey to you joyful intelligence. God hath visited his people. The present is a time of refreshing religious interest in Jacksonville, and in that interest the college shares largely. Indeed the first decided tokens for good were at college. The interest in the Institution has been pervading and absorbing. From twelve to fifteen have *seemed* to come out on the Lord's side, and many others are deeply affected. Those who have given evidence of a decided change are, a large proportion of them, from our advanced classes, and among our most influential and promising minds.

"Besides the conversion of sinners, the work has brought cold back-slidden Christians to confession and renewed consecration; and some, who have hitherto scarcely lived Christ, to declare that they have not been Christians, and that they have now determined not only to live Christ, but to preach his Gospel as the work of their lives. There is much reason to hope that this harvest season will bring to the aid of the church a number of gifted minds devoted to the ministry. The work is now quite extensive in the Congregational and Methodist churches. Both of the Female Seminaries are much blessed. The Christmas holidays compel a season of release from study at college, and we have some apprehension as to the result; but we hope for much yet.

"I feel that this blessed work is largely owing, under God, to the steady faithfulness of a few young men in college. We have had for some years past a few choice spirits, and we have this year some valuable accessions to their ranks. I think the time is not distant when the churches will feel our college as they have not done before in raising up ministers. God's mercies to us this year are indeed wonderful, and I desire to call on all that is within me to bless his holy name. This has not come upon us without an evident previous preparation of the way of the Lord. Our weekly prayer meeting has, from an early period of the term, been attended by nearly half of our whole number of students—thirty to forty present in an evening. And there is great reason to hope that religion has gained an ascendency and power in the institution which it has not had for many years.

EDUCATION IN MASSACHUSETTS.

The following paragraph from the Message of the new Governor of Massachusetts, shows a most gratifying condition of the educational interests of that Commonwealth. God speed the day when the Governor of each State of our Union may with truth use such language in relation to the territory over which he rules.

"The cause of Education has ever been regarded by our people as second to none of the great interests committed to the care and guardianship of the State. Among the first to enlist the warmest sympathies, and to secure the efficient aid of the early colonists, it has continued to receive from their descendants to the present hour, a constant, if not at all times an adequate, support. Our colleges, founded and fostered by the wise and far-seeing liberality of individuals, from the two mites which were cast into their treasuries by the needy pilgrim, to the princely munificence of their endowments in later days, cannot fail to be regarded with deep interest by an intelligent Legislature. The manner in which they have been conducted, has secured for them the foremost rank among similar institutions in the country; and they now furnish to our youth the opportunity of acquiring an education of enlarged and liberal culture. But the peculiar glory of Massachusetts is to be found in the origin and history of our system of Common Schools, which have been cherished and extended, until *no child of the two hundred thousand living within her borders may not, and there are few who do not, receive in them the rudiments of a common education, at the public charge.* This, however, should be regarded but as one stage of our progress in the right direction. It should be the object of the Government eventually to establish and maintain in them a system of instruction so thorough and efficient that *every child may have furnished to him at the public expense, an education which will fit him adequately to discharge all the ordinary duties, both public and private, of a man and a citizen.* This is an object worthy of the highest ambition of an enlightened and Christian commonwealth; and no enlightened and Christian commonwealth should rest satisfied until this object is attained. That Massachusetts has proposed to itself this high purpose, its legislation for the last fifteen years—in the creation of the Board of Education—the institution and support of Normal Schools—the establishment of Teachers' Institutes and School Libraries—with other kindred measures, clearly indicates. The statistics which will be furnished to you from the office of the Board of Education, and to which in this connection, I can only refer, will exhibit a gratifying and encouraging progress in this great work; which, like all others of a moral and intellectual character, intended to operate upon an extensive scale, must necessarily be slow; and which, for this reason, must be pursued with patient energy, with no diminution of means or effort, and with no abatement of heart nor hope. It will be my pleasure to coöperate with you, and with the Board of Education, in whatever measures may, after mature deliberation, be adopted for the promotion of a cause so beneficent and noble as the education of the whole people."

A MODEL NEW-YEAR GIFT.—Rev. Lyman Beecher, of Boston, who is 77 years old, received the following letter on the 1st inst., which contained, as is indicated, about as appropriate a New Year's gift as could be offered to a faithful minister of the gospel in his declining years:—

BOSTON, Jan. 1, 1853.

REV. LYMAN BEECHER, D. D.—Dear Sir: Permit us, in behalf of ourselves, and the several gentlemen whose names are enclosed, to ask your acceptance of a life annuity of five hundred dollars per annum, a policy for which we now send you. We take this occasion, dear sir, to assure you of the high appreciation in which your former ministration in this city, and your more public labors here and elsewhere are still held by your old friends, and to express the wish that you may yet have many years of health and happiness to spend amongst us. With sentiments of highest regard, we remain your obedient servants.

THE CRIME OF HAVING A BIBLE.—At a recent meeting of the N. Y. Bible Society, among other facts of interest, it was stated that in April, 1852, the Agent, in the course of his regular distribution, had furnished a Bible in the Italian language to Agostino Francis, mate of the brig Anna, of Palermo, Sicily, at his earnest request. A few weeks since, while visiting another Sicilian brig, the Agent learned from the mate of the latter vessel, that Agostino Francis had been discovered after his return to Palermo to be the possessor of the Bible, which had been procured by him at New York, and for this *crime* has been arrested and sentenced to imprisonment for ten months, and a fine of $60.

LIBERAL BEQUESTS.—Mark H. Newman, Esq., whose death we recently noticed, left by his will $25,000 to the American Home Missionary Society, to be invested by his executor, and the interest, so much as was needed, applied to the support of his children, until the youngest becomes of age—the whole to be then paid to the Society, After specific legacies to his children and other family friends, he gave also $10,000 to the American Board of Commissioners for Foreign Missions, and then made the American Home Missionary Society his residuary legatee. From this residue it is expected a large amount will be realized to the Society. It was his injunction to have his estate so settled up as to make the most of it for this object of benevolence.

A GENEROUS GIFT.—Mrs. Harriet L. Packer, widow of the late Wm. L. Packer, has signified her intention to appropriate $65,000 for the endowment of a Female Academy, to be located on the brow of the Brooklyn Hights. The Trustees of the Institution have in their hands a surplus of $15,000, which, added to Mrs. Packer's donation, is sufficient to build and furnish an edifice that will be an honor and an ornament to the city. At a late meeting of the Trustees, they resolved to appropriate the stock of the present Academy, amounting to $32,000, to the establishment of an Academy for Boys on the same scale as the Institution for Girls.

PRAYER FOR ITALY.—In reporting the visit of an English deputation to the imprisoned Madiais, Earl Cavan said:—

"My esteemed friend, Capt. Trotter, suggested to them a union in prayer with Christians, on Saturday evenings, for an abatement of this persecution, and that, 'whether by life or by death, such a torch may thereby be lighted throughout Italy, as may never go out till the Lord come,' and in this I trust all who are interested in the suffering Madiais will join."

SPREAD OF TRUTH.—The Earl of Cavan, one of the Deputation to Florence on behalf of the Madiais, says:—

"It is an interesting fact that the Jews in Italy are great helpers forward of the printing of the Scriptures, from the conviction that, hateful to them as the New Testament is, it is, they believe, the destined weapon which will break down the still more odious system of idolatrous Rome."

TOO MANY CONGREGATIONS.—The *Lutheran Standard* says: "As a general thing, our ministers serve too many congregations. Some have four, others six, and others again even eight congregations to whom they regularly minister. Of course, a number of weeks intervene between the public services; much of their time is spent on horseback; they are scarcely able to meet all the calls for funeral and other services; and pastoral visits are almost wholly neglected."

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 10.

The Senate devoted the session to a discussion of the Clayton and Bulwer Treaty, and requested the President to transmit all correspondence between Mr. Lawrence, late Minister at the Court of St. James, and the British Government in regard to Central America, and particularly any correspondence relating to the claims of Great Britain to the Musquito Coast, or any portion of the territory of Honduras or Yucatan.

The House went into Committee of the Whole on the Deficiency bill. Mr. Bell made a speech on Manifest Destiny, Mr. Skelton against conferring the title of Lieut. General on Winfield Scott, and Mr. Weightman in defense of New Mexico.

THIRD-DAY, JAN. 11.

In the Senate, Iowa put in another claim for more land for railroads. After various unimportant business, on motion of Mr. Chase, the Senate went into Executive Session, and therein the injunction of secrecy was removed on the proceedings touching the Clayton and Bulwer Treaty, by a vote of 31 to 25. A message was received from the President on the same topic.

The House of Representatives passed the day in discussing the Secretary of the Treasury, and in having a flout at the shinplaster currency of the District.

FOURTH-DAY, JAN. 12.

In the Senate, the principal subject was the action of Great Britain in relation to Central America. Mr. Soulé resumed and finished his speech. He labored to show that the Clayton-Bulwer Treaty could only have passed the Senate under the general impression that in that instrument the British Government gave up all rights in Central America, save that of cutting dye-stuffs in Honduras, went into a history of the action of Great Britain in the premises, and finally expressed his hope that the matter would come before the Senate in such a shape that that body could inform England that if there be any doubt as to the provisions of the Treaty, that we will give notice of our intention to suspend its effect. The debate was continued by several of the Senators, and at length closed for the day by Mr. Mangum.

The House was mainly occupied in further discussing the bill to prevent frauds upon the Treasury.

FIFTH-DAY, JAN. 13.

In the Senate, the only topic of interest was Mr. Gwin's project for a railroad to the Pacific, which called forth, in addition to Mr. G.'s own speech, favorable ones from several distinguished members, Mr. Seward among them, and counter projects from Messrs. Hamlin and Rusk. Without taking any action in the premises the Senate adjourned.

In the House, there was a long discussion on the bill to prevent frauds on the Treasury, (by the prosecution of private claims against the Government,) and the bill was read a third time, but before question was taken on its passage the House adjourned.

SIXTH-DAY, JAN. 14.

In the Senate, John M. Clayton's credentials as Senator from Delaware were presented. Various resolutions were offered and private bills passed. The announcement of the death of Senator Upham caused an adjournment to Second-day.

In the House, the bill to prevent frauds upon the Treasury passed by a vote of 134 to 23. Mr. Marshall, of Cal., asked leave to introduce the $10,000,000 resolution, but objection was made, and so the House entered into a good old-fashioned crusade against Banks, the particular point being to prevent the circulation of small bills in the District of Columbia.

European News.

The steamer Arabia, with Liverpool dates to Jan. 1, arrived at New York on the 16th inst.

A new Ministry is the principal item of news from England.

On Monday, 27th, Liverpool was visited with the most violent gale that has been felt for years. The gale commenced on Sunday night, from the southwest, and reached its height on Monday morning. Considerable damage was done to the shipping, and it is feared that further disasters will be reported.

The Colonial-built (St. Johns, N. B.) ship Marco Polo, 1,625 tuns, Captain Forbes, has made the unrivalled passage from Liverpool, 4th July, to Melbourne, Australia, in 68 days, and back in 75. She sailed from Melbourne 11th October, and arrived at Liverpool 26th December.

A paragraph in a London paper says that the steamship City of Glasgow, on her late arrival, brought from Philadelphia a package addressed to a Member of the British Parliament and containing 100,000 Kossuth notes, which were duly delivered to their destination.

The Paris *Moniteur* publishes a decree naming the Emperor's uncle, Jerome Bonaparte, successor to the throne in default of legitimate or adopted heirs.

The Minister of the Interior has decided on carrying out Napoleon I.'s plan or idea, to make the entrance into Paris by the Barrière d'Etoile the most magnificent in Europe. A space of 170 yards is to be cleared around the arch as an exercise ground for the troops and for public fêtes.

The Pope refuses to allow casts to be made for the Crystal Palace at Sydenham (London) from the works of art in Rome.

In the dominions of the Grand Duke of Tuscany the punishment of death has just been revived for "offenses against religion." A mere "suspicion" of such offenses is punishable with imprisonment for three years. As far as control can be established over thoughts, it is committed unreservedly to the hands of the priesthood. All schools not under the immediate management of priests will, at the expiration of twelve months from the present time, be absolutely suppressed.

Edward Murray has been safely transported to the end of his journey, and is now lodged in the state prison of Palliano. Exertions are still being made in his behalf, and it is inferred, in spite of the present unyielding spirit of the Government, that a diminution in the term of his penalty will shortly be achieved.

A paragraph in the Madras *Gazette* of Nov. 26, mentions that the Marquis de Lisboa, a young Portuguese nobleman serving as midshipman on board the British ship of war Hastings, was accidentally shot dead by Prince Ernest of Saxe Leiningen, also serving as a midshipman in the same ship. The young men had been hunting, and the Prince in sport snapped a gun at his friend, believing it to be unloaded.

An extract from a letter dated Lisbon Dec. 20, says that Mr. Heald (Lola Montez's husband) went out in one of the vessels of the Royal Yacht Club, having in his company a beautiful young lady. The yacht foundered in sight of the British war steamer Inflexible, which instantly manned a boat, with fourteen hands, to rescue them. Not only were they unsuccessful, but all hands were drowned.

A tragical event has been made known at Lloyd's, to the effect that on the 20th October a mutiny broke out among a party of Chinese on board of the British bark Gertude, from Amoy to Havana, and that seventeen of the Chinese had been shot by the captain and crew. The bark put into Singapore, when, from the investigation that was held, it appeared that what the captain took for the mutiny was merely a row among the Chinese, but having no interpreter on board, the Chinaman were unable to make themselves understood.

The Court of Rome has recently addressed to all the European powers a circular, in which it invites them to interest themselves in the state of the Hergezewina and Bosnia, where the Christians are suffering from the persecutions of the Turks.

Eighty-seven persons belonging to the best families in Rome have been arrested for circulating caricatures of Napoleon III.

The following is the British Cabinet as newly organized under Lord Aberdeen:—

Earl of Aberdeen, First Lord of the Treas.
Lord Cramworth, Lord Chancellor.
Mr. Gladstone, Chancellor of Exchequer.
Lord Palmerston, Home Secretary.
Lord John Russell, Foreign Secretary.
Duke of Newcastle, Colonial Secretary.
Sir Jas. Graham, 1st Lord of the Admiralty.
Earl Granville, President of the Council.
Duke of Argyle, Lord Privy Seal.
Hon. Sydney Herbert, Secretary of War.
Sir C. Wood, Pres. of the Board of Control.
Sir W. Molesworth, 1st Com. of Public W'ks.
Marquis of Lansdowne, a Seat in the Cabinet, (without office.)

China.

By the arrival of the bark Palmetto, 40 days from Shanghae, files of the *North China Herald* up to the 31st October have been received at San Francisco, four days later than our last advices by the way of England.

The cholera has made its reäppearance at Ningpo, and has proved fatal in a large number of cases in five hours, and even within a shorter period, after the first attack.

The *Herald* asserts that in no other port in the world have so many magnificent vessels been assembled together at one time as at Shanghae during the present season.

Capt. Sylvester, of the clipper ship Aramingo, died at Shanghae on the 1st of Nov., as the ship dropped down the stream on her return to New York. Capt. Hinkley, of the Oread, also from this port, died a few days previous to her arrival, and was buried at Shanghae.

The total amount of Green and Black Teas exported from the port of Shanghae to the United States, from the 1st of July to the 28th of October, was 10,268,101, being an excess of 6,684,471 over the exports for the same period last year.

The *Herald* is in raptures at the prospected steam communication between Shanghae and San Francisco. It will not be long before the necessary arrangements for the establishment of such a line are completed.

During the year ending Sept. 30, 1852, the total tonnage moored in the harbor of Shanghae was 182 vessels, of 78,165 tons. Of these 102 were British, tonnage 38,420, 66 American, tonnage 36,532; other nations, not more than two vessels each, with an average tonnage of 500.

The pirates of Ningpo recently captured an enormous and richly-laden junk belonging to the King of Siam.

Four churches have been erected in Ningpo by the Protestant Missionaries. Others are projected.

Solid Gas.—Murdock first used gas to light up his office at Redrath in 1792. "It would," says Liebig, "be one of the greatest discoveries of the age, if any one could succeed in condensing coal gas into a white, dry, solid, odorless substance; portable, and capable of being placed on a candlestick or burned in a lamp." Already is the desire of Liebig being accomplished. A mineral oil flowed out of coal in Derbyshire, obviously produced by slow distillation from the coal. On examination it has been ascertained that paraffine, a solid, waxy substance, hitherto never produced from coal, could be formed in commercial qualities by a slow and regular distillation. This is condensed coal gas—a solid form of olefiant gas desired by Liebig. In forming cake, this product, dissolved in an oil of a similar composition, may be readily obtained instead of the water-gases now thrown away. Should this discovery be as successful as it promises, a great change will be wrought in fuel as well as illuminating gas.

The New Motive Power.—The second trial trip of the Caloric ship Ericsson came off last week, and is represented by the papers as highly successful. There are, it is true, some defects in the machinery; but these, it is thought, will easily be obviated in other ships. When we can find an intelligible account of the new engine we will print it.

Another company of missionaries has sailed for Smyrna, consisting of Rev. Messrs. Benton, Marsh, Walker and Nutting, with their wives. Mr. and Mrs. Benton, formerly at Aleppo, expect to be stationed on Mount Lebanon, on their return to Syria. Mr. Marsh has spent some time in Mosul already, and he now goes thither again. Mr. and Mrs. Walker are destined to Diarbekr, on the Tigris. Mr. and Mrs. Nutting will be stationed in some part of the Armenian field.

There is a delightful religious interest with the Baptist church at Valley Forge, Pa., Meetings have been recently held which have been attended with great power and effect. Twelve were baptized on a recent Sabbath. There are more candidates awaiting the ordinance. Inquiries are multiplying. It is the first revival experienced within the last eight years.

SUMMARY.

A prominent steamboat owner of this City, who has made an immense fortune in steamboating, has devised a novel, most liberal, and magnificent plan for disbursing some of his gains. He proposes to rig in the most perfect style a steamer yacht, now nearly completed, furnishing her in the richest manner, at a cost of $50,000 over ordinary ships of the kind. About the first of May he will take on board his sons and daughters and forty or fifty other guests, and sail for London, Copenhagen, Stockholm, St. Petersburg, Havre, Bordeaux, Lisbon, Gibraltar, Marseilles, Naples, Malta, and such other ports as may be desirable, staying a short time at each port, giving fêtes and seeing the lions. The entire expense, is estimated at more than $200,000.

The people of the small but delightful island of Madeira are on the brink of starvation; the fact is beyond doubt. The cause simply is the dependence of the population almost wholly on the cultivation of the Vine, and the utter failure of the Grape harvest in 1852. With Wine they have been accustomed to buy most of their food and all their clothing; and, the Grape having failed, they have nothing wherewith to pay; and while the wealthy and forehanded are pinched, the poor are reduced to the last extremity. Of the 80,000 inhabitants of the island, probably 60,000 are to-day needy, while 40,000 must perish unless assisted from abroad.

On the trial of an Irishman in Cambridge, Mass., a few days since for stealing a pair of 'pants,' the fact was proved beyond question by the concurrent testimony of nine witnesses, and no witnesses were introduced by the defendant; but his counsel took occasion to ask the Court what were "pants." He had looked in the Dictionary, and found that they were a sort of breathing operation. He moved that the complaint be dismissed, on the ground that it did not specify the article alledged to have been stolen. The motion was entertained, and before a new complaint could be made out, Paddy was out of sight.

In December, 1849, two boys of Philander French, named Lafayette and Jerome, left their father's residence in Independence, Buchanan County, Iowa, and have not since returned. Their mother was dead, and their father had gone East at the time. It is supposed that they became lonely, and started to find their father, as they were heard of once, in Michigan. They were then but 12 and 9 years of age, and though four years have elapsed, the father does not yet relinquish his search.

A resolution was recently introduced into the Senate of New Hampshire, declaring the "religious test" in the constitution of that State "unjust, anti-republican, and contrary to the spirit of the present age," and that when the proper time for holding a Convention to revise the Constitution shall arrive, the members will spare no efforts to induce the people to assist the calling of such a Convention, and to abrogate the test. This resolution passed the Senate unanimously, and by a vote of 209 to 9 in the House.

On Monday of last week Mr. James H. Cooley, lately connected with educational movements in San Francisco, took charge of a Mission Day School, which is to be conducted in the building now going up on the site of the Old Brewery, New York. There were 150 of the children of the Five Points present on Monday. It is conducted under the auspices of the ladies of the Home Missionary Society, some of whom have personally attended to gathering them in to the enjoyment of educational advantages.

A correspondent of the *Watchman and Reflector* says, of Thompson, Ct.: "A blessed reviving influence of the Holy Spirit has been experienced in this town, making the waste places to rejoice. In the eastern section of the town, in the Methodist society especially, a powerful work of grace has taken place, and the work is spreading. Our meetings are very solemn, and a soft and gentle influence, like a heavenly dew, is upon us, quickening the saints, awakening sinners, and giving hope and peace to trembling penitents."

At a few minutes past 11 o'clock Monday morning, Dec. 11, a fire caught in the partition or ceiling of Ward School-House 30, in Twenty-fourth-st., near Eighth-av., N. Y., by some unexplained defect in the flue. There were more than 2,000 children in the house at the time; but by the coolness and promptness of the teachers they were all dismissed without accident of any kind, or even alarm. The fire was speedily extinguished, without material damage to the edifice.

The report of the State Treasurer of Pennsylvania shows that the whole amount of receipts for the year was $7,716,562 17, and the payments $6,876,480 38, leaving a balance in the Treasury of $1,382,611. The above receipts and expenditures comprehend the loans, premiums, and sales of public property and extension and improvement in the public works.

Rev. Morgan I. Rhees, D. D., Pastor of the First Baptist Church of the City of Williamsburgh, died at his residence, on Saturday morning, Dec. 15. His disease was originally *Neuralgia of the Chest*, or technically termed "*Angina Pectoris*." His death will be the occasion of deep regret and mourning to a large circle in the Christian and Philanthropic World.

The Concord (N. H.) *Patriot*, the leading Democrat paper at Concord, says the printing office of that paper has been the graduating school of a Governor, a Senator in Congress, several Representatives to Congress, many editors, some ministers, and many other young men, who have filled at various times numerous responsible stations in the community.

The Oramel (N. Y.) *Era* states that at a recent term of the Court at Angelica, a man by the name of Robinson, formerly of Albany, was convicted of passing counterfeit money and sentenced to Auburn for ten years. He is about 23 years old, and had already spent seven years of his life in one of the prisons of the State—so that, when 33 years old, he will have spent over half his life in prison.

The "Rothschilds," consisting of Anselm Meyer Rothschild, of Frankfort; Solomon Meyer Rothschild, of Vienna; James Meyer Rothschild, of Paris; and Charles Meyer Rothschild, of Naples, have decided at a family congress, held at Frankfort, to renew their partnership for three years.

Gov. McClelland, of Michigan, in his Message, describes the financial condition of the State as healthy and encouraging.

A dispatch dated Troy, Monday, Jan. 10, 1853, says: Thomas Graham and sister were attacked by two highway robbers, on the Lansingburg road, a little north of this city, last evening. Miss Graham was severely beaten, and would soon have been killed, but for the timely arrival of assistance. The ruffians who made the attack, named Thomas Holyon and James Cotton, were arrested and lodged in jail.

A dispatch dated Cooperstown, Monday, Jan. 10, 1853, says: The office of Dr. Byron, Surgeon Dentist, of this Village, was entered last night by burglars and robbed of gold plates and materials to the amount of $500, including about 2,000 teeth. The door of the jeweler's store just beneath the office was secured with an iron rod to prevent the robbers being disturbed during their operations.

A writer in the Delaware *Republican* calls attention to an unusually large spot on the sun, which may be seen through smoked or colored glass. The writer adds: "By a rough measurement of the present spot, I found its diameter to be about thirty-three thousand miles, consequently occupying an area on the sun's surface of eight hundred millions of square miles, equal to four times the superficial contents of the earth."

The Austrain Government has ordered that, when serious accidents shall occur on any of the railways belonging to the State, a daguerreotype shall be immediately taken of the train, in order to facilitate the investigation into the causes of the accident. For this purpose a daguerreotype apparatus is to be sent to all the railway stations.

The sale of one hundred negroes belonging to the estate of the late John C. Singleton took place to-day, says the Columbia (S. C.) *Banner*, Jan. 10. Boys from 15 to 25 years old brought $900 to $1,000—a few over $1,000. Young women sold for $750 to $850. The average was $530.

Mrs. Letitia Preston Floyd recently died in Tazewell county, Va., aged 74 years. She was the widow of Gen. John Floyd, formerly Governor of Virginia; mother to Ex-Governor, John B. Floyd; niece to the late James P. Preston, Governor of Virginia, and aunt to the late Governor James McDowell, of Virginia, and Hon. Wm. C. Preston, of S. C.

The Bank Department at Albany gives notice that the notes of the following individual Banks must be presented for redemption on or before the time now stated: Sullivan County Bank, Monticello, Aug. 17, 1854; Cortland County Bank, Ashford, Dec. 1, 1853; Warren County Bank, Johnsburg, Nov. 4, 1853.

The Governor of Florida has transmitted to the Legislature information that the Seminole Indians refuse to emigrate, and asks to be clothed with power to call out sufficient force to protect the frontiers and to co-operate with the General Government in any measures which it may adopt in the emergency.

During week before last, the proprietors of the Croton Mills, in Cherry-st., N. Y., "kept open house," and fed whole armies of citizens with the bread, cake, &c., produced on the spot from their patent self-raising flour. These mills employ about 70 men, and use more than 600,000 bushels of wheat per annum.

Papers were filed in the Secretary's Office at Albany on the 9th for a Railroad from Saratoga Springs to Albany. The branch from the Springs will be about 18 miles, joining the Northern Albany, and making the running time short of 45 minutes from Albany to the Springs.

It is reported that the gentlemen concerned in the air-steamer Ericsson are so well satisfied with the experiment that they are preparing to lay keels for several other and much larger ships to be propelled by the Ericsson Engine.

The canal boat D. A. Fuller, loaded with brick, has not been heard of or seen since the 18th ult., when she was fastened to the piles at Peekskill, waiting for a tow down. It is feared that she was driven out and sunk, and the crew lost.

Gov. Brown, of Florida, in his annual message, having reiterated the opinion that his term of office expired in October last, the matter was referred in the Senate to a Select Committee, who have reported that the Governor's term will not expire until October next.

An attempt was made at the Sandwich Islands to land two hundred ten-gallon kegs of spirituous liquors, concealed in barrels of beef. By the breaking of a barrel the kegs were discovered, and the goods seized by the Revenue Officers.

Professor Empson, a son-in-law of Lord Jeffrey, and one of the most valuable contributors to the Edinburgh *Review*, is dead. He was Professor of Law at the East India College, Haylebury Hert's.

The Minister of Commerce, at Berlin, has issued an order that in future all rails to be laid down on new railways shall be wrought iron, and that cast iron rails already laid down, shall be gradually replaced by wrought iron ones.

Hon. William Upham, U. S. Senator from Vermont, died last Sunday, at Washington, aged about 60. He has been nearly ten years a Senator, having first taken his seat in 1843. He had two years from the 4th of March next to serve of his second term.

At a recent business meeting of the Plymouth Church, Brooklyn, the salary of Rev. Henry Ward Beecher, its pastor, was raised to $4,000 per year. It was $3,500 last year, and $2,500 previously.

The Bavarian Government has ordered that in every parish a public magazine of corn shall be established at the cost of the parish, for the purpose of making provision against dearth.

Kossuth's mother died in Belgium on the 28th December, and the Government of that Kingdom refused her illustrious son the small consolation of a permission to visit her in her last moments.

Nimrod F. Martin, who was confined in the jail at Cambridge City, Iowa, on a charge of arson, committed suicide on the 20th ult., by hanging himself in his cell.

A dispatch dated Washington, Tuesday, Jan. 11, 1853, says, Gerrit Smith is here in advance of his term, seeking a house and taking lessons in Congressional proceedings.

Uncle Tom's Cabin has already been translated into French, Italian and Spanish, and is advertised in Danish, Swedish, Polish and Prussian.

On Saturday, a gentleman who attended the Madiai meeting on Friday evening, sent the American Bible Society a check for ten thousand dollars, to aid in giving a more extended circulation to the Bible.

Mr. Cist, who is engaged in taking the census of Cincinnati, is of the opinion that the population of the city, within the corporate limits, is 165,000.

At Montgomery, Ala., Jan. 3, negro fellows, not unusually likely, were sold for nearly $1,300.

The auction duties paid into the State Treasury of Pennsylvania during last year, amounted to $57,110 76.

A manuscript catalogue of the music in the library of the British Museum has been completed, and fills 57 folio volumes.

Mr. Vincent, the only officer saved from the ill-fated steamer Amazon, has been carried off by yellow fever.

A piece of land was sold recently in the neighborhood of the Royal Exchange, London, at the rate of £800,000 per acre.

New York Market—January 17, 1853.

Ashes—Pots $4 62. Pearls 5 75.

Flour and Meal—Flour, 5 50 for State, 5 56 a 5 60 for mixed to fancy Michigan and Indiana, and common to good Ohio. Rye Flour 4 50 for fine. Buckwheat 1 87 a 2 00 per 100 lbs.

Grain—Wheat 1 20 for red Long Island, 1 30 for prime white Ohio. Barley 70c. for four-rowed. Rye 90 a 92c. Oats 46 a 47c. for Jersey, 50 a 52c. for State and Western. Corn, 69 a 70c for Jersey, 73 a 74c. for old Western mixed.

Provisions—Pork, 16 00 for prime, 18 75 a 19 25 for mess. Beef, 5 50 a 6 12 for country prime. Dressed Hogs 8 a 8½c. Lard 11 a 11½c. Butter, 14 a 18c. for Ohio, 18 a 24c. for Western Dairies. Cheese 8 a 8¼c.

Hay—87c. a 1 06 per 100 lbs.

Seeds—Clover 10 a 10¼c. Flaxseed 1 50 for 56 lbs.

Wool—48 a 58c. for Domestic Fleece, 38 a 48c. for country pulled.

MARRIED,

Jan. 4th, 1853, at the Seventh-day Baptist Church in Adams, N. Y., by Eld. Jas. Summerbell, Mr. John Trowbridge to Miss Aurelia Burdick, both of Adams Center.

By the same, Dec. 29th, 1852, Mr. Peter Van Scyvr to Miss Curan Weaver, both of Adams Center.

By the same, Dec. 23d, 1852, Mr. Monroe Nichols, of Adams Center, to Miss Maranda Horth, of Adams.

In Hounsfield, Jefferson Co., N. Y., Dec. 26th, by Eld. S. S. Griswold, Mr. Israel F. Burdick, of Fulton, Rock Co., Wisconsin, and Miss Milliscent Stevens, of the former place.

DIED,

In Wirt, Nov. 18th, 1852, Eleanor Maxson, wife of George Maxson, of cancer, aged 76. She was a member of the church. She was composed, although in great suffering, and waited patiently her Master's call.

Dec. 6th, 1852, of scarlet fever, Alice Eleanor, daughter of David and Jane Maxson, aged 3 years and 17 days.

In Oswego City, Dec. 21st, of gravel, Mrs. Ann M. Greene, aged forty-five years, four months, and twenty-eight days. She has left a husband and three sons to mourn the loss of one of the best of mothers and kindest of companions.

In Centerville, St. Josephs Co., Michigan, at the residence of her brother, John Richards, Dec. 25th, of consumption, Widow Betsey Stillman, wife of Clark Stillman, deceased, aged 55 years. Sister Stillman was a member of the Seventh-day Baptist Church at DeRuyter. She bore her lingering illness with Christian fortitude, and died in the triumphs of faith. B. G. S.

In Almond, N. Y., December 28th, 1852, Lucelia Izora Cottrell, daughter of Thomas Cottrell, aged four years, one month, and one day.

RECEIPTS.

FOR THE SABBATH RECORDER:

Geo. T. Spicer, Providence, R. I.	2 00	to vol. 9	No. 52
L. H. Babcock, DeRuyter	2 00	9	52
E. S. Colgrove "	2 00	9	52
David Cardner "	2 00	9	52
Chas. Potter, Adams Center	1 00	9	52
Thomas R. Greene "	2 00	9	52
Nelson Babcock "	2 00	9	52
Job Spencer "	2 00	9	52
H. W. Maxson, Sackett's Harbor	2 00	9	52
Jas. Barnhart. Milton, Wis.	2 00	10	52
W. L. Y. Crandall "	2 00	8	52
O. M. Crandall "	2 00	9	52
Henry G. Greenman "	3 00	9	52
Jos. Goodrich "	1 00	9	52
Wm. Potter, Hopkinton, R. I.	2 00	9	52
John H. Burdick "	2 00	9	52
Daniel Babcock "	2 00	9	52
Phineas Stillman "	2 00	9	52
R. H. Langworthy "	3 00	9	52
Samuel P. Kenyon "	6 00	9	52
H. W. Burdick, Rockville, R. I.	1 00	9	52
Perry B. Maxson	1 00	10	5
Nowell Hawkins, Gowanda	2 00	9	52
O. C. Babcock "	4 00	10	52
Sam'l D. Petty, Lawn Ridge, Ill.	2 00	10	12
Phineas Crouch, Southampton, Ill.	3 00	9	52
Elihu Robinson, Wate[illegible]	2 00	9	52
Chas. Card, Troupsburg	2 00	10	26
Martha Sanford, W. Genesee	1 00	9	52
Archibald G. Coon, Almond	4 00	10	52
Nathan Spencer, East Winfield	2 00	9	52
Abel S. Randolph, Shiloh, N. J.	2 00	9	52
Micajah Ayars "	2 00	9	52
Geo. Bonham "	2 00	9	52
Thos. Maxson, DeRuyter	2 00	7	52
Benj. H. Burdick "	2 00	10	30
Pardon Coon "	4 00	9	52
Alfred Lewis, Alfred Center	2 00	9	52
Russell C. Langworthy, Almond	2 00	9	52
W. A. Weeden, Jamestown, R. I.	4 00	9	52
John Larkin, Berlin, Wis.	5 00	8	40
Calvin Whitford, Morrisville	1 00	10	5
Joseph L. Perry, Verona	2 00	9	52
D. P. Williams "	2 00	8	52
H. J. Williams "	2 00	8	52
H. B. Lewis, New Market, N. J.	2 00	9	52
Asa Barrett, Bridgeton, N. J.	2 00	9	52
E. S. Burdick, Leonardsville	2 00	10	32
Perry W. Clarke "	2 00	9	26
J. C. Burdick "	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Seventh-day Baptist Church, Adams	$10 00
Jared Kenyon, Alfred	5 00
C. M. Lewis, Rockville, R. I.	4 00
Wm. B. Maxson, Leonardsville	5 00
Wm. A. Babcock "	1 00
Jer. Barrett, Cowlesville	1 00
Wm. F. Randolph, Green Brier Run, Va.	1 00
C. A. Osgood, Georgetown	2 00
I. Babcock, Townsend, O.	1 00
Christopher Chester, Verona Mills	2 00
J. B. Cottrell, Richburg,	3 00
Jonathan F. Randolph, New Salem, Va.	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Abel Stillman, Poland	$1 00
James R. Irish, DeRuyter	1 00
Jared Stillman "	1 00
Charles Potter, Adams Center	1 00
Nelson Babcock "	1 00
Edward Whitford "	1 00
A. M. Whitford "	1 00
David Maxson, Adams	2 00
Joel Jones, Akron	1 00
Alanson Crandall, Rockville, R. I.	1 00
A. G. Boss "	1 00
Samuel D. Petty, Lawn Ridge, Ill.	2 00
S. P. Marsh, Southampton, Ill.	1 00
J. R. Butts "	1 00
Martha Sanford, West Genesee	1 00
Jer. Barrett, Cowlesville	1 00
Nathan Spencer, East Winfield	1 00
Wm. F. Randolph, Green Brier Run, Va.	1 00
Datus E. Lewis, Berlin, Wis.	1 00
Samuel Clarke, Newport, R. I.	1 00
Joseph L. Perry, Verona	1 00
Daniel Williams "	1 00
John W. Green "	1 00
Albert Babcock "	1 00
Martin Wilcox "	1 00
H. B. Lewis, New Market, N. J.	1 00
C. B. Cottrell, Phœnix, R. I.	1 00
T. P. Lanphear "	1 00
T. R. Green "	1 00
Nathan Babcock "	1 00

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangement*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, eave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand; and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

Just Published.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By William Goodell, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid*.

For sale by the publisher, William Harned, 48 Beekman-street, New York.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By William Goodell. Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New*, shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin. Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853.)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
Jewett, Proctor & Washington, Cleveland, Ohio.

☞ P. S.—Mrs. Stowe is now preparing, and in a few days will offer to the public,

☞ A KEY TO UNCLE TOM'S CABIN,

being a complete refutation of some charges which have been made against her on account of alleged overstatements of facts in Uncle Tom. It will make a pamphlet of about 100 pages, double columns, and will present original facts and documents, most thoroughly establishing the truth of every statement in her book. Price 25 cents.

Miscellaneous.

Water.

BY WILLIAM OLAND BOURNE.

"Water! Water!" cries the bird,
With his singing, gentle note;
And the liquid cry is heard
Pouring from the little throat;
Water! Water! clear and sweet!
To-weet! To-weet!

"Water! Water!" roars the ox,
While it rushes at his side,
Down among the mossy rocks
Rippling with its crytal tide;
Water! Water! pure and true!
"Moo! Moo!"

"Water! Water!" said the tree,
With its branches spreading high;
"Water! Water!" rustled he,
For his leaves were very dry;
Water! Water! for the tree!—
Pure and free!

"Water! Water!" said the flower,
Whispering with its perfumed breath;
"Let me have it in an hour,
Ere I thirsting droop in death!
Water, water, soft and still,
Is my will!"

"Water! Water!" said the grain,
With its yellow head on high;
And the spreading, fertile plain,
Ripening, joined the swelling cry;
Water for the grains of gold!
Wealth untold!

Water! Water! sparkling, pure,
Giveth Nature every where—
If you drink it, I am sure
It will never prove a snare!
Water is the thing for me—
Yes! and thee!

Water! Water! young and old!
Drink it, crystal-like and sweet!
Never heed the tempter bold!—
Crush him underneath your feet!
Water! Water! Youth, for thee—
Thee and me!

A Special Providence.

"What is a special Providence?" said a lady to a clergyman, who formed one of a cheerful winter's evening party, seated around a brightly blazing fire, which cast its ruddy light over an antiquely wainscotted room in which they were assembled.

"My dear madam," said he, drawing his chair still closer to the hearth, "you have touched upon a subject which perhaps I can better illustrate by anecdote than argument."

"By anecdote? That will be delightful," said a chorus of voices.

"The story which I am about to relate," said the clergymen, "although possibly one of the most remarkable of its kind, is yet no less true than strange. About fifteen years ago I was appointed—I was then a young man—to a curacy in the town of Bradford, in the woolen districts of Yorkshire. Soon after my arrival, the town was electrified by the reports of robberies mysteriously perpetrated at a large mill in the neighborhood; but, although of almost daily occurrence, and notwithstanding the most vigilant means were employed, all attempts to discover the guilty party were for a long time of no avail. The article stole was cloth. The theft was effected by cutting pieces of a yard or so in length from the long rolls in the warehouse. The first intimation which the firm obtained of the robbery, was by the return of a large quantity of goods upon their hands, marked 'short lengths.' They felt their honor, as men of business, involved, and immediately a searching investigation took place. All the 'rolls' in the warehouse were remeasured, and the result proved that nearly one half of the stock had been tampered with. The hands employed in the warehouse and mill were upwards of a thousand in number, and each was subjected to a long and painful inquiry. Nothing definite, however, was elicited. But, although the theft was not brought home to any one, more than fiffy persons were discharged on suspicion.

Notwithstanding these precautions, however, reports of fresh robberies were from time to time circulated, and the thief seemed to bid fair to elude detection; but the daring delinquent was at length discovered. One of the partners in the firm being called by business to Sheffield, saw there, exposed for sale, in the window of a tailor's shop, a waistcoat piece, of a pattern and quality made only, and that too very recently, by their own house—so recently, indeed, that to be fully prepared for the probable demand, they were still manufacturing, and had not, as yet, sent a single piece into the market. The gentleman immediately communicated with the police authorities; the tailor was waited upon, underwent a long examination, but stated a plain case; saying in a few words, that the waistcoat piece was part of a 'job lot,' purchased from a man named James Burrows, of Bradford.

This was sufficient. James Burrows was a confidential warehouse clerk, in the employ of the firm, and positively the last person on whom suspicion would have fallen. He was a professor of religion; a man of some standing among his sect, being a local preacher, Sabbath-school teacher, and class leader.

Returning to Bradford that same evening, the gentleman consulted with his partners. He had brought the piece of stolen cloth from Sheffield, and they resolved that, without Burrows' knowledge, every roll of that description should be unwrapped, until by fitting at the point of severance it was matched with the piece from which it had been cut.

The whole night was occupied in this manner, but the piece was discovered, and in the morning Burrows was confronted with the proofs of his guilt. Taken quite aback, and finding denial or excuse equally hopeless, he confessed all, acknowledged that, in violation of the trust reposed in him, he had committed all those robberies for which so many of his fellow workers had been discharged with ruined characters, and pleaded hard for mercy.

This, however, was out of the question. The firm were justly indignant. Burrows was committed for trial. They prosecuted—pressed the charge—conviction followed, and the judge, after remarking on the flagrant nature of the case, sentenced him to be transported for life.

With a heavy heart, his wife and children—the latter six in number—bade him farewell at the appointed time; he left his native land an outcast and a felon.

Convict discipline was even more severe then than now. Burrows, upon whose destination, doubtless, the summing up of the judge was not without influence, was drafted with a gang of malefactors of the worst possible class, to the extreme penal settlement. Here it was forbidden, under heavy penalties, that he should attempt to hold any communication with living souls, or even to write to his family for three years. His occupation, and that of the gang, was packing wool, and while pursuing their labors the silent system was strictly enforced.

Three years passed away. The circumstances of the robbery were fast fading from memory, when one morning, while some laborers were engaged in unpacking a bag of Australian wool at the Bradford mill, where Burrows had formerly worked, a letter, addressed in his handwriting to his wife, was found deeply buried among its contents. The letter was immediately taken to the counting-house. But the strange circumstances under which it was stated to have been found, induced in the minds of the members of the firm suspicions of its authenticity. To unravel the mystery, however, they resolved to open the letter. They did so, and it proved to be a genuine document. It came from Burrows himself. It set forth that he was well—that if he continued to behave himself, he should in two years from that date be permitted to go to Sydney, where he prayed his wife to try and meet him. It also expressed his contrition for past offenses, and his acknowledgment of the justice of his sentence, and his determination to lead a new life for the future."

"What a remarkable circumstance!" exclaimed several voices in concert.

"It was, indeed," continued the clergyman. "The letter was duly handed to Burrows' wife, and taking into consideration the mysterious train of events by which it had been brought in safety to its destination, a subscription was organized, and Burrows' family were sent out, so as to meet him at the time he requested. They duly met, and according to the last reports, the man was bidding fair to retrieve his fallen position in society."

"A special providence, indeed!" remarked the lady who had first started the subject.

"And such an extraordinary illustration," said another of the company.

"It teaches a most important lesson," said the clergyman. "It teaches humility. Reflect that this man, an outcast to society, while packing wool in a remote settlement in the antipodes, promiscuously placed a letter in the heart of one of those packages, which might have been sent to any part of Europe or America, indiscriminately. But, instead of this, after crossing twelve thousand miles of trackless ocean, it not only reaches England, but it is forwarded to the very town, consigned to the very firm of whom Burrows was formerly a servant, and thus the letter falls into the hands of his family, for whom it was intended, and answers all the purposes for which it was written. This singular combination of events, I say, appears almost miraculous, yet the result should, while inculcating hope and trust in the Almighty Creator and Dispenser of good, teach the lesson that mercy is neither restricted to rank nor class, and that none of us from our supposed righteousness have a claim upon Heaven for any speciality of favors."

Affecting Incident.

I recollect one member of Congress who was always rallying me about our Congressional Temperance Society.

"Briggs," he used to say, "I'm going to join your Temperance Society, as soon as my demijohn is empty." But just before it became empty, he always filled it again. At one time, towards the close of the session, he said to me: "I am going to sign the pledge when I get home. I am in earnest," continued he; "my demijohn is nearly empty, and I am not going to fill it again." He spoke with such an air of seriousness as I had not before observed, and it impressed me; and I asked him what it meant—what had changed his feelings.

"Why," said he, "I had a short time since a visit from my brother, who stated to me a fact that more deeply impressed and affected me, than any thing I recollect to have heard upon the subject, in any temperance speech I ever heard or read.

In my neighborhood is a gentleman of my acquaintance, well educated, who once had some property, but is now reduced—poor! He has a beautiful and lovely wife—a lady of cultivation and refinement—and a most charming daughter.

This gentleman had become decidedly intemperate in his habits, and had fully alarmed his friends in regard to him. At one time, when a number of his former associates were together, they counselled as to what could be done for him. Finally, one of them said to him, "Why don't you send your daughter away to a certain distinguished school?" which he named.

"Oh, I cannot," said he; "it is out of the question. I am not able to bear the expense. Poor girl! I wish I could."

"Well," said his friend, "if you will sign the temperance pledge, I will be at all the expense of her attending school for one year."

"What does this mean?" said he. "Do you think me in danger of becoming a drunkard?"

"No matter," said his friend, "about that now, but I will do as I said."

"And I," said another, "will pay the rent of your farm a year, if you will sign the pledge."

"Well, these offers are certainly liberal—but what do they mean? Do you think me in danger of becoming a drunkard? What can it mean? But, gentlemen, in view of your liberality, I will make an offer. I will sign if you will!"

This was a proposition they had not considered, and were not very well prepared to meet; but for his sake they said they would and did sign, and he with them.

And now for the first time the truth poured into his mind, and he saw his condition, and sat down bathed in tears.

"Now," said he, "gentlemen, you must go and communicate these facts to my wife—poor woman! I know she will be glad to hear it, but I cannot tell her.

Two of them started for that purpose. The lady met them at the door, pale and trembling with emotion.

"What," she inquired, "is the matter? What has happened to my husband?"

They bid her dismiss her fears, assuring her they had come to bring her tidings of her husband—but good tidings, such as she would be glad to hear.

"Your husband has signed the temperance pledge—yea, signed in good faith."

The joyous news nearly overcame her—she trembled with excitement—wept freely, and clasping her hands devotionally, she looked up to heaven, and thanked God for the happy change. "Now," said she, "I have a husband as he once was, in the days of our early love."

"But this was not what moved me," said the gentleman. "There was in the same vicinity another gentleman—a generous, noble soul—married young—married well—into a charming family, and the flower of it. His wine drinking habits had aroused the fears of his friends, and one day, when several of them were together, one said to another, "Let us sign the pledge." "I will if you will," said one to another, till all had agreed to it, and the thing was done.

This gentleman thought it rather a small business, and felt a little sensitive about revealing to his wife what he had done. But on returning home, he said to her—

"Mary, my dear, I have done what I fear will displease you."

"Well, what is it?"

"Why, I have signed the temperance pledge."

"Have you?"

"Yes, I have certainly."

Watching his manner as he replied, and reading in it sincerity, she entwined her arms around his neck, laid her head upon his bosom, and burst into tears. Her husband was affected deeply by this conduct of his wife, and said:

"Mary, don't weep; I did not know it would afflict you so, or I would not have done it—I will go and take my name off immediately."

"Take your name off!" said she; "no, no! let it be there. I shall now have no more solicitude in reference to your becoming a drunkard. I shall spend no more wakeful midnight hours. I shall no more steep my pillow in tears."

Now for the first time truth shone upon his mind, and he folded to his bosom his young and beautiful wife, and wept with her. Now, I can't stand these facts, and I am going to sign the pledge." [Speech of Gov. Briggs.

Results of Accidents.

Some of the most useful inventions own their existence entirely to accident; such, for instance, as the accidental discovery that Plaster of Paris was a non-conductor of heat—a peculiarity to which our 'fire-proof safes' are entirely indebted for their usefulness and popularity. The discovery was first made in this city in 1830, by a mechanic, who carried on various branches of smith-work in Eldridge Street. Having occasion to heat some water, he took a cast-iron vessel in which plaster of Paris had been used, and to which some had adhered, forming a crust or coating on the inside of the kettle from one-half to three-fonrths of an inch in thickness; he poured in water and put it over a fire, with a view of heating the water sufficiently for his purpose; to his great surprise, after remaining in some time, he found that no change had been made in the temperature of the water; he blew the bellows, rendered the fire still hotter, and was still more surprised, after a long lapse of time, that the water did not become warm; he left the water on the fire, and went on with his work. Returning after some hours, he found the water had only become a little tepid; on this he laid various combustible substances on the fire, but still no effect was produced. Being somewhat puzzled to account for so strange a state of things, he next day instituted a series of inquiries, the result of which was the invention of the celebrated "Salamander Safe," for the privilege of manufacturing which, Mr. Wilder, of this city, pays the discoverer, S. C. Herring, $25,000 a year. So much for having an accident in the family, and properly taking advantage of it. [N. Y. Dutchman.

An Incident at the Battle of New Orleans.

A British officer, who was present at the battle of New Orleans, mentions an incident of thrilling strangeness, and one very descriptive of the Western hunter, many of whom marched to the defense of New Orleans, as volunteers under the renowned Andrew Jackson.

We marched, said the officer, in a solid column of 12,000 men, in a direct line upon the American defenses.

I belonged to the staff, and as we advanced, we watched through our glasses the position and arrangements of our enemy, with that intensity an officer only feels when marching into the jaws of death, with the assurance that, while he offers himself a sacrafice to the demands of his country, every action, be he successful or otherwise, will be judged with the most heartless scrutiny.

It was a strange sight, that long range of cotton bales—a new material for breast-works, with the crowd of human beings behind, their heads only visible above the line of defense. We could distinctly see their long rifles laying over the bales, and the battery of General Coffee directly in front, with its great mouth gaping towards us as they waited to devour us, and the position of Gen. Jackson with his staff around him. But what attracted our attention most, was the figure of a tall man standing on the breastwork, dressed in linsey-woolen, with buckskin leggins, and a broad-brimmed felt hat, that fell around his face, almost concealing his features. He was standing in one of those picturesque and graceful attitudes peculiar to those natural men-dwellers of the forests. The body rested on the left leg, and swayed with a curved line upwards, the right arm was extended, the hand grasping the rifle near the muzzle, the butt of which rested near the top of the right foot, while with his hand he raised the rim of his hat from his eyes, and seemed gazing from beneath intensely upon the advancing column. The cannon of Gen. Coffee had opened upon us and tore through our ranks with dreadful slaughter, but we contrived to advance, unwavering and cool, as if nothing had threatened our progress.

The roar of cannon seemed to have no effect on the figure standing upon the cotton bales, he stood fixed and motionless as a statue. At last he moved, threw back the hat rim over the crown with his left hand, raised the rifle to his shoulder and took aim at our group. Our eyes were riveted upon him. At whom had he leveled his piece? But the distance was so great that we looked at each other and smiled. We saw his rifle flash, and my right hand companion, as noble looking a fellow as ever rode at the head of a regiment, fell from his saddle. The hunter paused a few moments without moving the gun from his shoulder, then re-loaded and assumed his former position. Throwing the hat rim over his eyes, and again holding it up with his left hand, he fixed his piercing gaze upon us as if hunting out another victim. Once more the hat rim was thrown back and the gun raised to his shoulder. This time we did not smile, but cast short glances at each other to see which of us must die; and when his rifle again flashed, another one of us dropped to the earth. There was something most awful in marching on to certain death.

General Coffee's battery, and thousands of musket balls playing upon our ranks we cared not for—there was a chance of escaping unscathed. Most of us had walked upon batteries a hundred times more destructive, without quailing, but to know that every time that rifle was leveled towards us, and its bullet sprung from the barrel, one of us must as surely fall; to see the gleaming sun flash as the deadly iron came down, and see it rest motionless, as if poised upon a rock, and know when the hammer struck, and the sparks flew to the full primed pan, that the messenger of death drove unerringly to its goal—to know all this, and still march on, was most awful.

I could see nothing but the tall figure standing on the breastwork. He seemed to grow phantom-like, higher and higher, assuming, through the smoke, the supernatural appearance of some great spirit. Again did he reload and discharge his rifle with the same unfailing aim; and it was with indescribable pleasure that I beheld, as we neared the American lines, the sulphurous cloud gather around us, and shut that spectral hunter from my gaze. We lost the battle; and to my mind that Kentucky rifleman contributed more to our defeat than anything else; for while he remained to our sight, our attention was drawn from our duties, and when at last we became enshrouded in the smoke, the work was complete; we were in utter confusion, and unable to restore order sufficient to make any successful attack.

The Punishment of the Knout.

Mr. Dixon, in his "Prison World of Europe," says that one of the great boasts of the Russian criminal system, at the time Howard visited the prisons of that country, was, that capital punishments for civil crimes were abolished, and no one was liable to suffer death for acts of high treason. Howard doubted this. Being aware that the knout could be made a substitute for the gallows if the death of the criminal was desired, he availed himself of the first opportunity presented to witness the infliction of that instrument of torture The scene is thus described:

"August 10th, 1781, I saw two criminals, a man and a woman, suffer the punishment of the knout. They were conducted from the prison by about fifteen hussars and ten soldiers. When they arrived at the place of punishment, the hussars formed themselves into a ring round the whipping post, the drum beat a minute or two, and then some prayers were repeated—the populace taking off their hats. The woman was taken first, and after being roughly stripped to the waist, her hands and feet were bound with cords to a post made for the purpose, a man standing before the post to keep the cords tight. A servant attended the executioner, and both were stout men. The servant first marked his ground, and struck the woman five times on the back. Every stroke seemed to penetrate deep into the flesh. But his master thinking him too gentle, pushed him aside, took his place, and gave all the remaining strokes himself, which were evidently more severe. The woman received twenty-five, and the man sixty. I pressed through the hussars, and counted the number as they were chalked on a board. Both seemed but just alive, especially the man, who had yet strength enough to receive a small donation with some signs of gratitude. They were conducted back to prison in a little wagon. I saw the woman in a very weak condition some days after, *but could not find the man any more!*"

This latter circumstance confirmed Howard's previous suspicion that the knout was in reality the Russian gallows, and that under cover of a whipping, death was sometimes, if not frequently, inflicted; while western Europe was abused with idle boasts of the superior clemency of Russian laws. It was, however, useless to think of making any inquiries on the subject amongst the courtiers of Catherine, or even amongst the ministers of justice; so in order to get further information he took his own characteristic course. Having ascertained the address of the executioner, he got into a coach and drove off to his house. The poor fellow was alarmed at seeing a person having the appearance of a noble and an official enter his humble dwelling; domiciliary visits from the authorities of St. Petersburg rarely boding good to the host. Howard had calculated upon the man being surprised and thrown off his guard, and now endeavored to increase his confusion by his air, tone and bearing. The fellow probably remembered seeing him within the lines on the occasion just described, and of course supposed him to be a person in authority. Howard expected this. Assuming therefore an official tone, he desired the man to answer the questions put to him simply, and without equivocation; adding, that if his replies were found conformable to truth he had nothing to fear. The executioner meekly declared his readiness to answer any questions that should be put to him.

"Can you inflict the knout in such a manner as to occasion death in a very short time?"

"Yes, I can," was the prompt reply.

"In how short a time?" continued Howard.

"In a day or two."

"Have you ever so inflicted it?"

"I have."

"Have you lately?" added our countryman, going to the point he was very anxious to be satisfied of.

"Yes, the last man who was punished by my hands with the knout died of the punishment."

Even so! no wonder that the Philanthropist had not been able to find him.

"In what manner do you thus render it mortal?"

"By one or two strokes on the sides, which carry off large pieces of the flesh."

"Do you receive orders thus to inflict the punishment?"

"I do."

This was the substance of the extraordinary catechism; and thus were Howard's doubts removed.

Something New.

We were recently shown a wonderful piece of mechanism, which certainly goes ahead of anything in the shape of a lock that we have ever seen or heard of, in the essentials of security from depredation. It is called "Yale's Magic Lock," and is as absolutely unpickable as the kernel of a walnut would be without damaging the shell. The only opening is a circular orifice, half an inch in diameter, for admitting the key, and through which there is no possible access to the tumblers by any instrument whatever—not even the key itself, strange as that may seem. By a singular contrivance, a portion of the key is detached after insertion, and sent to a distant part of the lock, where it moves the tumblers, and where the tools of the burglar could never arrive except by first battering the lock to pieces. The keyhole resembles the interior of a small pistol barrel, and having no opening in the interior basin of the lock, would not receive powder enough to blow it open. The lock is therefore absolutely gunpowder proof also.

Among other peculiarities, the key is susceptible of from forty thousand to one million of changes. A change of the key changes the lock also in the act of locking, so that one may have a new lock every day for hundreds of years! One may thus lose the key or have it stolen, and still entertain no fears of the lock's being opened with it.

Altogether, this lock seems to be as perfect as anything of the kind can be. It has decided advantages over the most celebrated locks of the day, which cannot fail to be discovered by any one upon inspection. With all its advantages it is of exceedingly simple construction, and not liable to get out of order. The proprietors offer a reward of $500 to any one who will pick it through the keyhole, using whatever instruments he pleases, and taking any length of time he desires. [Artizan.

Farmer Pennywise and Farmer Poundwise.

There is a farmer Pennywise, with whom I am acquainted, who will occasionally raise a good heifer, steer, or colt, for his neighbors keep good breeds, and he is by accident occcasionally benefited thereby. When he has such an animal in his flock, he is apparently uneasy until it is disposed of; and after selling such an animal, a heifer for instance, you may hear something like the following: "Well, my dear, I have sold the big heifer for fifteen dollars; is not that a good price for a heifer of her age." "Good price, indeed!" his wife would reply, "you had better have sold two of them cat-hammed, crooked-legged, scrawny things that you always keep for cows. The reason that our cattle always look so bad, and that we sell so little butter and cheese is, that you always sell the best heifers." Poor woman! I pity her; her pride and ambition are injured, her children and herself in rags, because her native industry and economy are cramped by the foolish and niggardly policy of her husband.

The picture is reversed in farmer Poundwise, who always keeps his best animals until full grown; then selecting his best breeders for his own use, he sells the rest. If he has a good young horse, he will say that he will make a fine team horse; a mare, she will make a fine breed mare. "And what will you do with that?" says his neighbor, pointing to an ordinary animal. "Between you and I," says he, "I shall sell that colt the first chance. Such an animal spoils the looks of all the rest, and will not pay for keeping." Thus he will sell his poor steers, heifers, sheep and pigs at the first offer. If not sold, he would fatten those that would pay the expense, and give away those that would not. Not pay the expenses of fattening! Are there any cattle, sheep, or hogs, that will not pay the expense of fattening? Reader, take some of each—of the real Pharaoh breed—feed them until fat; keep an exact account of the expenses, and you can answer this question yourself. In this way farmer Poundwise always has valuable stock; his steers are ready sale, and command a good price; his horses are the best in the neighborhood, and the first to be looked at by the purchasers. So with all the animals he raises. Pennywise, on the contrary, is thronged with an ill-shaped, worthless stock, that none will buy and pay the expenses of raising; which are continually eating out his substance, and making no return. Thus Pennywise drags on a miserable life in the road to ruin, while Poundwise moves easily and happily along in the road to wealth. [Maine Farmer.

Simple Cure for the Croup.

We find in the *Journal of Health* the following simple remedy for this dangerous disease. Those who have passed nights of great agony at the bedside of loving children, will treasure it up as an invaluable piece of information:—

If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest with a sponge. The breath will instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the clear, gushing fountain such medical qualities.

We publish the above for the purpose of bearing witness to the efficacy of the remedy, "with a slight variation." We have repeatedly, in our family, arrested attacks of this terrible disease upon a child who is subject to a very violent and stubborn form of the disease, by the following simple method. At the first symptom of the disease, wet a napkin or towel, folded to about four inches in width, and wind around the naked throat of the patient, and then take about half a pound of clean dry cotton-batting and tie it over the napkin so as to retain the animal heat. Give the patient plenty of cold water to drink, and cover it up warm in bed. The cough will cease—the patient will sleep all night, and awake well in the morning. Wash the neck in cold water, and dress as usual. There is no danger of taking cold, and the dreadful effect of emetics are all avoided. We have tested this remedy by at least twenty trials within the past five years, and it has never failed. It is equally efficacious in quinzy, if taken when the disease first manifests itself—as it is also in any other inflammation of the throat.

In trying the experiment, don't take it into your head that flannel, or an old stocking, or some other substitute will answer in place of the cotton. Dry cotton wool and plenty of it, is a perfect non-conductor of animal heat, and hence it is the best article and only sure reliance.

After the disease has made great progress, we will not undertake to say that even this remedy would arrest the disease; but in such cases we have no doubt that it would have a most potent aid to other remedies. [Buf. Ex.

* * *

The Liquor case, Greene against the City of Providence, has been decided by Judge Curtis in favor of Greene, on the ground of the unconstitutionality of the law.

According to the returns of the assessors of New Orleans, there has been a decline in the value of property, in the city, of $3,392,342 within the past year.

Rhode Island is the only one of the old thirteen States that has never enjoyed the honor of a Cabinet appointment.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance o the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue 4 pp.
- No. 9—The Fourth Commandment: False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.
- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
- The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
- Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
- Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year; 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW-JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampten..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,		$ 75
" "	each subsequent insertion,	50
" "	six months,	6 00
" "	one year,	10 00

For each additional square, two-thirds the above rates.

Ar B Gillett

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 33. NEW YORK, FIFTH-DAY, JANUARY 27, 1853. WHOLE NO. 449.

The Sabbath Recorder.

AFRICAN COLONIZATION.

The 36th Anniversary of the American Colonization Society was held in Washington on Third-day evening, Jan. 18th, and was largely attended by Members of Congress, Judges of the Supreme Court, Heads of Departments, and other dignitaries. An abstract of the Annual Report was read, from which it appears that during the last year six vessels were sent to Liberia, carrying 660 colored persons—403 were free born, 225 were emancipated, and 38 purchased their freedom, or their friends purchased it for them. The great attraction of the occasion was the speech of Hon. Edward Everett—a speech with some points in which we can not fully agree, but which embodies so many valuable suggestions in relation to the condition and prospects of Africa, that we are sure our readers will thank us for copying it, notwithstanding the large space it occupies.

Mr. Everett's Speech.

Mr. President: When you invited me, some time ago, to take part in the discussions of this evening, it was my purpose, if able to attend the meeting at all, to examine the questions connected with the Colonization Society in all their bearings, for I have long been of opinion, that whether we consider the state of things in America or Africa, no more momentous subject can engage our attention. But, Sir, my time and thoughts, during almost the whole interval, have been preöccupied in a manner which has prevented my making any but the hastiest and most inadequate preparation to address this audience, on whose kind indulgence, therefore, without further apology, I beg to throw myself.

The Colonization Society has been the subject, as it seems to me, of much unmerited odium—of indifference equally unmerited on the part of the majority of the community—of the deep interest which it deserves, on the part of a very few. Its operations are yet in their infancy—they are confined to the proceedings of an association of private individuals pursuing the noiseless tenor of their way, without ostentation or eclat, at home, and to the humble fortunes of the small State, the germ of a Republic, which, under the auspices of this Association, has been planted on the Coast of Africa.

But before we deride these humble beginnings—before we think it extravagant to believe that all-important futurities may be wrapped up in them, as the mighty oak is wrapped up in the acorn, we would do well to refresh our recollection of the first twenty-five years of the settlement at Jamestown, or call to mind that first dismal winter at Plymouth, where more than half the Mayflower's company sunk under the rigors of the climate, and the infinite sufferings of their forlorn adventure. Sir, neither Plymouth nor Virginia, at the end of twenty-five years, had attained anything like such a position as is already occupied by Liberia, in the family of nations—recognized, as she has been, by the most powerful Governments of Europe, and sustaining all the relations of an independent State.

First—The settlement of Liberia, on the coast of Africa, under the auspices of the Colonization Society, was founded on a political and moral necessity. As the measures adopted for the suppression of the African slave trade led to the capture of slave ships, it was necessary that provisions should be made for restoring the captured Africans to their native country. To return each to the village where he was born, was impossible—collected, as they are, from every portion of the interior, and often brought down to the coast from vast distances, all thought of restoring them, at least immediately, to their several homes, was out of the question. To place them down at any of the usual resorts, on the coast of Africa, would be to throw them back, at once, into the power of the native chiefs, who are chief agents for carrying on the foreign trade.

A settlement on some point of the coast, protected by the influence of the name of a powerful civilized State, seemed, therefore, an indispensable condition of all measures for repressing the foreign trade from the necessity of furnishing an asylum to the victims that might be rescued from its grasp, where they might be received and sheltered and civilized, and gradually, perhaps, find their way into the interior to their native tribes.

Allied to this object of the colony was one still more important, because applicable to a much larger number of persons, and that was to afford a home in Africa to such free men of color in this country as were desirous of emigrating to the native land of their fathers. This object at first approved itself almost unanimously at the South and at the North to the white and the colored race. Jealousies by degrees crept in—prejudices, so I must think them, arose, till at length the colony has become intensely unpopular with a considerable part of those whose interest was one of the leading objects of the formation of the Society.

Now, Sir, I do not intend to discuss the ground of these jealousies, nor to inquire into the policy of the laws of some States, and the condition of public opinion—often more powerful than law—in others, which make the condition of the free colored man in all parts of the country one of inferiority and hardship. In order to meet the objections to the Society, that it recognizes and coöperates with these oppressive laws, and a still more oppressive public opinion, I will admit such to be the character of the legislation and the public sentiment of the country in reference to the free colored population of the country.

But does this furnish any valid practical argument against Colonization? Does the fact that the free colored man is unjustly treated in this country—that he is oppressively excluded from all the eligible careers of life in the United States—furnish any argument why he should not resort to the region where his fathers were born; to a climate more congenial with the African constitution—a soil more generally fertile, and one which it is every day becoming more probable is rich in deposits of gold? For myself, I must own that this state of legislation and public opinion seem to me strong considerations in favor of immigration. I cannot reconcile with real kindness toward our free colored population the attempts which have been made, and with considerable success, to prevent their emigrating from this country, where their position is one of hardship and disability, to a country which promises them every imaginable advantage.

What sort of a kindness would it have been toward the persecuted Puritans who in 1608 composed the little flock which afterward became the Pilgrim Church at Leyden, to endeavor to persuade them at all hazards not to leave England? Or what motive of real enlightened kindness could have prompted a similar attempt in reference to Governor Winthrop's much larger and more efficient company in 1630. Would it have been the part of real friendship to go among them, and tell them they were the victims of cruel laws and still more cruel prejudices, to bid them remember that they were born in England; that they had as good a right to live there as their oppressors; to exhort them to stand upon their rights, and, if need be, to bleed for them; to depict the Western Continent, and their probable future in the darkest colors. But this is the precise counterpart of the language continually addressed to the free colored population of the United States by those who claim to be their peculiar friends.

Or, to take a case, if possible, more nearly parallel—that of the suffering Scotch, Irish, Swiss, Germans, Norwegians and others, who, to the number of hundreds of thousands, annually are emigrating to the United States; would it be deemed an act of friendship, or rather of refined cruelty, or at least of most mistaken kindness, to go among the suffering population of these several countries, whose thoughts are turned toward America as a land of refuge and plenty, and endeavor to dissuade them, kindling in their minds a morbid patriotism, a bitter nationality—urging them to stay and starve rather than find employment, position and prosperity for themselves and children on this side of the Atlantic.

Second—But I must pass to another very important object of the Colonization Society in establishing the colony of Liberia, and that is the effectual suppression of the slave trade throughout its extent and within the sphere of its influence. It is grievous to reflect that contemporaneously with the discovery of our own continent, and from motives of kindness to its natives, the whole western coast of Africa was thrown open to that desolating traffic, which from time immemorial had been carried on from the ports of the Mediterranean, by the Nile, and along the eastern coasts of the continent. It is still more painful to consider that the very period at which the modern culture of the west of Europe was making the most rapid progress is that at which Africa began to suffer the most from its connection with Europe. It was the age of Shakspere, of Spencer, of Hooker, and Lord Bacon, of those other brightest suns in the firmament of England's glory, that her navigators first engaged in this detestable traffic, and vessels bearing, as if in derision, the venerable names of Jesus and Solomon, were sent from Great Britain to the coast of Africa—at a time when some of the last remnants of the feudal systems were broken down in England and France—when private war had wholly ceased—when men began to venture from the covert of the walled towns and traverse the high roads, and live in the open country in safety, these very States, the most civilized in Europe, began to struggle for the monopoly of that cruel trade, which was carried on by exciting the barbarous races of Africa to new fury against each other, and by introducing a state of universal war, not merely between nation and nation, but between tribe and tribe, village and village, and almost between house and house. In fact it is not without example that these benighted beings have delivered their wives and children to the slave dealers. Thus, the Western coast of Africa became, like the Northeastern and Eastern coasts, one great slave market, and so remained for nearly three centuries. It is now about twenty years since the powers of Christendom, excited to activity by philanthropic operations and benevolent individuals, began the warfare upon this cruel traffic. The American Colonies, before their independence, passed laws for its abolition, which were uniformly negatived by the Crown. The Revolutionary Congress, in the first year of its existence, denounced the traffic, and the Constitution of the United States appointed a date for its prospective abolition.

This example has been successfully followed by other States. The trade is now forbidden by the laws of every Christian and most of the Mohammedan powers of Europe and Asia. It still exists, however, to a frightful extent, and the more active the means used to suppress it by blockade and cruisers, the greater the cruelty incident to its practice, by crowding the slave ships with a greater number of victims. Such being the case, many of those in England who have taken the greatest interest in the suppression of the traffic have seriously proposed to abandon the system of blockades and cruisers, and resort to other expedients; and, of these, unquestionably, none can be compared for efficiency with the settlement of the coast. Wherever a colony is founded by England, France, or America, the traffic is broken up, not merely for that extent of coast, but the whole interior region which found an outlet through it. In this way the traffic has been wholly suppressed for an extent of at least one thousand miles, from the northern extremity of the jurisdiction of Sierre Leone to the southern bounds of Liberia.

It is necessary only to look at the map to see what an important extent of country has been rescued in this way from the direst scourge which ever afflicted humanity. The last of the ancient slave marts, Gallinas, has been lately purchased and brought within the limits of Liberia. Along a line of coast not less extensive than that from Maine to Georgia, from every bay and within the shelter of every headland of which this traffic was carried on within the memory of man, the slave traffic has been wholly rooted out. What could not be effected by Congresses of Sovereigns at Vienna or Aix la Chapelle, by quintuple treaties, or by squadrons of war steamers, has been brought about by these feeble colonial settlements, of which that of Liberia has been obliged to struggle its way into permanence of late, without the coöperation, almost without the toleration of the Government—drawing its supplies almost exclusively from the perennial fountains of Christian benevolence.

I repeat, Sir, wherever these settlements have been founded the slave trade has disappeared, and, as we may trust, for ever. It seems to me that if no other benefit were anticipated from their extension, that this alone would constitute an all-powerful motive. What object in life, in this country or in any country, can an individual of African descent propose to himself at all to be compared with that of forming, in his own person, a part of that noble line of defense by which the shores of his native land are to be forever barred against the desolating traffic? But, great as is the importance of this object, it yields in interest to another, connected with it, but far more comprehensive and momentous—and that is the civilization of Africa.

The condition of the African continent is a reproach to the civilization of the world. With an extent nearly three times that of Europe, a considerable portion of the known regions of great fertility, teeming with vegetable and animal life—traversed by lofty ranges of mountains, which send down from their sides the tributaries of noble rivers—connected by the Mediterranean on the north, both with the ancient and modern culture of Europe—the western shores reposing on the Atlantic Ocean, the great highway of civilization—the south-eastern running within a near proximity to our own continent—the eastern coasts spread out to the commerce of India, and the whole Oriental world—while the Red Sea and the Nile throw open the approaches of the Asiatic continent. It would seem that by natural endowments and geographical position, it was destined to be the emporium and garden of the earth. Man only, throughout these vast regions, has remained in arrears in the progress of humanity, and instead of keeping pace with his fellow-men in other parts of the world, to have been so much depressed by various causes of degeneracy, as finally to have come under a suspicion of natural infirmity, of which I must own I have no belief. I have no doubt that among the numerous races of Africa, as of the other continents, there are great diversities of intelligence, from the warlike, politic tribes of the central plateau, to the broken-down, enfeebled hordes on the banks of the Congo, and the squalid, scarcely human Hottentot.

But it may be doubted whether this difference is greater than between the Laplander, the Gipsey, and the Calmuc, on the one hand, and the best and brightest specimens of humanity to be found in Europe and America, on the other. What, then, is the cause of the continued uncivilization of Africa? And, without pretending to pry too curiously into the mysteries of Providence, it seems to me that a sufficient cause may be found in some peculiar circumstances in the history and geography of this Continent. It seems a law of human progress, which, however difficult to explain, is too well sustained by facts to be doubted, that the first advances out of barbarism must be made under the influence of culture from abroad. Thus the germs of improvement were brought from Egypt and Syria to Greece—from Greece to Rome—from Rome to the West and North of Europe—from Europe to America; and they are now on their way from our continent to the remotest islands of the Pacific.

To what extent the aboriginal element shall be borne down and overpowered by the foreign influences, or enter into kindly combination with them, depends upon the moral and intellectual development of both parties. The native race may be so apt for improvement as to harmonize promptly and kindly with the cultivated strangers—this was the case with the early Greeks—or the disparity may be so great that no kindly union between them is practicable, and the native tribes slowly and silently retreat before new comers. This has been the case with the native races of our own continent, who have found it all but impossible to embrace our civilization. Now, in reference to this law of our social nature, the difficulty in Africa has been two-fold.

First, that the inhabitants of the other quarters of the globe, who had obtained the start in the race of improvement, and might have proved the instructors and guides of the native races, were all deeply concerned in a traffic with the continent of Africa, which, instead of tending, like other branches of commerce, to mutual improvement, and especially to the elevation of the inferior party, is, of all barbarizing agents, the most poisonous and deadly. In this way foreign trade, which has usually been the medium through which the more cultivated foreign race has gradually introduced itself to a mutually beneficial intercourse with the less advanced tribes, has been to Africa, from the dawn of history to the present day, the all-powerful agent of eternal civil war, anarchy, and social disorganization. This has been one cause of her making so little progress in civilization.

Another is her climate—her mighty equatorial expanse, a more extensive tract of land between the tropics than in all the rest of the globe—her fervid vertical sun, burning down upon the rank vegetation of her fertile plains, and rendering her shores and water courses pestiferous to a foreign constitution. This peculiar geographical character seems again to shut her out from the ordinary approaches of civilization. Common inducements of commercial gain are too weak to tempt the merchant to these feverous districts. Nothing but a taste for adventure, approaching to mania, attracts the traveler, and when Christian benevolence lures the devoted missionary to this field of labor, it lures him too often to his doom. Here, then, we see a union of influences which seem to seal the fate of unhappy Africa as an abomination of desolation. But, now, mark and reverence the providence of God, educing out of these natural disadvantages of climate—disadvantages to man's apprehension—and this colossal moral wrong, the African slave trade, out of these seemingly hopeless elements of physical and moral evil—out of long cycles of suffering and crime, of violence and retribution, such as history can no where parallel—educing, I say, from these elements, by the blessed alchymy of Christian benevolence, the means of the ultimate regeneration of Africa. The aroused conscience of Christendom denounces the slave trade, but not till it has existed for three centuries, and filled a portion of the Western Hemisphere with five or six millions of the descendants of Africa, of whom about a million and a half, in the islands and on the continent, have from time to time become free; though born and reared under circumstances unfavorable to mental culture, yet still partaking, in the main, of many of the blessings of civilization and Christianity, amply qualified, as Liberia has shown, to convey those blessings to the native land of their fathers.

Thus, at the moment when the work itself is ready to be commenced, the chosen instruments are prepared. Do I err in the opinion that the same Providence which has arranged or permitted this mysterious sequence of events, is calling and inviting them to the auspicious work? All other means have been tried in vain. Private adventure has miscarried—strength, and courage, and endurance almost superhuman, have languished and broken down—well-appointed expeditions, fitted out under the auspices of associations and powerful governments, have ended in calamitous failure; and it is proved at last that the Caucasian race cannot achieve this long deferred work. When that last noble expedition which was sent out from England, I think in the year 1841, under the highest auspices, to found an agricultural settlement, in the interior of Africa, ascended the Niger, every white man out of one hundred and fifty sickened, and all but two or three, if my memory serves me, died, while of their dark skinned associates, also one hundred and fifty in number, with all the added labor and anxiety that devolved upon them, a few only were sick, and they were individuals who had passed years in a temperate climate, and not one died.

I say again, Sir, you Caucasian, you proud Anglo-Saxon, you self-sufficient, all-attempting white man, you cannot civilize Africa! You have subdued and appropriated Europe; the native races are melting before you in America, as the untimely snows of April before a vernal sun; you have possessed yourself of India; you menace China and Japan; the remotest isles of the Pacific are not distant enough to elude your notice; but Central Africa confronts you, and bids you defiance. Your squadrons may range or blockade her coast, but neither on the errands of peace nor the errands of war, can you penetrate to the interior. The God of Nature, no doubt, for wise purposes, however inscrutable, has drawn across the chief inlets a cordon you cannot break through. You may hover on the coast, but you dare not set foot on shore. Death sits portress at the undefended gateways of her mud-built villages—yellow and intermittent fevers, blue plagues, and poisons that you can see as well as feel, await your approach. As you ascend the rivers, pestilence shoots from the mangroves that fringe their noble banks, and the glorious sun, which kindles all inferior nature into teeming, bursting life, darts disease into your languid system. No, you are not elected for this momentous work. The great Disposer, in another branch of his family, has chosen out a race—descendants of this torrid region, children of this vertical sun—and fitted them, by ages of stern discipline, for the gracious achievement.

From foreign realms and lands remote, supported by His care,
They pass unharmed through burning climes, and breathe the tainted air.

Sir, I believe that the auspicious work is begun; that Africa will be civilized—civilized by her returning offspring and descendants; I believe it, because I will not think that this mighty and fertile region is to remain forever in its present state—because I can see no other agency adequate to the accomplishment of the work, and I do behold in this agency a most mysterious fitness. I am aware that doubts are entertained of the practicability of the work, founded, in part, on the supposed incapacity of the civilized men of color in this country to carry on an undertaking of this kind, and partly on the supposed hopeless barbarism of the native races, which is thought by some persons to be so gross as to defy the approach of improvement. I believe both opinions to be erroneous. It would, I think, be unjust to urge, as a proof of the intellectual inferiority of the civilized men of color in this country, that they have not made much intellectual progress. It appears to me that they have done quite as much as could be expected under the depressing circumstances in which they have been placed. What branch of the European family, if held in the same condition for three centuries, would not be subject to the same reproach? Mr. Jefferson, in his notes on Virginia, urges the intellectual inferiority of the African race, as existing in the United States. He might have been led to doubt the justice of his conclusions, by reflecting that in the very same work he thinks it necessary to vindicate the race to which we ourselves belong from a charge of degeneracy, made by an ingenious French writer. Why, Sir, it is but a short time since we Anglo-Americans were habitually spoken of by our brethren in England as a degenerate and inferior race. Within thirty years it has been contemptuously asked in the liberal journals of Europe, in reference to the natives of the country of Franklin and Washington, and Adams and Marshall, and Jefferson and Madison, of Irving, Prescott, Bancroft, Ticknor, Bryant and Longfellow, "Who reads an American book?" In the face of facts like these, it becomes us to be somewhat cautious in setting down the colored race in America as one of hopeless inferiority.

Again, Sir, it is doubted whether there is in the native races of Africa a basis of improvability, if I may use that word, in which a hope of their future civilization can be grounded. It is said that they alone, of all the tribes of earth, have shown themselves incapable of improving their condition. Well, Sir, who knows that? Of the early history of our race we know but little, in any part of the globe. A dark cloud hangs over it. The whole North and West of Europe, till the Roman civilization shone in upon it, was as benighted as Africa is now. It is quite certain that, at a very early period of the history of the world, some of the native races of Africa had attained a high degree of culture. Such was the case of the ancient Egyptians, a dark-colored race, though not of what we call the negro type. They are considered the parents of much of the civilization of the Greeks, and, indeed, of the whole ancient world. As late as the fifth century before the Christian era, Plato passed thirteen years in studying their sacred records. The massive monuments of their cheerless culture have withstood the storms of time, better than the more graceful creations of Grecian art. Races that emerged from barbarism later than those of Africa have, with fearful vicissitudes on the part of individual States, acquired and maintained a superiority over Africa, but I am not prepared to say that it rests on natural causes of a final and abiding character. We are led into error by contemplating things too much in the gross. There are tribes in Africa which have made no contemptible progress in various branches of human improvement. On the other hand, if we look closely at the condition of the mass of the population in Europe, from Lisbon to Archangel, from the Hebrides to the Black Sea. If we turn from the few who possesses wealth, or competence, education, culture and that lordship over Nature and all her forces which belongs to instructed mind; if we turn from these to the benighted, destitute, oppressed, superstitious, abject millions, whose lives are passed in the hopeless toils of the field, the factory, the mine—whose inheritance is beggary, whose education is stolid ignorance—at whose daily table hunger and thirst are the stewards—whose rare festivity is brutal intemperance; if we could count their numbers, gather into one aggregate their destitution of the joys of life, and thus estimate the full extent of the practical barbarism of the nominally civilized world, we should be inclined, perhaps, to doubt the essential superiority of the present improved European race. If it be essentially superior, why did it remain so long unimproved? The Africans, you say, have persevered in their original barbarism for five thousand years. Well, the Anglo-Saxon race did the same thing for nearly four thousand years, and in the great chronology of Providence, a thousand years are but as one day.

A little more than ten centuries ago, and our Saxon ancestors were not more civilized than some of the African tribes of the present day. They were savage, warlike people—pirates by sea, bandits on shore, enslaved by the darkest superstitions, worshiping divinities as dark and cruel as themselves; and the slave trade was carried on in Great Britian eight hundred years ago as ruthlessly as upon the coast of Africa at the present day.

But it pleased Divine Providence to pour the light of Christianity upon this midnight darkness. By degrees, civilization, law, liberty, letters and arts came in, and at the end of eight centuries we talk of the essential inborn superiority of the Anglo-Saxon race, and look down with disdain on those portions of the human family who have lagged a little behind us in the march of civilization.

Sir, at the present day Africa is not the abode of utter barbarism. Here again we do not discriminate; we judge in the gross. Some of her tribes are, indeed, hopelessly broken down by internal wars and the foreign slave trade, and the situation of the whole continent is exceedingly adverse to any progress in culture. But they are not savages; the mass of the population live by agriculture, there is some traffic between the coast and the interior, there is a rude architecture; gold dust is collected, iron is smelted, weapons and utensils of husbandry and household use are wrought, cloth is manufactured and dyed, palm oil is expressed, and schools are taught. Among the Mahomedan tribes the Koran is read. I have seen a native African in this city who had passed forty years of his life as a slave in the field, who, at the age of seventy, wrote the Arabic character with the elegance of a scribe. And Mungo Park tells us that lawsuits are argued with as much length in the interior of Africa as at Edinburgh. I certainly am aware that the condition of the most advanced tribe of Central Africa is wretched, mainly in consequence of the slave trade which exists among them in the most deplorable form. The only wonder is, that with this cancer eating into their vitals from age to age, any degree of civilization can exist. But I think it may be said, without exaggeration, that, degraded as are the ninety millions of Africans, ninety millions exist in Europe, to which each country contributes her quota, not much less degraded. The difference is, and certainly an all-important difference, that in Europe, intermingled with those ninety millions, are fifteen or twenty millions, possessed of all degrees of culture, up to the very highest; while in Africa there is not an idividual who, according to our standard, has attained a high degree of cultivation. But if obvious causes for this can be shown, it is unphilosophical to infer from it essential incapacity. But all doubts of the capacity of the African race for self-government, and of their improvability under favorable circumstances, seem to me to be removed by what we witness at the present day, both in our own country and on the coast of that continent. Notwithstanding the disadvantages of their condition in this country, specimens of intellectual ability, the talent of writing and speaking, capacity for business, for the ingenious and mechanical arts, for accounts, for the ordinary branches of academical learning, have been exhibited by our colored brethren, which would do no discredit to Anglo-Saxons. Pall Cuffer, well recollected in New England, was a person of great energy. His father was an African slave; his mother, an Indian of the Elizabeth Islands, Mass. I have already alluded to the extraordinary attainments of Abderrahaman. A man of better manners or more respectable appearance I never saw.

The learned blacksmith of Alabama, now in Liberia, has attained a celebrity scarcely inferior to that of his white brother, known by the same designation. I frequently attended the examinations at a school in Cambridge, at which Beverly Williams was a pupil. Two youths from Georgia, and a son of my own, were his fellow pupils. Beverly was a born slave in Mississippi, and apparently of pure African blood. He was one of the best scholars, perhaps the best Latin scholar, in his class. These are indications of intellectual ability, afforded under discouraging circumstances at home.

On the coast of Africa the success of Liberia (the creation of this Society) ought to put to rest all doubts on this question. The affairs of that interesting settlement, under great difficulties and discouragements, have been managed with a discretion, an energy, and I must say, all things considered, with a success, which authorizes the most favorable inferences as to the capacity of the colored races for self-government. It is about 30 years since the settlement began, and I think it must be allowed that its progress will compare favorably with that of Virginia and Plymouth after an equal length of time.

They have established a well-organized Constitution of Republican Government. It is administered with ability; the Courts of Justice are modelled after our own. They have schools and churches. The soil is tilled, the country is explored, the natives are civilized, the slave trade is banished, a friendly intercourse is maintained with foreign powers, and England and France have acknowledged their independent sovereignty. Would a handful of Anglo-Americans from the humblest classes of society here do better than this?

The truth is, Mr. President—and with this I conclude—our influence has been, and I trust ever will be, at work through the agency of the Colony of Liberia and the other similar agencies I trust hereafter to be added, abundantly competent to effect this great undertaking, and that is the sovereign power of Christian law. Ah, sir, this, after all, is sometimes resisted and subdued—commercial enterprise becomes bankrupt, State policy is outwitted, but, in the long run, pure, manly, rather let me say, heavenly love, can never fail.

It is the moral sentiment, principally, under the guidance and impulse of religious zeal, that has civilized the world. Arms, and craft, and mammon, seize their opportunity and mingle in the work, but cannot kill its vitality. That our colored brethren equally with ourselves are susceptible of the moral sentiments, it would be an affront to your discernment to argue. Sir, I read last year in a newspaper an anecdote which seemed to put this point in so beautiful and affecting a light, that with your permission I will repeat it.

A citizen of Rapides, in Louisiana, with his servant, started for California, hoping to improve his not prosperous circumstances by sharing the golden harvest of that region. For a while they were successful, but the health of the master at length failed. What, in that distant region, under a constitution forbidding Slavery, and in that new and scarcely organized society—what was the slave? Priest and Levite, as the master lay ill of typhus fever, came and looked on him and passed by on the other side; but the faithful servant tended, watched, protected his stricken master, by day and by night—his companion, nurse and friend. At length the master died. What then was the conduct of the slave, as he stood in those lonely wastes by the remains of him who, when living, he had served? He dug his decent grave in the golden sands—gathered up the fruits of their joint labors—(these he considered the sacred property of his master's family)—toiled a few more weeks under the burning sun of a California summer to accumulate the means of paying his passage to the States, and then returned to the family of his master in Louisiana.

I cannot vouch for the truth of the story. I have heard of tales which, if not true, were well invented. This, sir, is too good to be invented. I believe, I know, it must be true, and such a fact proves more for the possession by the African race of the moral sentiments by which the land of their fathers is to be civilized, than volumes of argument. Sir, that master, and that slave ought to be in marble and brass. If a person so humble as myself, so soon to pass away and be forgotten, dare promise it, I would say their memory shall never perish.

There is a moral wealth in that incident beyond the treasures of California. If all the gold she has already yielded to the indomitable industry of the adventurer, and all that she yet locks from the cupidity of man, in the virgin chambers of her snow-clad Sierras, were molten into one ingot, it would not buy the moral worth of that scene. Sir, I leave you to make the application. I have told you—you knew it well before—how Africa is to be civilized, and who are to do the work; and what remains, but to bid God speed the undertaking.

THE PRAYER MEETING.

It was nearly forty years ago when I became acquainted with this meeting. It was held on Wednesday afternoon, and usually at the house of the pastor, because the feeble health of the pastor's wife did not permit her to go abroad. The number attending it was about eight; and seldom was one absent because of cold, or heat, or storm, though some of the members lived two or three miles distant. They were all mothers, and the first specific object of prayer was the conversion of their children. One who was sometimes present when a child, still remembers some of these meetings as occasions when all present were weeping, and the voice faltered in prayer. I believe only two of those mothers are now living. Some of their children are dead, but nearly all of them gave evidence of having passed from death unto life. Seven of their sons entered the Christian ministry.

The Sabbath Recorder.

New York, January 27, 1853.

"CONSEQUENCES OF SIN HERE AND HEREAFTER."

A correspondent, who appears to have judged of an article which we wrote some weeks ago by a standard of we know not whose adjusting, sends the subjoined "inquiries." We give them to the readers of the *Recorder*, accompanied with a few remarks of our own; merely premising that, as correct views of the nature and consequences of sin lie at the foundation of true piety, we trust that neither our correspondent, nor our readers, will allow themselves to be ensnared by those specious systems of theology, which whisper peace and safety, while sudden destruction is at the door.

To the Editors of the Sabbath Recorder:—

In reading your comments, in the *Recorder*, of December 16th, on the "Consequences of Sin here and hereafter," I notice two points, upon which I would raise a few inquiries, (which you may not deem improper, as I am not inclined to controvert [controversy] on the system of theology referred to.) In answer to your premeditated inquiry, To what extent do we suffer for our sins in this life? you reply, "To just that extent in which they are injurious to our fellow creatures"—and you say, "We are to suffer to the full extent that our offenses deserve."

"But as far as there is any guilt or criminality in our sins as committed against God, the punishment is not inflicted in this life," and that "the offense to ourselves involved in the wrongs and injuries to others, is reserved for a judgment to come."

[Our correspondent misquotes our language. We did not say, "the offense to ourselves," &c., but "the offense to *himself*," that is, *to God*, as the context, as well as the grammatical construction, will clearly show, if he will take the trouble to refer to the passage again.]

Now, were my mind free from any preconceived opinions on the various systems of theology, I think I would embrace the one which, to my mind, most exalted the attributes of Deity; and should, if subject to the light of reason and observation, appear consistent.

[Your opinion as to which of the various systems "most exalted the attributes of Diety," would be a "preconceived opinion"—would it not?

You speak of "the light of reason," as the test to which the various systems of theology must be subjected. But it should be remembered, that the reason of the unrenewed man is in a disordered state. No man's reason is competent to determine what is honorary to the Diety, and what is dishonorary to him, till he has first learned Diety's true character from Revelation.]

1st "That we are to suffer here the full extent [of our desert] for our offenses and wrongs, so far as they operate injuriously to our fellows."

May not the perpetrators of wrongs be classed: 1st. Those whose acts are open to the observation of their fellows. 2d. Those whose acts are known only to themselves?

Of those whose acts are known:

Is not the opinion held of the wrong doer modified by various circumstances, such as interest, custom, and fashion, &c.; though they may not affect the author's sense of right and wrong? Of such wrong, let the untold numbers speak; wrongs unrequited by "scorn and violence." Yes, of wrongs legalized, and, we may almost say, Christianized.

Now, according to your system, the evil doer to others, as such, needs neither repentance nor a Redeemer; "for he is punished here to the full extent that his offenses deserve." It would be contrary to our sense of justice, after a full and just punishment, to be again punished for the same offense.

[You seem to have misunderstood us. The evil doer to others *does* need both repentance and a Redeemer; for his wrong doing to others is not merely an injury to them, but an offense against God. God, in his law, has forbidden it, and therefore God's authority is insulted by it. On this account, he needs a Redeemer. But if his wrong doing were an offense against man *only*, he would need *no* Redeemer. Christ did not die to atone for the offenses of one man against God. We are *not*, "after a full and just punishment, again punished for the same offense." If a man wrongs another, he is requited for it here in this world, *so far as it was merely a wrong to his fellow-creature*. But, in such requital, the character of the act, *as an offense against God*, is not taken into the account. Surely, this distinction is perfectly plain. If not, we will try to illustrate it.

A boy is commanded by his father not to swear. He goes to school, and is commanded by his teacher not to swear. During school hours, he has some altercation with one of his fellow pupils, gets angry, and swears. Here is a double offense in one single act—an offense against his teacher, and an offense against his parent. His teacher flogs him soundly for disregarding *his* authority, and when he goes home, his father flogs him for disregarding *his*. Thus, he is punished twice for the same act, and each time as much as he deserves; that is, as much as he owes to the authority against which he has offended. Is there any thing "contrary to our sense of justice" in this?]

2d. Those whose deeds are not known to others cannot be punished by them in "scorn and violence," which, you say, is the manner in which God avenges the injuries which our fellow-creatures suffer by reason of our evil doings.

["Deeds not known to others" are not, usually, *injuries* inflicted *upon* them. The subject of an injury may not, indeed, know who is the author of it, but it is not common for him to be ignorant of the fact that he has been injured. It is not necessary that the "scorn and violence," meted out as a punishment of the perpetrators of wrongs, should be inflicted by those who have received the wrongs; nor did we teach any such thing. Neither is it necessary, that those who are made the instruments of inflicting the punishment, should understand that they are serving the purpose of God in the matter. It is enough that "scorn and violence" overtake the wrong doer, *at some time*, and *in some way*, before he leaves this world; and that the providence of God will certainly bring it about. When Adoni-Bezek cut off the thumbs and great toes of seventy captive kings, and made them gather meat under his table, he was not punished by those whom he had thus mutilated; nevertheless, he was overtaken, *afterward*, by the same kind of punishment, inflicted by those, too, who before had known nothing about his cruelty. And he himself acknowledged the righteousness of the providence. "*As I have done, so God hath requited me.*" Judges 1: 7.]

But, to the other point in your remarks. You say, "But as far as there is any guilt or criminality in our sins, considered as against God, the punishment is not inflicted in this life"—and that offense to ourselves involved in wrongs and injuries to others is reserved for a judgment to come. [A misquotation. See our remarks above.] Now we would conclude from this, that those who may escape punishment from their fellows might live here, in the enjoyment of all the happiness which could have been their lot if they had never sinned.

[But as you have misquoted our language, and made out an inconsistency where none existed, we cannot be responsible for your conclusion; it is entirely your own.]

If it is conducive to our own happiness to love and venerate the Supreme Being, a contrary course must be productive of sorrow and punishment. For it is not reasonable that punishments are all arbitrary inflictions, but that they are but the legitimate and natural consequences of wrong doing. And if man, in kind offices to another, is producing his own enjoyment, a contrary course must cause misery and punishment, independent of any opinion that may be held of him by others. D. C.

PLYMOUTH, Wis., Jan. 5th, 1853.

It is, unquestionably, "conducive to our happiness," here in this life, "to love and venerate the Supreme Being." But it does not follow, that "a contrary course must be productive of sorrow and punishment." If the sinner had once before stood in the love of God, and enjoyed the happiness of such a state, he would, no doubt, feel sad whenever he reflected upon what he had lost. But the case is far otherwise. He has never known the love of God; he has never known the happiness of communion with Him; he has, all his life, been "alienated from the life of God through the ignorance that is in him." Of course, he feels no loss; he is quite well satisfied with the pleasures of this life. Give him wealth, pleasure, plenty of earthly comforts, and he will say to his soul, 'Take thine ease, eat, drink, and be merry.' God is not in all his thoughts; and he is the more happy, in proportion as he can succeed in shutting God out completely.

It may be "reasonable" to our correspondent, that "punishments are not arbitrary inflictions"—nothing but "the legitimate and natural consequences of wrong doings;" but *we* reason somewhat differently. In every transgression, there is not only an outrage of natural laws, but a want of subordination to the lawgiver. It is as necessary for the sake of government, that the lawgiver's authority be vindicated, as it is for our health that natural laws be regarded. All that we have time to say upon this point, at present, however, may be set forth in a simple illustration.

A father forbids his son to enter a certain field. After a time, the boy is found at play near the enclosure, and seeing a prodigious quantity of beautiful flowers, of every hue and color, scattered through the tall grass, he leaps over the fence, and rambles about among the flowers for some time. It is not long before the child's flesh is affected with an intolerable itching, which goes on till a loathsome eruption covers his whole body. The child has been poisoned. The flowers, so tempting, were poisonous flowers.

Now, according to our simple way of reasoning, the child suffers all this distress, not as a *punishment* for *disobeying his father*, but for his *imprudence*—his ignorance and disregard of natural laws. If it be said that it was a punishment for disobedience, what shall be said of another boy, who went into the field at the same time, having first obtained his father's consent? For he, too, has contracted the poison, and is suffering in like manner. To us, it appears very plain, that the authority of the father, set at nought by the first boy's offense, is not yet vindicated; and the father ought, in justice to himself, and in justice to the family over which he presides, to take the necessary steps for its vindication.

Now, we have no hesitation in admitting that, in every violation of the Moral Law, there is an outrage of natural or constitutional principles, as well as disobedience of sovereign, intelligent authority. There is, to adopt the language of another, "a wrenching of the soul into a moral dislocation. It is a rupture of the bands which keep the moral fabric in its integrity, and from the consequent suffering there is no exemption." But, at the same time, we believe that the *authority* of God, in *commanding* us to abstain from transgression, is as much to be respected as his *wisdom* in *informing* us that we incur danger by sinning. And though, to some extent in the present life, and more fully in the future, the misery of sinners will grow naturally out of their violations of the constitution of their being, the insulted authority of God their Lawgiver must be vindicated besides. T. B. B.

BRITISH CORRESPONDENCE.

The Law and Prayer Books of the Chinese Jews—The Holy Places—The Druses—The Madiai.

GLASGOW, January 7th, 1852.

The native Chinese Christian messengers sent from Hong Kong by the Bishop of Victoria to the Jews at Kae-Fung-Foo purchased six of their thirteen copies of the Law. Of these six, the Bishop has sent five to this country—and the British Museum, the Bodleian Library at Oxford, and the University Library of Cambridge, have each been thus enriched with a Roll. The Committee of the London Society for promoting Christianity among the Jews, to whom these Rolls were sent, say they have no data from which they can come to any certain conclusion as to their antiquity; but they are found to "correspond, generally speaking, with the Rolls of the Law used by the Jews in this and other countries; but there are some slight variations, occasioned probably by mistake on the part of the transcribers."

A collection of MS. Prayer Books were obtained at the same time. From these it appears, also, that the main features of the services of the Jews in the Synagogue at Kae-Fung-Foo correspond with those of their brethren in other parts of the world, at the present time, with slight variations.

After numerous very contradictory statements as to the dispute between the Greek and Romish churches relative to "the Holy Places" at Jerusalem, the Paris *Union* (a Romish Journal,) states confidently, that it is now absolutely concluded in favor of the Latins. To them is to be entrusted the key of the Church at Bethlehem, and a new silver Star is to replace that which they accuse the Greeks of having removed some five or six years ago. The Sultan has been in vain striving to please both parties; and the displeasure of the Emperor of Russia he may now calculate upon. But the Ambassador of the new French Emperor was still more determined. We may look for the Land of Immanuel rising into importance in the estimation of the nations, and of its being prepared for the return of those to whom by covenant it is secured.

The Druses have been in revolt, and although hostilities are at present suspended, they are likely to be resumed, unless the Porte make changes which its financial difficulties interfere to prevent. The intrigues of Russia are not unlikely brought to bear from time to time even to prevent this. The Czar having continually an eye to the possession of Constantinople, it is policy to keep the Sultan in trouble. He then interposes his aid—at an expense which weakens more and more the Turkish power, and aggrandizes himself by an accession both of territory and influence.

The Madiai are still in their prisons. A letter of Rosa to her husband has just appeared in an Italian paper published in London. It is full of faith and love—encouraging and cheering him. Austria seems to be much disposed to act in concert with Tuscany in hatred to Protestantism—both being stimulated by a priesthood who find persecution to be easier than persuasion. But the Pope himself seems to confess an imperfection of knowledge, even on important points. He has appointed a Commission "to investigate the mystery of the immaculate conception of the Holy Virgin *with the greatest minuteness.*" It seems an odd subject for any Commission, and we had supposed it had been understood and promulgated long ago. But no Commission is proposed for ascertaining how far their Church has departed from the truth as revealed in God's word. J. A. BEGG.

THE SCARCITY OF MINISTERS.

It is a truth, too painfully and extensively felt to be denied, that while the harvest is plenteous beyond parallel, there is a sad deficiency in the number of able and devoted men to gather the perishing thousands into the garner of the Lord. Were the causes clearly understood, by our ministry and membership, we are persuaded there is power sufficient in the church to wholly remove the deficiency. Let us glance at some of the sources of the increased demand for able ministers, and inquire why the supply is not proportionate.

The demand arises from—1st. An increase of population in the States of not less than one million during the past year; 2d. New fields of labor, which are constantly opening along the line of our public improvements by enterprising emigrants; 3d. A call for agents and missionaries. Is there not a work here which laymen are competent to perform? Are there not men in abundance, whose talents are rusting, who might otherwise be employed entirely in the work of "agencies," and thus assist in filling up the ranks, and saving souls from death? Then the islands of the sea, and "the uttermost parts of the earth," longing to become the inheritance of the Son of God, increase greatly the call for more laborers in the enlarged vineyard.

In the second place, let us notice some of the causes of a failure in the manner and quality of the supply.

1st. *A neglect of duty on the part of old ministers, in encouraging and bending the steps of young men toward the ministry.* Who, that is now standing on the walls of Zion, cannot remember how the "fathers in Israel" were accustomed to seek out the self-distrusting, yet promising young man, and with streaming eyes breathe the prayer to Heaven, "Lord, make him a faithful minister?" How that prayer thrilled through his soul! How it fastened upon his memory, and became an ever-present and all-controlling thought, until it forced out the long-suppressed reply, "Amen, thy will be done?" It is often said, that there are three evidences of a call to the ministry—*first*, an impression of duty made by the Holy Spirit upon the heart; *second*, a call from the church; *third*, the divine power accompanying and sanctioning labors. Now, if the first of these evidences is not followed by the second, the man is supposed to be mistaken as to his duty. But is it not possible, and indeed probable, that the Lord has called thousands to this work, and yet his watchmen have failed, through indifference, to see the "signs of promise," and never encouraged or assisted in the least the waiting, trembling energies of the God-called man?—never have helped to plume the wing or break the bonds of the embryo herald of the cross? Are there not men in other pursuits, who to-day might be reaping with a mighty arm in our Master's harvest, had they been faithfully urged at first to put forth a hand? Is there not a woeful lack here? Do our ministry seek out and enforce upon young men the duty of working for God? Do they set before them with earnestness and affection the claims of humanity, the wants of the church, the peril of souls, the value of an immortal spirit, and the rich reward of him who "shall doubtless return again, bearing his sheaves with him?" This may be done in the pulpit to a certain extent, but the instructions of the pulpit will never do the entire work.

2d. *A want of encouragement to beginners on the part of the membership.* In olden times, the nursing fathers and mothers used to stay up the hands and encourage the heart of the fainting aspirant, get him to "try" to preach, and respond, "Amen, Lord bless him," until his young and ardent soul, freed from fear and embarrassment, uttered words that burned and thoughts that enraptured the heart. If he failed once, twice, or even a score of times, he was made to feel that the sympathies, prayers, hands and hearts of the brethren were with and for him, and he girded himself anew, and at last gloriously prevailed. Is it not different now? If a candidate does not preach at the first effort like Chrysostom, some hang down their heads, sit uneasy, and instead of praying the despairing young speaker "right up to heaven," and at the close of service taking him warmly by the hand, and whispering a word of comfort to his troubled heart, go out and say, "He has mistaken his calling," "His head is a continent of mud," "His speech is an unbearable jargon," "He will never do for this enlightened age." His faults are greatly magnified, his feelings wounded, his spirit crushed, and a brilliant star is set and lost to the church forever. Brethren, is this the way to drill new recruits for Immanuel's army? If the youth lacks ability to edify the intelligent auditory—and what youth does not?—better raise a fund, say fifty dollars per year, and start him off to some institution, where, under the instruction of warm-hearted, clear-headed, and Heaven-inspired men, he may be taught the way of preaching more perfectly. Would not this be far more Christian-like than to stand afar off, and with a Pharisaical stare, look on to see if the bruised reed will recover?—whether the young man, after dark and weary years of struggling against floods of adversity and trial, will rise at last above the billows, before he sinks into the grave? Oh, how many bright and noble minds, doomed to eternal seclusion, under the pressure of heavy pecuniary embarrassment, might be secured to the service of our Redeemer, if some of our wealthy societies and members would furnish them with "material aid" as well as good wishes, and that with a cheerful spirit! What inducement is now held out for a youth of conscious mental strength, to spend three years at an academy, two at a college, and three at a biblical school, all at his own expense, and that too with the bare hope that he may by and by settle down with some church where he will possibly receive one or two hundred dollars a year to support himself and discharge the debt he may have incurred in prosecuting his studies? But some one will say, "Let him go right to preaching, and avoid such an expense and waste of time." Yes; let him be a dwarf, cripple, pigmy, pack-mule for carrying abuse and ridicule until the sod covers him. Another says, "Let him endure the trial of preparation for *Christ's sake*." For "*Christ's sake*" do, my brother, take hold and help him bear the burthen, lest he be crushed under it, and rise no more. In the Western Association of 1849, it was remarked by a brother, concerning the resolutions touching this subject, that they were "do-nothing resolutions;" and we need not speak of the literal truth of that remark. We have young men whom the church should nourish ere they are lost to her forever, who have been known to weep, and bitterly too, because they were driven from the school to labor for pecuniary means. Why cannot the Seventh-day Baptist Church have a permanent fund to help poor and promising students of theology, so that the demand for able men may be early supplied?

3d. The third and last reason we notice is, *a wrong view in the minds of young men in relation to the character of the work.* Many suppose it to be a work of all toil, all privation, and little enjoyment, as well as poor pay. Ought they not to be taught, that no profession holds out so many inducements, social, intellectual, spiritual, and eternal, as that of the Christian ministry? True, a man may in time become the owner of more dollars by being a lawyer or physician; yet in this respect the chances are against him, when the country is surfeited with such; and it does appear to us, that if a man is faithful as a pastor or preacher, and tries to render himself acceptable and useful to the people, he is about as sure of obtaining a comfortable support in that as in any other profession. The cases are rare indeed where a minister dies in want, while such cases in other callings are numerous. The time is past when the church was too poor to pay her ministry, or thought they should be starved into humility. The day has come when the membership believe the words of God, that "the laborer is worthy of his hire," and see the importance and feel the duty of supplying his temporal wants, that he may give himself wholly to his work. Ought not our ministry to tell the young man, by way of encouragement, how preëminent their profession is in improving, purifying, elevating and refining the social qualities; in promoting and cultivating a vigorous and noble mentality; in improving, polishing, and making beautiful, all the finer feelings and nobler attributes of nature, until the soul becomes like a high-toned harp, tuned to the melody of angels? And then should they not present to the mind the superior subjects which engage their attention?—not civil, or, as the case may be, *uncivil* law—not disease, which destroys the body, or the remedy, which assays to cure. What is their calling but the highest department of law and physics? What is it but a sublime practice in Heaven's jurisprudence, in the "higher law," in Calvary's art of healing? What sublimity, what grandeur, what glory adorns and ennobles their profession! How honored he who lawfully enters it! How often its inspiring themes lift up the soul, till

> "The invisible appears in sight,
> And God is seen by mortal eye."

May the love of the Saviour impel the ministry and membership to vigilance in searching out and encouraging those devoted hearts, now in obscurity, that the inward call of the Spirit may respond to the outward call of the church, and strong men, holy men, seeing the demand for help, the excellence of the work, and the felicitous issue, may enter the ranks, and lead on in the world's conquest and redemption, until the

> "Redeemer, King, Creator,
> In bliss returns to reign."

AN OBSERVER.

January 6th, 1853.

TEMPERANCE DEMONSTRATION IN ALBANY.—The friends of Temperance had a four-days demonstration at Albany last week, designed to forward the passage of a law to prohibit the traffic in intoxicating drinks. During the four days there was a semi-annual meeting of the State Temperance Society, a meeting of the State Temperance Alliance, several sessions of the Sons of Temperance, a grand procession of all sorts of temperance folks which marched though the streets and brought up at the State House, and finally the Women's State Temperance Convention. Among the speakers at the various meetings which were held, were P. T. Barnum, Neale Dow, Rev. Messrs. Chapin and Beecher, and a host of other advocates of the Temperance Reform. The State Temperance Society adopted a resolution insisting that it is the duty of the present Legislature to enact a law prohibiting the sale of intoxicating drinks as a beverage, with adequate penalties and suitable provisions for its enforcement; and, further, that in case the present Legislature shall adjourn without having passed a prohibitory law, it will be the right and duty of the friends of temperance, at the next election, to combine their influence so as to make the temperance question the main issue.

SYMPATHY FOR THE MADIAI.—The Senate of New York, on the 19th inst., unanimously adopted the following resolutions:—

That the Legislature of the State of New York have regarded with deep solicitude and regret the recent persecutions to which Francisco Madiai, and his wife, Rosa Madiai, have been subjected in the kingdom of Tuscany, for the alledged crime of reading the Holy Scriptures.

That the congratulations with which the State of New York formerly and by public act hailed in 1847 the efforts of Pius the IXth to ameliorate the condition of the Italian people, and to bestow upon them the incalculable blessings of national independence and constitutional freedom, make eminently proper at this time a formal and public remonstrance against cruel and flagrant oppression in the same land.

That the President of the United States be respectfully requested to exert his best influence with the Government of Tuscany to obtain, as a favor asked by a people which welcomes all strangers and protects all religions, permission for the Madiai, and their fellow-prisoners for the same offense, to emigrate to this country.

That a copy of these resolutions be duly authenticated and forwarded by the Governor to the President of the United States, and to each of the Senators and Representatives in Congress from this State.

CHRISTIANITY AMONG THE HINDOOS.—Rev. Dr. Scudder, writing from Madras, says that the Hindoo mind is so thoroughly roused, that all the enemies of Christianity are united in opposing it. A book has been published, embracing all the common objections, and expressing great apprehension as to the prevalence of the Gospel. The "Friend of India," in speaking of these things, compares the state of things in India to that of Paganism in the Roman Empire, in the time of Diocletian, and says, "There are signs on every hand that we are witnessing the beginning of the end." Dr. S. describes the case of a young Brahmin, in the North of India, who was selected to confute a Christian tract, which he attempted, but in the course of his investigation, became convinced of its truth, and was baptized. In consequence, his wife was taken from him, and kept for two years, when he took possession of her, and his rights were sustained by the court.

THE CHURCH-BUILDING FUND OF THE CONGREGATIONALISTS.—Collections for this Fund were taken up in most of the New York and New England churches on the first Sunday in January. In Henry Ward Beecher's church, Brooklyn, the collection amounted to twenty-five hundred dollars; in Mr. Storrs's, Brooklyn, to eighteen hundred dollars; in the Tabernacle, New York, to over one thousand dollars, and in Dr. Cheever's to about fifteen hundred dollars. What the whole collection amounted to has not been announced, but it is generally expected to exceed the proposed $50,000.

To Bro. Wm. M. Fahnestock:—

When your communication, in answer to my inquiries, appeared in the *Recorder*, I was from home; and since my return, besides a multiplicity of cares and duties that have pressed upon me, the state of my health has been such that I could not, without inducing severe pain, sit at my desk a sufficient length of time to write a reply to your questions. I write this explanation, that I may not appear inattentive or indifferent.

Yours in hope of eternal life,

N. V. HULL.

ALFRED CENTRE Jan. 6, 1853.

BIBLIOTHECA SACRA AND AMERICAN BIBLICAL REPOSITORY.—The January number of this valuable quarterly (published by W. F. Draper & Brother, Andover,) has articles by Prof. Wm. S. Tyler on "Socrates as a Teacher;" by Prof. C. E. Stowe on "the right interpretation of the Sacred Scriptures;" by Edward Beecher, D. D., on "the Works of Samuel Hopkins;" by Charles Short on the "Prolegomena to Tischendorf's new edition of the Septuagint;" "Outlines of a Journey in Palestine in 1852, by E. Robinson, E. Smith, and others;" "College Course, and its enlargements for Graduates," by Prof. Hickok of Union College; "The Relations and Consequent Mutual Duties between the Philosopher and the Theologian;" Notices of New Publications; and select Theological and Literary Intelligence.

The article on College Education, by Prof. Hickok, gives an exposition of certain changes about to be introduced in the system of instruction at Union College. It seems that this institution has come into possession of property, from which the amount of at least $500,000, and probably a much larger sum, will be realized for educational purposes. A portion of the income of this Fund is to be devoted to professorships of $25,000 each, and scholarships of $1,000 each, until a sufficient number of each for the prosperity of the college shall have been established. Another portion is to be applied to an astronomical observatory, cabinet, library, gardens, cemetery, pleasure-ground, and so forth. It is a condition in both professorships and scholarships, that no incumbent shall use either tobacco or intoxicating drinks. But the most important part of this endowment contemplates a large advance in the order of American scholarship. It is proposed to organize a three-years' course of scientific and literary instruction for a select number of college graduates. The trustees of the college are authorized to add the provisions made for two professorships into one, if necessary, to obtain the most able men as professors in this Higher Department, and also to put two scholarships into one for such graduates as may be found disposed and competent to enter it. The students will be selected from the current graduating class, with reference to their talents and character, while the Department will be open to graduates of any college who shall be found qualified on examination. The Department includes five professorships, which are to be filled as speedily as possible, the number to be enlarged as occasion shall require. The outline of the course under these professorships will be as follows: 1. Natural Science, under the general divisions of Geology, Biology, and Chemistry; 2. Mathematics and Astronomy; 3. Ancient Philology and Literature, including Philosophy of Language, Principles of Interpretation, Critical and Philosophical Examination of Ancient Authors; 4. History, divided into Anthropology, Ethnology, and Study of History; 5. Metaphysics, embracing Rational Psychology, Philosophy of Æsthetics, Philosophy of Science, and Absolute Classification of All Science.

THE AMERICAN POLYTECHNIC JOURNAL; a new monthly periodical, devoted to Science, Mechanic Arts, and Agriculture; conducted by Prof. Charles G. Paige, M. D., late chief examiner of patents; J. J. Greenough, M. E., formerly of the Patent Office; and Chas. L. Fleischman, C. E. Washington, opposite the Patent Office; New York, No. 6 Wall-st. The first number of this work contains 80 large octavo pages of well selected and arranged matter relating to Science, Mechanics, Chemistry, Agriculture, and the Arts. Terms, $3 per annum, 10 copies for $5.

"**BEATRICE, OR THE UNKNOWN RELATIVES,**" is the title of a "religious novel" by Catharine Sinclair, designed to show the arts employed by the Jesuits to beguile Protestants into the false convictions of Romanism. From a cursory view of the work, we think it may serve a good purpose in warning the unwary against the wiles of Jesuitism. 12 mo. pp. 384. Dewitt & Davenport, publishers, Tribune Buildings, New York.

WILBUR FISK'S WIDOW.—Among the men who labored and sacrificed for the establishment of Methodism, perhaps none deserved more than Wilbur Fisk, the first President of Wesleyan University. Yet his widow is now living in abject poverty. We are glad to learn, however, that measures for her relief are on foot. A subscription has been proposed, to raise $2,000, of which Mrs. F. shall receive the interest during her life, and then the principal shall go to the college. One quarter of the sum has already been subscribed.

NUMBER OF BAPTISTS IN THE WORLD.—The American Baptist Register for 1852 has tables of Baptists, of all sorts and in all countries; and finally presents the following "Grand Summary of Baptized Professed Christians in the World:"—

	Churches.	*Ministers.*	*Members.*
N. America,	16,709	13,144	1,237,621
Europe,	2,053	1,700	196,824
Asia,	170	310	12,297
Africa,	26	22	1,242
Total,	18,958	15,176	1,447,984

A FUGITIVE SLAVE PREACHER.—Rev. J. W. Loguen, the eloquent colored preacher of Syracuse, is a fugitive from slavery, and of course liable at any moment to be seized and sent back to slavery. The *Auburn Advocate* says that an effort is being made by Aristarchus Champion, Esq., of Rochester, to purchase the freedom of Loguen and his mother, who is still in slavery.

INTERVENTION FOR RELIGIOUS LIBERTY.—At a rencent meeting on behalf of the Madiai, Dr. Murray said he learned that President Fillmore, and the Secretary of State, Mr. Everett, had already adressed representations to the Grand Duke in favor of the Madiai, and other sufferers for conscience sake in Tuscany.

Prayer for Colleges.—A benevolent individual who is deeply impressed with the importance prayer for colleges as a means of increasing the number of educated ministers, has placed $150 at the disposal of the Society for Promoting Collegiate and Theological Education at the West, to be given to the author of the best essay on that subject. The circular says:—

> "The writer is expected to set forth the *importance* of the subject, especially as relates to the conversion of young men in a course of education, and the consequent increase of candidates for the sacred ministry. Also the *encouragements* derived, not only from the divinely appointed relations of prayer to the conversion of men, but also from the signal answers to prayer for this specific object furnished by numerous revivals of religion in colleges. Then, by way of *inference*, the *obligations of instructors* to labor unceasingly for the conversion and sanctification of those under their training, and of pious young men in colleges to co-operate in this work, together with the obligations of Boards of Trust, to whom the church, in an important sense, commits the sacred interests of Christian education."

Ladies' Temperance Convention.—A Ladies' State Temperance Covention was held at Albany, N. Y., Jan. 21st. The attendance was very large, the addresses, speeches and resolutions pithy and pointed. A Committee of Ladies from the Convention invaded the Assembly Chamber, where, by a suspension of the rules, they were permitted to present in person the petition of 28,000 women of the Empire State, praying the Legislature to enact a law for the suppression of the rum traffic. Miss Clark, Chairman of the Committee, made a speech, explaining the reasons why the petitioners ask for the passage of the law in question.

Union Theological Seminary.—The annual catalogue of Union Theological Seminary in the City of New York, has just been issued, from which it appears that there are 88 students in the institution, of whom 9 were graduates of Yale and 8 of Williams College; Amherst College and the New York City University furnish 6 each; Knox College, Ill., and Union College, N. Y., 5 each; 17 are from New York and the adjacent cities; 10 from New York State, 19 from New England, 17 from the West, and 15 from the South.

RELIGIOUS INTELLIGENCE.

The *Congregational Journal* states that Rev. Mr. Atkinson, the first Congregational minister who entered Oregon five years ago, has been laboring the season past in New England, to obtain aid for himself and his associates in labor. The immediate objects proposed are the establishment of a college and female seminary. Mr. A. has secured the services as instructor of Mr. Marsh, now of the Theological Seminary in New York, and son of the late Dr. James Marsh, of Burlington College. For the female seminary $11,000 have been raised in Oregon. The seminary building has been erected, furnished with a bell, a piano, and some apparatus, and has been in operation for a year.

There are, says the *Congregational Journal*, eighteen hundred and one Lutheran ministers in the United States. The list embraces Old Lutherans, New Lutherans, General Synod Lutherans, Hinkelites, Frankeans, etc. Of these, two hundred and twenty-four are in Pennsylvania, one hundred and sixty-eight in Ohio, seventy-five in New York, forty-seven in Indiana, forty in Illinois, thirty-seven in Virginia, and the rest scattered throughout the various sections of the Union, from Maine to California.

It is stated that Archbishop Cullen, of Dublin, has issued a pastoral letter to his clergy, in which he defends the persecution of the Madiai, and denounces all Romanists who will not do the same. He claims the act to be thoroughly Romish and right; that it is the principle of Papists to persecute Protestants even to death. The principle on which he proceeds is, that when one proselytes a Romanist to Protestantism, he ruins a soul, and death is too good for him.

In the British possessions in India, containing 94,500,000 inhabitants, are 337 missionaries; which is the same as if Massachusetts had only three ministers of the gospel, or New York city two only. In the States tributary to Great Britain are 40,500,000 inhabitants, with only two missionaries; which is the same as if there was only one minister of the gospel to the whole United States. And yet all these regions are open for the gospel.

The movement for a subscription for Mrs. Stowe, headed by the Earls of Carlisle and Shaftesbury, and by the Quakers Gurney and Alexander, and others of similar stamp, is proceeding, and will doubtless result in a handsome sum, to be added to the nearly $25,000 which Mrs. S. has already received from her American publishers, with prospects of indefinite increase.

Rev. Isaac Robinson, D. D., of Stoddard, N. H., preached a sermon on the 50th anniversary of his ordination as pastor in that town. Of the council who ordained him, in 1803, but one remains, the venerable Rev. G. Newell, of Nelson, who for many years has had no charge of a parish, and is now nearly 90 years of age.

The ports of the island of Madagascar are again to be opened to the commerce of the world, and the ingress of missionaries. The Queen had given permission to all her subjects to return, and the young prince is reigning jointly with his mother, both being anxious to make a treaty with the British government.

On Christmas morning, when Rev. Mr. Clarkson, rector of St. James' church, Chicago, went into his vestry, he found on his table a purse of gold amounting to several hundred dollars, with a line saying it was the gift of a few friends to a beloved and devoted pastor.

The Puritan *Recorder* says a benevolent lady in Boston has contributed through the Doctrinal Tract and Book Society, during the year past, about a thousand dollars. This noble donation has gone to replenish ministers' libraries.

George G. Shuttuck, M. D., of Boston, has recently made a donation of $7000 to Dartmouth College, for the erection of an observatory and the purchase of astronomical and philosophical instruments; also a donation of $1000 for the purchase of books for the library.

The Baptists in the South-west are moving for the establishment of a new Baptist interest in New Orleans. The Conventions of Alabama and Mississippi have voted to render encouragement and aid in this enterprise. There is a legacy of $21,000 left for the erection of a house of worship, by Cornelius A. Paulding.

Dr. Belcher, of Philadelphia, has nearly ready for the press a new Life of Dr. Carey, the first English Baptist Missionary to India. A large portion of the volume, it is said, is new matter. A number of engravings will illustrate the letter-press.

There are in Mississippi 40,000 Baptists. The subject of education is now receiving among them great attention. $30,000 was subscribed towards the endowment fund of $100,000 proposed to be raised for a Literary and Theological Institution to be located at Clinton.

A vessel recently sailed from Liverpool for Australia with 550 emigrants. Among the passengers were two clergymen of the Church of England, four Roman Catholic priests, and three ministers of the Kirk of Scotland.

The bark *Springbok*, for Cape Town, Cape of Good Hope, takes out the Rev. Moses F. Bixby and wife, Rev. Daniel Whittaker and wife, and Miss Cephus Bennett, as missionaries to Maulmain.

An effort is being made in the bounds of Virginia Conference to raise a fund of $20,000, for the education of the daughters of the traveling preachers of that body.

The annual collection for Foreign Missions was made in Dr. James W. Alexander's church, in New York, on a recent Sunday, and three thousand dollars were contributed.

The establishment or increased endowment of eleven Old School Presbyterian Colleges at the West is in contemplation.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 17.

In the Senate, Mr. Seward presented the petition of Thos. Ewbank for assistance to enable him to try his newly-invented paddle wheels. Many other reports and petitions were presented. The most interesting item of business which followed was a resolution offered by Mr. Miller, directing an inquiry as to the propriety of recognizing the Independence of Liberia. The Pacific Railroad proposition created some discussion, but nothing was done in relation to it.

In the House, the pension bill to the widow of Gen. Armstrong passed, and Mr. Dean, by unanimous consent, introduced a bill to appropriate $40,000 to carry out the resolution of Congress of 1783, to erect a colossal equestrian statue of Gen. Washington at the Capitol of the Nation. It is proposed that this work be executed by Clark Mills. This bill, which changes the costume of the statue originally proposed from the Roman to the Continental of the last century, was passed.

THIRD-DAY, JAN. 18.

In the Senate, the bill appropriating $50,000 for an Equestrian Statue of Washington, was passed—as it had passed in the House—unanimously. The session was mostly occupied by a discussion upon the resolutions of Mr. Cass in relation to the Monroe doctrine and Cuba. Mr. Cass made a very long speech, and Mr. Hale replied.

In the House, a bill was reported establishing a Branch Mint in New York. The bill for the suppression of small notes in the District of Columbia came up, and finally passed by a vote of 81 to 38. The bill in effect provides that any person making or uttering notes as currency in this District, under the denomination of $5, shall be liable to indictment by the Grand Jury for a misdemeanor, and on conviction thereof shall be imprisoned for a term not less than 10 days nor more than one year, and fined in a sum of not less than $100 nor more than $500.

FOURTH-DAY, JAN. 19.

In the Senate, a message from the President called attention to the claim of Spain on behalf of its subjects in the Amistad case, and recommended a prompt decision in regard to it. Mr. Mason made a long speech upon Mr. Cass's resolutions. Some progress was afterward made with the Pacific Railroad question, and the Senate adjourned.

In the House, the New York Mint proposition called forth a spicy debate, in which Mr. Chandler played a conspicuous part. Among some communications from the President, after the morning hour, was one formally announcing that the Seminoles refused to emigrate, which went to the Military Committee.

FIFTH-DAY, JAN. 20.

In the Senate, a large number of resolutions and petitions were presented, among which was a resolution of the New York Legislature concerning the distribution of the Public Lands to the several States for internal improvements, and a memorial of ship owners and others, setting forth the evils resulting from the abolition of corporeal punishment in the commercial marine, and asking a substitute therefor. A bill reported by the Territorial Committee, for a Railroad to the Pacific, was referred to a Select Committee.

In the House, the New York Mint was the cause of another spicy discussion, and but little progress appears to have been made with it. The French Spoliation bill came up—but apparently with very little advantage to any claimants under it.

SIXTH-DAY, JAN. 21.

In the Senate, numerous petitions were presented, including two from New York, praying that the Government of the United States would no longer permit or engage in traffic in land, but grant it in lots to actual settlers. Private bills were then taken up, and several were passed, among which was one compensating the representatives of Major Wigg, of South Carolina, whose property was destroyed by the British in the Revolution, in retaliation for acts of Gen. Greene, after the execution of Hayne. The Senate adjourned to Second-day.

The House passed a bill for the relief of Daniel Myerle, who had lost by supplying Government with water-rotted hemp. Then followed a long discussion as to whether the galleries should be cleared to hear a message from the President on the Spanish claim. The message was read publicly. Adjourned to Second-day.

European News.

The steamship Europa, with European news to Jan. 8th, one week later, arrived at Boston on the 22d inst.

The most important announcement by this arrival is the burning of the packet-ship St. George, bound for New York, with emigrants, upward of fifty of whom perished. This terrible catastrophe is reported by the ship Orlando, Capt. White, arrived at Havre from Mobile. On the 24th Nov. the St. George sailed from Liverpool for New York with 127 passengers, (mostly Irish,) a crew of 25, and a valuable cargo. On the morning of the 24th Dec., in lat. 46 12 N., long. 25 30 W., the ship was discovered to be on fire, and notwithstanding the most strenuous efforts, in which 7 or 8 persons were suffocated by the smoke, the flames burst out through the deck, and it being impossible to do more towards checking them, Capt. Bragdon mustered the women and children on the poop to save them as long as possible from the horrible death that stared them in the face. Fortunately, at this moment, the ship Orlando hove in sight, and bore down to render assistance. The sea ran so high that the ship's boats were speedily swamped, and none floated but the line-boat, which carried only five at a time, but by means of which, after several hours of incessant labor, seventy-six of the passengers and the crew were placed on board the Orlando. The storm had by this time increased into a tempest, and the Orlando had but just got clear of the burning ship when the latter sunk. About fifteen men were drowned in trying to reach the Orlando; eight were suffocated by the smoke when the fire was first discovered, and twenty-eight were burned or sunk with the ship. Some hours afterward the Orlando had most of her sails blown away. It was, however, determined to bear up for her destined port, and after eleven days of anxiety, being short of water and provisions, she succeeded in reaching Havre. A subscription was immediately set on foot in behalf of the unfortunate sufferers. The conduct of Capt. White and the crew of the Orlando is above all praise.

The ship Lady of the West, from Bristol, Dec. 23, for New Orleans, is also reported lost, having been abandoned. The Captain and 14 of the crew were picked up in the long boat, and carried to Falmouth, and four others, in the pinnace, were also picked up and taken to Brest.

An impression prevails in naval circles that two more Arctic Expeditions will be sent out this spring—one to Smith's and Jones's Sounds and another to Behring's Straits.

The Ministers of the Northern Powers have at length presented their credentials to the Emperor of the French. Nicholas absolutely refused to call Louis Napoleon by the title of brother, and compromised the matter by using the phrase "Mon Ami."

There has been more fighting in Algeria.

Cholera was very prevalent at Ona.

Madame Madiai is better in health, but still confined in prison.

The Police authorities of Brussels ordered that the funeral of Madame Kossuth—mother of the distinguished exile—should take place during the night, to prevent a political demonstration.

Some severe skirmishing has taken place between the Turks and Montenegrines at Kirbancer, on the Lake of Scutari. The Turks lost 600 killed, and the loss of the Montenegrines was also great. Both parties have thus broken the truce.

SUMMARY.

Gov. Farwell, of Wisconsin, in his message says, in relation to Railroads, that from the construction of the Milwaukee and Mississippi Road, and the surveys and estimates for the construction of other roads, it is apparent that railroads can be constructed in Wisconsin at an average cost of ten to eighteen thousand dollars per mile. From this cheapness, as compared with Eastern roads, the Governor assumes that the railroads of the State will yield a higher per cent. of profit upon the capital invested, and for that reason, that the means will not long be wanting to build the roads now projected within the boundaries of the State.

The Treasurer of Columbia County, Ohio, having called, on the 30th ult., upon the Salem Bank for taxes assessed several times, and being refused, on the ground that the tax was levied on the *capital* instead of the *profits*, entered the Bank with a posse, armed with guns, revolvers, and sledges, for the purpose of breaking open the vault and seizing the requisite funds. At this state of the affray an armistice was declared for the purpose of calling the Directors together, that they might decide whether they would or would not pay the tax so assessed. The Directors met and protested against paying, and by means of guns, crowbars, &c., drove the tax-gathering party out of the Bank.

A slight shock of an earthquake was sensibly felt at Milledgeville, Ga., on the 8th inst., at 7.40 P. M. This is the second or third earthquake that has occurred in the central portion of Georgia within the past few months. These phenomena have been more frequent the past year than for a long while before. Throughout the West India Islands and South America, as well as in Southern Europe and China, shock has succeeded shock with fearful rapidity. The ship Canthia witnessed a submarine volcanic eruption in mid-ocean, some months since, and other vessels have experienced shocks in southern latitudes. The frequency and simultaneousness of these phenomena would lead one to believe they arise from the same cause.

Gov. Conway, of Arkansas, has offered a reward of $200 for the arrest of one Henry A. Washington, who recently, in a cruel and unprovoked manner, murdered Mr. Newton J. Hudson, at Pine Bluffs. He is described as about 23 years old, 5 feet 8 inches high, fair complexion, smooth skin, almost without beard, dark flaxen hair, blue eyes, high forehead, but not prominent, a large mole on his chin, out of which grows a small bunch of hair, weighs about 130 pounds, being rather spare built.

The annual report on Commerce and Navigation shows that fourteen hundred and forty-four vessels have been built the past year, measuring three hundred and fifty-one thousand four hundred and ninety-four tuns, and that our aggregate tunnage is now four millions one hundred and thirty-eight thousand four hundred and forty-one tuns. Maine built last year three hundred and fifty-four vessels, measuring one hundred and ten thousand and forty-seven tuns.

The *Greensboro'* (Ala.) *Beacon* has the following notice of the value of negroes in that section: "Negroes hired here on the first instant, at higher prices than they have commanded since 1837–8. Men brought from $150 to $180. A lot of over 40, composed of men, women, boys and children, averaged over $100 a piece. And what is most remarkable, these prices were paid by some of the most prudent and responsible men in the country. The *selling* prices of negroes are also very high—though not altogether as high, relatively, as the *hiring* prices. Men command from $1,000 to $1,200, and women and boys about in the same proportion."

Mr. Wm. Glover, joiner, Newcastle, England, fixed a pistol in his room so that any person entering would be shot. This he did because the room had been entered in his absence, and contrary to his wish. Knowing the trick himself, he could so open the door as to occasion no discharge. It so happened, however, that he one day was unsuccessful in his attempt, and shot himself in the legs. Still, however, he persisted in his folly, to call it by no harsher name, and, last week, he again discharged the pistol, and was killed.

Mrs. DeKroyft, the lady who, for a year or two past, has excited the commiseration of the public by traveling through various parts of the country, for the sale of a book written by herself, in which she says she was in one month "a bride, a widow, and blind," has recently addressed a letter to Mrs. Fillmore, wife of the President, announcing that, in consequence of Mrs. F.'s advice, she had put herself under the care of an Oculist, by whose skill she has been so far restored to sight as to be able already to walk about the streets without a guide, and even to read large letters.

A bill has passed the Legislature of Florida to authorize the raising of two regiments of volunteers, for Indian service. According to the *Floridian*, the bill provides that the regiments raised be tendered to Government, and if refused, the Governor then to employ them in removing the savages. The Governor is required to keep the tender of the volunteers open until the 4th May, when, if not accepted, and nothing be done toward removing the Indians, the State will then go to work and do the business herself.

Robert G. Shaw, known everywhere as one of the most wealthy and influential merchants of Boston, the Fitchburg *Reveille* says, is crazy. He has been for some time deeply interested in spiritual manifestations, and it was to him that the spirit of Daniel Webster is said to have communicated, and given as an evidence of its identity Webster's signature, which by critics in such matters could not be distinguished from the signature of an unpaid note of $1,000 that Mr. Shaw holds against Webster.

A most heart-rending loss of life by drowning occurred in the neighborhood of Rahway, New Jersey, on Saturday afternoon, Jan. 22. It appears that a number of lads, of ages varying from ten to fourteen years, were enjoying themselves in skating upon a mill pond near the town, when several of them incautiously approached a hole which had been cut in the ice. Three of the number ran in, and were almost immediately drowned, although the water in the pond was only about three or four feet deep.

A Circular, signed by Washington Hunt, Horatio Seymour, T. Romeyn Beck, Henry S. Randall, Wm. L. Marcy, Sanford E. Church, Gerrit Y. Lansing, Gideon Hawley, Erastus Corning, and twenty-seven other gentlemen, has been issued, proposing to open a discussion in Albany upon the propriety of establishing a National University. The first meetings are to be held, say the Albany papers, on the 26th and 27th of the present month.

It is stated in one of the Boston papers, that a few evenings since, a little stranger, in the shape of a bright-looking boy, about four weeks old, was left on the door-steps of a Mr. Strange, No. 28 North Russell-st., who took him in and will see that he is properly cared for. What makes this *strange* affair more *strange*, is the fact that the father of Mr. *Strange* was left on somebody's door-steps in the same *strange* manner. This is why the name of *Strange* was given to him.

The friends of Temperance held a general mass meeting at Albany, Jan. 19, at which Mr. R. N. Havens stated that a bill, very stringent in its provisions, and so framed as to obviate the objections raised by Judge Curtis against the Rhode Island law, had been already drawn up by a committee previously appointed, and would be ready for presentation soon.

Col. E. W. B. Spivey, of Columbus, Ga., was lately assailed, in a murderous manner, by two men named John Calvin and William Stains, of Girard, Ala. In the melee, Spivey's son brought him a double-barreled gun, with which he shot both his assailants. They were both in a dying condition at last accounts. Col. S. received a ball in the hand and another on the head.

A negro woman belonging to Dempsey Weaver, Esq., jumped into the river night before last, says the Nashville (Tenn.) *Gaz.*, with a child in each arm, and all three were drowned. Owing to her misconduct, her master had threatened to sell her, and she determined not to be sold. It is said that her husband had promised to end his existence in the same way, at the same time, but did not do so.

In Stark Co., Ohio, 404 licenses were granted for marriage in 1852; over 21 years and under 26, 184 males and 116 females. The average age of the bachelors was 25 2-5th years, and the maids 21¼ years. Between bachelors and maids there were 352 marriages; widowers and widows, 15; bachelors and widows, 7; widowers and maids, 30.

Hon. Nelson J. Beach, who has for some weeks past been acting in the service of the Hudson River Railroad Company, has been elected Vice-President of the Company, and will be charged with the duties of acting President, Mr. Morgan, the President, not desiring to devote his time to the business.

The public surveys in the Lake Superior land district will be pretty much closed up this season, and very large tracts of mineral and agricultural lands will be offered at public sale, we understand, in the spring. If we are correctly informed, there are some 150 townships of these valuable lands to be offered, or about 5,000,000 acres.

A bill is before the New York Legislature, and will probably pass, "to prevent injustice in the construction of Railroads in the City of New York." It requires a previous act of the Legislature before building a railroad, and is designed to head off the projectors of the Broadway Railroad.

A hotel, which is to be about six times as large as the Astor House, in this City, is to be erected at Cape May. It will be called the Mt. Vernon Hotel, and is to be a most magnificent structure. It will be 506 feet long, 306 feet wide, and four stories high. It will accommodate 2,500 guests, and is designed for those who visit that watering place.

William Page was convicted and sent to the State Prison for three years, for embezzling money from a letter taken from the Ogdensburg Post-Office, addressed to a female. The offense was committed on the 14th inst., and one week after, the prisoner was sent to the State Prison.

In the District Court, at Albany, Saturday, Jan. 22, a verdict was rendered on behalf of the United States, against Wm. A. Hilliard, of Bridgewater, N. Y., for using a postage stamp after it had been once used already, in violation of the act of 1851. This is the first conviction for this offense.

The Savannah *Courier* has a letter from Florida, which states that the Indians have formally declared War against the United States, and a painful rumor prevailed that Gen. Hopkins and his force had been massacred.

The Mayor of the city of Portsmonth, N. H., C. S. Toppan, has given to the city his salary for the last year, $300, as a perpetual fund, the income of which is to be annually expended in extras for the Thanksgiving dinner for the inmates of the alms-house.

John Townsend, of Prince George's County, Md., died some years since, emancipating 75 slaves and bequeathing them all his real estate. In the Circuit Court of Anne Arundel County, on Saturday last, this will was set aside on the ground of insanity.

A meeting was held in New York on Second-day evening, Jan. 24, to take measures for the relief of the fearful destitution brought on the inhabitants of the Island of Madeira by the destruction of the vine and potato.

The special train of cars which brought the Europa's mails from Boston to New York on Sunday night last, left Boston at 4 P. M., and reached New York at 9¾ P. M. The actual running time for 236 miles was five hours and five minutes.

Miss Catharine E. Beecher has published a letter, disclosing, as she inclines to think, the secret of the phenomena known as spiritual rappings, writings and manifestations. She attributes them to the will of the "medium" and to electricity.

New York Market—January 24, 1853.

Ashes—Pots $4 62 a 4 68; Pearls 5 75.

Flour and Meal—Flour, 5 50 a 5 56 for common to good straight State, 5 68 a 5 81 for common to good Ohio, and mixed to fancy Michigan and Indiana, 5 75 a 5 81 for fancy Genesee. Rye Flour 4 50. Corn Meal 3 68 a 3 75 for Jersey. Buckwheat Flour 1 87 a 2 12 per 100 lbs.

Grain—Wheat, 1 15 for red Long Island, 1 31 for white Michigan. Rye 90 a 92c. Barley 71 a 72c. for two-rowed. Oats 45 a 47c. for Jersey, 50 a 51c. for Western and State. Corn, 70 a 71c. for Jersey, 71 a 73c. for Southern white and yellow.

Provisions—Pork, 16 00 a 16 50 for prime, 18 75 a 19 25 for mess. Beef, 5 50 a 7 00 for country and city prime, 9 50 a 11 25 for country mess. Dressed Hogs 8 a 8¼c. Lard 11 a 11½c. Butter, 14 a 18c. for Ohio, 17 a 22c. for Western dairies. Cheese 8 a 8¼c.

Hay—87c. a 1 06 per 100 lbs.

Lumber—15 00 for Spruce and Pine.

Seeds—Clover 10½c. Flaxseed 1 50. Timothy 16 00 a 18 00.

Wool—50 a 65c. for domestic Fleece.

MARRIED,

At Verona, N. Y., Jan. 16, 1853, by Samuel T. Marsh, Esq., Mr. Horace Morse, of Lenox, N. Y., to Miss Eliza Huneyman, of Alexandria, Jefferson Co., N. Y.

In Hopkinton, R. I., by Eld. D. Coon, Jan. 9th, Mr. Jirah I. Gray, of Westerly, and Mrs. Nancy C. Crocker, of Hopkinton.

In Independence, on the evening after the 1st inst., by Eld. T. E. Babcock, Mr. Samuel A. Livermore to Miss B. Emeline Wood, both of Independence.

DIED,

In Hopkinton, R. I., Dec. 29th, of a short illness, Thankful Stillman, wife of Phineas Stillman, in the 69th year of her age. She professed religion in early life, say at the age of 15 or 16 years, and united with the first Seventh-day Baptist Church in Hopkinton, where she was an honor to the cause until she was removed to join the church triumphant. Her disease was called a disease of the heart. She lived only six or seven hours after she was taken ill. She died calm, without a struggle, with a serene hope of eternal life, lamented by an affectionate family, a large circle of relatives, and all acquaintances. Her kindness in the neighborhood will long be remembered, and her memory blessed. Luke 20: 36—"*Neither can they die any more, for they are equal to the angels.*" D. C.

In Wirt, N. Y., Dec. 16th, 1852, George Rodman, only son of A. A. & Ruth Place, aged 1 year, 7 months, and 17 days.

"So fades the lovely flower."

LETTERS.

Wm. M. Jones, Samuel Clarke, H. P. Burdick, J. R. Butts, N. V. Hull, S. S. Griswold, W. B. Gillett, T. E. Babcock, Daniel Coon, D. C. Green, R. W. Utter, Almon Hall, A. P. Stillman, M. L. Potter, S. Briggs, S. P. Stillman, W. G. Hamilton, L. H. Lewis, Wm. A. Babcock, J. Colwell, P. C. Burdick, James Bailey, Jepthah F. Randolph, F. F. Randolph, C. A. Burdick, (have sent the MS.,) Wm. F. Randolph (can be had—25c.,) R. I. S. Rogers (our loss,) Wm. B. Maxson (sent to West Edmeston.)

RECEIPTS.

FOR THE SABBATH RECORDER:

J. R. Wells, Hopkinton, R. I.	$8 00	to vol. 9	No. 52
Russell W. Merritt "	2 00	9	52
J. M. Barber "	2 00	9	52
Silas Greenman, Westerly, R. I.	2 00	9	52
Charles Vars, Dorrville, R. I.	1 00	9	39
I. F. Randolph, Millington, N. J.	2 00	8	52
Samuel Dunham, Metuchin, N. J.	2 00	9	52
Charles H. Breece "	2 00	9	52
A. P. Stillman, Utica, Wis.	1 00	9	52
Abel Maxson, Albion, Wis.	2 00	9	52
Adin Burdick "	2 00	9	52
W. H. Monroe, Teotsa, Wis.	2 00	9	52
John Cary, Oshkosh, Wis.	2 00	10	32
T. E. Babcock, Independence	2 00	9	52
Roxana Rose, Alfred Center	2 00	9	52
Maxson Burdick "	2 00	9	52
Joseph Edwards "	2 00	10	10
Gilbert E. Gillett, Richburg	2 00	9	39
Joel Kenyon, Wirt	2 00	9	52
J. L. Thurston, Nile	2 00	9	52
Clarke Witter "	2 00	9	52
Amanda Stillman "	4 00	9	52
Titus J. Giddings "	2 00	9	39
Avery Lanphear "	2 00	8	52
Wm. A. Babcock, Leonardsville	5 00	10	26
Grove D. Clarke "	1 00	9	52
Jeremiah York, Oxford	1 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Wm. M. Jones, Shiloh, N. J.	$7 00
T. E. Babcock, Independence	3 57
A. P. Stillman, Utica, Wis.	2 00
W. B. Gillett, New Market, N. J.	1 00
S. Dunham, C. H. Breece, F. F. Randolph	62

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Harriet F. Randolph	1 00	Wm. B. Maxson	1 00
D. W. F. Randolph	1 00	Asa West	1 00
James Bailey	1 00	Elizabeth Rogers	1 00
J. A. Langworthy	1 00	Wm. C. Whitford	1 00
Joel Crandall	1 00	Edward S. Ayars	1 00
Joel Maxson	1 00	Joel C. West	1 00
T. E. Babcock	2 00	Reuben Davis	1 00
S. P. Stillman	1 00	Isaac West	1 00
Silas Greenman	1 00	George Tomlinson	1 00
B. F. Burdick	1 00	M. T. Davis	1 00
Benj. Stelle	1 00	Edgar F. Stelle	1 00

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangement*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places, at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By William Goodell, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolition[illegible], and the various measures advocated among them; is[illegible] closing with a brief discussion of the question, and c[illegible]ht to be done?" The book is an abstract "What ou[illegible]mes, besides the Anti-Slavery history of of several volu[illegible]rs, a great part of which has never the last twenty yea[illegible] into any volume, but lies scattered in the newspapers of [illegible] that period. The Table of Contents and a copious Alpha[illegible]betical Index will facilitate a reference to particular fa[illegible]ts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book-pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid.*

For sale by the publisher, William Harned, 48 Beekman-street, New York.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By William Goodell. Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New*, shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing, burning truths, for the redemption of the oppressed millions of our race.

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin. Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853,)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.
Jewett, Proctor & Washington, Cleveland, Ohio.

☞ P. S.—Mrs. Stowe is now preparing, and in a few days will offer to the public,

☞ A KEY TO UNCLE TOM'S CABIN, being a complete refutation of some charges which have been made against her on account of alledged overstatements of facts in Uncle Tom. It will make a pamphlet of about 100 pages, double columns, and will present original facts and documents, most thoroughly establishing the truth of every statement in her book. Price 25 cents.

Miscellaneous.

The Caloric Engine.

The recent trial trip of Capt. Ericsson's new Caloric Ship is generally represented as remarkably successful. We have looked through several reports of it in hope of finding a clear statement of the principle upon which the Engine is constructed and worked. In the absence anything better, we copy from one of the daily papers the following :—

"The Caloric Engine is no hasty product. Twenty-five years ago Ericsson conceived the idea. For twenty-five years he has been engaged in elaborating and perfecting it. In 1833 he propounded it to the scientific world at London. Men of the highest authority, such men as Faraday and Brunel, pronounced it good, and predicted its triumph. But there were practical difficulties. The principle was clear; not so its application. Those difficulties have had to be overcome gradually, one by one. Since the first model engine of five-horse power was constructed, the inventor has built some twelve or thirteen others, in each making some improvement, removing some obstacle. Two years since his invention was complete. No hindrance remained to be vanquished. He was ready to submit the New Motive Power to the test of trial on the largest scale. Fortunate beyond other great inventors, at every step he had found means to go forward. And now came the final demonstration. For that means were also found. Enlightened capitalists came forward, and examined, and were convinced. The funds were furnished. It was determined to bring out the machine on a scale unprecedented in the history of inventions. The Ericsson, a splendid ship of 2,200 tuns, was constructed, the machinery built and put on board." * * * * *

"The first thing in the engine which strikes the observer, is the magnitude of the cylinders. These are fourteen feet in diameter, six feet more than those of the Collins' steamers. There are four in the Ericsson, standing in a fore-and-aft line; two before and two abaft the shaft, and working in pairs upon it. From the base of the cylinders to the summit is about thirty feet. Each cylinder is double, consisting of what is called a working cylinder and a supply cylinder, the latter being on top and united with the other, though of inferior diameter. The working cylinder has the furnace under it; in it the active force of the machine is developed in the form of air expanded by heat. The supply cylinder is always cold. The working cylinder is 14 feet in diameter; the piston which plays in it has a superficies of 22,300 square inches. The supply cylinder is 11 feet 7 inches in diameter, and the area of its piston is 14,500 square inches. These pistons are joined by powerful iron rods. The stroke is 6 feet. On the under side of the upper piston are valves through which the supply of fresh air is drawn after the machine is put in motion. Over the supply cylinder is a reservoir in which the upward motion of the piston compresses the air, which passes in there through valves. The connection between the reservoir and working cylinder is by a large pipe running from the former to the base of the latter. The engine is set in motion by pumping cold air into the reservoir, by hand or otherwise.

"From the reservoir, through a valve at the bottom of the large connecting pipe, the compressed air is admitted into the working cylinder over the furnace. Here it is instantly heated, and by its expansion drives up the piston, and at the same time compresses the air in the supply cylinder, and forces it into the reservoir. Then another valve in the connecting pipe opens, and the hot air is let off into the atmosphere. This removes the pressure that has driven the piston up, when its own weight brings it down again, and the escape valve closes. Then the supply valve opens again, and lets the cold air in over the furnace; it is heated, and so the process goes on.

"But the great feature of the invention is yet to be described. This is the apparatus by which the main part of the heat which expands the air in the working cylinder is saved and made to do duty over and over again. This it is that produces the astonishing economy of fuel, which is one of the great characteristics of the invention. In a steam engine the heat is used but once; it passes away, and therefore has to be perpetually renewed. In the Caloric engine it is economized. This is an immense advantage. The apparatus is formed of iron wire, 1-16 of an inch in diameter, woven into a web dense enough for the holes or meshes to occupy half the surface. Fifty thicknesses, or disks, of this wire cloth are used in each pipe connecting the reservoir and working cylinders. Each disk is 6 feet long and 4 wide, and contains half a million of meshes. They are placed close together in the pipe between the working cylinder and the two valves which let in the new air and let out that which has been used.

Thus all the air which comes in passes through the meshes of the wires, as does all that goes out. Here lies the wonder of the invention. The heated air in going out leaves its heat in these wires, and the cold air in coming in takes it up again. In the engines of the Ericsson the air which comes out is but 30° hotter than the atmosphere, though before passing through the wires it was 384° hotter. Even these 30° might be saved, says Capt. Ericsson, by increasing the number of wire disks, but it is practically unnecessary. This apparatus is called the regenerator. Though the principle of it is essentially the same as that of Davy's Safety Lamp, the glory of its application to mechanical purposes is Capt. Ericsson's forever.

"As we said, there are four of these double cylinders, four working and four supply. Accordingly there are four furnaces, ingeniously arranged, and set without any extraordinary outlay of brick, such as had been reported. In these a small fire is kept up with anthracite coal, which is preferable to other fuel, because it does not blaze—only its radiating heat is employed. From the grate to the apex of the cylinder-bottom, which is arched of course, there is a distance of five feet. The cylinder-bottom is 1½ inches thick. Before the engine is put in motion it may get to a brown heat, but at that distance it cannot get hotter. As soon as the cold air is let in, it cools much below that point. Thus there is no danger either of fusion, cracking, or oxydizing of the cylinder-bottom, all of which have been predicted by the skeptical. A cylinder-bottom will last five years—as long as a steam boiler; or, if it gives out, can easily be replaced. The difference in the cost of replacing cylinder-bottoms and steam-boilers would, in a large ship, be from thirty to forty thousand dollars in favor of the former.

"The piston in the working cylinder is made six feet deep from top to bottom, concave underneath to fit the cylinder-botton, and flat at the top. The top as well as the sides are of iron, but the space between is filled with gypsum and charcoal, non-conductors of heat. Thus, while the bottom has the temperature of the hot air in the cylinder, the top is perfectly cool. The heat there is barely sufficient to keep the tallow used for lubrication in a fluid state, not to burn it. This enables the engineer at any time to grease just the part of it which he may desire; when the ship is careening, for instance, and the friction of the piston is all on one side, that side can be directly lubricated. This is a point of great practical importance, which cannot be attained in a steam engine. Nor is there any danger of burning the packing, for it is at the top of the piston and never comes within less than 6 feet of the fire. The cylinders act in pairs, and in each pair the action is reciprocating; that is to say, as the piston goes up in one, it goes down in the other. The pressure for which the Crloric engine is calculated is 12 lbs. per square inch, and to obtain this it is necessary to heat the air to 384°. By raising the air to 450°, a pressure of 15 lbs. could be obtained, but 12 is sufficient for practical purposes, and more convenient to manage.

New York Needle-Women.

We wound through a dark, filthy street, toward the East river, working our way among gangs of men and bold women, and stumbling over heaps of refuse, till we stopped before a low house. My companion—Mr. Pease, the missionary—knocked, and we entered a small, neat room, apparently a work room, where several women were just putting up some shirts. It seemed very small for so many, and very near the foul odors from the street; but we had no time to look about, as the young woman for whom Mr. Pease inquired came in, and asked us, in a pleasant voice, to step into the other room. She had seen much better days once, Mr. P. had told me; was the daughter of a colporteur; and he knew her for a simple, religious woman—a very handy needle woman, too, he said, the best of all whom he knew. The room where she worked was very small, not more than 12 by 6 feet, but remarkably neat, with one or two good chairs, and a bunch of artificial flowers on the mantle-piece, I remember, perhaps to remind her of what she never saw in these days.

As I took my seat near the window, the air which came in made me involuntarily turn away—it was so full of noisome smell from some drain or sewer behind the house. The light by which she had been working still burned on the table, a little camphene lamp, so faint that I could hardly have read a small type with it.

Mr. Pease, who knew her well, at once asked to see her work. She did the fine stitching alone of a shirt, the cutting and basting being done by the other girls in the front room. The work looked—at least to an uninitiated person—of the best order; the stitches were very hard to find, and the collars and the cording of the bosoms very fine and neat. It was full three-quarters of the work on a shirt. Mr. Pease said for this she was paid *twelve cents a shirt*; the other girls often received only *eight cents*. They worked, commonly, from seven o'clock till seven, and could stitch from three to four shirts a day—earning in the average $2 a week. Their board was never less than $1 50 per week, and their washing cost them, unless they did it themselves, 37½ or 50 cents. Then there were fuel and lights to buy, and though she did not say so, with it all the terrible chances of sickness and accident.

She herself worked from five in the morning till eleven at night, and could stitch six shirts a day, stopping only a very short time for her meals. Perhaps to the daughter of the religious man, the alternative which sickness and poverty might present was more terrible than to others, and she worked as if death was behind her. Her eyes had failed her, she said, during the last winter, from working so long by lamplight, and she feared she should get behind hand; but she was doing well now. How she bore it all was a wonder to me, though she looked much healthier than the seamstresses in the other room. Mr. Pease said afterwards that her constitution was breaking down, and that she spent hours in weeping. Her manner and appearance bore out all that he had said before hand. There was a natural refinement about her which made us involuntarily address her as we would any lady. She did not complain, except to say that she was certain she could get much safer and better work, if she knew where to find it. And so with all the sewing women; they do not dare to leave the shops which employ them, "for fear they shall lose everything!" Though she uttered no complaints, the weight of sadness in her expression of face spoke keenly.

"There is a very favorable specimen," said Mr. Pease, as we went out, "of a class numbering thousands and thousands in this city, many of them once in good circumstances. This woman is an uncommonly quick needle-woman, and can earn from $3 to $4 a week; still the slightest accident would put her back, and she has no friend but myself in the city. Many of them have not one human being who cares for them. They can earn eight cents for a shirt, or fifteen cents for a pair of pantaloons, and just keep above water. Let sickness come, and ——."

Capital.

In countries like England and America, the owner of capital really reaps the smallest portion of the advantages which flow from its possession; he is but a kind of book-keeper or head clerk to the business community. He may be as rich as Crœsus, but he can neither eat, drink, nor wear more than one man's portion. The houses and warehouses, the ships and railroads, which he builds or buys are for the accommodation of others—of the public. I remember hearing a jest made about Mr. Astor's property, which contained, I thought, a great deal of meaning—a latent, practical philosophy. Some one was asked whether he would be willing to take care of Mr. Astor's property—eight to ten millions of dollars, (and that *we* think a great property; with you, Sir, on the other side of the water, it would be a mere "flea-bite,") merely for his board and clothes? "No;" was the indignant answer; "do you think me a fool?" "Well," rejoins the other, "that is all that Mr. Astor himself gets for taking care of it; he's *found*, and that's all. The houses, the warehouses, the ships, and farms which he counts by the hundred, and is obliged to take care of, are for the accommodation of others." "But then he has the income, the rents of this mighty property, five or six hundred thousand dollars per annum." "Yes, but he can do nothing with this income but build more houses and warehouses and ships, or loan more on mortgage for the convenience of others. He's *found*, and you can make nothing else out of it."

The Leprosy.

The following painfully interesting description of the leprosy, as it still exists in an isolated quarter of Jerusalem, is from a correspondent of the *National Intelligencer*. This dreadful and loathsome disease, say, the *Boston Traveler*, still exists, in precisely the same from, and bearing all the peculiar characteristics of the leprosy as described by Moses, and as healed by the miracles of our Saviour. It exists not only in Jerusalem and Palestine generally, but by emigration and intermarriage of pilgrims to the Holy Land, it has been carried to Europe, and we are sorry to say is still spreading, and likely to become a disease of our own country. It is not, fortunately, a contagious disease. It is hereditary, and certain to be transmitted from generation to generation, without ever dying out, among those who are infected with it in the remotest degree. No remedy has hitherto been discovered, and nothing but absolute proscription and interdiction has ever been found effectual to stay its progress wherever it has been transplanted. It has been carried to the western coast on the North Sea, and is now said to prevail all along the coast of Norway, from the Naze to the North Cape. A letter from Rev. J. C. Richmond, dated at Bergen, in Norway, in Sept. last, and published in the *Evangelical Catholic*, an Episcopal newspaper, in New York, speaks of the Norwegian Leprosy, as it came under the writer's own observation. He says that, after having been confined to the coast for centuries, the disease has now begun to penetrate inland, and is sometimes found far in the interior. The Government has taken the matter in hand, and in addition to the system of exclusion in leprosy houses, has appropriated a large sum (37,000 dollars) for the erection of hospitals, where experiments are to be made in curing the disease—a Dr. Daiellsen having, as he thinks, discovered a cure.

Mr. Richmond calls attention to the important fact, that the emigration from Norway to this country is to a great extent from leprous districts; and that some individuals, actually known to be leprous, have already emigrated to the U. States. If it is introduced here, it is sure to become a prevalent disease in our Western States. Mr. Richmond recommends that the strictest surveillence be exercised over Norwegian immigrants, and that the most stringent measures be adopted to prevent the settlement among us of individuals found to be infected with the leprosy. He says, in concluding his letter, which is addressed to Bishop Wainwright, of New York:

"Could you have witnessed, as indeed you did in the East, the poor creatures, some afflicted with that type of the disease which covers the face, and even the eyelids with red tubercles, and, by the growth of the same within the throat, destroy the speech, or reduces it to a husky and hoarse effort, while the poor leper in a few days descends to the tomb; or could you behold the limbs by degrees dropping from the body, and while they remained so destitute of feeling, that the poor sufferers frequently burn themselves with deep scars before they are even aware of the heat, you would not wonder that I should wish to arouse such attention, before it be too late, as may secure our posterity against this loathsome infliction."

The Lepers in Jerusalem.

In my rambles about Jerusalem I passed, on several occasions, through the quarter of the Lepers. Apart from the interest attached to this unfortunate class of human beings, (arising from the frequent allusion made to them in the Scriptures,) there is much in the appearance and mode of life to attract attention and enlist the sympathy of the stranger. Dirt and disease go revoltingly together here; gaunt famine stalks through the streets; a constant moan of suffering swells upon the dead air, and sin broods darkly over the ruin it has wrought in that gloomy and ill-fated spot. Wasted forms sit in the doorways; faces covered with white scales and sightless eyes are turned upwards; skeleton arms, distorted and fœted with the ravages of leprosy, are outstretched from the foul moving mass; and a low howl is heard, the howl of the stricken for alms; alms, ho, stranger, for the love of God! alms to feed the inexorable destroyer! alms to prolong this dreary and hopeless misery!

Look upon it, stranger, you who walk forth in all your pride and strength and breathe the fresh air of heaven; you who have never known what it is to be shunned by your fellow-men as a thing unclean and accursed; you who deem yourself unblest with all the blessings that God has given you upon earth; look upon it and learn that there is a misery upon all that you have conceived in your gloomiest hours —a misery that can still be endured; learn that even the Leper, with death knawing at his vitals and unceasing tortures in his blood, cast out from the society of his fellow-man, forbidden to touch in friendship or affection the hand of the untainted, still struggles for life, and deems each hour precious that keeps him from the grave.

The quarter of the Lepers is a sad and impressive place. By the laws of the land, which have existed from scriptural times, they are isolated from all actual contact with their fellow-men; yet there seems to be no prohibition to their going out beyond the walls of Jerusalem, and begging by the road-side. Near the gate of Zion, on the way to Bethlehem, I saw many of them sitting on the rocks, their hideous faces uncovered, thrusting forth scaly hands for alms. Their huts are rudely constructed of earth and stones, seldom with more than one apartment, and this so filthy and loathsome that it seemed unfit to be occupied by swine. Here they live and propagate, whole families together, without distinction of sex; and their dreadful malady is perpetuated from generation to generation, and the groans of the aged and the dying are mingled with the feeble wail of the young that are brought forth branded for a life of misery.

Strange and mournful thoughts arise, in the contemplation of the sad condition and probable destiny of these ill-fated beings. Among so many, there must be some in whose breasts the power of true love is implanted; love for woman in its purest sense, for offspring, for all the endearments of domestic life which the untainted are capable of feeling; yet doomed never to exercise the affections without perpetuating the curse; some, too, in whom there are hidden powers of mind, unknown, save to themselves; ambition, that corrodes with unavailing aspirations; a thirst for action that burns within unceasingly, yet never can be assuaged; all the ruling passions that are im planted in man for great and noble purposes, never, never to give one moment's pleasure umixed with the perpetual gloom of that curse which dwells in their blood.

As I plodded my way for the last time through this den of sickening sights, a vision of human misery was impressed upon my mind that time cannot efface. I passed when the rays of the sun were cold, and the light was dimmed; and there came out from the reeking hovels leprous men, gaunt with famine, and they bared their hideous bodies, and howled like beasts; and women held out their loathsome babes, and tore away the rags that covered them, and pointing to the shapeless mass, shrieked for alms. All was disease and sin and sorrow wherever I went; and as I passed on unable to relieve a thousandth part of the misery, moans of despair and howling curses followed me, and Lepers crawled back into their hovels to rot in their filth and die when God willed.

The Jews.

A writer in the *Congregational Journal* says:—

"The Jews exist not only as a monument and a miracle; Jewish mind has exerted a powerful influence on the world. Favored by Napoleon, the Hebrew race at once developed powers which had never been suspected. Soult, Ney, and Massena, who thus altered his name from Manasseh, to escape the odium of being an Israelite, were all marshals of France under the eye of the greatest warrior of his age. In politics the Jews have Matternich in Austria, D'Israeli in England, a convert to the Christian faith, while the autocrat of Russia has had a Jew for his chief confidential counsellor, and Spain a prime minister of the same race, and Prussia her minister of finance. In the United States Jews begin to figure in our national councils, Mr. Yulee, late member of the House, and Mr. Soule, Senator from Louisiana, being of the Hebrew stock. Mr. Cremieux, one of the most eminent lawyers of France, was what we should call Attorney General upon the flight of Louis Philippe.

In money power the Jews hold in their hands the destiny of kindoms and empires, whose governments become and their sovereigns turn beggars at a Hebrew's nod. Half a dozen Jews can do more to preserve the peace of Europe by sitting behind their desks, and persistently saying No! to the royal applicants for money, than all the Peace Congresses and Conventions in christendom. The Rothschilds, the Barings, and Sir John Montefiere, are all Jews, and with their banking establishments scattered over Europe and Asia, wield a sceptre more powerful than monarchs hold.

Coming to the literary professions, and inquiring into the lineage of many of the most distinguished scholars and men of science, we find the Jews prominent here as well as in active life. The most renowned in astronomy have been Jews, as the Herschells in England, and Arago in France, the as astronomer royal under Louis Philippe, and who has filled the world with his fame. Those German works which are deluging the world, are for the most part the productions of christianized Jews, as those of John Hengstenberg, Tholuck, Schleirmacher, Krummacher, Gesenius, Neander, Niebur, and others, whose learned treatises on antiquities, biblical crititism, didactic theology, and general sacred literature are found in the library of every theological seminary and in the hands of every theological student. Spinoza, the famous infidel, who did so much to corrupt Europe in a past age, was a Jew, and so are Ronge and Czerski, who took the lead of a new religious reformation in Germany in our day, which has already fallen through.

Dr. Alexander's First Sermon.

Not many years since, it was my privilege to spend a few days under the hospitable roof of the venerable Dr. Alexander, at Princeton, New Jersey. He was, at the time, in good health and excellent spirits, and was disposed to live over again, in memory, at least, the scenes of his younger days. His conversation, in regard to the history of Presbyterianism in Virginia, and his own missionary labors, was remarkably entertaining and instructive. Among other topics, he touched upon his juvenile appearance at the time of his entering the ministry. "I suppose," said he, as his small, clear, dark eye lighted up, and a smile played upon his expressive countenance, "I suppose that I preached my trial sermon for licensure from a text that nobody else ever preached a trial sermon from." "What was the text, sir?" I inquired.

"Being very young at the time," said he, "and having a fair, ruddy complexion, I looked almost like a boy. So youthful was my appearance, indeed, that I did not think I could command the respect which was due to ministers, and I told the Presbytery so, expressing the opinion that my licensure had better be deferred; upon which, the Rev. Mr. Houston, (I think it was Mr. Houston,) arose, and tried to do away with my objections, and after some very pertinent remarks, proposed that the Presbytery proceed to assign parts of trial, and proposed as the text, the passage, 'Say not I am a child.'" The text was particularly appropriate to the circumstances, and especially in its connection with the preceding verse, "Ah, Lord God, behold I cannot speak, for I am a child." The Presbytery determined according to Mr. Houston's proposition, and from this singular text was preached the first of that long catalogue of sermons, which were so acceptable, and so greatly honored of God; and in the faithful services of his long and useful life, was remarkably fulfilled the whole passage, "Say not I am a child; for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak." The youthful appearance, which was a bug-bear in the way of the timid, modest candidate, proved one of the charms of the young preacher. His almost boyish look, and his flute-like voice, were among the elements which rendered his faithful, evangelical preaching so attractive, and so long remembered by those who heard him in his earlier days. Like David, to human judgment, he might have seemed too young and immature for the great work he essayed to do; but, like David, he proved to be a man after God's own heart. This little incident in the history of the honored and lamented patriarch, shows, 1st. The modesty which was always so characteristic of Dr. Alexander; and, 2d. The fact that God can turn what may seem to be defects into increased power for usefulness. [Presbyterian.

Poisonous Tea.

It is a singular fact that a Chinese never drinks cold water, thinks it destructive to health, and hates it. Uncolored tea is his beverage from morning till night—the essence of the herb drawn out in pure water, and swallowed without milk and sugar. If he travels, he stops in his chair to take his cup, not "his glass." If he pays a visit, he is offered tea; if he receives a visitor he proffers it. Before dinner he takes his tea as the French take oysters—as a zest. After dinner he sips his tea as a Scotchman takes his whiskey—as a digester. This is done not only without injuring their stomachs, but with positive advantage to their bodily health and general comfort. Yet, Englishmen will swallow tea, go to bed, turn and toss, keep awake, get up, complain of unstrung nerves, and weak digestion, and visit the doctor, who shakes his head, and solemnly says, "Tea!" This is what he says; but what he means, if he has given attention to the subject, is "Metallic paint." "Foreigners," say the Chinese, "like to have their tea uniform and pretty," so they poison the leaves for the advantage of the English and American merchants. The Chinese would not think of drinking dyed tea such as we daily imbibe; but the more gypsum and blue he can communicate to the plant, the higher becomes its value in the eyes of the English merchant, and the dyeing process, accordingly, goes on in China to an extent which is actually alarming. In every hundred pounds of colored green tea consumed in England, more than half a pound of coloring powder, made from blue and gypsum, is contained. The fact is not now made known to the British public for the first time; we therefore hope that this lucrative dyeing trade will decrease in the Celestial Empire. The Chinese may easily regard us with pity and surprise, as the coats of our stomachs may well rebel against the intrusion of so much mineral trash. Our venenerable ancestors, the ancient Britons, painted themselves, and lived upon acrons, and we, who live luxuriously, smile at their lamentable ignorance. In one respect, however, the Britons had the advantage of us: they painted their stomach blue, and used the color only on the outside—not in.

Singular Deformity and Surgical Operation.

A young woman from Maysville, came to this city some days since, (says the Cincinnati *Commercial*) for professional relief from a very remarkable deformity, with which she was born, and which has since rapidly increased in size. From one hand projected an enormous growth, apparently heterogeneous in its character, about the size of an adult foot, shaped somewhat like, but larger than a Florence flask, with a part of the neck broken off, on the end of which was a nail about twice as large as that of the great toe. This mass occupied the position, and seemed to substitute the middle and ring fingers, crowding the little and fore fingers and thumb from their natural positions, and altogether disabling them; extending in the palm of the hand up to and on the back of the hand nearly up to the wrist. From the other hand extended two similar tumors, reaching to the wrist, of five or six pounds weight, the little finger and thumb only being present, but useless in consequence of the encroachment of the growths. They constitute cumbrous masses, rendering the limbs entirely useless, repulsive to look upon, and a source of suffering and unhappiness to the person afflicted.

Upon consulting Dr. Baxley, Professor of Surgery in the Medical College of Ohio, he advised their removal; and on Saturday last, at the Commercial Hospital, we saw that gentleman, in the presence of a large number of physicians and students, operate upon one of the limbs, in such a manner as to remove completely the deformity, and yet preserve the existing two fingers and the thumb for future use. The patient was made insensible by chloroform before being carried into the operating theater, and having been returned to the ward before the effect passed off, was ignorant of the performance of the operation, or of her having been out of her room.

In consequence of constitutional feebleness, it was deemed prudent by Prof. Baxley not to perpetuate the effect of chloroform too long; hence the operation upon the other hand has been deferred until a future day, when, we have no doubt, it will be equally as successfully performed.

Thirst in the Arctic Regions.

The use of snow when persons are thirsty does not by any means allay the insatiable desire for water; on the contrary, it appears to be increased in proportion to the quantity used, and the frequency with which it is put into the mouth. For example, a person walking along feels intensely thirsty, and he looks to his feet with coveting eyes; but his good sense and firm resolution are not to be overcome so easily, and he withdraws the open hand that was to grasp the delicious morsel and convey it to his parching mouth. He has several miles of a journey to accomplish, and his thirst is every moment increasing, he is perspiring profusely, and feels quite hot and oppressed. At length his good resolutions stagger, and he partakes of the smallest particle, which produces a most exhilarating effect; in less than ten minutes he tastes again and again, always increasing the quantity; in half an hour he has a gum-stick of condensed snow which he masticates with avidity, and replaces with assiduity the moment that it has melted away. But his thirst is not allayed in the slightest degree; he is as hot as ever and still perspires; his mouth is in flames, and he is driven to the necessity of quenching them with snow, which adds fuel to the fire. The melting snow ceases to please the palate, and it feels like red hot coals, which, like a fire-eater, he shifts about with his tongue, and swallows without the addition of saliva. He is in despair; but habit has taken the place of his reasoning faculties; and he moves on with languid steps, lamenting the severe fate which in an unguarded moment he allowed to begin. * * * I believe that the true cause of such intense thirst is the extreme dryness of the air when the temperature is low.

Perhaps it is not generally known, as it should be, that salt put in the mouth will instantly relieve the convulsive movements in fits, either of children or animals.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance o the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less	one insertion,	$ 75
" " "	each subsequent insertion,	50
" " "	six months,	6 00
" " "	one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 34. NEW YORK, FIFTH-DAY, FEBRUARY 3, 1853. WHOLE NO. 450.

The Sabbath Recorder.

INDUSTRIAL PLANTATION NEAR JERUSALEM.

Among the means for promoting the independence of the Jewish people, and thereby advancing the best interests of Jerusalem, one of the most likely to be efficient appears to be the establishment of industrial institutions. The Jews are an industrious and enterprising people, willing to relieve themselves, whenever the opportunity is afforded, from the state of pauperism in which, unfortunately, the greater number of those in Jerusalem exist and starve. The tailors, bakers, blacksmiths, shoemakers, watchmakers, glaziers, &c., are almost without exception Israelites; but the amount of employment afforded is inadequate to the wants of so many thousands. The Hebrew population of Jerusalem is variously estimated at from seven to ten thousand, and with the exception of a very few families, all are extremely poor. The fund contributed by pious brethren in every part of the world, is administered by the Rabbis, and when the various other claims upon it are satisfied, but a very small proportion is left for the poor and needy. The Ashkenay or German and Polish community is generally considered the wealthiest, and yet a common allowance to a poor man from its fund is 10 paras, or about 2½ farthings per diem, and even this starving pittance is liable to be withdrawn, if the Rabbis should take offense at any thing their pensioners may do. Surely, this is slavery and bondage of the worst description—bondage for the merest necessaries of life, in the holy city of their former Kings and Princes, where gold was like stones, and silver was nothing accounted of.

There are at present two industrial establishments in Jerusalem—one, the house of industry for men, has been opened by the London Society for Promoting Christianity among the Jews, for persons *inquiring* into or *believing* the truth of Christianity, and the number of those admissible bears but a small proportion as yet to those willing to earn their daily bread by the labor of their hands. The second, established by Miss Cooper, independently of any society, is for Jewish women and children, and is open to *all* who are willing to come. This institution has answered so well, that an assistant has been found necessary, and another English lady has joined Miss Cooper, in the beginning of this year, (1852.) The number rose to forty-five and forty-six, and it was impossible for one pair of hands to prepare the work fast enough for them, and many were refused admittance on this very account.

There is now an immense class wholly unprovided for, viz., such *men* as would work by the day, and at night return to their families, whether calling themselves inquirers into Christianity or not, who would be grateful for an honest and independent means of livelihood.

Agriculture is a branch of useful employment, and of great advantage, besides the happiness of clothing once more the barren hills, and cultivating again the waste places around Jerusalem.

Some have supposed that Hebrew people are unfitted at present for field or garden work, or at least unwilling to labor at it. Such as think thus cannot have witnessed Hebrew laborers, aye, and Hebrew Rabbis at work in Meshullum's farm, at Artass, (Artass or Solomon's gardens, near Bethlehem,) and the English Consul's plantation, near Jerusalem, and cannot be aware of the fact, that not a week passes without fresh applications for employment being made by poor Jews, or of the melancholy proofs that Israelites literally die for want of food in Jerusalem.

Others may suppose that the neighborhood of Jerusalem is insecure, and that people would be afraid to work. These, again, cannot have seen the summer employments of the European residents there, where, without guards, single families, including ladies and children, spend the hot season without the slightest annoyance by night or day.

Others there are, who believe Palestine to be an accursed land, incapable of producing any crops but stones and salt, and sulphur. Let them come and see two crops a year, produced by the poorest land we have. Let them behold quince trees groaning under the burden of 400 quinces, each larger than the largest apples of England—vines, with a hundred bunches of grapes, each bunch three feet long, and each grape 3 1-4 inches in circumference—a citron tree, bearing 510 lbs. weight of fruit—half grown broad beans from Meshullum's farm, the pod 13 inches long, and six clustering stems from each plant—Indian corn 11 feet high, on ground *from which a similar crop had been taken four weeks before*—water melons, 20, 30, 40 lbs. in weight.

The apathy, and unbelief, and indolence, and destructiveness of man—these are the curses on Palestine, but the land is being healed before our eyes.

Few persons are aware that the cultivation of land around Jerusalem has received much attention within the last three years, from an Archimandrite of the Greek Convent. The large plantations around the Convent of St. George, opposite the Jaffa Gate of Jerusalem; at Mt. Elias, half way towards Bethlehem; at the Convent of the Cross, &c., are the work of the Greeks, who have moreover purchased immense tracts in the neighborhood of Jerusalem, and elsewhere, which have not yet been planted. The value of land is very much enhanced in consequence. During the month of February, 1852, the Greeks planted 23,000 young mulberry trees, close to the Jaffa Gate of Jerusalem; those formerly planted answered well. Olives were planted at intervals, and small crops, with vines between. They have blown away the surface rocks with gunpowder, and exposed the rich clay beneath; the loose stones are gathered into terrace walls. The ancient rock-hewn cisterns, existing in every field, are repaired, and supply the trees with water during the first year, after which the rains are sufficient for them. The supply of rain has steadily increased during the last seven years. In 1848, the lower Kedron flowed, on account of the well of Eurogel rising to a height not known for eight or nine years before. Every year since, Eurogel has overflowed, and a fine stream poured down the Kedron bed, in the months of January to March. This year we have had the delightful latter rain, at the end of April and beginning of May—a thing unknown for years before. The new plantations have already yielded a considerable quantity of silk, which will increase every year.

The olive tree is at present one of the most valuable products of this country, but would be infinitely more so, did the inhabitants understand the art of crushing the berries and refining the oil. An Italian gentleman has declared that a handsome fortune might be derived from the residue, considered by the Arabs as worthless, when they have pressed the berries under their primitive and clumsy crushing mills. Two years ago the olive oil of this country had never been imported into England, and in the beginning of last year twenty ships of 100 tons each were loaded with this article alone, and merchants are endeavoring this year to open a trade in oil with Jerusalem, which would ensure handsome profits. Olive trees of 10 or 12 years old bear transplanting well, and begin to yield in three years. There is a piece of land near Jerusalem already secured, (though the purchase money is not all paid,) on which it is intended to establish industrial plantations for any Jews willing to work thereon. English residents, competent to judge, approve of the situation, and consider that there is every reason to expect success. A few hundred pounds are required for repairing the ancient cisterns, planting the trees, &c., &c., and for the first two or three years some funds will be necessary for paying laborers, &c. It is calculated that for about $300 the planting and clearing may be accomplished. The extent of the plot is about seven or eight acres. An oil and soap manufactory should be added. (The Kali plant is a product of the country.) As soon as the first arrangements are completed, the writer will put the whole into the hands of trustees, who shall carry out the object.

[The above article—which first appeared in an English Episcopal paper—is accompanied by a request that money for the benevolent purpose of relief proposed, should be sent to Mr. M. P. Bergheim, care of the British Consul. We have not yet learned that any of the funds remitted to the British Consul for Mr. Meshullum have been paid over to him; and, by the last accounts, positive information is furnished, that he had not yet received one dollar from that source. We hope, therefore, the real friends of Meshullum will send what little they may wish, to those who will not withhold it for sinister purposes, or to glorify the English Bishopric of Jerusalem. We fear that the large amount of money already sent from England and the United States to the British Consul is retained for the purpose of inducing Mr. M. to return to the domination of the Bishop, and surrender his independence, and the patronage of his enterprise, to the English Church. No greater calamity could befall the scheme of Mr. M. than to give up to the ambitious projects of the Bishop, whose treasury is already well supplied by the British Government, though but little is done with the enormous sums disbursed, except to aggrandize the few who yield implicitly to Royal dictation. We trust our brethren will soon be prepared to know for themselves all that can be gathered by their own missionaries from the land of promise in Palestine.] S.

INCONSISTENCY OF UNBELIEVERS.

The *North British Review*, in an article on a late work of Mr. Francis Newman, thus exposes the inconsistency of infidel interpreters of the sacred volume:—

"It is curious to see those who pride themselves on their free and loose views of Scripture history, adhering, when they come to details which suit their purpose, to as close and servilely literal an interpretation of individual texts as the most devoted advocate for the verbal inspiration of Scripture could desire. This is remarkably exemplified by Dr. Newman. While he throws aside large portions of the Old Testament as legendary, he clings with unreasoning fidelity not only to the *verbal*, but even to the *traditionary* meaning of such particular passages as imply moral wrong in the persons concerned. For instance, in an allusion to the story of Jepthah, he appears to take for granted the truth of the vulgar notion, that Jepthah *slew* his daughter for an offering to the Lord; overlooking the fact, that not only is there no express mention of her death in the narrative, but several of the most intelligent commentators consider the contrary to be implied in what the narrative does record. Hence we may see that it is not from a free interpretation of individual texts, nor from the employment of learning and knowledge of antiquity in the study of Scripture, that Christianity has any thing to fear. The real danger to our belief in revelation, lies in the resolution to believe nothing which does not agree with our previously formed fancies, and in the presumptous attempt to decide on what God is *likely* to have done, or not done, and to judge Him as if he were 'even such an one as ourselves.' This tendency, far from being produced by extensive learning, may be found equally in the minds of all men, whatever be the extent or deficiency of their knowledge, in whom humility and candor are wanting. Mr. Newman's interpretations of Scripture, indeed, do not bear the character of learned ones, but the contrary, to a degree which could not have been expected in an author of his attainments, and in a work, the subject of which would seem peculiarly and imperatively to require the application of learning."

THE CHRISTIAN IN AFFLICTION.

My rest is in heaven, my home is not here,
Then why should I murmur when trials appear?
Be hushed, my sad spirit, the worst that can come,
But shortens thy journey and hastens thee home.

A pilgrim and stranger, I seek not my bliss,
Nor lay up my treasures, in regions like this;
I look for a mansion which hands have not piled,
I long for a city by sin undefiled.

Tho' foes and afflictions my progress oppose,
They only make heaven more sweet at the close;
Come joy or come sorrow, whate'er may befall,
One moment in glory makes up for them all!

The thorn and the thistle around me may grow,
I would not repose me on roses below;
I ask not a portion, I seek not my rest,
Till seated with Jesus, I lean on his breast.

A scrip for my journey, a staff in my hand,
A pilgrim impatient, I press to that land;
The path may be rugged, it cannot be long;
With hope I beguile it, and cheer it with song.

From the Independent.

THE LOCAL CHURCH:

Its Material Equipment.

As man in this world, inhabiting the body, has material wants, and must have material means and instruments for working; so the Church in this world, made up of souls not yet disembodied, and acting in the midst of material elements and forces, must be provided and equipped accordingly. The church, then, aware of its own dignity and importance as a local institution, and intent on its proper local work, will endeavor to provide for itself, as part of its permanent apparatus, all the material conveniences and instrumentalities which such a work, continued from year to year, and from age to age, may be found to require.

For example, a church in the weakness and poverty of its beginning, may be content to worship God in some hired apartment, inconvenient, cheerless, uncomfortable, and continually desecrated by uses that awaken in those who enter it for worship the most undesirable associations of thought and feeling. It may be constrained to occupy a moving tent, or to seek refuge from wintry storms in a barn. It may be compelled by persecution to hide itself in lonely retreats among the pathless mountains, or in old quarries and subterranean excavations. Or, having been led forth into the wilderness, it may assemble itself under some spreading tree, where the woods and waters, as the wind moves over them, mingle their murmurs with the voice of prayer and song. But as the church outlives the weakness of its beginning, or the perils of its age of persecution, it soon acquires a local habitation of its own. A society of Christian men, controlled by Christian principles and habits, if it can live in safety where ordinary industry receives its ordinary rewards, will become, in a few years, sufficiently increased in this world's goods to come out of its hired house, and to build for itself its own more convenient house of worship. At first, that house of worship may be a lowly, and to the scornful or critical eye an unsightly structure; but, in the progress of time, when that decays, it is replaced by another more comely, more convenient, more attractive, and better suited to the wants of a more numerous assembly.

So of other conveniences. Not only the assembly for public worship on the Lord's day, when the general suspension of labor brings multitudes to the house of prayer, but other and lesser meetings for devotion, or for the occasional business of the church, must be provided for. And then there are meetings of another description, which the church, in the prosecution of its proper work, cannot dispense with—meetings, for example, where the women of the church, like Dorcas of old, "full of good works and alms-deeds," meet to provide "coats and garments" for the poor, or to combine the contributions of their industry in other modes for the advancement of Christ's work and kingdom. Meetings must be held for the instruction of the children and youth, not only in Sabbath-schools and catechetical and Bible-classes, but in every mode which may be suited to win their attention and to impress their minds. There must be meetings of brethren, stated or occasional, for prayer or consultation, in their various associations for mutual improvement or for united beneficence; meetings of committees charged with the business of the church and of its affiliated societies; meetings of church officers, apart, for the better performance of their official work. At the first, and for a long course of years perhaps, all such meetings may be held in private houses, or, when that has become less convenient, in hired apartments. But after a time, in the progress of the church and the expansion of its usefulness, it naturally provides for itself apartments of its own, suited to all these various wants. For the week-day lecture; for the congregational Sabbath-school; for Bible exposition; for the conference in which awakened and inquiring minds meet with their pastor to receive the familiar instruction and personal guidance suited to their case; for friendly and social meetings, devotional or charitable; all suitable conveniences are provided, and made fixtures in the apparatus of the church's usefulness. Fifty years ago such things were no where thought of—or, at least, no where among Congregationalists in this country—as belonging to the equipment and furnishing of a local church. Less than forty years ago, for example, when the Congregational churches in New Haven erected those beautiful houses of worship on the Public Square, it did not occur to them that they might want a convenient place for a parochial Sabbath-school; and they seem hardly to have suspected that a place for prayer-meeting, or for a weekly evening lecture, would be necessary to the growth and usefulness of a church. But now, in all our larger towns at least, no church edifice is erected (unless by some half-formed and feeble congregation) which does not include, as a matter of course, apartments for such uses. A pioneer family in the wilderness builds itself a log-cabin with only one room for all domestic uses; and in that one room, with proper industry and a wise domestic discipline, the family may live, by God's blessing, comfortably, virtuously and happily. But as the wilderness and the habits of the wilderness disappear, and the family that lived in a forest finds itself surrounded by an expanse of cultivated landscape dotted over with the homes of a rich and prosperous community, the log cabin which sufficed for the wants of that pioneer family in its struggles, is altogether inadequate to the reasonable wants of the same family in its altered condition. Such a family, instead of building its new house after the type of the log cabin, with only one room in it, builds according to its present wants, with various apartments and accommodations for labor and rest, for fireside enjoyment, and for hospitality and the gathering of friends. Is there any reason why the church for whose use, when it inhabited the wilderness, a rude church edifice, including only one apartment, was sufficient, should always rebuild after the old type, with only one room in the meeting house?

Other accommodations will ultimately be demanded. As the local work of the church grows upon its hands, and the sphere of its local influence and usefulness expands, it finds the need of a material apparatus still more extended. The sons and daughters of the church go forth into the wretched streets and lanes haunted by poverty and ignorance, to gather the children into Sunday-schools and to rescue them from the life of degradation to which they seem destined but for such interposition; the church, in the sense of its own importance and responsibilities as a local institution, will see that no such effort, thus proceeding from itself, is permitted to fail, or to be embarrassed for want of any material accommodation. And if the Sunday-school begins to enlarge itself into a preaching station, and a chapel is called for in a district where a church cannot at present be established, why should not the church in its aggressive action on the domains of sin and sorrow, provide that chapel, and keep it open, and sustain the preaching of the Gospel there, till a new church can be instituted that shall be able to sustain itself?

Nor have we yet completed the inventory of what the church should have of material means and instrumentalities for its work as a local institution. Libraries of juvenile religious books for the Sabbath-schools—a parochial library of miscellaneous religious reading, doctrinal, devotional, and historical, for the use of all the members of the congregation, binding them to each other and to the church by an additional tie—and still more, a pastor's library of theological and biblical learning, accumulating from age to age by continued purchases and contributions, and stimulating and aiding the studies of successive pastors through successive centuries, are found to be important implements for increasing the local power and usefulness of the church; and they too are provided in due time, and with them all accommodations needful for their preservation and their greatest utility.

We must not forget the parsonage. If the church must have a pastor, and if the pastor must have a home, and especially if the pastor's home ought always to be if possible near to the place of worship, and convenient of access for the whole congregation—why should not a house for the pastor to live in, and *such* a house as the people are not ashamed to have their pastor inhabit, be always, if possible, a part of the church property? In these times, moreover, when hardly any pastor can safely regard himself as settled for life, and when, for one reason and another, the ministry in our churches is becoming, so far as permanency of settlement is concerned, so much like the itinerating ministry among the Methodists, the personage house is almost indispensable, in country parishes, to a church that would settle a pastor or that would keep him after he is settled. No small part of the present distress about the inadquate support of the ministry in our churches is owing to the want of parsonages for ministers to live in.

THE PROFFERED GIFT.

When that man of God, Summerfield, was charming the churches by his unrivaled eloquence, a gentleman in Baltimore, who was not a professor of religion, presented him a fine coat. His acknowledgment of the present beautifully exemplifies his character, and the love of his heart to all whom he could address:—

Your very agreeable present, and the manner in which it was bestowed, will never be forgotten. But what shall I render to you for this benefit? I have, I confess, scarcely any thing within my gift. If I could transmit to you the garment of salvation, I should indeed be able to recompense you fully; though not half so fully as if you receive it from the Author of salvation. This is a gift which is enhanced by the dignity of the Giver, and he has therefore reserved to himself to bestow it.

This gift, however, will not be yours in the same way in which your gift became mine, for he requires that you shall ask in order to receive it, and has promised his Holy Spirit to those that ask him. My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is superexcellent; but, my dear friend, the garment I would recommend to you would become you still more, and would adorn you better than any garment you ever wore. As to its texture it is emphatically said to be "fine," not comparatively so, but positively fine; this material alone is "fine, clean, and white." I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which this was intended; but my dear friend cannot dispense with the garment I am recommending him, for the man who has it will not be turned out from the marriage supper, and cast into outer darkness.

Suffer me to speak freely, sincerely, lovingly, on this subject. What is the cause? Why, amid all the kindness that you ever show and delight to show to the meanest servants of my Lord—why, O why is it that you have not so fallen in love with the "Altogether Lovely," as to give him full possession of your heart? You give him your money, you give him your tongue to speak of his goodness, your feet employed in tracking the way to his sanctuary, and you delight to be seated among the flock of Christ. But then your heart. "My son, my son," says God, "give me thine heart!" Seek the kingdom of God first, rather, and then bring every other consideration into a state of inferiority. Let me ask you, my dear brother—for such I call you in anticipation of my very soul—is he not worthy of your heart? The language of angels is, "Thou alone art worthy." He has purchased you at the price of blood, and he claims you as his own. Will you continue to resist the claim? Has he not long been striving with you to yield yourself a willing sacrifice? Though he could use force, he prefers submission; he would honor you by proposing himself to your choice. He is an honorable lover. He woos, he supplicates, he stoops to ask your love; can you keep him out any longer? O, no; your heart says, No! Then answer him this moment,

"Come in, come in, thou heavenly guest,
And never hence remove;
But sup with me, and let the feast
Be everlasting love."

MORMON MARRIAGE.

The Mormon paper, *The Seer*, gives the following account of the formalities observed when a Saint espouses supplementary wives, after he already has one of those companions:—

In this Church of Latter Day Saints every man is strictly limited to one wife, unless the Lord, through the President and Prophet of the Church, gives a revelation permitting him to take more. Without such a revelation it would be sinful, according to the Book of Mormon, which this Church are required to obey. Hence the Book of Mormon is somewhat more strict than the Bible; for there is nothing in the Bible that limits mankind to one wife, but the Book of Mormon does absolutely forbid a man to have more than one wife, unless God shall command otherwise.

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady until he has consulted the President over the whole Church, and through him obtains a revelation from God, as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter; if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady until he has obtained the appprobation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties for the marriage ceremony to be celebrated. It is necessary to state that, before any man takes the least step toward getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the twenty-fourth paragraph of the revelation, published in the first number of *The Seer*.

When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed. The Scribe then proceeds to take the names, ages, native towns, counties, States and countries of the parties to be married, which he carefully enters on record. The President, who is the Prophet, Seer and Revelator over the whole Church throughout the world, and who alone holds the keys of authority in this solemn ordinance, (as recorded in the second and fifth paragraphs of the Revelation on Marriage,) calls upon the bridegroom and his wife, and the bride, to arise, which they do, fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife: "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride, being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking. The President then proceeds to ask the following question of the man: "Do you, brother, *(calling him by name,)* take sister, *(calling the bride by her name,)* by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and choice?" The bridegroom answers, Yes. The President then puts the question to the bride: "Do you, sister, *(calling her by name,)* take brother, *(calling him by name,)* by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels and these witnesses, of your own free will and choice?" The bride answers, Yes. The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob, and say unto you, Be fruitful, and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings, pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Scribe then enters on the general record the date and place of the marriage, together with the names of two or three witnesses who were present.

THE TALE BEARER'S CONFESSION.

I remember, in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage. Reports which tend to mischief are like snowballs, the further they roll the more they gather. The offender was in his turn offended; he spoke also with *asperity*; said "he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting," &c., &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see I would not be his slave; nay, I would not be his servant; I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting. He was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable; others thought I was as much so; I should have gone to him, in the first instance, and talked to him, not of him. I soon found I was wrong, but the difficulty was now to get right. Observe, not to know what was right, but to bring myself to do what was. You must know, when I first set out in my present mode of life, my gracious Maker provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions. He advised me to retire with him awhile. I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it; with trembling dread I retired. "Come," said my mentor, "sit down."

I replied, "He certainly was wrong"—"Stop," said my mentor, "it is you I have now to deal with; you have done wrong; you, who by precept and example ought to lead in the way of peace."

"But I ought to exhort, and reprove, and rebuke."

"Stop, sir," said my mentor, "and call to mind that the snuffers on the altar should be pure gold. Reproofs and rebukes come with a very ill grace from an offender."

"An offender!"

"Yes, an offender; and of the worst cast; an offense in you, and of this nature, is peculiarly offensive."

"Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have advised your hearers; thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master's cause, and perhaps made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parent, each of whom having a regard for both can say nothing, but must suffer in silence. O! you have done very wrong."

The tears gushed in my eyes; I thought of praying. "No," said my mentor, "not yet; you should first do right. Go and acknowledge your fault."

"I cannot."

"You must; indeed, you must."

"But he will treat me roughly."

"You deserve it; you must bear it; you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master; and, peradventure, you may find forgiveness and reconciliation from him."

I went out with an aching heart, experiencing the full force of the truth as I went along. "The way of the transgressor is hard." I arrived at his dwelling; I entered his doors; but O! with what different sensations, when unconscious of offense! O! how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak; I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice, "You are justified, sir, in your conduct on this occasion; I deserve it all; and all this, yes, more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, by acknowledging my error; I have done wrong, sir, in taking up a report of you, or saying anything about you to any one but yourself; I beseech you forgive me"—and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my Heavenly Father, whose consoling language was, "Neither do I condemn thee; go, and sin no more." [London Ev. Magazine.

The Sabbath Recorder.

New York, February 3, 1853.

OUR NEIGHBOR.

Luke 10: 29–37.

Does Bro. Brown mean to say, that Jesus, in answer to the question, "Who is my neighbor?" did convey the idea, that Christians must love all men equally? If so, why did the Son of God specify the deeds of him who had [not only] met all the wants of a sufferer for the time then being, but pledged himself unreservedly to meet all coming wants? If it would not tax Bro. B. too highly, I should be gratified to have him explain this parable.

P.

Reply.

When the Son of God specified the deeds of the good Samaritan, he did not thereby hold up him, above the others represented in the parable, as the proper *object* of that love which the law enjoins, but as the one who, above the others, had *exercised* and *manifested* such love.

The scope of the parable is very obvious. The "lawyer" had been referred to that precept of the law, which says, *Thou shalt love thy neighbor as thyself.*" Not willing to be thought lacking in duty, but "willing to justify himself," he inquires, "Who is my neighbor?" and the "priest" and the "Levite" would, no doubt, have asked the same question. For the notion had obtained wide currency among the Jews, that only those of their own nation, or of their own creed, were neighbors in such a sense as to be the proper objects of love. "*Thou shalt love thy neighbor, and hate thine enemy,*" was their maxim. Matt. 5: 43.

Accordingly, when the "priest" saw the man who had been stripped and wounded by thieves, he said within himself, 'This is not my *neighbor;*' and so "passed by on the other side." The "Levite" who "came and looked on him," reasoned in the same way, and acted in the same manner. They both admitted the binding force of the precept requiring man to love his neighbor, but drew the unwarrantable inference; that they might treat with indifference such as were not neighbors in the sense of *living near* them, or being of their *own party*.

Not so with the "Samaritan." For though he saw in the person of the sufferer one who was not of his own nation—not his neighbor in the Pharisaic sense—he felt that he was his neighbor in a much higher sense. If he did not *live* near him, he *was* near, nevertheless, in that sense in which all are near to one another who have sprung from one common Father, "in whom they live, and move, and have their being." In the compassion which burned in the Samaritan's heart, therefore, and in all that he did for the relief of the poor sufferer, there was the exercise of just such love as the Divine Law requires.

In opposition to this simple and surpassingly beautiful illustration of duty, the corrupt heart suggests that he is our neighbor, and therefore the proper object of love, who acts a neighborly or kindly part. The parable, however, furnishes no justification of this idea. The "lawyer" had, indeed, asked the question, "*Who* is my neighbor?" and the parable brings out the fact that the Samaritan acted the neighborly part; which seems, at first view, to convey the idea that characters like the Samaritan are *the* neighbors whom the law requires us to love. But farther consideration will convince any one, that the design of the Saviour was to exhibit a portrait of the man who *obeys* the law of love, and that the introduction of one who was the *recipient* or *object* of that love, (who in this instance was the sufferer,) was but incidental to his main design. The wounded man had no claim upon the kindness of his benefactor, on account of having previously acted towards him the neighborly part. He was a stranger, and of another nation. Yet in the sense in which the term is used in the Divine Law, he was not less a neighbor to the Samaritan, than the Samaritan was neighbor to him.

As to the question whether "Christians must love all men *equally?*" we answer *yes;* understanding by the term "love," however, not *complacency*—delight in their character—approbation of their conduct, but that *benevolence*—that kindness of heart—which seeks their welfare here and hereafter. In this sense, we are to love our enemies. The Saviour explains what he means by it, when he adds, "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

As for taking complacency or delight in one who is a bad man, it is impossible for Christians to do it; neither is it their duty. Their delight can be only in "the excellent of the earth," (Ps. 16: 3,) in "the brethren," (1 John 3: 14.) It is because he can have no complacency in the wicked, that the Christian prays, "*Gather not my soul with sinners.*" Ps. 26: 9. On the same principle, he says, "*Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?*" Ps. 139: 21. Indeed, he is expressly command to "*come out from among them, and be separate.*" 2 Cor. 6: 17.

Our Father in Heaven loves the whole world with a love of *benevolence*. There is not a sinner on the earth, who is not the object of his regard—the recipient of his kindness. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Even among the heathen, "he leaves not himself without witness, in that he does good, and gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." And, what is above all other evidences of his love, he has sent his Son, that believers might have eternal life. John 3: 16. Yet, not one impenitent sinner does God love with a love of *complacency*. He hates all workers of iniquity, (Ps. 5: 5, and 11: 5.) and is angry with them every day. Ps. 7: 11.

As God is in *his* love, so are Christians required to be in *theirs*. They should love all men *equally*, with a love of *benevolence;* the truly good only, with a love of delight. By kindness to the unthankful and to the evil, *they* prove themselves to be the children of the Highest. Luke 6: 35. By delighting in the good, they prove themselves to be Christ's disciples. John 13: 35.

T. B. B.

THE NORTH-WESTERN ASSOCIATION.

We have received a copy of the printed Minutes of the Sixth Anniversary of the Seventh-day Baptist North-Western Association, held at Albion, Dane Co., Wisconsin, Sept. 29th and 30th, and Oct. 1st and 2d, 1852. As our notice of the meeting at the time was quite brief, having reference mainly to a Report on Education which accompanied it, we give now the following items gathered from the Minutes.

The Introductory Discourse was preached by Eld. Julius M. Todd, of the church in Berlin, Wis., from Rom. 12: 2—"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

The officers of the Association were Eld. Lucius Crandall, of Plainfield, N. J., Moderator; C. A. Burdick, and A. C. Spicer, Clerks.

Among the Letters sent up to the Association was one from the recently-organized church at Southampton, Ill., requesting admittance to membership, which request was granted. The statistics, as gathered from the letters, show that the church at Milton has 184 members; Albion 76; Walworth 34; Farmington 47, of whom 16 were added last year; Berlin 58, of whom 25 were added last year; Christiana, 54; Southampton 11. Milton reports V. Hull as pastor, and D. Babcock and R. Bond preachers; Albion, A. W. Coon licentiate; Walworth, O. P. Hull pastor; Farmington, S. Davison, L. A. Davis, Joshua Hill, L. D. Ayars, James Hill, preachers; Berlin, J. M. Todd preacher; Christiana, Z. Campbell pastor, T. C. Maxson licentiate; Southampton, S. Coon preacher.

The following officers for the ensuing year were elected: *Missionary Board*, Z. Campbel, Z. Gilbert, J. A. Potter, A. F. Geer, E. M. Crandall; *Treasurer*, D. J. Green; *Recording Secretary*, C. A. Burdick; *Corresponding Secretary*, Varnum Hull; *Board of Education*, A. C. Spicer, Ezra Goodrich, J. M. Todd, Datus E. Lewis, Adin Burdick, J. H. Potter, Z. Campbell, E. M. Crandall, O. P. Hull, and Harlow M. Coon.

Stillman Coon was appointed delegate of the Association to the Anniversaries of our Missionary, Tract, and Publishing Societies. It was also voted, that any delegate to the Association be authorized to represent it at any anniversary he may attend during the coming year.

The subject of Education occupied a large place in the discussions of the Association; but as we have already given the Report adopted, and an account of the discussion, we have no occasion to refer to them here. A series of Resolutions was reported by a Committee, and adopted by the Association, after interesting remarks. We give the Resolutions, and the Report on the State of Religion.

The next meeting of the Association is to be held with the church in Walworth, Wis., on the fifth day of the week before the fourth Sabbath in September, 1853. Lewis A. Davis is to preach the Introductory Discourse; Eld. Varnum Hull, alternate.

The Resolutions.

Resolved, That the first and great business of this Association is, to promote vital piety in the individual members and churches of which it is composed, and in the world.

To the attainment of this end,

Resolved, That we recommend deep and thorough self-examination, as in the sight of God, secret and family prayer, close study of the word of God, and regular attendance at Divine service.

Resolved, That a faithful and competent ministry, together with the maintenance of a kind and strict gospel discipline, are among the most important means of promoting piety.

And whereas, such a ministry loses much of its efficiency, unless sustained and directed by intelligence in the church and community; and whereas, such effort at discipline loses much of its efficiency, unless guided by a cultivated reason and enlightened judgment; therefore, *Resolved*, That we believe the adoption and support of a thorough and proper system of education are among our most urgent religious duties.

Resolved, That this Association recommend to the several Churches composing the same, the vital importance of instituting and keeping up Sabbath-Schools and Bible-Classes, as a means of grace to the young.

Resolved, That we recommend to our Churches earnest prayer for the cause of Missions, both at home and abroad, and to give liberally for the support of the same.

Resolved, That the Seventh-day Baptist Publishing and Tract Societies deserve the liberal patronage and support of the members of our Churches.

Resolved, That we recommend to the several Churches composing this Association, to make frequent collections for the purchase of Sabbath Tracts for general distribution.

Resolved, That we regard the so-called Fugitive Slave Law as a production of wickedness, a violation of the Law of God and every principle of humanity; as extremely mischievous in its workings, and of no morally binding force upon us; and that, as Christians, we prefer rather to suffer its penalties than obey its mandates.

Resolved, That this Association, recognizing the organization of the Church as of Divine origin, recommend and urge upon the brethren living within the bounds of the respective Churches composing this Association, to attach themselves to the Church of Christ in such place; and that the refusal or neglect to comply with such arrangement of the Divine Government, operates directly against the cause of piety, whatever their sympathies may be to the contrary; and that they cannot, in the judgment of this body, vindicate themselves from the charge of "scattering abroad."

Report on the State of Religion.

Your Committee, on examining the letters from the different Churches, find much to encourage us. One Church has been added to our number, and nearly all the churches have kept up Sabbath-Schools, Bible-Classes, and Prayer Meetings. Missionary and Tract Societies have been encouraged, Sabbath Tracts have been circulated, and we trust those silent messengers have done much good. Some of the churches have been blessed with the outpourings of the Spirit of God, and sinners have been born into the kingdom. Other churches have apparently commenced a steady march heavenward, and, with one exception, have received additions; and that church has kept up its meetings on the Sabbath, and had a Sabbath-School and Bible-Class and Prayer-Meetings when there was no preaching. Nevertheless, we fear that the standard of piety and godliness is not as high among us as God requires. Holiness and perfect love is the standard set up by our Saviour, and nothing short of this will satisfy the soul, which is hungering and thirsting after righteousness. Let us continue to press forward toward the mark, for the prize of the high calling of God in Christ Jesus.

BRITISH CORRESPONDENCE.

Francisco Madiai—Affairs on the Continent—Bishop Ives.

GLASGOW, January 14th, 1852.

Francisco Madiai has gone "where the wicked cease from troubling, and the weary be at rest;" and his blood cries for vengeance against those who treated him as a malefactor for his love of God's most holy Word. The secrets of that prison-house in which he was confined at Volterra may never be known until the day which will bring to light the hidden works of darkness; but there seems reason to fear that willful murder has also been committed in his case. When visited by Lord Roden, in the beginning of November, his health was greatly broken up, and his intellect was considered impaired by his sufferings. He was much depressed, and he appeared to be in a state of lethargy; but when he roused himself he said "*poison* was mixed with all the food he received from his gaoler's hands." It is quite consistent with the wicked policy of Rome to seek by such means to be rid of one whose case has been the means of awakening Protestant feeling and alarm. But if their consciences were not seared, what would now be the reflection of the immediate agents in the bloody business. The martyr, though deprived of the advantage of Christian books, rejected the solicitations made to return to the Church of Rome, and it is some satisfaction to learn, that at the last he had the consolations of truth through M. Coloumb, a Swiss pastor, with whom he joined in commemoration of the death of Christ. His widowed Rosa still remains. How will the Grand Duke and his spiritual advisers deal with her? How will Protestants act concerning her? Let not the church cease to make prayer and supplication in her behalf—remembering the care and love of Jesus for His own.

The state of the Continent of Europe, in its relations with Popery, is becoming more and more alarming. France seems to be given over to its tender mercies. It is this morning stated, that twenty-four new Bishoprics are to be created for that country, which other manifestations of Imperial favor render highly probable. The accommodating system appears, indeed, by rather remarkable means, to be seeking to attach to itself the New Emperor. His feet are being entangled in her spiritual net. The London *Church and State Gazette* announces that Napoleon III., as he has been pleased to style himself, "is now a *Right Reverend.* The Church of Rome has exhibited its respect for divinity and divine offices by making him a 'canon.'" In this capacity he acted at the reïnauguration of the Pantheon as a place of worship, ten days ago—when, after a procession of ecclesiastics, a pinch of dust, called the bones of St. Genevieve, "the patroness saint," was removed from Notre Dame, and again deposited in the building which has served equally the purposes of infidel idolatry and Papal superstition. It is too consistent with such proceedings by the Head of the Government, to find that by a judgment of the Court of Troyes, the Protestant place of worship there is ordered to be closed; for what assigned reason, the intelligence to-day does not inform us. M. de Montalembert has just published a new work, celebrating in glowing terms the *present revival* of the Romish communion. He is known as the *lay chief*, the most eminent champion which that church has been able to boast for twenty years—and he tells us that she is now arming for universal conquest, and that opposing sects are to be destroyed. Yet the Jesuits, and the editors of their organ, *The Univers*, are highly displeased, and have violently attacked him, because he has still some sense of liberty, and is not enthusiastic in his admiration of their imperial 'canon.' The Romish having obtained the ascendancy over the Greeks at Jerusalem, measures will probably be taken to retain, if possible, their acquired advantages. Accordingly, the Abbe Lacordaire, accompained by several ecclesiastics and laics, is about to make a pilgrimage to Palestine, to visit the holy places. It is hardly to be expected, however, that we have yet seen the termination of the conflict of France and Russia for possession of the coveted means of promoting their respective superstitions.

Dr. Ives, Episcopal Bishop of Carolina, is stated to have joined the Church of Rome. He has made the avowal at head quarters, being at present resident in Rome. It is the natural result of those Puseyite views and practices he is said for a long time to have indulged. There is a want of consistency on the part of those among us who still abide within the walls of the Church of England, receiving her honors and eating of her bread, while teaching doctrines not only Romish in their tendency, but actually filling up the ranks of Popery with converts. Such is the result of introducing human inventions into the worship of God. Episcopacy, departing from Scripture, and receiving human tradition, is not permitted to keep her own, when she rejects that which is divine. The lesson we are thereby taught, surely, is to hold fast the faithful word.

J. A. BEGG.

THE JERRY RESCUE TRIALS.

P[illegible]ly most of our readers are familiar with the facts in this case. On the 1st day of October, 1851, an alledged fugitive from slavery in Missouri, called Jerry, was arrested at Syracuse, N. Y. An Anti-Slavery Convention was in session there at the time, and some of its members, as well as many citizens, naturally interested themselves in the case of the poor fugitive. In the evening, while he was incarcerated in the police office, an uproar was created thereabouts, in the course of which Jerry was spirited away.

A number of persons supposed to have taken part in the transaction were arrested, and on Third-day of last week their cases came up for trial before the United States Circuit Court at Albany, Hon. N. K. Hall presiding. The defendants, some fourteen in number, (of whom five or six are colored,) were all present, together with some fifty witnesses. The Government was represented by Hon. James R. Lawrence, U. S. District Attorney, and Hon. Henry G. Wheaton. The counsel for the defendants were J. W. Nye, D. D. Hillis, C. B. Sedgwick, A. J. Collin, and Gerrit Smith. After considerable delay, a jury was empanneled, and the case of Enoch Reed was taken up. The examination of witnesses, pleading of counsel, charge by the Judge, &c., occupied the time till Sabbath evening, Jan 29, when this case was given to the jury, who brought in a verdict of guilty. Mr. Hillis then gave notice that he would move an arrest of Judgment, and requested that Reed be not committed. To this the Judge consented, on receiving good bail in $2,000 for Reed's appearance in Court from day to day. The Court then adjourned till Second-day of the present week.

The legal punishment in this case is not over six months imprisonment and a fine not exceeding $1,000.

MR. EVERETT'S SPEECH.

In these days one occasionally meets an out-and-out pro-slavery man, who maintains that the negro race is incapable of civilization and improvement—that on this account their condition is bettered by slavery—that the system of servitude does no injustice to the colored man or the community, but is actually a blessing to both. For the benefit of such we copied, last week, the speech of Hon. Edward Everett before the American Colonization Society, in which, without seeming to aim at any such thing, he most effectually demolishes this doctrine. Referring to that speech, the editor of the N. Y. *Tribune* says:

"Mr. Everett is no fanatic, no radical, but a leading devotee and magnifier of the lower law, who has proclaimed on the floor of Congress his readiness to shoulder a musket in bloody resistance to any slave insurrection, whose ruling tendencies are all pro-slavery, and who never yet publicly expressed an anti-slavery sentiment but when he was in quest of anti-slavery votes. This high functionary, speaking to the most influential auditory that could be collected in the land—an auditory preponderantly Southern and one qualifiedly pro-slavery—has argued and proved that the Negro Race is susceptible of intellectual culture and progress, and of rising as rapidly in the social scale as any other. He has therein pointed most significantly to our own Anglo-Saxon progenitors, as barbarous and benighted some ten centuries ago, as the African tribes of to-day—nay, to a great majority of the inhabitants of Europe at this hour, very slightly elevated above the level of average barbarism, though their intellectual condition is obscured by the diffusion among them of a few millions more fortunate and cultivated than they. No zealous abolitionist ever made—we hardly know one who *could* make—a more forcible and conclusive argument against Slavery on the question immediately pending than did Mr. Everett to applauding thousands of anti-fanatics in Washington. Such testimony cannot be invalidated. It cannot be set aside. It cannot perish unnoted or fruitless. It is bound to reverberate, and to tell. The Secretary of State has stormed and carried the fortress wherein Human Bondage had deliberately taken refuge. He has shown that the fundamental assumptions whereon it bases its right to dispense stripes instead of wages, and make merchandise of God's image have no basis in fact nor in reason. He has branded those assumptions as fallacies, and given judgment against their upholders."

THE "PRINCIPLE" OF "THE CATHOLIC GOVERNMENT."—*The Freeman's Journal and Catholic Register*, New York, has a communication on Civil Toleration, suggested by the Madiai case in Tuscany, which contains the following very significant and suggestive sentence:—

"I would conclude by observing, that it is easy to show that, while *the Catholic Government* of the entirely Catholic community *is not bound*, in order *to be consistent to its principles, to tolerate any other* religious teaching, *the Protestant State*, though having no Catholics established in its realms, *could not, without denying the essential principles of Protestantism, oppose* the introduction of Catholicity or any other religion."

CONVERSION OF CATHOLICS.—At a meeting held in London, Dec. 15, in aid of the Society for Irish Missions to Roman Catholics, Rev. Mr. Bickersteth made the following encouraging statements:—

"Between thirty and forty thousand people have within these four years abandoned the idolatry of Romanism, and made an open and bold profession of their conversion to the truth of the gospel, and who are now living to the praise and glory of God. In one district in the West of Ireland alone, in a union where this movement commenced, and where, between four and five years ago, there were not more than five or six hundred converts, there are now between five and six thousand. In the Society's schools there are between five and six thousand children regularly attending and receiving instruction in Protestant truth. In the western part of Galway, the Bishop has confirmed no fewer than one thousand nine hundred and forty-eight converts from Romanism. In the same district where, at the commencement of the movement, there were only two Protestant clergymen, there are now eighteen. Eight new churches have been erected, where crowded congregations assemble every Sabbath to hear the gospel of Christ; many additional schools have been built, in which thousands of children, the children of Roman Catholic parents, are taught from week to week God's Holy Word."

THE MISSION TO MICRONESIA.—A Sandwich Island paper notices the return to Honolulu of the schooner Caroline, which sailed thence on the 15th of July last, for the purpose of carrying to Micronesia Rev. Messrs. Snow, Gulick, and Sturges, with their wives, and four natives of the Hawaiian Islands, to establish a mission in that extensive archipelago, under the patronage of the A. B. C. F. M., in conjunction with the Hawaiian Missionary Society. Rev. Mr. Snow and lady concluded to locate at Strong's Island, in lat. 5 N., lon. 164 E., 300 miles north-west of Ascension. The population of Strong's Island is about 1,500, and extensive groups of islands are near by, which have never been explored with reference to missionary operations. Mr. and Mrs. Sturges and Mr. and Mrs. Gulick proceeded to Ascension, where they were left comfortably situated in their "own hired house," with a wide field of usefulness before them.

A NATIONAL UNIVERSITY.—A Convention to take into consideration the establishment of a National University, assembled at Albany, Jan. 26th, and was attended by a large number of scholars from different parts of the country. The design seems to be, to establish an institution which shall furnish facilities for those engaged in scientific pursuits to go farther than they can in any institution now existing in this country. A location is not fixed upon, though the general drift of remark indicated that Albany was considered a favorable point, especially as it is the capital of a State which is able to do very liberally for the proposed institution. A Committee of twenty-one, with Henry S. Randall, Secretary of State, for Chairman, was appointed to report a plan for a National University.

A CHURCH FOR MUTES.—An undertaking has recently been commenced in New York, by Rev. Thomas Gallaudet, in behalf of the educated deaf mutes, of whom there are at least 125 in this city, the great majority gaining a respectable livelihood in various pursuits. He proposes to form a parish and build a church, in which he can gather around him these persons for religious worship and instruction. With this end in view Mr. G. holds service, every Sunday, in the small chapel of the University on Washington Square, in order that the parents and children, and other relatives and friends of deaf mutes may be joined with them in one parish. The morning service is conducted with the voice, but the afternoon is for the deaf mutes themselves, and is carried on by means of the silent language of signs.

BAPTIST HEAD-QUARTERS IN NEW YORK.—The American Bible Society having erected a splendid building for the transaction of its business in the upper part of New York, last week sold at auction its old quarters in Nassau-st. They had asked $125,000 for it previous to the sale, but it was bid off for $105,000, by a number of gentlemen, who intend to have it used by the Baptist Home Mission Society, the American and Foreign Bible Society, and perhaps some other Baptist Societies. The building will be known hereafter as "The Baptist Missionary and Bible Rooms."

THE NEW ENGLAND ANTI-SLAVERY SOCIETY.—This Society held a two-days session in Boston last week, with rather small attendance. The Treasurer's Report showed that $6,618 64 were received last year, of which $323 62 remains in the treasury. The Annual Report of the Managers says, in reference to the progress of anti-slavery, that it shall sweep over the ruins of the Constitution and the Union, when a fairer edifice than our fathers knew how to build shall arise. Alluding to Daniel Webster, the report says: "He sold his soul to the devil of slavery, was cheated out of the price, and in mortification turned his face to the wall and died."

HELP FOR MADEIRA.—The almost entire failure of the last vintage and potato crop in Madeira, has left the inhabitants of that island in a condition bordering on starvation, and induced them to appeal to other countries for aid. A ship-load of provisions were sent them from Boston last week, mostly paid for by voluntary contributions. Another ship-load will soon go from New York, where contributions to a large amount have already been made.

PROGRESS OF SUNDAY DESECRATION.—There has been no regular Sunday Mail from New York eastward these many years. But now such a mail between New York and Boston is under consideration by the Post-Office Department, and will probably soon be established. It is proposed to have it leave each city by the land route at 6 o'clock P. M.

MR. GOODELL'S BOOKS.—In our advertising column, will be found a notice of two books by Wm. Goodell—one on the Democracy of Christianity, and the other on the Slavery and Anti-Slavery Controversy. The design and scope of these works is very clearly set forth in the advertisement, to which the reader is referred. The work on the Democracy of Christianity strikes us as peculiarly suited to the present time, refuting, as it does, the false notion that Democracy and Christianity are opposed to each other, and establishing the all-important truth, that Christianity and Democracy are so vitally connected that the one can not exist in purity and integrity without the other. The work on the Slavery and Anti-Slavery Controversy, is invaluable for reference, or for the perusal of one who desires to be posted up in regard to the question of the age. Perhaps no man living is better qualified to write a history of the slavery agitation, pro and con, than Wm. Goodell, who has been at the same time a candid observer of it and an active participant in it.

HARPER'S NEW MONTHLY MAGAZINE for February has, if possible, more than its usual variety of reading matter and illustrations Jacob Abbott's "Memoirs of the Holy Land" are continued, and this article, on Mount Lebanon, has eight illustrations. "Crusoe Life—Adventures in the Island of Juan Fernandez," by J. Ross Browne, is profusely illustrated, having over twenty engravings. "Napoleon Bonaparte," by John S. C. Abbott, has six engravings. The number contains articles on Making Hay while the Sun Shines, The two Skulls, Captain Bart and the Sea-Fox, The Queen of the Canary Islands, Good Advice from Sir Walter Scott, My Novel, The Living Authors of England, Bleak House, Christmas Stories, Instinct in a Hyena, The Old Soldier's Story, Monthly Record of Current Events, Editor's Easy Chair, Editor's Drawer, Literary Notices, Comicalities, Fashions, &c.

MADAME SONTAG is still singing in New York, at Niblo's, to large and delighted audiences. It is stated in the daily papers, that she has engaged Castle Garden for three months during the coming spring. Although her object in visiting this country was to earn money to educate her children, she does not decline assistance for objects of general benevolence. She recently sang for the benefit of an Institution established in this city for the purpose of supplying work and the necessaries of life to poor families.

MR. JUDD'S RETURN.—Rev. W. L. Judd, the Missionary to Hayti of the Baptist Free Mission Society, has been in this country several months, engaged in raising money to build a Chapel at Port au-Prince. Having succeeded in collecting some three thousand dollars, he sailed for his field of labor on the 8th Jan. A meeting was held in one of the Baptist churches of New York on the occasion, in which eight or ten clergymen took part, and much interest in the condition and prospects of Hayti was expressed.

RELIGIOUS INTELLIGENCE.

The Christian *Watchman and Reflector* says that religious services in connection with the designation of missionaries of the American Baptist Missionary Union, about to sail for the East, were held in the Rowe Street church in Boston, on Sunday evening, Jan. 16. The missionaries were Rev. Moses H. Bixby and wife, Rev. Daniel Whitaker and wife, Rev. A. Taylor Rose and wife, and Mrs. S. K. Bennett, missionary to Tavoy, who now returns to that station. It is an interesting fact connected with her return, that she is accompanied by her daughter, Mrs. Whitaker, who came to this country in her early childhood to be educated, and now goes back as a missionary.

The Lutherans have a Theological Seminary at Gettysburg, Penn.; a second at Hartwick, N. Y.; a third at Lexington, S. C.; a fourth and fifth at Columbus and Springfield, Ohio; a sixth at Springfield, Illinois. In addition to all these, the Old School, or so-called "Old" Lutherans, have two, viz. one at Fort Wayne, Ohio, and another at St. Louis, Missouri. The former is designed for the accommodation of those students for the ministry, whose circumstances do not admit of passing through a full course of study, and the latter for the benefit of such as have time and means, and aspire to a thorough education.

The British and Foreign Bible Society enters on its fiftieth year on the seventh of March next, and its managers have made arrangements for celebrating its jubilee. Not only are public meetings to be held by the parent society, and its auxiliaries, but special efforts are to be made to raise a large fund, to be called the Jubilee Fund, and appropriated to the purposes of the society.

A Methodist missionary among the Indians complains of drunkenness as the greatest obstacle to his labors. The "low groggeries" are so many fountains of corruption. He has become tired, he says, of moral suasion, and has resolved to "appeal unto Cæsar," persuaded that "there's no way to reach a confirmed whiskey-vender, but through his purse."

Geo. Hadfield, Esq., of Manchester, England, a member of Parliament, is giving a strong impulse to Church Extension among the Congregationalists in England. He has offered a sum equal to $25,000, to be appropriated in sums of $500 for each new enterprise; thus giving "material aid" towards the erection of fifty churches, besides the influence of his example in stimulating men of kindred minds to similar acts of Christian enterprise and beneficence.

The Lafayette (Ia.) *Daily Courier* of January 3d, says: "The Baptist church in this city has been enjoying a powerful revival of religion during the past three weeks, under the plain, pointed, searching ministrations of Elder Knapp. About fifty persons have united with that church, and some have connected themselves with other churches."

A grandson of the celebrated William Paley was ordained recently in England. He is going out to Africa as a missionary of the Established Church.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 24.

In the **Senate**, Mr. Hale offered a resolution of inquiry, which was referred to the Naval Committee, in relation to frauds upon seamen. He said that Congress passed a law at its last session, granting extra pay to petty officers and seamen engaged on the coast of California, and he could prove by reliable witnesses, that, on the arrival of the Vandalia and Vincennes, the purser was informed that a certain individual had obtained the passage of that act, and a tax on the seamen's wages, amounting to $3,000, was withheld from seamen to pay this person for his services. Mr. Sebastian made a report, giving the history of the Seminoles since 1832, in which prompt and decisive measures are recommended to carry out the original plan of their removal. In Executive Session two Messages from the President were received, one communicating correspondence relative to Central America, the other containing the award of Louis Napoleon in the case of the General Armstrong. Another communication to the Senate shows that the State of Arkansas owes the United States the nice little sum of $867,356, principal and interest.

In the **House**, but little of general interest was done. Four unimportant Senate bills were passed; also a bill regulating the reports of the Patent Office, and providing four additional officers, the object being to make the mechanical part of the report more intelligible by, among other things accompanying them, engraved outlines hereafter.

THIRD-DAY, JAN. 25.

The **Senate** passed the bill for the suppression of frauds in the prosecution of claims by members of Congress, and others. Mr. Soule made a long set speech on Cuba and the Monroe doctrine, which, with a speech by Mr. Cass, occupied most of the day.

In the **House**, the New York Mint bill came up and was further discussed until the expiration of the morning hour, after which the bill to supply deficiencies in the appropriations for the past fiscal year was the prominent topic.

FOURTH-DAY, JAN. 26.

In the **Senate**, among the petitions presented, was one from Boston praying the establishment of uniform rates of ocean postage of two cents per half ounce, and several from citizens of Brooklyn and from naturalized Germans, Swedes and Norwegians, in favor of establishing mail steamships between Brooklyn, Germany, and St. Petersburg. Mr. Cass's resolutions then came up, and Mr. Seward made a speech. Considerable debate followed, and it was proposed to postpone the matter until after the 4th of March next, but after considerable discussion the Senate adjourned without voting upon it.

In the **House**, the New York Branch Mint was finally killed, and the deficiency bill taken up. A motion to appropriate a sum of money to pay for the pedestal of the Jackson Statue gave an opportunity for a discussion of the weighty point, whether the bank-killer put an end to South Carolina nullification or not.

FIFTH-DAY, JAN. 27.

Before the commencement of proceedings, the Aztec Children were brought into the Senate Chamber, and placed on the Secretary's table. The exhibitor of them addressed the crowd of Senators and others, explaining their history, &c. Mr. Seward presented petitions from various parts of New York, in favor of grants of land to aid in the construction of a Ship Canal around the Falls of Niagara. Mr. Cass's resolution directing inquiry by the Committee on Foreign Relations as to what action of the Senate, if any, is necessary in consequence of the qualifications added to the Bulwer and Clayton Treaty, came up, and after considerable discussion was adopted. The rest of the proceedings were unimportant.

The **House** refused to entertain a bill authorizing the Secretary of the Treasury to deposit with the several States the fourth installment of the money authorized to be deposited with the several States under the act of June, 1836, by which New York would receive $1,338,000, and Pennsylvania $955,838—the money to be devoted to the transportation of free people of color in those States to Liberia. The bill appropriating $3,000 to finish the pedestal of the equestrian statue of Gen. Jackson, and enclose the same with an iron fence, was adopted.

SIXTH-DAY, JAN. 28.

The **Senate** passed several private bills, ordered a new Pacific Railroad Bill printed, and adjourned to Second-day.

The **House** spent the day upon private bills, of which it passed twenty-two.

The Roman Catholics and Common Schools.—Apprehension is expressed in some quarters, that a disruption of the Common School System of New York will soon result from a concerted (if not commanded) withdrawal of the children of Roman Catholics. Archbishop Hughes recently preached a sermon on the subject, in which he expressed a conviction that our present system of Common School Education is inveterately hostile to religious, or at least to Catholic, impressions and principles—that it tends to imbue the pupils' minds with indifference, if not infidelity, with regard to Christian Doctrine. He also intimated, that the time must soon come, if it has not come already, when Catholics must not only withdraw their children from our Common Schools, but make war upon the system, unless it be radically changed. Indeed, the drift of the Archbishop's remarks indicated that he doubts whether any system of really common instruction is possible in a community of diverse faiths like ours; but, assuming that Protestants will not consent to have their children taught Catholic doctrines, he clearly implied throughout, that the Catholics must withdraw their children from the Public Schools, and provide for their education in parochial or private schools; and that it will then have become the duty of the State to either—1. Apportion them their equal share of the School Money, according to the number of their children; or, 2. Relieve them from all taxation for the support of schools, and allot them their proportion of the existing School Funds; or, 3. Abolish the Common Schools, and abandon the idea of Popular Education under the control and patronage of the State.

European News.

We have one week later news from Europe, of which the following is a summary.

Francis Madiai, whose case has excited so much attention in the religious world, is dead in prison at Florence. Mr. Wilbraham Taylor, writing in *The Times*, expresses his "firm conviction" that Madiai was poisoned, and says that the unfortunate man himself complained that some slow poison was mixed with his food. It will be remembered that Madiai and his wife were imprisoned about 18 months since on the charge of reading the Scriptures. For some time past Madiai had been in a state of impaired intellect, but, the newspaper accounts say, had been treated without severity, owing to the interference of the King of Prussia in his behalf. Madame M. remains in prison. [Some papers discredit this report of Madiai's death.

During the past season much astonishment was created in the London Corn market by the purchase on the Continent of many cargoes of grain, which were imported and sold at a price less than the cost. It was immediately surmised that such transactions could only be carried on for political objects. At one time it was rumored that they had been undertaken by the Protectionist party, with a view of depressing the Wheat market at the time of the elections, so as to increase the dislike of the agriculturists to free trade; but this met with little credence, and another equally unlikely surmise was offered, to the effect that they had been conducted at the expense of the French Government, to lessen the English demand for French Flour, and thus to keep prices in that country down to a point that would insure popular contentment during the arrangements for bringing about a declaration of the Empire. The general calculations were that the sum lost by the operation was not less than £100,000. It now transpires, that a grain merchant named Preis had been engaged in forgery to an incredible extent, and it is expected that the investigation into his affairs will show that these cargoes were purchased by him and forced into the market at any sacrifice, to meet his forged engagements as they fell due. Being discovered at last, he fled, but was retaken, and is now in custody.

The *Universe* says: A general subject of conversation at Rome is the recent conversion to the Catholic faith of Dr. Ives, the Anglican Bishop of Carolina in the United States. Dr. Ives had, for a long time, embraced Puseyite opinions, and felt strong sympathy for the Catholic religion, which had subjected him to much remonstrance. Since he has been at Rome, he has put himself in relation with Monsignor Gill, the Catholic Bishop of Virginia, United States, and addressed himself to Monsignor Talbot, the private Cameriere of the Pope, in order to make his solemn abduration, and publicly profess Catholicism. This ceremony took place on the 26th of December, the Pope in person administering the sacrament to the convert.

The answers from American Diplomatists abroad to the circular making inquiries as to the expenses of living, have been widely copied into the English journals, and are commented upon extensively, and generally exhibit a preference for the American system of small salaries to the British system of highly paid sinecures.

During the year just ended 621 ships, conveying 217,459 passengers, left the port of Liverpool for America and Australia. In the year 1851 the number was 607 ships and 196,890 passengers, being an increase of 14 ships and 20,569 passengers.

Rev. John Scoble, known in America from his connection with the British and Foreign Anti-Slavery Society, is retiring from office, and over £1,000 have been subscribed to present him with a testimonial.

A man named Henry Horler was executed on the 10th in front of the jail of Newgate, for the murder of his wife. The wretched criminal was so prostrated by fear, that he had to be supported by stimulants to enable him to make a decent appearance on the scaffold. An immense crowd was on hand to be edified by the spectacle.

California News.

California news to Jan. 1st, being two weeks later, was received in New York, Jan. 28th.

The amount of Gold by the shipments from San Francisco of Jan. 1st falls short of $2,000,000, a less sum than has been recently received by the semi-monthly arrivals, but as large as could be expected during the present inclement season.

An important decision has been rendered by the U. S. Land Commissioners, confirming the title of Col. Fremont to a large tract of land containing ten square leagues.

The *Alta California* of Jan. 1st says that the present winter is conceded to be the most severe experienced in California since it has been populated by Americans. During the last fortnight it has been raining and snowing continually in the mountains and vallies, and we are daily in the receipt of accounts of distress and suffering in all parts of the State. The waters have been unusually high, and communication through the mining regions almost entirely cut off, either by snow or overflowed streams.

The rivers have been swelled to such an extent as to inundate all the low lands, causing immense damage, destroying stock and agricultural products. The whole country between Tehama and Sacramento City was entirely under water, while Marysville was partly inundated, and though Sacramento City was well protected by a levee, the lower portions were submerged. The waters at the present time have subsided, although the rains still continue. On the mountain streams the loss of mining implements has been great, and all work for the present is suspended. Bridges have been swept away, and ferries destroyed, and some few lives lost.

The southern portion of the mining district has suffered equally with the northern. Stockton has been inundated partially, and property to a considerable amount destroyed. The bridges on the Calaveras, Stanislaus and other streams have been swept away, and communication with the mining towns for a while suspended. The flood has been universal, and the waters higher than in the memorable winter of 1849.

The great scarcity of provisions, and the consequent high price, has occasioned much suffering and distress already, and it is feared that many will actually die from starvation. Many miners subsist entirely on beef and potatoes, whilst in other portions of the mines there are hundreds who have nothing at all but barley and potatoes. In portions of Yuba and Sierra County the snow was already ten feet deep and still falling, and the miners actually reduced to absolute want.

Dates from Oregon are to Dec. 18. There was much ice running in the Columbia river, and the bark Ocean Bird and brig Hodgdon were frozen in near the mouth. The Legislature were in session, but were doing nothing of importance. The Message of the Governor had been voted out of the Legislature by a majority of two votes.

Eastern Oregon has been generally much underrated. That portion including the valley of Flathead Lake, the Valley of St. Mary's, the head waters of Kooskook or Clearwater, and the Spokane, and other districts in that region, afford fine pasturage, and many beautiful sites for agricultural communities. Sufficient information has already been obtained to render it probable that many portions of Oregon will prove rich in useful minerals, and its soil for many agricultural products is unsurpassed. It also affords a rich and interesting field for scientific research.

Dates from China are to Oct. 31st, and from the Sandwich Islands to Dec. 4. The news is not of much importance.

Not all Gold that Glitters.—The Dansville *Herald* says: "We learn that great excitement existed for a few days, last week, at Canisteo, Steuben County, by the supposed discovery of gold. Of course all sorts of rumors are afloat, but as near as we can ascertain, by a gentleman who was in that vicinity, and saw specimens of the metal taken out, the facts appear to be that the "gold mine" was discovered by a boy, on the banks of Bennett's Creek, near Canisteo, and some ten or twelve miles from Hornellsville. It was supposed to be gold, and the announcement that the boy had dug $500 worth in three days, flew like wildfire, and, as might well be supposed, excitement was at fever heat. Some two hundred men are reported to have assembled in the vicinity, upon short notice. Rumors prevail as to the owners of the farms along the creek getting out their "shooting irons," and peremptorily ordering all intruders off their premises. It is also said that warrants were issued, and some thirty arrests made for trespass. Our informant, who is a jeweler, examined the metal, and reports it of a bright color, quite malleable, and he, in connection with others who are capable of judging, pronounces it almost pure copper. Whether explorations will lead to the discovery of an extensive deposit of copper, remains to be seen. It is thought by many, however, that there is some connivance in its discovery.

Railroads in Cities.—It is generally reported and believed, that permission to lay down a railroad track in Broadway, N. Y., was obtained from the Common Council by a pretty free use of money. Hence the various injunctions upon the measure. As a last resort, the opponents of the road, or of its being built by the parties to whom the Common Council gave authority, have applied to the Legislature for protection; and on the 28th Jan. the State Senate, by a vote of 20 to 6, passed a Bill to prevent Injustice in the construction of Railroads, which provides that no railroads shall be constructed in New York, or any other City, without a special act of the Legislature authorizing the same, and stating the terms and conditions. The Assembly will doubtless pass the bill.

Routes for the Pacific Railraod.—In an editorial on the subject of a Railroad to the Pacific, the N. Y. *Tribune* has the following reference to the different routes:—

"The shortest route is that from Lake Superior and the Falls of St. Anthony to the north branch of the Columbia, and so down to the Dalles and to Puget's Sound. The most obvious and best route is that from St. Louis to the Platte, and up to the South Pass; thence by Salt Lake to Sacramento. The third or southern route is longer, and encounters great engineering difficulties through New Mexico, but it enjoys the great advantage of comparative exemption from snow. There may be still other routes, or modifications of these, to be discovered hereafter; but it is probable that one of these must for the most part be followed."

Double Execution.—Two men, named Nicholas Howlett and William Saul, were hung in New York on Sixth-day, Jan. 28th, for shooting a watchman on board a ship they were attempting to rob in August last. Another man, named Johnson, was to have been executed with them for the same crime; but a few days previous to their execution, these two made a confession, showing that although Johnson was in their company, he was so drunk that he lay all the while on the bottom of the small boat with which they went to the ship. His punishment was therefore commuted by the Governor to imprisonment for life.

Disasters on Western Waters.—The Louisville *Courier* publishes a list of disasters on Western Waters during the year 1852. It is a formidable one, embracing 78 steamboats, 4 barges, 73 coalboats, 32 saltboats, and 4 others, flatboats. It appears that 48 boats were lost by being snagged, 16 by explosions, 4 were burnt, and the rest by collision and other mishaps. The greater number of the flatboats were destroyed by the breaking up of ice last winter. The greatest number of lives lost by one disaster was by the explosion of the Saluda, 100. The total loss of life was 458 persons.

Free Soil in Rhode Island.—A Free Soil State Convention was held at Mechanic's Hall, Providence, R. I., on Fifth-day, Jan. 27. The attendance was respectable in numbers, but not much business was done. The nomination of State Officers and other matters connected with the politics of the party, were confided to the State Central Committee. A committee was also appointed to superintend the publication of a party organ.

Temperance Movements in New Jersey.—The Friends of Temperance held a great Convention at Trenton, N. J., on Fifth-day, Jan. 27, when a Silver Pitcher was presented to Hon. Neale Dow, the author of the Maine Liquor Law. A mammoth petition, containing over 30,000 names, was presented to the Legislature, in favor of a law similar to that of Maine.

SUMMARY.

The large English ship Successor, lying in Madras Roads, having on board 244 persons and a great number of horses, foundered at her anchors, in sight of hundreds of people, on the 9th of October last. The captain and second officer had gone on shore, leaving the ship in the care of the mate. A squall arose, the mate at the time being too drunk to take the measures necessary to save the ship. She was totally lost, drowning eighty-six men and all the horses. Safety lines were projected from shore by means of rockets, but the helplessness of the officer in charge rendered them of no avail.

Gov. Bigler, of Pennsylvania, has recalled the requisition for the arrest of Richard Neel from the Governor of Maryland, for enticing away his own wife and children from the service of their master, Capt. Mayo, of Anne Arundel County. The case is a singular one. Neel, when free, worked Mayo's farm for several years, and subsequently tried to bring his wife and children away, but they were recaptured, and Neel escaped. Mayo sold the family for punishment, and Neel went South and bought them with his own money. The alledged enticing away antedates the purchase of his own flesh and blood by Neel!

There are in Cincinnati 175 persons and companies that pay an annual tax of between five and ten thousand dollars; 54 who pay between one and two thousand; 15 who pay between two and three thousand; 7 who pay between three and four thousand; 1 who pays between four and five thousand; and two who pay between five and six thousand. Nicholas Longworth pays a tax of $10,177 39.

The Milwaukee and Mississippi Railroad Company have published their annual report of its affairs for the year ending 31st December, 1852. The road was opened to Janesville on the 3d Jan., by a branch road from Milton, eight miles long, contracted under the charter of the Southern Wisconsin Railroad Company. The main road is finished from Milwaukee to Milton, 62 miles long.

M. Francisco Lisboa, second son of the Minister of Brazil, at Paris, who had for the last four years served as Midshipman in the Royal Navy of England, lately met with his death at Madras in a most tragical manner. He was shot by the discharge of a gun, which went off accidentally in the hands of his comrad and friend Prince Ernest of Linange, nephew of the Queen of England.

On Tuesday afternoon, Jan. 26th, as the mail train, consisting of three cars, on the Ohio and Pennsylvania Railroad, was passing New Brighton Bridge, an axle of the middle car broke, and the car was precipitated down an embankment a distance of 40 feet. The other cars passed on. Several of the passengers in the middle car were badly injured, but none killed.

Mr. James Beck, the well-known merchant of Broadway, died on Monday morning, Jan. 24, after a short illness. His disease was inflammation of the bowels. Mr. B. had for several years been one of the "Dry Goods Princes" of the City, and had an immense trade, principally from the fashionable faubourgs. He was about 35 years of age.

In the Supreme Court, Judge McLean delivered an opinion in the case of the Trustees of Vincennes University vs. the State of Indiana, reversing the decree of the Supreme Court, and securing to the University two townships of land which were in dispute, a portion of which the State had appropriated to its own uses. Justices Taney and Daniels dissented.

The statement of the New Jersey Free Banks presents the following aggregate: Banks, 19; securities, $785,120. Notes issued prior to Jan. 1, 1852, $916,311; ditto during 1852, $598,038. Redeemed prior to Jan. 1, 1852, $1,149,209; ditto in 1852, $598,398. Circulation, $766,742.

In the criminal Court of Lancaster County, Pa., recently, a man named John Anderson was tried and convicted for kidnapping another colored man named John McKinney, of Maytown, on the 19th of November last. The sentence has not yet been pronounced, as a motion for a new trial is pending.

The quantity of wheat raised in Canada West, in the year 1852, as we learn from the *North American*, was 12,692,852 bushels, valued at $9,519,639. The cultivated land of the Province for the same time amounted to 3,697,724 acres. The amount devoted to the production of wheat was 782,115, showing a yield of about 16¼ bushels to the acre.

It is estimated by De Bow, that the trade of Japan with this country, if she opens her ports, will be worth $200,000,000 annually. This is more than the entire value of the annual exports of the United States to Great Britain. The population is put at fifty millions.

We see by the Buffalo *Courier*, that it is in contemplation to found an Agricultural Department for the University of Buffalo. The thought is to endow seven Professorships through Scholarships at $150 each.

At midnight on Tuesday, Jan. 26th, the steamer Edward Howard, bound for Nashville, came in collision, near Bonnet Carrie Church, with the Swallow, from Cincinnati. The latter was immediately sunk, and would probably prove a total loss. One negro man was drowned.

Reese's *Medical Gazette* says, "In case of any burn or scald, however extensive, all the acute suffering of the patient may be at once and permanently relieved, and that in a moment, by sprinkling over the surface a thick layer of wheat flour."

The fare from New York to Albany, over the Harlem Railroad, has been reduced to one dollar, only two-thirds of a cent per mile. The Dépôt for through passengers has also been changed to the new building corner of Center and White-sts.

Gov. Herbert, of Louisiana, was inaugurated on the 20th ult., at his own plantation, in the presence of a Committee of the Legislature, he being too ill to go to Baton Rogue—something new in the political world.

On Monday afternoon, Jan. 24, a sloop engaged in freighting sand from Duck Bar, at the eastern extremity of Barren Island, to New York, was capsized while crossing a sand bar in Rockaway Inlet, and the Captain, Adam Stilwell, and two seamen, were drowned.

The number of meeting-houses of the Friend (Quakers) in 21 of our principal States and the District of Columbia, is 715, and the aggregate accommodation is stated at 283,923 seats.

The Postmaster-General publishes an official notice ordering that on all letters to and from France through England, the single rate of United States postage be 21 cents, and on newspapers 4 cents; such postage to be collected in and retained by the United States.

The bridges on the Baltimore and Ohio Railroad, between Cumberland and Wheeling, number *one hundred and fourteen.* One of them is 600 feet long, and is elevated 40 feet above the Monongahela River, which it spans.

The Whig Legislative Caucus, at Boston, nominated Hon. Edward Everett as candidate for the office of U. S. Senator to succeed Gov. Davis.

The *Woonsocket Patriot* acknowledges the reception of some apples which have the peculiarity of being very sweet on one side and wholly sour on the other.

A sign over the door of a house of entertainment in California read thus: "Rest for the weary, and storage for trunks;" a most attractive and inviting announcement, truly.

The Ashtabula (O.) *Telegraph* announces that it is to be suspended, for the reason that it has too many long winded subscribers, while its creditors are like hungry wolves.

Stephen Spaulding, one of the veterans which composed Washington's life guard, died on the 30th ult., at Monroe, Me., aged ~~ninety~~ seven years.

It is understood that the late Amos Lawrence left $35,000 to Mrs. Pierce, wife of the President elect. She is a relation of the family.

The *Logansport* (Ind.) *Journal* says that lead ore of remarkable purity has recently been found in the neighborhood of that place.

By the arrival of the Isabel at Charleston we learn that the small pox had disappeared at Havana.

New York Market—January 31, 1853.

Ashes—Pots 4 68; Pearls 5 75.

Flour and Meal—Flour, 5 62 for Canadian, 5 37 a 5 44 for common to straight State, 5 56 a 5 75 for mixed to fancy Michigan and Indiana, 5 62 a 5 75 for common to good Ohio, 5 68 a 5 75 for fancy Genesee. Rye Flour 4 50 a 4 62. Corn Meal 3 50 a 3 75 for Jersey, 3 62 a 3 87 for Brandywine. Buckwheat Flour 1 75 a 2 00 per 100 lbs.

Grain—Wheat, 1 19 for Southern Red, 1 27 for prime white Southern, 1 31 for white Canadian. Rye 90 a 92c. Barley 71c. Oats 45 a 47c., for Jersey, 50 a 51c. for Western. Corn 66 a 71c.

Provisions—Pork, 15 75 a 16 00 for prime, 18 50 a 19 00 for mess. Beef, 5 50 a 7 25 for prime, 9 50 a 11 25 for country mess. Lard 11 a 12c. Butter 14 a 18c. for Ohio, 18 a 22c. for Western dairies, 24 a 27c. for Orange County. Cheese 8 a 9c.

Beeswax—27 a 28c.

Feathers—43 a 44c. for Live Geese.

Hops—19 a 22c. for eastern and western.

Lumber—Pine and Spruce 15 00.

Seeds—Clover 10 a 10½c. Rough Flaxseed 1 43 a 1 47 for 56 lbs. Timothy 15 00 a 17 00.

Tallow—9¾c. for prime.

Wool—45 a 62c. for domestic Fleece, 42 a 45c. for No. 1 Pulled.

MARRIED,

Jan. 25th, by Rev. A. H. Taylor, Mr. Percival F. Davis, of Walworth, Wis., to Miss Harriet L. Nash, of Norwich, Conn.

At Walworth, Wis., Dec. 26th, 1852, by Eld. O. P. Hull, Mr. Lucian L. Covey to Miss Phebe Sherburn.

In Verona, N. Y., January 20th, by Eld. C. Chester, Mr. Edwin C. Satterlee to Miss Catherine E. Coppeinoll, all of Verona.

DIED,

In Verona, N. Y., of inflammation on the brain, an infant son of Orrin P. and Rhoda A. Williams, aged 3 months.

January 19th, of consumption, Calista M. Sherman, daughter of Dea. Hiram and Saloma Sherman, aged 20 years. The subject of this notice obtained a hope in the Saviour when about eleven years old, and united with the first Seventh-day Baptist Church in Verona; and she adorned her profession with a Christian character. During her protracted illness, she bore her suffering with Christian patience and fortitude; and when death laid his cold hand upon her emaciated frame, her countenance brightened, and a smile hung upon her lips; she called her friends around her, and took her leave of them, and said, This is a good time. She then closed her eyes, and in a few moments her spirit took its flight to the spirit land, without a struggle or a groan. On the following Sabbath her remains were removed to the meeting-house, where a large congregation assembled and listened to a discourse from the last five verses of the fourth chapter of 1st Thessalonians.

C. C.

On the 23d of January, at his residence at Marlboro, N. J., of consumption, John Ayars, in the seventy-fourth year of his age. He was the first that united with the church in Marlboro after it was organized, and for more than forty years has, amid many trying providences, maintained his profession. Funeral on the 25th; sermon by Eld. D. Clawson from the following words, "But now he is comforted." Luke 16: 25.

At Elgin, Kane Co., Ill., Nov. 28, 1851, of scrofula consumption, Meranda, daughter of Varnum M. and Melissa Burdick. In her illness she found peace in believing in Jesus, and hope anchored her soul in heaven.

LETTERS.

Erastus Clarke, Henry I. Garthwaite, P. L. Berry, Simeon Babcock, Jared Kenyon, Nathaniel Owen, J. D. Collins, David Clawson, W. M. Jones, D. Coon, Wm. M. Clarke, J. O. Clarke, S. S. Griswold, O. P. Hull, C. Chester, L. Crandall, J. W. Langworthy, John Parmalee, Erastus Harris, Charles Potter (both rec'd) J. Bailey (60c.) O. Snowberger.

RECEIPTS.

FOR THE SABBATH RECORDER:

J.W.Langworthy, Brand'l.W'ks	$2 00	to vol. 9	No. 52
Joseph Langworthy "	2 00	9	52
Erastus Harris, Vernon, Vt.	2 00	9	52
E. F. Randolph, Plainfield, N. J.	2 00	9	52
R. Dunham, 2d "	2 00	10	52
E. Clarke, Indian Creek, Mich.	2 00	10	8
V. M. Burdick, Elgin, Ill.	4 00	8	52
H. I. Garthwaite, Milton, Wis.	2 00	10	8
Ezekiel P. Frink "	2 00	9	47
Erastus Brown "	2 00	9	42
Joshua G. Babcock, Montra, O.	2 00	10	32
Nathaniel Owen, Hector, Pa.	2 00	9	26
H. M. Coon, Walworth, Wis.	4 00	9	52
D. H. Green, Tirade, Wis.	1 00	9	52
Dorace A. Davis, Shiloh, N. J.	2 00	9	52
Henry R. West "	2 00	9	39
Albert Utter, San Francisco, Cal.	2 00	9	39
John Parmalee, State Bridge	2 00	9	52
J. Henry L. Jones, Berlin	4 00	10	52
John Davis "	2 00	9	52
Orren Coon "	1 00	9	26
Joel Saunders, Adams Center	2 00	9	52
Jesse Maxson "	2 00	9	52
Spicer Green "	2 00	9	30
Davis Rogers, 2d, Oxford	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

John Whitford, Berlin	$5 00
John Parmalee, State Bridge	2 00
Jared Kenyon, Alfred	2 00
Simeon Babcock, Montra, O.	1 00
T. Hull 50c., N. Baker & N. Crumb 25c. each	1 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Geo. Greenman	$1 00	B. F. Langworthy	$1 00
Clarke Greenman	1 00	J. W. Langworthy	1 00
T. S. Greenman	1 00	Horace W. Satterlee	1 00
Hazard Gates	1 00	Nelson H. Satterlee	2 00
W. B. Lewis	1 00	J. F. Hubbard	1 00
E. D. Barker	1 00	John Forsythe	1 00
J. W. Brown	1 00	Joel Babcock	1 00
W. C. Tanner	1 00	J. G. Babcock	1 00
W. B. Haynes	1 00	Simeon Babcock	1 00
W. E. Maxson	1 00	R. Dunham, 2d	1 00
S. S. Griswold	1 00	David Clawson	1 00
T. M. Clarke	1 00		

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements,* commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations. GEO. STARK, Sup't.

New-York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 8 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By Wm. Goodell. Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New,* shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty,* both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By William Goodell, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book-pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid.*

For sale by the publisher, William Harned, 48 Beekman-street, New York.

An Edition for the Million.

UNCLE TOM'S CABIN FOR 37½ CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—TO THE LIVING MASSES—an edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it within the means of every person. It seems a work of supererogation to speak in complimentary terms of a book,

ONE MILLION COPIES OF WHICH

have been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the world's history. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition

☞ FOR THE MILLION. ☜

To Booksellers, Philanthropists, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The edition is very neatly printed, in a large octavo pamphlet of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions:

	Retail.
Uncle Tom's Cabin, Edition for the Million,	$0 37½
Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853.)	0 50
Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition,	1 50
Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by Baker & Smith, in 1 vol. 8vo. cloth,	2 50
Uncle Tom's Cabin, cloth, full gilt,	3 50
Uncle Tom's Cabin, extra Turkey, full gilt,	5 00

JOHN P. JEWETT & CO., Publishers, Boston.

Miscellaneous.

Kidnapping Case—Narrative of Solomon Northrop.

From the New York Daily Times.

Solomon Northrop, the subject of the following narrative, is a free colored citizen of the United States; was born in Essex County, New York, about the year 1808; became early a resident of Washington County, and married there in 1829. His father and mother resided in the County of Washington about 50 years, till their decease, and were both free. With his wife and children he resided at Saratoga Springs in the winter of 1841, and while there was employed by two gentlemen to drive a team South, at the rate of a dollar a day. In fulfillment of his employment he proceeded to New York, and having taken out free papers, to show that he was a citizen, he went on to Washington City, where he arrived the second day of April, the same year, and put up at Gadsby's Hotel. Soon after he arrived, he felt unwell, and went to bed.

While suffering with severe pain, some persons came in, and, seeing the condition he was in, proposed to give him some medicine, and did so. That is the last thing of which he has any recollection until he found himself chained to the floor of Williams's slave-pen in that city, and handcuffed. In the course of a few hours, Jas. H. Burch, a slave-dealer, came in, and the colored man asked him to take the irons off from him, and wanted to know why they were put on. Burch told him it was none of his business. The colored man said he was free, and told where he was born. Burch called in a man by the name of Ebenezer Rodbury, and the two stripped the man and laid him across a bench, Rodbury holding him down by his wrists. Burch whipped him with a paddle until he broke that, and then with a cat o'nine tails, giving him a hundred lashes, and he swore he would kill him if he ever stated to any one that he was a free man. From that time forward the man says he did not communicate the fact from fear, either that he was a free man, or what his name was, until the last summer.

He was kept in the slave pen about ten days, when he, with others, was taken out of the pen in the night by Burch, handcuffed and shackled, and taken down the river by a steamboat, and then to Richmond, where he, with forty-eight others, was put on board the brig Orleans. There Burch left them. The brig sailed for New Orleans, and on arriving there, before she was fastened to the wharf, Theophilus Freeman, another slave-dealer, belonging in the City of New Orleans, and who, in 1838, had been a partner with Burch in the slave trade, came to the wharf and received the slaves as they landed, under his direction. This man was immediately taken by Freeman and shut up in his pen in that city. He was taken sick with the small-pox immediately after getting there, and was sent to a hospital, where he lay two or three weeks. When he had sufficiently recovered to leave the hospital, Freeman declined to sell him to any person in that vicinity, and sold him to a Mr. Ford, who resided in Rapides parish, in Louisiana, where he was taken and lived a little more than a year, and worked as a carpenter, working with Ford at that business.

Ford became involved and had to sell him. A Mr. Tibaut became the purchaser. He in a short time sold him to Edwin Eppes, in Bayou Beouf, about one hundred and thirty miles from the mouth of Red River, where Eppes has retained him on a cotton plantation since the year 1843.

To go back a step in the narrative, the man wrote a letter in June, 1841, to Henry B. Northrop, of the State of New York, dated and post-marked at New Orleans, stating that he had been kidnapped and was on board a vessel, but was unable to state what his destination was; but requesting Mr. N. to aid him in recovering his freedom if possible. Mr. N. was unable to do anything in his behalf in consequence of not knowing where he had gone, and not being able to find any trace of him. His place of residence remained unknown until the month of September last, when the following letter was received by his friends:

Bayou Beouf, August, 1852.

Mr. Wm. Pray or Mr. Lewis Parker:

Gentlemen: It having been a long time since I have seen or heard from you, and not knowing that you are living, it is with uncertainty that I write to you; but the necessity of the case must be my excuse. Having been born free just across the river from you, I am certain you must know me; and I am here now a slave. I wish you to obtain free papers for me, and forward them to me at Marksville, La., Parish of Avoyelles, and oblige,

Yours, Solomon Northrop.

On receiving the above letter, Mr. N. applied to Gov. Hunt, of New York, for such authority as was necessary for him to proceed to Louisiana, as an agent, to procure the liberation of Solomon. Proof of his freedom was furnished to Gov. Hunt, by affidavits of several gentlemen, Gen. Clarke among others. Accordingly, in pursuance of the laws of New York, Henry B. Northrop was constituted an agent to take such steps, by procuring evidence, retaining counsel, &c., as were necessary to secure the freedom of Solomon, and to execute all the duties of his agency. He left Sandy Hill, in New York, on the 14th of December last, and came to the City of Washington, and stated the facts of the case to Hon. Pierre Soule, of Louisiana; Hon. Mr. Conrad, Secretary of War, from New Orleans, and Judge Nelson, of the Supreme Court of the United States, and other gentlemen. They furnished Mr. N. with strong letters to gentlemen residing in Louisiana, urging their assistance in accomplishing the object of restoring the man to freedom.

From Washington, Mr. N. went, by the way of Pittsburgh and the Ohio and Mississippi Rivers, to the mouth of the Red River, and thence up that river to Marksville, in the parish of Avoyelles, where he employed Hon. John P. Waddill, an eminent lawyer of that place, and consulted with him as to the best means of finding and obtaining possession of the man. He soon ascertained there was no such man at Marksville nor in that vicinity. Bayou Beouf, the place where the letter was dated, was twenty-three miles distant, at its nearest point, and is seventy miles in length. For reasons which it is unnecessary to give, the very providential manner in which the residence of the man was ascertained cannot now be given, although the circumstances would add much to the interest of the narrative. But he was found without great difficulty, and legal proceedings commenced. A process was placed in the hands of a Sheriff, directing him to proceed to Bayou Beouf, and take the colored man into his possession, and wait the order of the Court in regard to his right to freedom. The next day, the owner, with his counsel, came to Marksville, and called upon Mr. N., who exhibited to them the commission which he had received from the Governor of New York, and the evidence in his posession relating to the man's being a free citizen of New York.

Eppes' counsel, after examining it, stated to his client that the evidence was ample and satisfactory; that it was perfectly useless to litigate the question further, and advised him by all means to deliver the colored man up, in order that he might be carried back to the State of New York, in pursuance of the Governor's requisition. An article was drawn up between the claimant and Mr. Northrop, the counsel for the colored man, and recorded in accordance with the laws of the place, showing that the colored man was free. Having settled everything satisfactorily, the agent and the rescued man started for New Orleans on the 4th of January, and on arriving there traced the titles of the colored man from Tibaut to Eppes, from Lord to Tibaut, and from Freeman to Ford—all the titles being recorded in the proper books kept for that purpose.

It is but justice to say that the authorities of Avoyelles, and indeed at New Orleans, rendered all the assistance in their power to secure the establishment of the freedom of this unfortunate man, who had been snatched so villainously from the land of freedom, and compelled to undergo sufferings almost inconceivable in this land of heathenism, where slavery exists with features more revolting than those described in "Uncle Tom's Cabin."

Having traced the titles back as far as possible in New Orleans, the party then proceeded to the City of Washington, where Burch lived; and, on making inquiry, found who was the keeper of the slave-pen in that city in 1841; and also ascertained from the keeper, upon the colored man (Solomon N.) being pointed out to him, that he was placed in that pen in the spring of 1841, and there kept for a short period by Burch.

Immediately upon the receipt of this information, complaint was made before the police of Washington against Burch, for kidnapping and selling into slavery this free colored man. The warrant for his arrest was issued on the 17th January by Justice Goddard, and returned before Justice Mansell. Burch was arrested and held to bail in the sum of $3,000, Shekels, a slave-trader of seventeen years standing, going his bail.

On the 18th Jan., at 10 o'clock both parties appeared before the magistrate. Senator Chase, from Ohio, Gen. Clark and Henry B. Northrop, being counsel for the plaintiff, and I. H. Bradley, for the defendant. Gen. Clark and E. H. Northrop, were sworn as witnesses on the part of the prosecution, and established the foregoing facts. On the part of the defendant, Benjamin Shekels and B. A. Thorn were sworn. The prosecution offered the colored man who had been kidnapped, as a witness on the part of the prosecution, but it was objected to, and the Court decided that it was inadmissable. The evidence of this colored man was absolutely necessary to prove some facts on the part of the prosecution, as he alone was cognizant of them.

Mr. Shekels, who had been, as before stated, a salve-trader in the City of Washington seventeen years, testified that some ten or twelve years ago he was keeping a public house in that city; that Burch boarded at the house and carried on the business of buying and selling slaves; that in that year, two white men came into his bar-room and stated that they had a slave for slave. Mr. Burch immediately entered into a negotiation for his purchase. The white men stated that they were from Georgia; had brought the negro with them from that State, and wished to sell him to be carried back to that State; that the negro expressed a willingness to be sold in order to return to Georgia; Shekels, however, was unable to state the names of either of the white men, or the name of the colored man; was unacquainted with either of them previous to that time, and had never seen either since that transaction; that he saw them execute a bill of sale to Burch, saw Burch pay him $625 and take the bill of sale, and that he read that bill, but could not tell who was the vender nor who was the person sold, as appeared by the bill of sale.

Mr. Thorn was next called upon the stand, and testified that he was in this tavern in the Spring of the year 1841, and saw a white man negotiating a trade with Burch for a colored man; but whether this was the colored man or not, he could not tell—for he never saw either white man or colored man but that once, and did not know whether or not Burch bought and paid for him.

Burch himself was next offered as a witness in his own behalf, to prove the loss of the bill of sale. His evidence was objected to by the prosecution, but was allowed by the Court. He testified that he had the bill of sale and lost it, and did not know what had become of it. The Counsel for the prosecution requested the Court to send a Police officer to bring the books of Burch, containing his bills of sale of negroes for year 1841 and previous years. They were fortunately procured, but no bill of sale was found of this colored man by any name. Upon this positive evidence that the man had been in the possession of Burch, and that he had been in Slavery for a period of more than eleven years, the Court decided that the testimony of the slave-trader established the fact that Burch came honestly by him, and consequently discharged the defendant.

The counsel for the defendant had drawn up, before the defendant was discharged, an affidavit signed by Burch, and had a warrant out against the colored man, for a conspiracy with the two white men before referred to, to defraud Burch out of $625. The warrant was served, and the colored man arrested and brought before Officer Goddard. Burch and his witnesses appeared in Court, and H. B. Northrop appeared as counsel for the colored man, stating that he was ready to proceed as counsel on the part of the defendant, and asking no delay whatever. Burch, after consulting privately for a short time with Shekels, stated to the Magistrate that he wished him to dismiss the complaint, as he would not proceed further with it. Defendant's counsel stated to the Magistrate that, if the complaint was withdrawn, it must be withdrawn without the request or consent of the defendant. Burch then asked the Magistrate to let him have the complaint and the warrant, and he took them. The counsel for the defendant objected to his receiving them, and insisted that they should remain as a part of the records of the Court, and that the Court should indorse the proceedings which had been under the process. Burch delivered them up, and the Court rendered a judgment of discontinuance by the request of the prosecutor, and filed it in his office.

The condition of this colored man during the nine years that he was in the hands of Eppes, was of a character nearly approaching that described by Mrs. Stowe as the condition of "Uncle Tom" while in that region. During that whole period his hut contained neither a floor, nor a chair, nor a bed, nor a mattrass, nor any thing for him to lie upon except a board about twelve inches wide, with a block of wood for his pillow, and with a single blanket to cover him, while the walls of his hut did not by any means protect him from the inclemency of the weather. He was sometimes compelled to perform acts revolting to humanity, and outrageous in the highest degree. On one occasion, a colored girl belonging to Eppes, about 17 years of age, went one Sunday without the permission of her master, to the nearest plantation, about half a mile distant, to visit another colored girl of her acquaintance. She returned in the course of two or three hours, and for that offense she was called up for punishment, which Solomon was required to inflict.

Eppes compelled him to drive four stakes into the ground, at such distances that the hands and ankles of the girl might be tied to them, as she lay with her face upon the ground; and thus having fastened her down he compelled him, while standing by himself, to inflict one hundred lashes upon her bare flesh, she being stripped naked. Having inflicted the hundred blows, Solomon refused to proceed any further. Eppes tried to compel him to go on, but he absolutely set him at defiance, and refused to murder the girl. Eppes then seized the whip and applied it until he was too weary to continue it. Blood flowed from her neck to her feet, and in this condition she was compelled the next day to go into the field to work as a field hand. She bears the marks still upon her body, although the punishment was inflicted four years ago.

When Solomon was about to leave, under the care of Mr. Northrop, this girl came from behind her hut, unseen by her master, and throwing her arms around the neck of Solomon, congratulated him on his escape from slavery and his return to his family, at the same time in language of despair exclaiming, "But, oh, God! what will become of me?"

These statements regarding the condition of Solomon while with Eppes, and the punishment and brutal treatment of the colored girl, are taken from Solomon himself. It has been stated that the nearest plantation was distant from Eppes a half mile, and of course there could be no interference on the part of neighbors in any punishment however cruel, or however well disposed to interfere they might be.

By the laws of Louisiana no man can be punished there for having sold Solomon into slavery wrongfully, because more than two years had elapsed since he was sold; and no recovery can be had for his services, because he was bought without the knowledge that he was a free citizen.

A Rising District.

The Allegany River rises partly in the Counties of Allegany, Cattaraugus and Chautauque, N. Y., and partly in Erie, Crawford, Warren, Potter and Union Counties, Pennsylvania, running a devious South-Westerly course to Pittsburgh, where it unites with the Monongahela, from the South-West, to form the noble Ohio. Small steamboats ascend the Allegany in high stages of water as far as Franklin, the shire-town of Venango County, and have ascended to Warren, the shire-town of Warren County, some ten miles south of the Chautauque County line. Practically, however, the Allegany is navigable only for the immense rafts of lumber which have for many years descended it during its fuller stages, and for the arks or rude boats wherein Pig Iron is floated down to Pittsburgh. The small steamboats already mentioned are only familiar to its lower half, and are of no great practical account.

The Allegany Valley is perhaps 150 miles long, by an average of 100 in breadth. Its eastern edge is ragged and mountainous, and most of the remainder is diversified by high hills and steep ravines, but its soil is generally fertile and much of it still covered by a heavy growth of primitive forest, whence the Pine has mainly been cut out, sawed up, and rafted away. The whole Valley has till recently been difficult of access, and is still thinly peopled. It would support many times its present population by Agriculture alone.

But it is not destined to thrive mainly by Agriculture. The upper part of it is best adapted to Grazing, though it produces Grain very fairly, and will do still better at it when the last Pine shall have been cut, sawed, and rafted away. But the soil of this Valley is rich in Coal and Iron; the former bituminous, the latter easily mined and smelted. The impediments to transportation have hitherto been so great as to limit the Iron business, especially during the low prices of the last two or three years; but the new prospects for Iron and the new channels of intercommunication have opened a brighter day for this hitherto secluded region.

The first impulse to the Allegany Valley, since the development of Iron-making at Pittsburgh, was given by the construction of the Erie Railroad. This traverses the upper portion of the Valley, just north of the State line, for some sixty or seventy miles, bending Northward from Olean to strike Lake Erie at Dunkirk. Olean is a smart lumbering village, near the head of the North line, so far as ascertained, of the Allegany Coal basin, but it is highly probable that further explorations and discoveries will carry both Iron and Coal considerably further North than they have yet been found.

'It never rains but it pours.' The first Railroad piercing the Allegany Valley was only effected through great exertion, perseverance and sacrifices on the part of its projectors and friends; but this is destined to be rapidly followed by others. A Railroad from Cleveland to Pittsburgh has been some months in operation, and will soon be part of an unbroken line from Cincinnati to Philadelphia; while the Sunbury Railroad, stretching from Philadelphia to Erie, will soon traverse the Allegany Valley diagonally through two-thirds of its extent. Then Pittsburgh and Rochester have resolved on a connection by Railroad through the whole length of the Allegany and Genesee Valleys. And, beside these, a strong Ohio and local influence is now at work to construct a Railroad of six-feet guage due West from the bend of the Erie at Olean, by Jamestown, N. Y., Meadville, Pa., Warren, Ohio, &c., to form part of a great East and West line from New York to St. Louis and ultimately to San Francisco. We are assured that this line, like the others above recited, is destined not only to a certain but to a prompt construction.

When these lines shall have been completed, the Allegany Valley, no longer secluded, will be practically the heart of the Free States, rapidly becoming the focus of its Mineral and Manufacturing industry. No longer dependent on the capricious navigation of its rivers, it will be within a day's ride of New York, Philadelphia, Cincinnati, Cleveland, Detroit, Buffalo, &c., with inexhaustable beds of Iron and Coal, its villages will rapidly expand into cities, and its forests be transformed into fruitful fields and gardens. Olean may very probably become another Rochester, while Warren, Franklin, &c., will rapidly double and quadruble their population. We shall be disappointed if the Allegany Valley does not more than double its population during the decennial period between 1850 and 1860, and more than quadruple it between 1860 and 1870. If Great Britain will but allow us to make a fair proportion of the Iron we consume—as she now seems likely to do—or if Congress will only put our Iron Industry out of her reach—that Valley may very probably have Three Millions of inhabitants before the close of the present century. [N. Y. Tribune.

Fight with a Jaguar, or American Tiger.

A correspondent of the Galveston *News* gives the following account of a desperate fight between Mr. Absolem Williams, who is about seventy years of age, his wife, and an enormous tiger, which occurred about the 1st of December, at Mr. W.'s residence:—

The tiger was first discovered on the premises of Mr. James Drake, who lives in the north portion of Jefferson County, where it entered his enclosure, attacked his horses, and killed one, besides wounding two others. While the tiger was committing its depredations, it was discovered by Francis Drake, son of the proprietor of the premises, who fired a shot-gun at it, wounding it in the side, but not dangerously, when it made its escape. The next day, while Mr. and Mrs. Williams were sitting in their house, (the rest of the family being absent,) they were startled by a strange noise in the yard, in front of their house. Mr. W., on going out, discovered his dog engaged with a tiger, when he seized an ox-yoke and aimed a blow at the "varmint," but, missing it, struck his dog. The dog then got away from the tiger and retreated. In an instant the tiger sprung on Mr. Williams, and, seizing him by the hand, jerked him about twenty feet. The old gentleman, finding himself in the too powerful grasp of the wild animal, courageously determined to give it the best "rough and tumble fight" in his power, and, having no weapons within reach, he seized the tiger by the throat with his other hand, and, throwing his whole strength forward, crushed the tiger to the ground, both falling side by side. At this time Mrs. Williams came to the rescue, with a gun, which she snapped at the tiger, but there being no priming in the pan, it did not go off. Mr. W. then, with one arm round the tiger's body, and grasping its throat with his other hand, by an effort, disengaged himself. The tiger, discovering a new adversary in the person of Mrs. W., jumped at her, and attempted to grasp her head within its jaws, while it struck and lacerated her breast with its fore paws. She tried to avoid the monster, but was felled to the ground. The tiger made another grasp at her head, his upper teeth penetrating at the top of the skull and sliding along the bone, peeled off the skin till they met the lower teeth, which penetrated on the right side of her face.

In the meantime, Mr. W. had seized the ox-yoke again, and, giving the tiger a tremendous blow, caused it to leave Mrs. W., when it leaped into the house and got under the bed. The door was immediately closed and the monster secured. Mr. W. was exhausted from the effects of his wounds, from which the blood flowed in streams; but not so his better half. When she saw their mutual foe thus attempt to take possession of their house, she determined to finish the battle, and, notwithstanding the severity of her wounds, her dress almost entirely torn from her person, and covered with blood, she deliberately took the gun, and, shaking some powder from the barrel into the pan, placed the muzzle between one of the openings which the logs of the house afforded, and fired with steady and deadly aim. The tiger was killed. When subsequently measured, it was found to be twelve feet from the tip of its tail to its nose.

Interesting Statistics.

We cut the folllowing synopsis of the Report on Births, Marriages and Deaths in Massachusetts from *The Boston Atlas*:—

It appears from the tenth annual report of the births, marriages, and deaths in this Commonwealth, just made to the Legislature, that the number of births during the year was 28,861, and of marriages 11,966. The number of deaths was 18,934. During the three years past, the annual average of births, marriages, and deaths to the population, was respectively one birth in 36, one marriage in 102, and one death in 58. During the same period, the proportion of males to females has been 106 of the former to 100 of the latter. According to the last centennial census, there were in Boston 22,143 children of native, and 12,132 of foreign parentage. Of the births and marriages in Boston during the past three years, the foreign are nearly two to one over the native. During the year, eight females of fourteen, and about forty of fifteen years, have become wives. The youngest couple were each sixteen only. In Boston, one male of nineteen married a female of twenty-eight, and in Worcester County a lad of seventeen married a female invalid, who has been unable to stand for a number of years, aged thirty-eight. Fourth, fifth and sixth marriages are to be found on the records. One man of thirty-eight married for the fifth time, and in Boston a negro of fifty-eight committed the same absurdity for the sixth time. The oldest person noticed among the returns of marriages during the year was a male of seventy-two years, who was united to a female under thirty.

Next to Zymotic diseases, (epidemic, endemic and contagious,) consumption is the great destroyer. It has removed from the citizens of Massachusetts more than ten persons every day during the last three years. In 1851, typhus fever produced about 4½ per cent. of the whole number of deaths, diseases of the nervous system over 10½, those of the circulative organs nearly 2½, and old age about 5. Deaths by violence, including accidents and drowning, constituted about 4 per cent. Agriculturists stand the best chance for long life, their average standing being twelve years above the general average, nearly nineteen above that of those returned as laborers, and eighteen per cent. above the average of mechanics. Blacksmiths, carpenters, and shoe makers, are represented in the abstract by the largest numbers. A fraction over forty-two years is the average of the last of these. Starting at the commencement of the 21st year of life, then, these useful artisans have the prospect of living only about 23 years, while the farmer has the prospect of 44 years before him—a difference of nearly one half.

Sardines.

A Paris letter gives the following curious information in regard to the delicious little fish—the sardine:—

How many *sardines* do you suppose have been taken this year upon the coast of Brittany, two hundred miles long? Five hundred and seventy-six millions. Half of them are to be preserved and sold fresh, and half are to be put down in oil. One hundred and sixty vessels, manned by five thousand five hundred sailors and fishermen, are engaged in the trade. The preparation, transport, and sale of the fish employ ten thousand persons. Nine thousand of these are occupied all winter in the making and mending of nets. The fishing lasts two hundred days, and yields a net profit to all concerned of three millions francs. The sardines disappear in November and return in April. Where they go during these four months, why they go, or what they do while gone, has never been discovered. The fishermen say that the same individuals never come twice; that every successive arrival is composed of fish much smaller than those that last left, and that they appear to be their young. At any rate they count implicitly on their appearance; and no sardine was ever known yet to break an engagement thus tacitly entered into.

Change of Color in Fish.—The change of color in fish is very remarkable, and takes place with great rapidity. Put a living black burn trout into a white basin of water, and it becomes, within half an hour, of a light color. Keep him living in a white jar for some days, and it becomes absolutely white; but put it into a dark colored or black vessel, and although on first being placed there the white colored fish shows most conspicuously on the back ground, in a quarter of an hour it becomes as dark colored as the bottom of the jar, and consequently difficult to be seen. No doubt this facility of adapting its color to the bottom of the water in which it lives, is of the greatest service to the fish in protecting it from its numerous enemies. All anglers must have observed that in every stream the trout are very much of the same color as the gravel or sand on which they live; whether this change of color is a voluntary or involuntary act on the part of the fish, I leave it for the scientific to determine.

Mad Through Excessive Joy.—A writer describing the Lunatic Asylum at Blackwell's Island, says:—

Here is a woman whom joy has deprived of her senses. Her husband and child were on board a vessel which was wrecked. Going down to the shore every day, as if with the wish of being nearer the beloved objects that lay buried beneath the sea, suddenly she beheld them landing from a vessel which had picked them up and saved them. An overwhelming flood of joy pervaded her bosom—and then reason was gone forever. She never has known them since, but sits on what she thinks the same rock, where she used to bewail their fate, wringing her hands, and moaning most piteously—while every week the husband and son come and gaze on her face, in hope to rouse one gleam of memory—but in vain.

Rachel Parker and her Sister.—It will be remembered that more than a year since, a young colored woman named Mary Elizabeth Parker, was abducted from Chester County, Pa., and conveyed to Baltimore, where she was transported to New Orleans. A few days after, her sister, Rachel Parker, was also abducted in like manner, and taken to Baltimore, and detained there in consequence of the interference of her Chester County friends. In the first case, Mary Elizabeth was, by an arrangement with the individual who had her in charge, brought back to Baltimore, to await her trial on a petition for freedom. So also, with regard to Rachel. Both after trial—the proof in their favor being so overwhelming—were discharged, and are now among their friends in Chester Co.

A dispatch dated Binghampton, Saturday, Jan. 22, 1853, says: A train of thirty-nine cars of live stock passed this station last night, *en route* for New York, conveying six hundred head. An extra train also followed, with thirty cars, ten filled with live cattle and twenty with merchandise.

George Clency, a soldier of the Revolution, died near Germantown, Ohio, on Sunday, the 9th inst., at the advanced age of 108 years and 17 days, having been born on the 22d December, 1774. He received a small pension, but not sufficient to provide more than the mere necessaries of life, and died in indigent circumstances.

What constitutes the States of Illinois, Indiana, and Wisconsin, having twenty-three representatives and six senators in Congress, was, not many years ago, one Congressional district; and the delegate, Hon. Jesse B. Thomas, who then represented all this territory, is yet living.

A great number of wolves have made their appearance in France, and particularly in Brittany. The woods near Paris have also been visited by these dangerous animals.

On Christmas Day the Erie Railroad brought down 3,237 hogs for this market. The daily receipts, we are told, have averaged only about 1,800. They are principally dressed hogs.

The British steamer Mountaineer, of and from Liverpool for New York, was totally wrecked on Christmas day, eight miles south of Currituck Inlet. The crew were all saved.

It is said that M. Ledru-Rollin has just been enriched by a legacy of 4,000,000 francs, bequeathed to his wife, an English lady of good family.

The name of Willow River, St. Croix County, Wisconsin, has been changed to *Hudson*.

Ex-Governor Hubbard fell near the Capitol, at Concord, N. H., Tuesday, Jan. 4, and broke his leg.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance o the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History o their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed, 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,			$	75
"	"	" each subsequent insertion,		50
"	"	" six months,		6 00
"	"	" one year,		10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 35. NEW YORK, FIFTH-DAY, FEBRUARY 10, 1853. WHOLE NO. 451.

The Sabbath Recorder.

For the Sabbath Recorder.

POPULAR AMUSEMENTS.

The winter is usually very prolific in amusements. Every village, and almost every town, must have its parties, cotillons, balls, or sprees, according to the taste and refinement of the place. And these are all "fashionable and popular," besides being schools for the cultivation of "refinement of manners." And it is even thought that they are not hostile to religion, and are really essential for social intercourse.

I propose to examine them in their bearing upon morality and religion. It will not be pretended, by the advocates of such parties, that they contain any of the elements of religion, or that they at all serve to cultivate religious feelings. Their religious character, if they have any, must be purely negative. A combination of negatives in religion never amount to an affirmative. Abstinence from profanity, theft, drunkenness, never amount to holiness, piety, and charity.

So it may be said that "civil parties" are not cultivators of goodness. But they are cultivators of something. They serve some purpose, or they would have no existence. Are they schools of morality? They do not propose the cultivation of morality. Their moral character, if they have any, must be purely negative, and it can only be plead that they are not immoral; and this plea must always be made before, and *never* after a party, as the observation of all men testifies. Negative morality is equivalent to immorality. In morals, as in religion, there is no middle ground. There is no word by which we could express a quality that lies between morality and immorality. The actions of a moral being are pure or impure. There can be no blending of truth and falsehood, so as to create from them a new quality. There are no false truths, or true falsehoods. Nor can there be a moral immorality. Nor can there be an act of a moral agent, that is neither good nor bad, right nor wrong, pure nor impure, justifiable nor unjustifiable. Popular amusements do not propose to cultivate morality; but they cultivate something.

Are they intellectual? There is nothing in them, as we have been informed, that requires an exercise of the reason, the understanding, the memory, or any power of the mind. It is not for the exercise or cultivation of the intellect that popular amusements have an existence. In the whirl of the dance, in the triple measure of the waltz, in the measured step of the "polka," there is no cultivation of the mind. Nor are they "intellectual treats." Analyze the dance, and what is it? A company of ladies and gentlemen, standing on a floor, take up one foot, and shake it, and put it down, and then take up the other foot, and skake it, and put that down, to the music of Cuffy in the corner drawing a horse-hair across a cat-gut. Those who do not like this analysis, may give a better if they have it.

The dance is neither a religious, moral, nor intellectual exercise. But it is some exercise. Is it innocent? The simple exercise of dancing is innocent. There is no harm in the abstract thing. There is no sin in the use of the letters "B-y G-o-d," abstractly; but there is sin in using them in their association. So there may be sin in that which is neither religious, moral, nor intellectual. It is something. If it is not good, it is bad. What it is may be learned from its own character, from the governing motive that prompts it, from the effects that follow. The dance, then, we call a social recreation. Perhaps this will suit its lovers. Of what does that social recreation consist. Not of moral, intellectual, or religious exercises, but of physical or animal exercises. It is for the gaiety of the scene, the exercise of the dance, the feast of the supper. All of these, merely to please the senses, to pander to a depraved appetite, to indulge in sensuality, and none of them to improve the mind, benefit others, or please God. And, to adopt a scriptural definition, we say that they are *carnal* amusements. And does not the observation of all witness, that those who delight in them "are carnal, sold under sin."

The accompaniments of the occasion are some of them always immoral or irreligious. They must of necessity be so. There is either profanity, drunkenness, lewdness, or fighting, connected with almost the whole of them. They are more common than uncommon. Hundreds of persons attribute their downfall and ruin to this cause. The bad, the lewd, the profane, the drunken, love them, and always attend them, and find there their greatest enjoyment. If dancing parties are not schools of vice, why do the vicious so love them? If they are not corrupters of morals, why do those most corrupt become their greatest patrons? Now we know that carnal exercises must of necessity minister to carnality, and dances are nothing better than carnal amusements. From them spring almost every variety of vice; and seldom, if ever, does one retire from them without contamination.

Dances are also opposed to religion. The dancing church-member does not love the mercy-seat, the altar of prayer. His voice is not heard in supplication with those who meet to ask the salvation of sinners. He has no religious joys to tell—no exhortations to the ungodly. He has no part nor lot in the matter of laboring for the salvation of sinners, or the purity of the church. How could he have? The dancing party and the prayer meeting are unlike in all their characteristics, and what is like one of them can not be like the other. And he who likes one of them, can not like the other. Thus is it seen, that dances are opposed to religion. Moreover, Satan has never shaped a delusion so artfully as this. It is his own bantling, bearing in its fruits the lineaments of its paternity, although so clothed by its name and its fascinations, as to deceive the simple, and beguile the lover of pleasure. As a last effort, when all others fail to hinder the work of religion and the salvation of souls, the great deceiver calls for the dance, or oyster party, with a private room for those who do not wish to dance. By this he knows full well that he can drive every religious feeling from those who attend. And the signs of seriousness that began to inspire hope with the lovers of religion, are all dissipated. The minister's soul sinks in sadness. He sees in the place of weeping eyes and throbbing bosoms, the stare of vacancy, and the sneer of disapprobation. Satan has triumphed, and souls are led captive by him at his will. Who, that has stood a watchman on the walls of Zion, has not often witnessed this game, and seen the utter prostration of his hopes?

Such parties afford the greatest diversion for the impenitent who may become serious. They have been known, many a time, to turn the scale with the serious, and leave them utterly hopeless. It is a most hopeless task to win to God and religion the lover of such popular amusements.

But it is said that churches encourage them, and church members engage in them, with their children. *Fashionable* churches do so—such as are courting the favor of the world, and in this thing are lowering down the sanctity of religion to the impiety of the world. But the churches of Jesus Christ do not do it. They who hold themselves bound to do all to the glory of God, whether they eat or drink, can not see how they can glorify God by exercises that have neither religion nor morality as constituent elements in them. Nor do persons in the enjoyment of religion delight in them. The whole arrangement is made so as to keep souls fast bound in sin. They are delusions of the evil deceiver; and the church, in consenting to them, prepares the way for satan to grasp as his prey whoever he will.

A PASTOR.

For the Sabbath Recorder.

AGRICULTURAL LECTURES.

During last winter, Prof. Evans delivered a course of lectures on Practical and Scientific Farming, before the Agricultural Association connected with Union Academy, Shiloh, N. J. The instruction embodied in those lectures, seems to have been well appreciated by the farmers of this community, and beneficially applied, during the past season, in the cultivation of their soil. Desirous of more information, they have employed Prof. Evans to give another course of lectures on Agriculture this winter. The Introductory Lecture was given Jan. 22d.

The Lecturer commenced by remarking, that since last we met, "day and night, seed-time and harvest," have visited us with their wonted blessings. Trusting in the Divine promise of their return, you have sowed, and in due time reaped, with grateful acknowledgments, the abundant harvest. With religious faith, trusting in the promise of God, that "while the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and day and night, shall not cease," you are eagerly seeking how you may best comply with the injunction to subdue the earth.

The farmer can realize, while he is hardening his hands by severe toil, facing the cold winds and the driving rain, and up-turning the "stubborn glebe," that he has a direct sanction from Deity "to till the ground" and labor "in the sweat of his brow." Thus he may experience a glow of honest pride when reflecting that his occupation, while the most ancient, has the approval of Heaven, and is ever attended, if judiciously pursued, with the blessings of sound health and manly strength. Who can withhold the meed of praise from the sun-burnt and honest countenance, the vigorous frame, and the noble pursuit of the farmer, the bone and sinew of our land, the yeomen of our country? The pampered gentry may sneer at his hardened hand and dusky toil, yet the tiller of the ground, with an upright heart and a conscious independence, may regard himself as elevated, in avocation, above the official sycophant, the monied spendthrift, or the conceited coxcomb. Agriculture is honorable. It is your duty as farmers, by the aid of science and literature, to exalt your profession, render it as much respected as its deserts demand, and occupy, yourselves, the vantage ground presented you by its nature and importance. Three-fourths of the human race are now engaged in it, directly or indirectly. A majority of the capital is invested in it. All are sustained by it.

Though so great a number are employed in cultivating the soil, yet only a small portion of the earth has been subdued, and that but partially. In proof of this, look at the immense wastes and uninhabited regions of nearly every country. We need not go far to find barrens, either never yet cultivated, or completely exhausted by constant cropping. To redeem or make productive this kind of soil, is among your best attainments. Yearly experiments have convinced us, that even our cultivated lands yield but a moiety of the produce of which they are susceptible, and which even with proportionate expense would reward more abundantly your labors. In view of these facts, we see great opportunities opened for enterprise and exertion. The energetic young man may here find ample scope for investing his money, and exercising the more laudable desires to improve "the mind and the soil," and benefit his fellow man.

But it may be asked, What do you mean by subduing the earth? It is that preparation of the soil, by which it is enabled to yield the greatest amount of produce possible. The consideration of this subject embraces the three substances—*earth*, *air*, and *water*. The *earth* is subdued by clearing away the trees, so as to permit the rays of the sun to shine upon and warm the soil; by eradicating all noxious weeds, so that the land may be exhausted by grains and grasses alone; and by pulverizing and enriching it in such a manner that every field shall produce the greatest income. The *air* is laid under contribution by preparing the soil and cultivating the plant to extract and retain its fertilizing gases; by protecting the land, animals, and ourselves, from its inclemency. Our lands, in a level country, are best shielded from the cold and boisterous winds by allowing rows of trees or bushes to grow along the sides of the fields, by which their force is broken, and the surface of the ground is not swept over by the cold air, extracting its heat. The relations of *water* to cultivation are included in the ditching and draining of our lands, so as to remove the surplus moisture from the soil; supplying deficiencies in the soil, so as to meet the demands of the plant and the necessities of our flocks; compelling it to drive our machinery, and rendering it in many ways subservient to our wishes. By this general view, it will be noticed that a few portions of the earth only are subdued. Some places in China are said to be so thoroughly cultivated, that no hurtful weeds ever spring up from the soil, and very small areas afford an income equal to that of our large farms.

The seasons of the year, commencing with Spring—

> "The Queen of the year. as she passed down the vale,
> Left her robe on the trees, and her breath on the gale'—

present many reflections embodying peculiar interest. Every school-boy is familiar with the beautiful allegories in which the seasons are likened to childhood, youth, manhood, and old age. Surely, no one more than the farmer is surrounded with emblems of Christian faith. As he commits his seed to the dark bosom of the earth, how forcibly is he reminded of the beautiful simile of the holy apostle, illustrative of death and the resurrection. How his faith and hope are yearly strengthened by the recurrence of seed-time and harvest; and as he looks abroad upon his whitened harvest field, his philanthropy is moved to contribute a part of his stores to the gathering in of the great harvest of souls.

Here the Lecturer alluded to the cause of the seasons of the year, the inclination of the earth's axis to the plane of its orbit, and enlarged upon the beneficial consequences arising from a succession of seasons. If the earth's axis were not thus inclined, the sun would always shine vertically upon the earth at the equator, and that region would continually be drenched by rain, hence made uninhabitable. Only two strips of land around the earth, on both sides of this region, would be at all inhabitable or capable of cultivation. The remaining portion of the earth would experience an endless winter.

SHILOH, N. J., Jan. 23, 1853.

FOLLIES OF GREAT MEN.

The Sublime History of Fools is a book which ought to be written, and which, we doubt not, would sell greatly. All great men have had their follies, and the field open for gleaning is almost boundless. For instance, we have such facts as the following recorded in biographies and histories: Tycho Brahe, the astronomer, changed color, and his legs shook under him, on meeting with a hare or a fox. Dr. Johnson would never enter a room with his left foot foremost; if, by mistake, it did get in first, he would step back and place his right foot foremost. Julius Cæsar was almost convulsed by the sound of thunder, and always wanted to get in a cellar, or under ground, to escape the dreadful noise. To Queen Elizabeth the simple word "death" was full of horrors. Even Talleyrand trembled and changed color, on hearing the word pronounced. Marshall Saxe, who met and overthrew opposing armies, fled and screamed in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set foot on one he would shriek out in distress and agony. Byron would never help any one to salt at the table, nor would he be helped himself. If any of the article happened to be spilled on the table, he would jump up and leave his meal unfinished. The story of the great Frenchman, Malebranche, is well known, and is well authenticated. He fancied he carried an enormous leg of mutton at the tip of his nose. No one could convince him to the contrary. One day a gentleman visiting him adopted this plan to cure him of his folly. He approached him with the intention of embracing him, when he suddenly exclaimed, "Ha! your leg of mutton has struck me in the face!" at which Malebranche expressed regret. The friend went on, "May I not remove the incumbrance with a razor?" "Ah, my friend! my friend! I owe you more than life. Yes, yes; by all means cut it off!" In a twinkling the friend lightly cut the tip of the philosopher's nose, and adroitly taking from under his cloak a superb leg of mutton, raised it in triumph. "Ah!" cried Malebranche, "I live! I breathe! I am saved! My nose is free; my head is free; but—but—it was raw, and that is *cooked*." "Truly; but then you have been seated near the fire—that must be the reason." Malebranche was satisfied, and from that time forward he made no more complaints about any mutton-leg, or any other monstrous protuberance, on his nose.

[Western Christian Advocate.

THE VALUE OF A GOOD NAME.—When quite a little fellow, Fowell Buxton was sent to Dr. Burney's school. Upon one occasion he was accused by one of the teachers of talking during school hours, for which he was about to be punished. When Dr. Burney came in, the boy appealed to him, and stoutly denied the charge. The teacher as stoutly maintained it; but Dr. Burney stopped him, saying, "I never found the boy telling a lie, and I will not disbelieve him now."

For the Sabbath Recorder.

JERUSALEM.

Jerusalem! Jerusalem!
  Thou city of our God!
Long hast thou bowed in wretchedness,
  Beneath th' oppressor's rod.

A long night, sad and dreary,
  Hath shrouded thee in gloom;
And all thy glory and thy power
  Lie buried in the tomb.

Long have thy mourning children
  Been scattered o'er the earth;
Long hath been hushed the voice of joy,
  Unheard the song of mirth.

Wise men and holy prophets,
  Foretold thy fearful doom—
The poverty and wretchedness,
  Which fill thy streets with gloom.

And then, in strains of gladness,
  They struck the sounding lyre;
And echoed promises of good,
  Burning with holy fire.

And now the light is dawning
  Upon thy hills at last;
Oppression's long and dreary reign
  O'er thee, is almost past.

Arise! arise, O Zion!
  Put on thy robes of light,
For lo! the glory of our God
  Is beaming through the night.

Rise! in thy strength and beauty;
  Shake off thy gloomy fear;
Lift up thy voice in prayer and praise,
  For God the Lord is near.

Shout! for the day of gladness
  Is dawning on thy sight;
Sing! desolate and mourning one,
  Behold the morning light!

SHILOH, N. J., Jan., 1853.

DO WE EVER FORGET?

From the German of Seyguern.

One of the most startling and mysterious phenomena of our nature is the sudden revival of the recollection of scenes, events, and thoughts which had apparently been long forgotten. In many instances we can explain this by the law of association; but not unfrequently the recollection flashes without warning upon the mind. It is as though we had been gazing out into the blank darkness, which, lighted up all at once by a sudden flash, should become a theater upon which the minutest events of our past life are reenacted.

Phenomena of this kind, more or less distinctly marked, occur in the experience of every individual, in his ordinary and normal states. But here, as in so many other cases, great light is thrown upon the latent capabilities of the mind by its action when physical disease has induced changes in the conditions which regulate its manifestation. The bodily organs, in their healthy state, seem to act as checks and limitations upon the operations of the mind, somewhat as the balance-wheel of a watch checks and regulates the uncoiling of the spring. We do not know how rapidly the wheels may be impelled until this check is taken off. The balance-wheel makes the watch move in time; and it may be the limitations of the bodily organs only which compel the mind to act in reference to time. A disembodied spirit may have as little to do with time as with space. To all spirits, in their degree, as well as to the Supreme Spirit, one day may, in the most literal acceptation of the words, be as a thousand years, and a thousand years as one day; so that in the future life we may continually live over again every portion of our past existence, not piecemeal and fragmentarily, but as an undivided whole; just as the eye takes in at a single glance the whole prospect before it, no matter though it be bounded only by the remotest distance from which the farthest ray of light has come which has been coasting earthward since creation.

Something of this sort has been remarked by those few who have so nearly overpassed the boundaries between the present and the future life, that they have won a glimpse into that "undiscovered country from whose bourne," the great dramatist assumes, falsely perhaps, "no traveler returns." De Quincey, the "English opium-eater," relates an incident of this kind of a friend who was once at the point of death by drowning. At the moment when she was on the verge of death, she saw her whole life, down to its most minute and apparently most trivial incident, arrayed before her, as in a mirror; and at the same time she felt within herself the sudden development of a faculty for comprehending the whole and every part. And he intimates that the possibility of this mighty development is confirmed by experiences of his own during that abnormal relation between his spiritual and physical nature which had been induced by the use of opium. Abercrombie relates the case of a boy who, at the age of four years, was rendered insensible by some violence, which fractured the skull. In this state he underwent the operation of trepanning. After his recovery he retained no recollection of the operation or of the accident which occasioned it. More than ten years after, he was seized with a violent fever, during which he became delirious. And now the faint traces made so long ago upon his consciousness—traces so faint that there was no reason to suspect their existence—were brought out under the fierce alchemy of disease with the utmost distinctness, and he related the whole occurrence with the utmost minuteness.

One of the most common phenomena in respect to old age is the reawakening of the dormant recollections of childhood. Many cases are on record of emigrants who have left our German fatherland, and have sought a new home in America, at so early an age as to have forgotten their native language; but when, often in the extremest age, they lay upon the bed of death, those long-forgotten words came back to their recollection, and their latest prayers were breathed in that language in which their cradle-hymns were sung. One of the most affecting and truthful delineations in modern fiction is that in the beautiful English novel, "Mary Barton," where the aged peasant woman, when just passing the boundaries of the better land, lives over again the days of her childhood.

Carsten Niebuhr, the Oriental traveler, father of our beloved historian and statesman, furnishes a striking example of the revived recollection of scenes and events long past. When old and blind, and so feeble that he had barely strength to be borne from his bed to his chair, the dim rememberances of his early adventures thronged before his memory with such vividness, that they painted themselves as pictures upon his sightless eyeballs. As he lay upon his bed, pictures of the gorgeous Orient flashed upon his darkness as distinctly as though he had just closed his eyes to shut them out for an instant. The cloudless blue of the Eastern heavens bending by day over the broad deserts, and studded by night with constellations, shone as vividly before him, after the lapse of half a century, as they did upon the first Chaldean shepherds whom they won to the worship of the hosts of heaven; and he discoursed with strange and thrilling eloquence upon those scenes which thus in the hours of stillness and darkness were reflected upon his inmost soul.

The case of Tennent, a well-known American clergyman of the last century, opens up many interesting trains of thought; but none more worthy of consideration than this of the sudden revival of recollection. He was attacked by a dangerous illness, occasioned, apparently, by severe and protracted study. One morning after his life had been despaired of, while conversing in Latin with his brother, he suddenly became insensible, and, to all appearance, dead. His funeral was appointed after the usual interval. But his physician, who was an intimate friend, refused to believe that he could be dead; which conviction was somewhat supported by the averment of one of the persons who assisted in laying out the body, that he thought he had perceived a slight warmth in the region of the heart. So earnest was the physician, that the funeral was postponed; the time was again appointed, and again and again the friend pleaded for a little delay—first an hour, then half an hour, then a quarter—but still no signs of life appeared, and it was determined that the ceremony should proceed. But just at the supreme moment, the sunken eyelids were raised for an instant, and a deep groan sounded from the livid lips, and the body became once more an apparent corpse. An hour passed away, and another groan was heard, and again the body sunk into apparent death. Another hour, and there was another groan, followed now by slight tokens of returning life. The feeble spark was carefully tended, and the patient was slowly restored to health. But it was soon apparent that his memory was a complete blank. The past was as entirely forgotten as though he had drunk of the waters of Lethe. One day, seeing his sister reading, he asked her what it was that she held in her hand. On being answered that it was the Bible, he rejoined, "What is the Bible? I do not know what you mean." In every respect, as far as acquired knowledge was concerned, he was a child again. Slowly and laboriously he recommenced his education, beginning at the simplest rudiments. He was one day reading an elementary Latin book with the brother with whom he was speaking in that language at the time of his apparent decease, when all at once he stopped as though he had received a sudden shock, and declared that the book seemed familiar to him. In a very short time the veil was wholly lifted, and his past acquirements and experience became once more portions of his conscious being. During all this time, as he uniformly asserted, he had the most intense and vivid recollection of all that transpired during those days of apparent, or, as he firmly believed, of real death. He dared not, he said, relate fully what he had witnessed in that spirit-land; but an account of it would be found among his papers after his decease. That event, however, took place during the disturbances of the war of the American Revolution, and these papers, by a series of singular accidents, were lost before falling into the hands of his executor, and so were never examined. But if his own testimony—the testimony of a man of unimpeached veracity, who for more than half a century thereafter maintained a character of remarkable soberness and circumspection—is to be relied upon, his soul passed from the body and entered the world of spirits, where he stood in the full presence of that ineffable glory upon which no man may look and live. Did he, in fact, pass those viewless portals which, we are told, deny all return? Was his recall to life a new birth from the dead? Who knows?

Whatever may be the bearings of this case of Tennent upon the subject of dreams and trances, or apparent death, it is certain that a forgetfulness apparently as absolute as can be conceived was in fact only apparent; that the light from his past existence was invisible only because obscured by the brighter light from the spirit-land; just as the faint stars are invisible when concealed by the obscuring daylight, and wait to be revealed when that shall be withdrawn. It is one of those numerous instances which go far towards warranting the belief that there is no such thing as absolute forgetfulness; that every impression made upon the mind is ineffaceable, every inscription incapable of obliteration. A veil may be drawn between the after-consciousness and the inscription; the characters may be filled up; but this veil is ready at any moment to be withdrawn, the filling up to fall away, when the characters will become as legible as when first traced.

There is another well-authenticated case, in some respects still more striking, showing as it does how slight may be the impressions made upon the mind, which shall yet prove ineffaceable. A poor servant-girl, in a German town, was attacked by a violent fever. She was unable to read or write; but during the paroxysms of her disease she became possessed—so the priests said—by a very polyglot devil. She would keep spouting forth in a loud and monotonous voice unconnected sentences of Latin, Greek, and Hebrew. Sheet after sheet of these ravings were taken down; but those who attempted to find the elucidation of some deep mysteries in this Babel of unknown tongues, got their labor for their pains. At length her physician determined to trace out her antecedents. He succeeded in ascertaining that, many years before, while a mere child, she had been employed as a servant by a learned ecclesiastic, whose habit it was to pace up and down a passage in his house, communicating with the kitchen, and read aloud his favorite books. These scattered and unconnected phrases, caught in the intervals of her labor, were now reproduced by her, after an interval of many years. Passage after passage of the notes taken down from her feverish lips was identified among the old priest's favorite authors; so that not the least doubt remained as to the origin of the girl's "possession."

Coleridge, in speaking of this case, adds to it one of the weightiest comments ever uttered. "This instance," he says, "contributes to make it even probable that all thoughts are in themselves imperishable; and that if the intelligent faculty should be rendered more comprehensive," (and that this is probable, the instance cited above from the "Opium-eater" shows conclusively,) "it would require only a different and apportioned organization—the body celestial instead of the body terrestrial—to bring before every human soul the collective experience of his whole past existence. And this, perchance, is the dread Book of Judgment in whose mysterious hieroglyphics every idle, world is recorded. Yea, in the very nature of a living spirit it may be more possible that heaven and earth should pass away, than that a single act, a single thought, should be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free will, our only absolute self, is co-extensive and co-present."

It is no idle question, "Do we ever forget?"

ENGLISH CONGREGATIONS.

Rev. Dr. Kendrick, in a letter to the *New York Recorder*, states his impressions of English congregations, after having attended divine service at Liverpool, in the Independent and Baptist congregations, and subsequently at other places. He says:

Two or three things struck me on my first visit to an English house of worship, and subsequent observations have confirmed my impressions. In several respects, I am sorry to say, my comparisons were not favorable to my own country.

1. I was struck with the air of greater seriousness and solemnity than usually pervades an American audience.

2. The house had a more comfortable and cosy appearance, owing, I think, in part, to the fact that the pulpit is thrown forward somewhat towards the centre of the church, and the slips or pews are accommodated, both in length and position, to the convenience of the auditory.

3. Ladies coming into a slip partially occupied by gentlemen, quietly take the vacant seats, without requiring or expecting the gentlemen to rise.

4. The singing was strictly congregational; the tunes were simple; the organ merely aided the voice, without attracting any special attention to itself; and the whole assembly seemed to sing with the spirit and the understanding also. The pews were also more liberally supplied with Bibles and hymn books than is common with us.

5. Greater prominence was given than I think is usual with us to the devotional parts of the service. In several dissenting chapels which I have attended there have been two prayers and two readings of the Scriptures previous to the sermon.

6. At the close of the service, none seemed in a hurry to escape from the house. There was no seizing of hats, buttoning of coats, putting on of gloves, and opening of pew doors, during the utterance of the benediction. Whole families would remain for one, or two, or three minutes in their seats, without making a movement towards leaving, as if they loved to linger in the house of God. The effect was beautiful, and I would earnestly commend the example to my countrymen.

SORROW'S TEACHINGS.

"*How is it*," said I, despondingly, to Aunt Milly, "that you, who have been steeped to the lips in trouble, can be so cheerful?"

"Listen to me, Ellen. You know my first great sorrow, the loss of my husband. When the grave closed over him, the star of hope faded from my sky. I could see no mercy in the Hand that dealt that blow. The green earth became one wide sepulchre; the sweet ministrations of nature had no healing power. In my selfish despair, I would have shrouded the blue heavens in sable, and thrown a pall of gloom over every happy heart. Months passed by, slowly, wearily, and I found no alleviation of my sorrow; no tears came to ease that dull, dead pain, that seemed crushing the life from out my heart; no star of Bethlehem shone through the dark cloud over my head.

"I was sitting one afternoon, as usual, motionless and speechless. It was dark and gloomy without, as my soul within. The driving sleet beat heavily against the windows. Twilight had set in. My little Charley had patiently tried for hours to amuse himself with his toys, now and then glancing sadly at my mournful face. But the oppressive gloom was becoming unendurable to the child. At length, creeping slowly to my side, and leaning heavily against my shoulder, he said, in a half sob, '*Does God love to see you look so, mamma?*'

"'No, no, Charley!' said I, as I clasped him to my heart with repentant tears. 'No, no! I'll cloud your sunny face no longer.'

"Alas! dear Ellen, I but turned from one idol to another; I gave God the second place, and lived only for my boy; and so my wayward heart needed another lesson. The grave took in my last earthly treasure. But when the Smiter had done his work, those little lips, though silent, still said to me, '*God loveth the cheerful giver*;' and so, smiling through my tears, I learned to say, 'Thy will be done.' Dear Ellen, if the good Father *takes away with one hand, He gives with the other*. There is always some blessing. '*Ilka blade of grass keeps ain drop o' dew*.'"

[Olive Branch.

The Sabbath Recorder.

New York, February 10, 1853.

ELDER JAMES H. COCHRAN.

The dust of this dear brother has returned to the earth as it was, and his spirit to God who gave it. The event took place at Plainfield, N. J., on Tuesday evening, the 1st inst., about twenty minutes before seven. By this dispensation, his family has been deprived of a kind husband and affectionate parent, the church of a faithful pastor, and the denomination of a minister greatly beloved.

Bro. Cochran had been ill about two months, of a complication of disorders, causing great suffering of body, and baffling all medical skill. Between thirty and forty abscesses appeared outwardly, and it was supposed by his physician, as we were informed, that there was not an organ in his body which was not, to a greater or less extent, affected in the same way. Gangrene of the lungs closed the scene.

Throughout his illness, he evinced entire submission to the will of God, and an unwavering confidence in the Lord Jesus Christ. The way of salvation, which he had so earnestly and plainly preached to others, was precious to him while on the bed of sickness. The Holy Spirit had well convinced him of his fallen nature, and how helpless he was in himself; he knew that the sacrifice of Christ was the only ground of acceptance with God; and there, with all the simplicity of a little child, he rested, and feared no evil. In that happy state of mind he died, and by his patient endurance of what was ordained as the means of taking him out of the world, he has shown how a Christian can die.

Bro. C. was a native of Scotland. He came to this country some twenty years ago, or more, "having no hope, and without God in the world." Born of wealthy parentage, and furnished with ample means, he had indulged the ardor of his youth in a career of pleasure, extravagance, and dissipation, which seemed to mock the prayers of a pious mother, and to make him as a "vessel of wrath fitted to destruction."

But God had mercy on him. Dropping in at a religious meeting in Albany, one evening, the Spirit of God directed an arrow to his heart. He saw himself dead in trespasses and sins, and under wrath. The good work was carried on his soul, till he was made to see how God could be just and the justifier of him that believeth in Jesus. Some time afterward, he was baptized in the Passaic River, at Paterson, N. J., by Elder Z. Grenell, the worthy pastor of the Baptist Church in that place.

From Paterson, he removed to Newark, and became connected with what was, at that time, the 2d Baptist Church of that city. He was highly esteemed during his residence there, and, if we are not mistaken, officiated as clerk of the church a part of the time.

After some other changes, he settled in Clarence, Erie Co., New York. There he was brought into intercourse with the people of our denomination, which led him to examine the Sabbath question. The result was a firm conviction that he could not discharge his duty to God, without observing the seventh day of the week as holy time. Seeing his duty, he "made haste and delayed not to keep the commandment." He was received as a member of the Seventh-day Baptist Church in Clarence, then under the pastoral care of Elder N. V. Hull; and being found to be a man of promising gifts, as well as of ardent piety, he was, soon after, licensed to preach the gospel.

In 1840, he was ordained. His first pastoral charge was the 2d Alfred Church, Allegany Co., New York. Under his ministry, the church prospered; Christians were comforted, and sinners directed to the only Refuge. Many families in that community will long remember his labors of love among them.

Being under the necessity of returning to Clarence, to look after his temporal affairs, his connection with the 2d Alfred Church became temporarily suspended; and, for a short period, he took the pastoral oversight of the church in Clarence, which had become destitute by the removal of Bro. Hull. His business being satisfactorily arranged, he again repaired to Alfred, resumed the charge of the church there, and continued to exercise the same till the spring of 1849, when he removed to Berlin, in Rensselaer county.

The Berlin Church enjoyed his services two years. His usefulness in that place is borne witness to by all the inhabitants. Faithful in reproving the errors of the people, earnest in seeking their salvation, and diligent in preaching the word, he acquired a standing in that community worthy of the gospel minister. The people loved him, the church clung to him, and nothing but his own convictions of duty made them consent that he should go to another field.

From Berlin he removed to Plainfield, there to labor actively seven short months, to suffer two months, and then to die. His remains rest there, to await the morning when the upright shall have the dominion. A numerous concourse of people, including the resident ministers of different denominations in the village, paid the last tribute of respect, on Thursday, the 3d instant, on which occasion a funeral discourse was delivered by Elder T. B. Brown.

As a preacher, Bro. C. stood high among us. He was also very highly esteemed by other denominations. His statements of divine truth were clear and evangelical. He gave great prominence to the grace of God in the salvation of sinners; at the same time, he never failed to press home upon the sinner his awful responsibility. The utter depravity of the human heart, the consequent inability of the sinner to do anything spiritually good, the divinity of Christ, the doctrine of Atonement, Justification by Faith, the necessity of the New Birth; these were themes upon which he loved to dwell, and ably did he handle them. He was, in short, "a workman that needed not to be ashamed, rightly dividing the word of truth."

His manner in the pulpit was earnest and impressive. The rapidity of his diction, joined with a slight Scotch brogue, made it somewhat difficult for strangers to follow him; but this difficulty very quickly wore away, and those who were accustomed to him could listen with as much ease as to the most deliberate speakers. None listened but to feel themselves benefited.

As a Christian, showing by his daily life his faith in the Gospel, there is but one opinion among all who knew him. Rigidly conscientious, he could not be bribed to depart from the strictest integrity. He was not merely honest; he was (as a Christian should be) highly honorable. We doubt whether he was ever guilty of a "*small*" action. He was honest in his opinions, and candid in the expression of them. Above all, he was heavenly-minded. His conversation savored of the good things of a better world. God and eternity seemed to be always near to him. We have had but few men among us, if any, who gave stronger proof that they lived in daily communion with Christ.

In all our public gatherings—Associations, Missionary Meetings, &c.—he was a most valuable counsellor. Here, his loss will be felt deeply. Clear-sighted and comprehensive in his views, correct in his notions of discipline, and zealous for the promotion of every good cause, his presence was always welcomed by his brethren. Of the missionary cause he was a most ardent supporter. It was a day of new life to him, when our denomination first set out in the work of foreign missions. We well remember how his eyes filled with tears of joy, when the subject was first brought before the Western Association, (of which he was at the time a member,) and how animated he became when he pleaded the cause, and urged his brethren to go into it with all their might. He never faltered in his devotion to the work; nor, indeed, in his devotion to the other benevolent enterprises in which we were engaged, for he was a friend to them all.

The Plainfield Church will feel his loss very sensibly. For though his relation to it had been of but a few months' standing, he had obtained a strong hold upon the affections of its members. Their unwearied attention to him during his sickness, their anxiety as to the result, the tears they shed over his remains, attested their attachment.

Of the loss sustained by his family, we need not speak. God only knows the depth of that sorrow which this dispensation of his providence has stirred in the heart of her who shared the anxieties of his life; and God only knows how to comfort her. We trust that she, and her little children, will not be forgotten in the prayers of them who knew the worth of her husband.

Bro. C. was forty-five years old at the time of his death. He has fallen in the prime of life. His death is not without its lesson to us all, and especially to his associates in the ministry, of whom the number is discouragingly small. May they be stimulated to renewed activity!—for one so useful being removed, greater is the responsibility devolved upon those that remain.

Our sketch of Bro. C.'s life is very meagre, and may be somewhat inaccurate, though we believe it is substantially correct. We trust that some one better posted up in the details, will furnish a more complete biography for the *Seventh-day Baptist Memorial*.

"Brother, rest from sin and sorrow;
Death is o'er, and life is won;
On thy slumber dawns no morrow:
Rest—thine earthly race is run." T. B. B.

DENOMINATIONAL LITERATURE.

To the Editors of the Sabbath Recorder:—

In an article in the *Recorder* of December 23d, a correspondent refers to a remark made by one of the speakers at our late Anniversaries at Plainfield, N. J., that the Seventh-day Baptists "have no literature." Your correspondent supposes him correct in the sense in which he would wish to be understood, and as far as he had been informed, probably alluding to the English Seventh-day Baptists; but he shows that the *German* Seventh-day Baptists are an exception—that from their earliest history they were a literary and scientific people. In that he is doubtless correct. I have had some opportunity of examining the remnant of those ancient works, which show plainly that that people are not now what they have been. May we not hope that among them some one will be raised up who may be instrumental in redeeming the past.

But I am not fully satisfied that the remark was correct, when applied to us, the English Seventh-day Baptists. As one of that number, I have had some acquaintance with our history, and I am not ready to acknowledge the charge just. *Webster's* definition of *literature* is, "learning, acquaintance with letters or books." I am of the opinion that, according to our numbers, we have an equal proportion of literary men among us with our sister denominations, both among the ministry and the laity. The time has not been, for nearly a century past, when we have not been blessed with some educated men, who would compare with those of other denominations. I hope the time will never come when we shall be so ungrateful as to forget those noted and worthy servants of God, the STENNETTS, whose works are so universally esteemed among Protestants, and are to be found occupying a place in the libraries of the principal institutions of learning in America and Europe. The writings of BAMPFIELD have long been considered a rich legacy, though but few copies of his works are to be found in this country. We may mention, also, CARLOW, BURNSIDE, and others, who have been ornaments to the truth they professed, and are now defending it with their works, though they have gone to their eternal rest.

And in this country, though our fathers have left but little, yet some of them have left enough to perpetuate their memories, while we can read their names and their productions upon the page of history. Some of the old manuscripts recently found, show that the attainments of some of those men were of no ordinary kind. The circumstances in which they were placed, or their poverty, probably forbade their giving them to the world.

As a denomination, we have not been entirely idle, or uninterested in this work. We have some literary productions that are no disparagement to us. Carlow's "*Defense of the Sabbath*" was republished at New London, Ct., in 1802, and again revised and published by the Sabbath Tract Society in 1847. Rev. Samuel Stennett's "*Discourses on the Parable of the Sower*," were republished by Jedediah Davis and John Bright, of Shiloh, N. J., in 1823, and very generally circulated. Rev. Robert Burnside's work, "*On the different Sentiments entertained in Christendom relative to the Weekly Sabbath*," a book of three hundred pages 12mo., was republished by Joseph Stillman, of Schenectady, N. Y., in 1827.

In 1821, a book of Psalmody was published for the benefit of the denomination, consisting of nearly six hundred hymns, by W. B. Maxson, E. S. Bailey, and Henry Clarke, a Committee appointed by the General Conference. In 1833, a second edition of this work was published by John Maxson, of Homer, N. Y.

In 1847, a new selection of Hymns was prepared by a committee appointed by the General Conference, and published by Geo. B. Utter and E. G. Champlin, in a volume entitled *Christian Psalmody*, including one thousand and ten hymns, now in general use among the churches and families of the denomination.

In 1836, a Discussion on the subject of the Sabbath, between Rev. W. B. Maxson, pastor of the Seventh-day Baptist Church of Piscataway, N. J., and Rev. William Parkinson, pastor of the first Baptist Church in New York, was published by John Maxson, of Schenectady, N. Y., a book of three hundred and twenty-four pages, and well worth perusal, by any one wishing to be informed on that important subject.

In 1821, *The Seventh-day Baptist Magazine* was commenced, under the superintendence of W. B. Maxson, E. S. Bailey, and Henry Clarke, of Brookfield, N. Y., a committee appointed by the Seventh-day Baptist Missionary Society. It was published quarterly, and was continued until 1825.

In 1827, a weekly religious paper was issued, to advocate and defend the doctrines held by the denomination, called the *Protestant Sentinel*. John Maxson, of Homer, N. Y., was its editor and proprietor. It was removed from Homer to Schenectady, and thence to De Ruyter, N. Y., and in 1840 it passed into the hands of Green, Bailey, & Burdick, and was edited by an association of ministers, assuming the name of the *Seventh-day Baptist Register*. At the close of the first volume, Rev. James Bailey became editor and proprietor, who continued the weekly publication of the paper until 1844.

In 1844, an association of brethren purchased Mr. Bailey's interest in the paper, removed it to the city of New York, and employed George B. Utter as Editor and General Agent, by whom it was published five years, under the name of *The Sabbath Recorder*.

In 1848, the Seventh-day Baptist Publishing Society was formed, having its seat of operations in New York City. Since that time the *Sabbath Recorder* has been published under the direction of a Board of Managers appointed by that Society, George B. Utter and Thomas B. Brown being its editors. The literary character of this paper needs no comment. It is a lasting evidence of the literary qualifications of its able editors and its numerous correspondents, and it is acknowledged to be one of the best conducted papers published in the city of New York.

In 1850, a monthly paper, called the *Sabbath-School Visitor*, was commenced, which has been regularly issued up to the present time.

In 1851, the *Seventh-day Baptist Memorial* was commenced, a quarterly magazine, edited by a committee appointed by the Executive Board of the Publishing Society. Four numbers have been issued. This work will bring to light some of the productions of our early distinguished men, that have been for years in obscurity, and may yet be of some use to the living.

The American Sabbath Tract Society has been in operation ten years, and during that time it has published and sent abroad edition after edition of some twenty different tracts, of various sizes; and the bound volume of tracts makes a book of which we are not ashamed, either on account of its appearance, the doctrines advocated, or the literary ability of the writers. From first to last, not one of those little messengers has been refuted by any one of the thousands of writers of the popular denominations, whose literary productions on other subjects flood the land.

Who can take a glance at the few works that I have mentioned—twenty-four or twenty-five volumes of a well-conducted and well-received weekly religious newspaper, handsomely bound, and lying upon the table in the study, with the other publications of the denomination, and still say that we have no literature? Such things thrown out in our public assemblies, and published in our denominational paper, are discouraging to those who have led the way, gone before us, and under great discouragement done what they could. No! instead of thus oppressing them, let us be thankful that, by the grace of God, they have done so much; and may they, by successive generations, be had in everlasting remembrance. The Seventh-day Baptist literature will make a better library than we find in many a splendid palace, whose occupants may be decked with gold, and clothed in fine linen, and fare sumptuously every day.

If our Literary Institutions continue to flourish, we may well expect that literary men and their productions will increase. Suitable encouragement should be given. We should labor to make our people a reading people, and try to place a proper estimate upon the productions of our own writers. This has not been done. The bound volume of Tracts, we find in the parlors where the colporteur has been; but ask about the contents of the book, and hardly one in the family has read it, or knows any thing about it. Is this as it should be? Here by its side lies "Uncle Tom's Cabin," "Aunt Phillis's Cabin," "The Wide, Wide World;" and not a soul, from the old grandmother down to the little girl of six years, but can give you the outlines of the whole story. I love the literature that has blessed this nation, and while we have been sharers in common with others, we have been distinguished from others by a literature of our own, that teaches us to honor God and his righteous institutions. W. B. G.

HARVARD UNIVERSITY.

Many of the early settlers of this country were educated men. They felt the importance of learning, as the hand-maid of religion. Their only hope of the perpetuity of the faith they cherished rested in an enlightened piety. They felt the necessity of right early providing for the education of the young.

Accordingly, as early as the fall of 1636, the following enactment passed the General Court of Massachusetts:—"The Court agree to give four hundred pounds towards a School or College, whereof two hundred pounds shall be paid the next year, and two hundred pounds when the work is finished, and the next Court to appoint where and what building." Newton was selected as the seat of the College, being a "place very pleasant and accommodate," and its name changed to Cambridge, in honor of the English institution by that name, at which many of their leading men had received their education.

The colony, however, on the account of its poverty, dangers and disunion, found it impossible to raise the money proposed, and the project would have failed, if an unexpected Providence had not supplied the resources. John Harvard, a clergyman residing at Charlestown, died about this time, bequeathing one half of his property, besides his library, to the Institution. In the language of Josiah Quincy, late President of the University, to whom we are indebted for most of our statistics, "The Pilgrims considered it as an omen of Divine favor, and with prayer and thanksgiving, they immediately commenced the Seminary, and conferred upon it the name of Harvard, thus acknowledging him as its founder." Private contributions came pouring in from various quarters—the wealthier of their number contributing money—the farmer from the products of his lands and flocks—the merchant from his store—the mechanic from the fruits of his trade. We find one man giving sheep, another cotton cloth, a third a pewter flaggon—one gives a fruit dish, another a sugar spoon, &c.

The insignificance of their gifts, perhaps, tempts a smile at first; but on a second thought, such a feeling is changed into admiration. Mark the spirit here manifested. These exiles from a far distant land, had but just begun to make an impression upon the far-spreading wilderness—their slumbers disturbed by the howl of beasts and the yell of savages—continually harrassed with Indian wars and midnight massacres—religious discord prevailing among themselves—yet, amid all these difficulties, this weak band, with one accord, set about building a Seminary that might be a blessing to the world. They waited not for a vast accumulation of means, for a long circuit of preperation, nor for quietness, security, and harmony; but whatever they found to do, they did willingly, cheerfully, promptly, and the Lord blessed them in their endeavors.

Eaton and Shepard were the first principals of the institution, before it had received a full college organization. Dunster, followed by Chauncy, was the first regular President. Both of these men had to bear the labor, privation, suffering, and poverty, incident to starting a new institution in a new country. The poverty of the times and the institution may be inferred from the petition circulated for the purpose of raising means for the support of poor students. It was as follows: "That the Commonwealth may be furnished with knowing and understanding men, and the churches with an able ministry," it entreats "every family throughout the plantations, which is able and willing to give, to contribute a fourth part of a bushel of corn, or something equivalent thereto, which would be a blessed means of provision for the diet of such students as stand in need of support." The lot of the first Presidents was that of "thankless labor, unrequited services, arrearages unpaid, posthumous applause, a doggerel dirge, and a Latin epitaph." Hoar, Oakes, Rogers, and Increase Mather, followed in the Presidency. Thus far it had been considered and conducted as a theological school, having for its prime object the preparing of a learned ministry. The Pilgrims familiarly called it the School of the Prophets, and cherished it as the Hope of the Church and the State. Its morals and discipline were high and rigid, so much so that many sent their sons from England, to receive here a higher moral culture than they could receive in their native country. But in 1692, a new charter was given by William and Mary, granting the power of conferring the various academic degrees. From this time, it began to depart from the design of its founders. Hitherto it had been under the clergy; but under the new charters of the control of the church, and conducted by the college and colonies, they began to lose power, and the college departed from their control.

From the founding of the Institution, until the American Revolution, it struggled hard with poverty and the various political and religious influences brought to bear upon it. It was deeply affected by the war. For over a year the students and teachers were compelled to reside at Concord, and the apparatus, library, &c., were removed to Andover. General Washington first took command of the American Army in front of the college, and during the absence of the faculty and students, quartered his troops in the college buildings. After thus presiding in college halls in a military manner for some fourteen months, the faculty and trustees were so well pleased with his Presidency, that they conferred upon him the degree of LL. D. The Institution had been hitherto quite chary of those honorary degrees that are now scattered with such a lavish hand, having never before conferred the degree of LL. D., and that of D. D. but twice—the first in 1693, upon Increase Mather—the second in 1771, upon Nathaniel Appleton. Since the establishment of American Independence, the prosperity of the University has been uninterrupted—in a measure keeping pace with the growth and prosperity of the country.

Harvard University, commencing with such scanty means, and struggling though nearly one hundred and fifty years of poverty and difficulty, is now the richest, the best endowed, possessing faculties the most ample for study, of any institution in America. It has some ten College Halls—also Law, Scientific, Medical, and Divinity Halls—the whole costing not far from half a million of dollars. These Halls—except the medical, which is located in Boston—are situated in the western part of Cambridge, embowered in shrubbery, presenting—as also does the city—a half sylvan, half urban appearance—the whole pervaded by a classic atmosphere. Besides the buildings, library and apparatus, it has a property of nearly a million of dollars. Its library contains ninety-two thousand volumes—its apparatus, &c., is most ample. Its yearly income is from one hundred and fifty to two hundred thousand dollars—its expenditures, nearly the same. The Faculty consists of between forty and fifty professors and teachers, many of them leading minds in literature—some stand at the head of the scientific researches of the age. Among its Presidents, beside those mentioned above, we find the names of Leverette, Wadsworth, Holyoke, Locke, and Langdon, of Joseph Willard, Samuel Webber, John T. Kirkland, Josiah Quincy, Edward Everett, and Jared Sparks. The whole number graduating from the institution since its founding is about eight thousand. The present number of students is about six hundred.

With such ample means for doing good, it has long been proverbial for its aristocratic and conservative tendencies, its anti-evangelical influence. Its history, in this respect, is extremely interesting, especially to those engaged in founding new institutions, or in any way shaping and molding the educational interests of the future.

At the founding of the College, Congregationalists had control of all matters, both in church and state. Having such control, we should naturally expect to find some reference to doctrinal points in their chartered college privileges, some sectarian tests for both teacher and student in their "School of the Prophets"—especially should we expect this, when we consider, that at this time, of all others, sectarian zeal was running high—most of the religious denominations persecuting each other with rigor—all thinking that they were doing God service. But "*piety*" and "*godliness*" were the only requirements. Being thus left in the moorage of orthodoxy, without any anchors or cables to confine it there, it was tossed and driven about by all the political and religious storms that swept over the colonies. Unitarianism crept in, and it early began to drift away from orthodoxy. The Congregationalists strove long and hard, but in vain, to bring it back to its former position. The excitement consequent on such efforts was great, especially in President Mather's administration. Some of its Professors, after striving several years to eradicate the evils that were gaining ground, gave up in despair, and resigned their professorships. The Trustees, on receiving their resignation, would endeavor to calm the fears that were raised among the orthodox, by assuring them that there was no danger. Attempts were made to introduce religious tests, by which to bind the Faculty, but it was too late. The Presbyterians, [whose interests at first were identified with Harvard, turned their attention to the founding of Yale—many of the Congregationalists went with them.

Left thus to drift comparatively at random, it has followed the eddyings of politics and popular favor. Its Faculty depending upon legislative action for promotion, are ever under great temptation to be obsequious to the dominant party of the Commonwealth. Although orthodoxy has ever retained a nominal power in the University, it is but nominal; while those very denominations that established, or at first supported it for their benefit, find it one of their most subtile and powerful antagonists. While in the domain of science and literature its light has ever been growing brighter and brighter, in that of religion and vital piety its light long since became darkness. It is fast tending towards the Philosophic Theism of Germany. Its history in this respect is but the history of similar institutions, left thus without a definite religious guide and head. There is ever a proneness, in such institutions, to sacrifice spirituality to intellectuality—to sacrifice religion upon the altar of science and literature. An institution founded without any particular religious denomination for its head and guide, will be pretty sure to be found ultimately either fighting against evangelical religion in all its forms, or else drifting towards the most popular and influential denominations. Hence a denomination, founding an institution for its own good, or through which to bless the world, should make the institution subservient to the denominational faith, by firm an enduring arrangements—should make religion the guiding star of learning. MACOM.

PASTORS AND NEWSPAPERS.

That a well-conducted religious newspaper is a great help to the faithful pastor, no one who has marked the influence of such a paper will for a moment presume to question. Strange that so many pastors are apparently indifferent—certainly inactive—in regard to the circulation of religious papers among their people. One would suppose that self-interest, if no higher motive, would induce them to exert themselves in this work. From the following paragraph, which we find in *The Presbyterian*, it appears that some pastors are alive to the subject:—

"We have repeatedly stated that, in our opinion, pastors have things very much in their own hands in regard to the circulation of religious newspapers among their people. Their recommendation, either from the pulpit or privately, will almost uniformly secure the introduction of such papers into many families where they are not taken. We have had cheering instances of such success, in statements recently received from pastors sending the names of new subscribers to the *Presbyterian*. An esteemed clerical brother writes us, that in making his pastoral visits during the last few weeks, he determined to endeavor to induce the families in his congregation who were without a religious paper, to become subscribers; and had already succeeded in introducing into thirty-eight families a religious newspaper, where none had been taken before. Does any one doubt that this brother will reap the benefits of his efforts in the increasing intelligence and efficiency of these families? Were not his labors and time well spent? We live in a day of stirring things, and for a whole Christian household to be trained up without the means of information as to what is doing in the religious world, is one of the most effectual methods for unfitting them for the important obligations they owe to their generation and to the Church of God."

ANOTHER DOCUMENT ON SLAVERY.—Mrs. Julia Gardner Tyler, consort of Ex-President John Tyler, has published a letter in reply to the Address of the Duchess of Sutherland and other English ladies to the Women of America on the subject of Slavery. The letter attempts to palliate the evils of slavery, and to fix the responsibility upon England; it enumerates some of the evils which exist under the sanction of the British Government, and concludes by recommending English ladies to mind their own business, instead of troubling themselves about slavery in America. The whole affair strikes us as coarse and unwomanly, and contrasting strongly with the meek and sympathizing Address of the ladies of England. The following extracts from the letter happily illustrate its spirit:—

"The crocodile, good sisters of England, is said to cry most piteously; but woe to the unhappy traveler who is beguiled by its tears!"

"The newspaper press of England affects a mawkish sensibility on a subject with which it has nothing properly to do, and all for ends which every reflecting person cannot fail to understand."

"The African, under her [England's] policy, and by her laws, became property. That property has descended from father to son, and constitutes a large part of Southern wealth. We desire no intrusion of advice as to our individual property rights, at home or abroad. We meddle not with your laws of primogeniture and entail, although they are obnoxious to all our notions of justice, and are in violation of the laws of nature."

"We are content to leave England in the enjoyment of her peculiar institutions; and we insist upon the right to regulate ours without her aid. I pray you to bear in mind that the golden rule of life is for each to attend to his own business and let his neighbor's alone."

FRANCESCO MADIAI.—A person who visited Francesco Madiai in his prison, gives the following account of him:—

"I found in Francesco Madiai a simple-minded Christian, greatly depressed and worn down by severe suffering, mental and bodily. He made no complaint, and spoke with the greatest respect of the Grand-Duke, his sovereign, to whom, I had previously heard, he had been always a most attached and loyal subject. He evidently would have entered more at length into the particulars of his case, but I told him that I already knew them. When I asked him if I could do anything for him, he said, 'Nothing but to pray for me.' I then offered up a short prayer with him for the continuance of God's favor and support toward him and his wife, and bade him farewell."

The same writer speaks thus of Madiai's feelings when informed of the interest which had been taken in his case, and of the fact that the King of Prussia had sent Count Arnim to plead with the Duke:—

"His eyes then filled with tears, and he exclaimed, 'How can I ever be grateful enough to God for his mercies to me?' He spoke of his own nothingness, and that, therefore, it could have been only God who had put it into the hearts of kings and nobles, and of Christians of distant countries, to be so interested in their behalf. He added, that he felt that he was in God's hands, and that He would do with him as He pleased."

DEVISES TO ECCLESIASTICS.—The following bill, designed no doubt to prevent the accumulation of large estates in the hands of Roman Catholic bishops and priests, has been introduced into the Senate of New York:—

SEC. 1. No grant or devise of real or personal estate to, nor any trust of such estate for, the benefit of any person and his successors in any ecclesiastical office, or to or for any person, by the designation of any such office, shall vest any estate or interest in any successor of such person.

THE VISITOR.—The second number of the third volume of the *Sabbath-School Visitor* was issued last week. That and the previous number were sent to all last year's subscribers for more than five copies. We hope to have returns from all before issuing the March number.

The following is a list of the articles in the number for February: My little Playmate and her Grandfather, "She died like a Lamb," Singing in Sabbath Schools, Early Impressions abiding, Missionary Contributions of Children, The Unconscious Orphan, Enigmas, Blind Arthur and Little Alice, "The hardest part of the Verse," "This Hand never struck me," The Minister's Story, Dorcas-Work, The Sabbath-School Teacher, The Lazy Boy, The Breakfast, An Olive Plant, Something left to live for, "That is a Boy I can trust."

THE MEMORIAL.—The fifth number of the *Seventh-day Baptist Memorial* has been delayed in order to obtain information necessary to complete one of the biographies. The copy is now all in the hands of the printer, and the number will be issued in a few days. It will contain the conclusion of Eld. Satterlee's biography, with an Essay on Church Discipline, prepared by him at the request of the General Conference in 1812; a biography of Eld. Eli S. Bailey, with a life-like portrait; a biography of Eld. John Davis; a continuation of the history of the Newport Church, History of Missions, engraving of the Pawcatuck Meeting-House, &c.

MORE DISUNION.—It seems that the Garrisonian Abolitionists are not the only disunionists in the world. "*The Corner Stone*" is the title of a new weekly paper about to be started at Columbus, Georgia, and devoted to the advocacy of a dissolution of the Federal Union. Gen. James N. Bethune will be its editor, and Messrs. Reynolds and Yarborough publishers. The following paragraph from the prospectus affords an insight into the future policy of *The Corner Stone*:—

"Believing the General Government to be corrupt in all its parts—holding that it belongs to, and is, and will be, administered for the benefit of the North alone—that it is an engine by which the power and resources of the South are wielded to her injury—that in all respects, and under all circumstances, the political connection between the two sections is productive of evil to the South, we shall advocate its dissolution."

THE JERRY RESCUE TRIALS.—These trials were continued at Albany throughout last week. A Mr. Salmon's case was examined, and he was acquitted. Ira H. Cobb was on trial at last accounts.

Proceedings in Congress last Week.

SECOND-DAY, JAN. 31.

In the **SENATE**, Mr. Hale presented a memorial of the Pennsylvania Society for the abrogation of Slavery, for the relief of free negroes unlawfully hold in bondage, asking the repeal or modification of the Fugitive Slave Act to some conformity with the provisions of the Constitution. Also, a petition of the Grand River Quarterly Meeting of the Free-Will Baptists of Michigan, declaring the Fugitive Slave Law contrary to the law of God, and praying its immediate repeal. Mr. Cass presented several additional petitions, praying the intervention of this Government to protect American citizens abroad in religious worship. Messrs. Hunter, Bright and Pearce were appointed on the Joint Committee to examine and count the Electoral votes, &c. After which the death of Mr. A. H. Buell was formally announced, and Mr. Seward, after a touching speech, offered the usual resolutions, which were supported by Senators Fish and Hamlin, and passed. The Senate then adjourned.

In the **HOUSE**. Mr. Buell's death was formally announced by Mr. Jenkins, who pronounced a brief eulogy upon the deceased. Mr. Ives followed with some remarks, after which the usual resolutions passed, and the House adjourned.

THIRD-DAY, FEB. 1.

In the **SENATE**, the resolutions of the Legislature of New York in relation to the Madiai, were presented; also petitions for the repeal of the Fugitive Slave Law. Several bills for the relief of individuals were passed. Mr. Rusk's Pacific Railroad Bill was talked of a while. This bill provides that the Government shall issue twenty millions of twenty years' national securities, which, with alternate sections of six miles square of the public domain, shall be given to the private Company who will construct the work on the most favorable terms. The proposals are to be advertised for, and, on being opened, the best bidders (for the Government) are to receive the work. The bill also provides for immediate surveys of all probable routes at the expense of the National Treasury; and further, that after the surveys and estimates shall have been made, the selection of the route shall be devolved on the President of the United States, who shall take into consideration the comparative length of the routes, the comparative feasibility of constructing the work on each, and the general national advantages each may offer.

In the **HOUSE**, a bill was reported providing for the survey and location of a wagon road from Missouri to the settlements of California and Oregon. Farther than this we see nothing in the proceedings worth reporting.

FOURTH-DAY, FEB. 2.

In the **SENATE**, the Private Warehouse bill, the Tehuantepec Resolutions, and the Emigrant Route (to the Pacific) bills were the principal topics of discussion. No action was taken on either of them.

In the **HOUSE**, the proposition to lower the standard value of the coinage was a subject of discussion. After which the bills granting lands for the construction of railroads in Missouri and Wisconsin were taken up. Attempts were made to lay the latter on the table, but they were unsuccessful.

FIFTH-DAY, FEB. 3.

The **SENATE**, after disposing of some private claims, proceeded to a further discussion of the Private Warehouse bill. Mr. Miller strongly opposed it, as opening a way for new frauds upon the customs, and working injuriously to the interests of our own manufactures. The bill was postponed, and that for reörganizing the Navy came up, to which Com. Stockton reported sixty-six amendments, all of which passed. Mr. Brodhead's substitute for the Pacific Railroad bill was then brought up.

In the **HOUSE**, a number of petitions, asking protection to Americans abroad, were referred to the Committee on Foreign Relations. The Coinage bill came up, and was debated until the morning hour expired. The bill introduced last session, to remove the duties from railroad iron, was put at rest, by the refusal of the House to reconsider an old motion by which it was formerly laid upon the table. The Army bill was before the House when it adjourned.

SIXTH-DAY, FEB. 4.

In the **SENATE**, the usual resolutions making arrangements for the official count of the Presidential votes were adopted; after which, the bill granting right of way through the military reservation near Niagara for a ship canal, was considered and passed. The Warehouse bill came up again. The principal point discussed in this bill is the provision extending the time of paying duties from one to three years; and Messrs. Hunter, Seward and other leading Senators argued strongly for retaining it. Mr. Davis, however, took the other side, and moved an amendment limiting the time for withdrawing goods for consumption to one year. This was agreed to. Other amendments were proposed; some were adopted, some not; and the bill finally passed. A communication from the President, in relation to the Postal treaty with Great Britain was received, containing a note from the Postmaster-General, in which he gives it as his opinion that Great Britain has violated that instrument.

In the **HOUSE**, the usual plan of counting the Electoral vote was adopted, a point of order in relation to the old Wisconsin Railroad grant bill, was raised, by which it was at length resuscitated and sent to the Speaker's desk.

SABBATH-DAY, FEB. 5.

In the **SENATE**, the principal points of interest were the introduction of a bill by Mr. Davis, of Mass., in relation to the Fisheries, and intended to lead to perfect reciprocity between this country and the British Provinces in regard to them—the passage of the bill granting lands to build an immense railroad in the Slave States of Missouri, Arkansas and Texas—and an onslaught by Mr. Butler upon the Pacific Railroad.

In the **HOUSE**, a joint resolution providing for printing and binding the returns of the last census, occupied the session, and passed.

European News.

By the steamers Canada and Atlantic, we have European dates to January 27.

The English news is of little importance. There is evidently some fear that Louis Napoleon is secretly meditating hostile designs against his neighbors across the Channel. Among other symptoms, it appears that Government is making inquiries of the various Railroad Companies, how many men and horses, with munitions of war, they could carry to any specified point in case of emergency. Arrangements are also making to have the regular troops and militia available at a moment's notice. A large military station is to be founded near Birmingham, and no more of the regulars are to be sent from home at present. In the Navy Yards the greatest activity prevails.

The celebrated case of Achilli vs. Newman is again before the Court, and is exciting some interest among the partisans of those gentlemen.

Nearly £2,000,000 gold is reported shipped from Australia to England since previous advices.

Rev. Dr. Rice, of London, has committed suicide.

Charles S. Lawrence, Governor of the Falkland Islands, announces that Guano has been discovered there.

From France, the news, to the exclusion of everything else, is the Emperor's marriage to M'lle Montigo, which has taken Paris by surprise, and was unfavorably received by the Bourse. M'lle is a Spaniard, 25 years of age, a blonde, and grand daughter of the British Consul at Malaga. Her mother was an Irish woman named Fitzpatrick, and her father, the younger son of a Spanish family, who fortunately, by the death of his elder brother, succeeded to the titles of Count Montigo, Duke of Teba and Pennamando. Her sister is Duchess of Abba, and Mademoiselle is herself Countess of Teba. The proposal for her hand was formally made by the Emperor on Sunday, and was of course acceded to. The next day the happy bridegroom communicated to his ministers that his determination was taken, and that it was a marriage of affection. One report says that the Ministers, except one, resigned, but that the Emperor refused to accept their resignations. It is said that the civil marriage has already taken place, and that the religious ceremonies will be held on the 29th instant, (January.)

Twenty line-of-battle ships, eighteen frigates, and fifteen smaller ships-of-war, fitted with the screw-propeller, are building in the French navy yards.

Napier, the ship-builder in the Clyde, recently received orders for sixteen frigates from France, but the British Admiralty canceled the order, and gave similar orders for England.

Accounts of the floods in the Departments are deplorable. The Loire, Seine, Moselle, Aisle, Villaine, Dnolle and Sarthe are overflown, doing great injury to the towns along their banks.

The Tuscan *Moniteur* officially contradicts the death of Francisco Madiai, and says that everybody knows that the prisoners confined in the prisons of the Grand Duchess are treated with kindness, humanity and philanthropy.

Hong Kong dates to Nov. 29 say that in the early part of the month the rebellion was successful, but latterly rumor states that the Imperial troops had gained decisive advantages. The transit through the disturbed districts was uninterrupted.

The Florida Indians.

A message to the Senate, from the President of the United States, is accompanied by a communication from the Secretary of the Interior, which gives a succinct statement of the relation which the Florida Indians now hold to the authorities of the United States:—

As early as the 9th of May, 1832, a treaty was entered into with the Seminoles, known as the Treaty of Payne's Landing, by which they relinquished all their claims to lands in Florida, and bound themselves to remove therefrom within three years. When that time had expired, they refused to comply with the terms of the treaty, and resort was had to military force to expel them from the country. A fierce struggle ensued, which lasted for more than six years; and, after a vast expenditure of blood and treasure, the Government found itself baffled in all its attempts to drive them from their haunts in the swamps and forests with which the country abounds, and which were inaccessible to the regular troops.

Finding the efforts of the army fruitless, an arrangement was subsequently made in 1845, by Mr. Polk, which established a neutral territory of twenty miles in width, (in which all white settlements were forbidden,) along the entire border of a district within which the Indians were allowed to remain.

Things stood in this way till last summer, when a deputation of Indians, headed by the Chief of the tribe, Captain Billy Bowlegs, visited Washington, and there concluded a treaty with Mr. Lea, the Commissioner of Indian Affairs, by which they agreed to go home and get their people to emigrate at the "earliest possible day." But the Indians held a council in December and repudiated that treaty, and threatened to depose Billy and elevate his sister to the chief command.

The plan now recommended by Gen. Blake, (who was sent down with Billy to superintend the execution of the treaty,) to accomplish the final expulsion of the remnant of this little band of Seminoles, is to send out surveying parties under a military escort, and so corner and capture, or shoot them in detail. This plan is sanctioned by the Commissioner, Mr. Lea. Meantime, Mr. Senator Mallory, in a letter dated the 9th of January, calls upon the Secretary of the Interior for "prompt measures to compel the removal of this band of cut-throats, who have outraged every feeling of humanity, and whose treachery demands the sternest correction."

And the Governor of Florida announces, under date of the 12th ult., to Secretary Stuart, that he has, in consequence of the unprotected state of the frontier, ordered a regiment of mounted volunteers into service for its protection. [Tribune.

Important and Righteous Decision.

A Kentucky Court has lately made a decision, recognizing as correct the principle laid down lately in New York, in the decision upon the case of the negroes which had been the slaves of Mr. Lemmon. The case was as follows:—

Some years ago a Mrs. Trigg, of Kentucky, determined to send her slave, Clarissa, to Philadelphia with a relative, Mrs. Alexander, as her waiter, to remain there over six months, if Mrs. A. should find it convenient. She was aware that under the law of Pennsylvania the slave would be entitled to her freedom if she did so, but concluded to risk it. Clarissa was much attached to the family, and believed that she was to be freed on the death of her mistress. Having remained in Philadelphia the appointed time, she returned to Kentucky, and again entered the service of Mrs. Trigg. The latter having occasion to borrow money of her adopted daughter, secured the debt by a conditional bill of sale of her slave Clarissa, never meaning, however, that she should be actually sold. Mrs. Trigg died, and in her will liberated her other slaves, and made provisions for the payment of the debt due her daughter, and the emancipation of Clarissa. But the daughter claims Clarissa as her property, and declines to enter into the arrangements by which she may be freed. At this point Clarissa institutes a suit for her freedom, relying principally upon the fact that she had, with her mistress' consent, remained in the State of Pennsylvania for more than six months. The Judge decided that the laws of Pennsylvania had made her free, and that her freedom went with her on her return to a Slave State.

Arrest of an Alledged Murderer.

On the 6th of January, 1852, the steamboat Martha Washington was burned on her way down the Mississippi River to New Orleans, and thirteen of her passengers lost their lives. Suspicion was excited that she had been purposely fired with a view to obtain the sum of $240,000, for which she and her cargo had been insured, and warrants were issued for the arrest of the owners, whose names are Lyman Cole, Lewis Choate, John A. Cummings, Wm. Kissane, G. B. Stevens, J. G. Nicholson, James Chandler, Wm. Holland, and Adam, Amos, James, Rufus, and Lorenzo Chapin. Six of these men were arrested and committed to prison, and while there, one of their number died, as is supposed, by poison administered by himself; but previous to his decease he made confession, of which the following is the substance: In December, 1851, the parties above named purchased the Martha Washington at Cincinnati, Ohio, after which they commenced freighting her with merchandise, to be conveyed to New Orleans, for which insurance was effected as it was placed on board. This same merchandise was soon after removed from the boat, repacked and reinsured, and this was done several times, until insurance to the amount of $200,000 had been effected in ten or twelve different offices. The boat was then insured for its full value, and with a small amount of merchandise on board departed on her trip. By a preconcerted arrangement, when she arrived in the State of Arkansas, she was set on fire and burned to the water's edge, all of her passengers, thirteen in number, perishing in the flames, but the captain of the boat, who was one of the conspirators, together with those of the others who were on board, having previously made the necessary arrangements, effected their escape to the shore. The head man in the whole of this nefarious transaction is said to be J. G. Nicholson, who, upon learning that one of the confederates had confessed, immediately left the West and started for this city, where he has been for some time past. Mr. Joseph Bruep, one of the Deputy U. S. Marshals of Cincinnati, armed with a warrant for his arrest, recently arrived in this city, and after much search, and once, being foiled, succeeded in arresting Nicholson.

AFFRAY AT UTICA.—The Utica (N. Y.) *Herald* of Feb. 2 says:—The most heart-rending catastrophe ever witnessed in Utica, occurred in the upper part of the city about 10½ o'clock Monday evening, between a party of watchmen and people residing in Eaton, Madison County. Bernard McManus, a young man about 21 years of age, residing at Log City, Madison County, and an Irishman by birth, was shot through the heart, and died almost instantly. James Rooney, of Eaton, was also shot in the thigh, and is considered in a precarious condition. Mr. Arthur Plant, a watchman, was also dreadfully beaten, and his recovery is considered doubtful. It appears that a party consisting of the brothers Rooney, their sister, another woman, and the brothers McMannus, all of Madison County, had come to the city to attend the wedding of Bernard McMannus, the deceased, and were having a jollification at the house of a Mr. John Dolan, on Elm-st. Late in the evening, watchmen Simmons and Plant, having an appointment in the vicinity, came up to the house, and watched the proceedings within. Some of those within coming out, an affray commenced, which resulted as we have seen.

SUMMARY.

A letter from Keweenaw Point, Lake Superior, mentions the death of Wm. Schlatter, whose name is attached to so many of the maps, plans and sketches of that mining region. He had started from the northern extremity of the point to walk through the forest to the Quincy Mine, on Portage Lake, and evidently had lost his way. After wandering for a time he became overpowered with the cold, and at length laid himself down beneath a tree, stretched out his legs, folded his arms across his breast, and fell asleep, and in this endless sleep he was found by a passing traveler.

We are glad to learn that in deference to public sentiment, which has recently taken strong ground in the West against the circulation of individual notes as currency, Messrs. E. W. Clark & Brothers of St. Louis, intend to withdraw all their notes, and submit them to the ordeal of fire. Thousands of dollars have already passed through this process. Messrs. Page and Bacon, it is hoped, will adopt the same judicious course; but at the latest dates from St. Louis they had not decided to do so.

Thompson's Reporter states that arrangements have been made to place the Merchants' and Mechanics' Bank of Oswego on a solid footing, by placing more securities in the Bank Department, and that it quotes the notes at 1 per cent. discount, expecting in a few days to quote them at the same rate as other State money. It also states the probability that the Farmers' Bank of Onondaga will follow suit.

Thompson's Reporter says that Land Warrants have risen so rapidly and have now reached so high a price that we hardly think there is much probability of a further advance. There is besides a possibility that Congress may yet do something with the public Lands that will affect the price of Land Warrants.

	Buying.	Selling.
160 acre Warrants	$160	$164
80 acre Warrants	83	85
40 acre Warrants	43	44

Mr. Corwin's Report shows that on the first of July last there was in the United States Treasury an unappropriated surplus of eight millions and a half, and estimates that on the first of next July the surplus will exceed five millions, after paying off above seven millions of the public debt. The revenue for the year ending July 1, 1854, is estimated at $51,200,000, forty-nine millions of which is anticipated from customs, while the expenditures of that year will also be five millions less than that sum.

The Boston *Courier* states that, just before Mr. Webster's death he called his son Fletcher to his bedside, and said: "My dear son, I wish you to procure a handsome and substantial piece of silver plate, and present it to my valued friend, Peter Harvey, with a suitable inscription, as a testimonial of my dying love for him." This piece of plate has been manufactured by Jones, Ball & Co., of Boston. The inscription is a verbatim transcript of the dying words in which the great statesman made the request.

The heirs of the late Stephen Girard are making an effort to obtain possession of the entire estate now in the possession of the city of Philadelphia, including the College buildings and grounds. The heirs have filed a bill in equity in the Circuit Court, and have commenced an action of ejectment in that Court, of Nisi Prius. This is not the first attempt made by the heirs to obtain this immense estate.

Newton Peters, of Missouri, recently made a handsome speculation by driving sheep overland to California. He started with 2,508 sheep, and at Salt Lake he sheared them, and sold the wool for $2,500. On reaching California with 2,000 of them, in good condition, he was offered $10 a head for the lot, which he refused, being sure of a higher price.

The California block of marble, destined for the Washington Monument, was destroyed just after it had been completed, in the Sacramento fire. We learn from the California papers that a new block, four feet long by two deep, has been prepared, at a cost of $5,000, and will be forwarded immediately to Washington.

In Washington, last week, a Mr. Fuller, of the pension office, posted a Mr. Schaumberg, formerly of the U. S. Dragoons, as a liar, a coward, and a swindler. The next day they met on the steps of the National Hotel, when Schaumberg shot Fuller, wounding him dangerously. He is in prison.

Mr. David Van Pelt, an aged resident of Middletown Point, was killed while walking on the track near Hightstown, by a train coming behind him, on Saturday, January 29. He was seen by the engineer two miles off, and the whistle was blown, but, being entirely deaf, the warning was unheeded.

Boston papers state that Mrs. H. B. Stowe received, some days since, from her publishers, Messrs. Jewett & Co., of that city, the sum of $10,000, this being her second payment as copywright on Uncle Tom's Cabin, making upward of $20,000 received by her in nine months.

It is reported in Buffalo that a company of twenty men have purchased the exclusive right to use the caloric engine on the lakes, and have made the preliminary arrangements for the construction of a number of heaters and propellors.

The proprietors of the People's Line of North River steamers, are building for the coming season two magnificent boats, 300 by 42 feet, and of much lighter draft than any of the large boats heretofore in use. These new boats will be arranged mainly for freight, but they will also be elegantly fitted up for passengers.

The annual meeting of the National Agricultural Society was held at Washington on Thursday last. The principal practical aim of their deliberations seemed to be the establishment of another Department of the Government, to be entitled the Agricultural Department. This was advocated by Mr. Calvert, of Maryland, and by Prof. Mapes.

The President Elect has written a letter to Mayor Seaver, of Boston, declining, in consequence of his recent and bereavement, a public reception on his way to Washington. He says it is gratifying that Boston extended the invitation to him as representing the principle of the Union of the United States.

The rise in rents on Broadway and other great thoroughfares, New York, to take place on the first of May, is perfectly frightful. We hear of one store heretofore rented for $1,000 per annum, which is now refused for less than $3,000.

A rumor was in circulation in New York on Saturday, that a British steamer had blown up near Jamaica, and that 400 lives were lost. The report came by way of Havana, but needs confirmation.

Wellington died possessed of an estate and funds not far short of ten millions of dollars! He was considered miserly and mean, and as closely calculated the value of one pound as any London shopman.

On the Utica and Schenectady Railroad, last week, an engine, with five cars attached, ran a distance of seventy-eight miles in an hour and twenty minutes, or nearly sixty miles an hour.

Advices from Port-du-Prince to Dec. 26, state that the fever was still prevailing there to a great extent, and has proved very fatal among the shipping, most of the vessels having lost more or less of their crews.

The Corporation of Harvard College has formally announced its election of Prof. James Walker to the office of President of that institution. His confirmation by the Board of Overseers may be considered a matter of course.

Petitions are pouring into the Michigan Legislature for the passage of a "Maine Law," and the probability is that one, though less stringent than that of Maine, will pass.

Three steamers with passengers for California, sailed from New York last Sunday, having been detained one day by the fog. They carried about 2,000 adventurers.

New York Market—February 7, 1853.

Ashes—Pots $4 62 a 4 68; Pearls 5 75.

Flour and Meal—Flour, 5 50 a 5 56 for Canadian, 5 44 a 5 50 for common to straight State, 5 62 a 5 75 for common to good Ohio. Rye Flour 4 50 a 4 75. Corn Meal 3 50 a 3 56 for Jersey. Buckwheat Flour 1 50 a 1 75 per 100 lbs.

Grain—Wheat, 1 25 for fair white Southern, 1 30 for prime white Ohio. Rye 90 a 91c. Barley, 73c. for two-rowed. Oats 45 a 47c. for Jersey, 49 a 50c. for State. Corn, 66 a 69c. for Southern white, 68 a 70c. for yellow.

Provisions—Pork, 16 00 for prime, 17 50 for mess. Beef, 5 50 a 7 50 for prime, 9 50 a 11 25 for country mess. Dressed Hogs 8 a 8½c. Lard 10½c. Butter 17c. for Ohio, 19 a 23c. for Western dairies. Cheese 8 a 9c.

Hay—87c. a 1 06 per cwt.

Hops—20 a 23c. for Eastern and Western.

Tallow—9½ a 9¾c.

Wool—Fleece, 47c. for common, 53 a 55c. for medium, 60 a 65c. for superfine. Pulled 42 a 52c.

MARRIED,

In DeRuyter, N. Y., Jan. 27th, Mr. JULIUS HARRIS to Miss AMIE L. ARNOLD.

In Hayfield, Pa., Dec. 31, 1852, by Eld. Ray Green, Mr. WALTER DUNN to Miss POLLY DETER, all of Hayfield.

In Scott, N. Y., Jan. 29th, by Eld. Russell G. Burdick, Mr. JOHN BARBER, 1st, to Miss AMY BABCOCK, both of Scott.

In Hornellsville, N. Y., by Eld. S. Pattengille, September 10th, 1852, Mr. STILLMAN M. BURDICK, of Hornellsville, to Miss FANNY O'CONNER, of Hartsville.

DIED,

In Hounsfield, N. Y., January 4th, 1853, JOHN WITTER, son of Enos and Roena Lewis, aged 21 years, 1 month, and 10 days, while on a visit to the house of his grandfather, John Witter, of Jefferson County. His disease was inflammation of the lungs, and he lived only six days after he was taken ill. He had previously obtained a hope of his acceptance with God, and he died calm, without a struggle, with a serene hope of eternal life, lamented by an affectionate family, a large circle of relatives, and all acquaintances.

In DeRuyter, N. Y. Jan. 25th, ABBEY COON, widow of Luke Coon, and sister of Eld. John Green, in the 70th year of her age.

In DeRuyter, Jan. 28th, after a short and distressing illness, (stricture of the bowels,) CHARLES B. LANGWORTHY, aged 30 years. The law of good will was so exemplified in his daily walk, that none could doubt his fellowship with Christ. In his death he leaves a widow and two little sons truly bereaved. He was a valuable member of the church in DeRuyter.

In Westerly, R. I., on Thursday, Jan. 27, Miss NANCY TAYLOR, aged 60 years.

December 29, 1852, ELIZABETH A. ROGERS, the only daughter of Jonathan K. and Elizabeth Rogers, aged two years, nine months, and twenty-five days.

LETTERS.

P. C. Burdick, David P. Marsh, Ray Green, D. C. Green, Philip Wardner Jr., S. S. Griswold, James Hubbard (will write you,) G. W. Stillman (yes,) L. Crandall, Frank Crandall, A. H. Lewis, John Witter, O. Snowberger, James Bailey, Charles Spicer, Henry Barber, Charles C. Sockwell, John Whitford, Jepthah F. Randolph, J. R. Irish.

RECEIPTS.

FOR THE SABBATH RECORDER:

		to vol.	No.
Benj. Green, Hopkinton, R. I.	$2 00	11	52
Matthew S. Kenyon "	2 00	9	52
Reuben Brown "	2 00	9	52
Francis Burdick "	2 25	9	52
Henry Barber, Westerly, R. I.	2 00	10	26
John Pope, New Market, N. J.	2 00	9	52
Geo. W. Stillman, Hebron, Pa.	2 00	9	52
Ray Green, Oussewago, Pa.	1 00	10	7
D. J. Green, Albion, Wis.	2 00	9	52
David Whitford, South Berlin	2 00	9	52
J. L. Stillman, Little Genesee	2 00	10	32
Asa Jaques "	2 00	10	33
Jer. Burdick, Almond	2 00	10	3
Phineas Burdick, DeRuyter	1 00	10	7
Welcome B. Crandall "	1 00	10	7
Russell G. Burdick "	1 00	9	26
Clarke Coon, North Pitcher	1 00	9	52
John Barber 1st, Scott	2 00	10	33

FOR THE SABBATH-SCHOOL VISITOR:

H. H. Baker, New London, Ct.	$5 00
A. H. Lewis, Berlin, Wis.	2 00
Geo. W. Stillman, Hebron, Pa.	2 00
Ray Green, Oussewago, Pa.	1 00
Frank Crandall, Lewiston, Ill.	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Henry Barber	$1 00	Peleg L. Berry	$1 00
Jairus Crandall	1 00	David Rogers	1 00
Margarett Randolph	1 00	Ezekiel Rogers	1 00
Geo. W. Stillman	1 00	James Rogers	1 00

BENEDICT W. ROGERS, Treasurer.

Eastern Association—Executive Committee.

THE Executive Committee of the Seventh-day Baptist Eastern Association will hold a session at the conference-room of the Pawcatuck Meeting-House, on Monday, the 21st inst., at 10½ o'clock A. M.

S. S. GRISWOLD, Sec.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations. GEO. STARK, Sup't.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2151

American Baptist Register.

THIS Volume, now issued, contains 496 pages; or, reckoning the 26 engravings as two pages each, 548 pages. It is printed on beautiful paper, and embraces (including the ornamental stamp on the cover) engravings of 27 church and college edifices. The sketches of State Conventions, Associations alphabetically arranged, names of churches, dates of constitution, counties in which located, pastors, the baptized in 1851, number of communicants, with the names and post-offices of ordained and licensed ministers, fill 373 pages. These are followed by the American Indian churches, also the Welsh and German churches. Summary tables of the Associations in each State, (the most complete we have ever seen,) fill 26 pages. These are followed by valuable tables, embracing a comparative summary, colored members, Sabbath schools, ratio of churches, ministers and members to the whole population, Baptist periodicals, ordinations, churches constituted, new church buildings dedicated, and obituary notices. Then follows the educational department, embracing theological seminaries, colleges, academies, high schools, &c. Also an account of our Benevolent Societies. Next we find tables of the Baptist churches in other countries, British Provinces, Europe, Asia, and Africa. The concluding pages contain an account of the Anti-Mission, Free-Will, Six-Principle, Seventh-day Baptists, &c., with a grand summary of baptized Christians and religious denominations.

No description of the volume will do it justice. It must be seen to form a correct idea of the expense and labor bestowed upon it. In view of the expensiveness of so many statistical pages, its engravings, &c., it is one of the cheapest volumes ever issued. It contains 200 pages more than was anticipated when the price was announced.

Price, bound in cloth or sheep, $1 50; five copies, $6. It will be sent by mail, postage paid, to any part of the United States, for $2.

Published by the American Baptist Publication Society. Orders for the Register should be directed to Rev. B. R. Loxley, 118 Arch-street, Philadelphia.

Just Published.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By WM. GOODELL, Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New*, shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By WILLIAM GOODELL, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid*.

For sale by the publisher, WILLIAM HARNED, 48 Beekman-street, New York.

Miscellaneous.

The Lemmon Slaves—A Family Sketch.

From the N. Y. Tribune.

The Lemmon Slaves, or rather Freemen, are now safe in Canada. We say *safe*, whatever decision the Supreme Court may arrive at upon the appeal from the judgment delivered by Judge Paine, in their case; and though, in the event of its being adverse to their freedom, Lemmon and his wife should refuse to carry into effect their promise to manumit them. Some interesting facts in regard to this family, and illustrative of the "peculiar institutions of the South," have come to our knowledge, which we now propose briefly to narrate.

About 14 years ago there lived in Bath County, Va., a planter who was commonly called "Billy Douglass." He had six children, to each of whom he gave a slave about their own age when they were quite young. These slaves grew up with his children, and became in due time their attendants. When Douglass died he possessed about 40 slaves, which were divided among his family, and by that means became separated from each other, the Douglass family then residing in different parts of Virginia. Among the slaves given away was a boy named Levi; he fell to the lot of Mary Douglass, by whom, until her marriage, he was well treated. When he was about 19 years of age, his mistress married a man of no very reputable character, of the name of Simmons. As soon as he became master of the slaves of his wife, their situation was materially changed for the worse. Levi, and another slave of the names of James Wright, had ventured to ask their mistress not to marry this Simmons, for they feared his cruel treatment. This fact came to his knowledge, and to punish their audacity he determined to sell them to the far South. Having learned that a negro trader, of the name of Witheroe, was at a town twelve miles off, on his way to Alabama, with a coffle of 39 slaves, he brought him to his house, where he saw Levi and Wright, and privately struck a bargain for them.

The manner in which they were inspected by Witheroe, though intended to disarm suspicion, nevertheless aroused it, and became the subject of serious consideration between Levi and Wright. They felt persuaded that they had been sold by their master for the southern market, but they resolved that they would not go thither, and made their arrangements accordingly.

The morning after their sale had been effected, Witheroe made his appearance, accompanied by several men, and announced to Levi and Wright the fact that they were his slaves, and must proceed immediately to join the coffle, then waiting for them at the neighboring town. Handcuffs were produced, and were about being placed on their wrists, when they stated that it was unnecessary that they should be so fastened, as they were quite willing and ready to go with him anywhere, for they were tired of living with Simmons. Witheroe thereupon consented to let them go with him unfettered. Knowing the country well, Levi and Wright planned their escape so as most effectually to baffle the pursuit of Witheroe and his party. Having taken a hasty leave of such fellow slaves as were near, they set out, with apparent cheerfulness, with the negro trader, but they had not been more than half an hour on the road, when, as they had preconcerted, they suddenly leaped over a fence, and being active young men, were soon buried in the depths of the adjacent wood, whither their pursuers in vain strove to follow them. They felt the importance of hastening their steps, and traveled as fast as they were able, a distance of sixty miles. At the end of their journey they obtained shelter and refreshment among some slaves whom they had formerly known in their own neighborhood. As soon as they had sufficiently rested, they started for Ohio, but, by some mishap, were seen and pursued by a party of twenty-five men.

They exerted themselves to the utmost to escape, but Wright only was able to effect it. Levi was taken and put in jail, where he was duly advertised as a runaway. There he was confined five weeks, waiting the arrival of his owner. In the meantime, being an excellent dancer, he managed to get into the good graces of his jailor, who invited white people to come and see his feats. They often gave him pieces of money, and finding that his keeper was fond of whisky, he liberally supplied him with it out of the proceeds. Having made arrangements for his escape from this prison-house, he seized his opportunity, when his keeper was in a state of complete intoxication—and he had no one to oppose his progress but the keeper's wife. Having easily overcome her resistance, he fled a second time for Ohio, where, after incredible fatigue, and almost famished for want of food, he safely arrived. There he fell in with the managers of the "Underground Railroad," and was soon placed by them in a position of of comparative safety. After laboring some time in the country, he removed to Cleveland, and there he became a waiter in one of the hotels, where for a while we must leave him and return to his fellow fugitive, James Wright. He succeeded, after great exertion, in reaching Ohio, and by the aid cheerfully rendered by the friends of the flying slave, was safely forwarded to Canada, where he now follows the occupation of a farmer, and can sit under the shelter of his own roof, "none daring to make him afraid."

Levi having engaged with Wright, that in case they should be separated in their flight, and afterwards be fortunate enough to reach Canada, they would meet at Malden—he, in August last year, went thither to make inquiries. At that time he knew not whether Wright was dead or alive, a freeman or a slave, and scarcely ventured to hope that he should meet him again. However, on his arrival at Malden, he found that Wright was cultivating a small farm on shares, a few miles off, and was doing well. He soon had the satisfaction of meeting him, and their joy was unbounded, when they grasped each other's hands in a land of freedom. Levi had the additional gratification of meeting two of his cousins in Malden, who had previously escaped from "the house of bondage." Finding some of his relations and friends in this town and neighborhood, and not judging himself quite secure from the operation of the "Fugitive Slave Law" in Cleveland, he purchased, out of his earnings, a small lot of land, determining to settle in Malden as soon as he conveniently could. With this prospect in view, he returned to Cleveland, and there resumed his occupation as a waiter.

One morning, while the case of the Lemmon slaves was under adjudication at New York, he heard read the particulars, and at once discovered in them near and dear relations. He immediately put himself in communication with a friend in Cleveland who telegraphed the fact to one of the Committee in New York, when, after due caution, it was determined that he should proceed thither, without delay; this he did, and we had the satisfaction of knowing that in Nancy he found a sister, in Emeline an aunt, in their children nephews and cousins, and in the two youths who were with them, brothers. But this was not all; he announced James Wright to be the husband of Nancy and the father of her children. Thus, by a wonderful interposition of Providence, have these poor people been brought together again under happy circumstances, instead of having to wear out a miserable existence on the slave plantations of Alabama and Texas.

The case of Emeline is distinguished from that of Nancy, in one or two particulars. Her first husband, Tom Reynolds, was sold by his master, a man of the name of Wood, to a planter of the name of Cobb Reynolds, residing somewhere on James' River. He was thus separated from his wife and children, and they from him. Finding it was not probable that he would ever see his wife again, or be able to do anything for her, he sent her word to that effect, and released her from her obligations to him. She subsequently formed a new connection with another slave, the father of one or two of her younger children, from whom she is now separated. Whether her first husband is still alive, or where her second husband now is, Levi, from whose lips we received the foregoing particulars, could not say, and Emeline having left New York, could not be consulted.

The mother of Levi is still in slavery, with eight of her children, and these are in the hands of four different slaveholders. The eldest of her children in slavery is 25 years old, the youngest an infant, born since Levi's escape.

Daniel Webster.

"*The American Journal of the Medical Sciences*," for January, 1853, has a very full medical description of the last illness of Daniel Webster, by his attending physician, Dr. Jeffries, from which the following particulars are copied.

MR. WEBSTER'S GENERAL HEALTH.

Mr. Webster was of a sanguineo-billious temperament, of a swarthy complexion, with straight black hair, with a large, athletic, and well-proportioned frame. He was five feet ten inches in hight, and when in health weighed one hundred and ninety pounds. His appearance was peculiarly imposing, and the expression of his features, more particularly of his eye, was, perhaps, more powerful than that of any other man. He was nearly seventy-one years of age at the time of his death.

Mr. Webster, although endowed with an iron constitution, had been subject for the past eighteen or twenty years to an habitual diarrhea, which, commencing as an occasional looseness, had gradually increased upon him, until, for the last three years, it was persistent; for this, he was accustomed, latterly, to use opiates, generally in the form of a "cholera medicine," which appeared to be composed of sulphate of morphia and the compound spirits of sulphuric ether.

For about the same number of years he had been annually subject to a somewhat severe form of catarrh, commencing from the 6th to the 16 of August, and continuing until about the 1st of October. The only exception to the occurrence of this was in 1839, when he was in Europe. He was sometimes confined by this for a short period, but usually continued his exercise and duties abroad. In the early years of this complaint, he did but little for it; but, latterly, he had adopted energetic treatment under medical advice, in the hope of preventing the annual visitation.

HIS PHYSICAL DECLINE.

In August, 1851, while in Franklin, N. H., whither he had gone for retirement, hoping, by a change of climate, to escape his annual catarrh, he was attacked, after exposure to the damp ground, with gout in his feet, mostly in the great toes; he was so far relieved of this, however, as to take a journey to the White Mountains; but, on his return to Franklin, the gout returned in a more severe and general form.

On the 9th of September he came to Boston and placed himself under the writer's care. At this time his complexion was sallow, and he had lost considerable flesh; his eyes were red, and his countenance indicative of great uneasiness; his pulse was full, quick and firm; his nights were distressing and restless; there was constant thirst; the bowels were irritable, and, although without appetite, he was taking food without restraint, and, by advice, using stimulating drinks freely. He was also taking iodine of iron with hydriodate of potass, and minute doses of oxide of arsenic as a preventive of the catarrh. He had also used some remedies for the gout, and frequently resorted to opiates for his diarrhea. With some difficulty he was induced to relinquish all these medicines, to restrict himself to the simplest food, and to retire to Marshfield for recreation and exercise. In September he returned to Washington, expressing himself as being "perfectly well," having implicitly followed the directions given. During the winter of 1851 and 1852 he transacted a vast amount of business at the seat of Government, being, however, frequently under medical treatment for his diarrhea. He failed in flesh and strength toward the spring, and, in the latter part of April, went to Marshfield in hopes of recruiting.

EFFECT OF HIS ACCIDENT.

On the 6th of May, 1852, he was thrown from his wagon, falling forward upon his hands, and striking his head with much force upon the ground. He was for some time insensible, but soon recovered perfect consciousness. On the 20th he came to Boston, and was visited by Dr. J. Mason Warren in consultation. He was found to have injured the joints of both wrists, the left more severely, without any apparent displacement or fracture; there was considerable swelling and great ecchymosis of the whole forearm, with frequent severe paroxysms of pain through the joint; there was also a slight flesh wound near the temple. He made no complaint of uneasiness in the head. On the 24th May he addressed his fellow-citizens in Faneuil Hall, being then suffering under great general debility. In July, at the time of his public reception in Boston, he was suffering more than usual from his diarrhea, and was under medical treatment to enable him to go through the fatigues of that occasion.

On his return from Washington to Marshfield, in September, he took cold in Baltimore, and first complained of the symptoms connected with his final illness. On the 20th of September he drove from Marshfield to Boston, a distance of thirty miles, for medical advice.

It was then observed that he had lost much flesh, which gave to his large eye a somewhat unnatural prominence. His face was pale with a peculiar sallowness; but there was no jaundice at this or any other time. He rose from the recumbent posture slowly and with some apparent difficulty, and he had the aspect of a very sick man. He stated that he had been more than usually unwell for a week or more; he complained of uneasiness on the left side of the abdomen, with consequent difficulty of lying on that side; there was also sometimes a sense of tightness across the lower part of the abdomen. The bowels were still loose, but not quite so irritable; the appetite was wholly gone; the skin was commonly very dry, and there was a constant dryness of the tongue and fauces, with much thirst. The tongue was covered with a light brown coat; the pulse was 106, quite full, but easily compressed, somewhat jerking, with four intermissions in a minute.

He returned to Marshfield the next day, the 21st, with the following directions: To abstain from all mental labor, and to avoid fatigue in bodily exercise. The diet to be tea, with bread and butter, morning and evening, and a little animal food at dinner, with one vegetable.

THE CLOSE.

On the 6th of October he was visited in consultation with Dr. James Jackson, of Boston. The symptoms continued much the same. Mr. Webster was about the house, though he had not been out. The opinion was expressed, and concurred in, that there was ascites, dependent upon grave disease of some abdominal organ, which would ultimately prove fatal; although some relief might be obtained.

It was decided to substitute a mild tonic for the cardiac mixture; to give one grain of squills night and morning, to be increased if the stomach could bear it; to continue the morphia, and to double the amount of brandy; encouraging him also to take a little animal food.

The symptoms continued much the same until the morning of the 11th, when, on coming down stairs for a drive, he became faint, with nausea and retching, vomiting a little mucus. Visited at 7 P. M.; he complained of extreme distress at the præcordia, for which he was urgent to have relief; the nausea had had subsided. A tea-spoonful of castor-oil, with one-sixteenth of a grain of morphia, was directed, by which the pain was relieved, and an evacuation obtained about 2 A. M., consisting of much fecal matter, with very dark bile and gelatinous mucus. All medicines but morphia were omitted; castor-oil being directed to be used if the præcordial distress should return. An annoying symptom, consisting of pains about the feet, of which he had previously complained, was noticed to increase in severity from this time. He continued tolerably comfortable, and able to come down stairs every day; and sometimes to transact considerable business. He was feeble and emaciated, but his spirits were buoyant. Throughout his sickness it was noticed that he did not bend his body forward in rising, but was raised with the body erect; and more than once, upon being assisted to walk, he had said that he felt as if he should fall forwards.

On the 19th, there was a manifest falling off; he had several copious dejections, which were thought to contain some blood, and he had also two turns of retching; by these he was much enfeebled.

On the 21st, at 5 A. M., the dejection consisted of a large quantity of fecal matter, with much bilious and bloody fluid. At 7 A. M. he had another similar dejection, with bilious vomiting. Nausea and retching now became prominent symptoms, and he became more and more feeble, until at 5 P. M., on the 22d, he vomited about a pint of fluid blood with some coagula. During the night the vomiting became more urgent, always with blood; and at 2½ A. M. he had a copious ejection of fluid blood. By all this he was much exhausted. The vomiting of blood continued very profusely; and whenever he attempted to speak he was interrupted by hiccough or retching.

On the morning of the 23d he announced himself conscious of his situation, and said, "I shall die to-night." From 9 until 1½ P. M., he remained free from vomiting. He was at this time visited by Dr. James Jackson, who had frequently been consulted during the progress of the disease. The vomiting of blood recurred during the afternoon. Dr. J. Mason Warren arrived toward night, and remained until the patient's death. Mr. Webster continued thus gradually sinking from the loss of blood by vomiting, retaining the power of utterance until midnight, and some evidence of consciousness until 1 A. M., and sinking gradually, without convulsion, cold sweat, or haze of the eye, expired at thirty-five minutes past 2 on the morning of Sunday, October 24.

Hollow Bricks.

In his report to the Governor of what he saw at the World's Fair in London, B. P. Johnson gives the following account of hollow bricks:—

"There were several models for making houses fireproof, but the most important improvement in this respect was the plan of building with Hollow Bricks. There were exhibitions of these bricks in both the English and French Departments. Opposite the Crystal Palace a block of model houses was erected by Prince Albert, a contribution to the Exhibition. The peculiarities of the building, which was designed for four families, were the exclusive use of hollow bricks for the walls and partitions and the entire absence of timber in the floors and roof, which were formed with flat arches of hollow brick-work, which was secured by wrought iron rods connected with cast iron springers resting on the external walls and binding the whole structure together. The building is thus rendered fireproof, and much more durable than if built in the ordinary manner.

"The most important advantages derived from the use of hollow bricks are dryness and warmth, as well as economy of construction. The evils resulting from the absorption of moisture by common bricks and other porous materials are obviated, and the battening of the walls is unnecessary. Hollow brick may be made with any good tile machine, in the same manner as ordinary draining pipes, and at about the same cost in proportion to the clay used. They are more compressed, require less drying, and with much less fuel are better burned than ordinary bricks, even when waste heat, or that in the upper part of the kiln only, is used.

"The saving in brick-work effected by the use of the patent bricks, when made at a fair price, will be from twenty-five to thirty per cent. on their cost, with a reduction of twenty-five per cent. on the quantity of mortar, and a similar saving on the labor, when done by accustomed workmen. The process of drying is much more rapid than in common brick-work, and the smoothness of the internal surface of walls built with the patent bonded brick renders plastering, in many instances, quite unnecessary, whereby a further saving is effected, not only in the first cost, but also in the subsequent maintenance. If glazed on the outer face, as may be done with many clays, a superior finished surface is obtainable without plaster."

The Japan Expedition.

From the Paris Journal des Debats.

Now that the American Expedition sent against Japan is making its way across the Atlantic in this direction, let us cast a rapid glance at the singular and difficult relations which the Japanese hold with the commerce of Europe, or rather with that of Holland, for no other power than this last has been permitted by the Government of Jeddo to trade with Japan. As early as 1837 the United States of America sent an Embassy to Japan to negotiate for the opening of relations with American commerce, but the movement completely failed. Ten years later, a second mission, with the same object, had the same result. The Dutch, on their part, in 1844, likewise sought to obtain a modification of those restrictions which, even to them, were hedged in with difficulties, burdened with intolerable and vexatious conditions, and offered in return comparatively few advantages. William, King of Holland, on that occasion wrote to the Japanese Emperor that national reciprocity was rapidly extending, and that it appeared to him Japanese commerce could not long remain uninfluenced by the movement. The Emperor, in thanking the King of the Low Countries for his advice, assured him that the laws of the Empire of Japan, being immutable, nothing could or would be changed from the order of things that had prevailed from all time past.

At length the astounding discoveries of treasure stirred up the Western World, and began to reäct energetically on the destiny of the countries laved by the China Seas. The commercial activity which, since the discovery of the gold of California, had sprung up in America had much increased the number of vessels trading in the Pacific, and passing near the shores of Japan. These circumstances determined the American Government to renew to these semi-barbarians the proposals they had made fifteen and ten years previously. So, in April, 1851, embracing the opportunity of sending home some shipwrecked sailors, they sent to Japan a small expedition, charged to press for the conclusion of a treaty which should permit American ships to establish depots for coal and refitting yards at various stations within the Japanese territory. The reply of the Emperor is still waited for, and the Government of the United States, to hasten the issue of the affair, has sent Commodore Perry to Japan with a squadron, which shall be able to demand the concessions formerly besought—concessions which, in the opinion of the Government of the American Union, should be made common to the trade of the world.

From the *Annales du Commerce Exterieur* we take the following, respecting the Dutch trade with Japan:

"The commerce that Holland has with Japan is not now what it was at the beginning of the XVIIth century during the high and palmy days of the Dutch East India Company. Since then it has much decreased in value, and at present scarcely exceeds annually the worth of three millions of francs. Two ships dispatched every year from Batavia to the little Island of Decima, lying off the entrance to the port of Nangasaki, suffice to transact the business of the company, which purchases the monopoly of the trade for the sum of 60,000 francs per annum.

"The Government trade, as well as that of private parties, is very complicated at the Dutch factory at Decima; however, this last is under less restraint than the former, although it is subject to a tax of 35 per cent., from which Government speculations are exempt. This difference arises from the nature of the articles imported. While the Government sends to Decima only its colonial products, and those of English and Indian manufacture, private merchants deal in articles of luxury of which the sale offers much larger profits. The principal articles of importation are: 1st, *Of Raw Materials, Provisions and Natural Products*—benzoin, Prussian blue, amber, cajeput oil, red coral, quinine, chocolate, palm oil, salts, galls, liqueurs, almonds, olive oil, opium, saffron, Venice turpentine, edible bird's nests. 2d, *In Manufactures*—Morocco and Persian leathers, laces, paper hangings, engravings and lithographs, tiles, false jewelry, hollow ware and tin ware, fire-arms, cutlery, glass ware, surgical and optical instruments, &c. The articles of export on Government account consist almost exclusively of refined copper (10,000 to 12,000 piculs of 125 lbs. each) and of camphor.

"The private trade exports are chiefly silk stuffs, lacquered furniture, porcelain, parasols, and other objects that fetch a high price in Europe."

Martha's Vineyard.

The vineyard was probably so named from the abundance of wild grapes growing on it. Whence it receives the prefix of Martha's, we cannot tell. It received the name of Duke's County, when Charles the Second granted it to his brother James, the Duke of York. The Island is 19 miles long, and at the eastern end is about ten miles broad, while at the western end it is only two miles broad. The surface of the Island is flat in the South, and high along the north shore. The soil of the Island is in the eastern part rather light and sandy, but in the western is more favorable for agriculture. A large part of the Island is still in the state of nature, and covered with various kinds of oak trees and some pines. The bulk of the population is gathered together in the villages, which are built at the different harbors and coves along the shore. Probably not more than one-fifth of the men belonging to the Island are engaged in agriculture, though, if the land were properly laid out into farms, it would furnish employment for all of them. The men are mostly employed in seafaring pursuits. Some fourteen whalers sail from this Island, and besides large numbers of the officers and men that sail from New Bedford, belong on this Island.

A Patriot's Death.

The records of ancient Greece and Rome do not exhibit a nobler instance of patriotism than is contained in the following inscription, found upon a grave-stone, in New London, Conn. No wonder our revolutionary fathers were invincible, while they were actuated by such motives as are here recorded:—

"On the 30th of October, 1782, 4,000 English fell upon the town by fire and sword; 700 Americans defended the fort for a whole day, but in the evening about four o'clock the commander of the besieged delivered up his sword to an Englishman, who immediately stabbed him. All his comrades were put to the sword. A line of powder was then laid from the magazine to the sea, there to be lighted, and blow the fortress into the air. William Hotman, who lay not far distant, with three strokes of the bayonet in his body, said to his wounded friends who were still alive, 'We will endeavor to crawl to this line, and thus we will completely wet the powder with blood, and with the life that still remains in us, save the fort and magazine, and perhaps a few of our comrades who are only wounded!' He alone had strength enough to accomplish this noble design. In his 30th year he died on the powder which he overflowed with his own blood. His friend and seven of his wounded companions by that means had their lives preserved."

After this narrative are the following words in large capitals:—

"*Here rests William Hotman.*"

Siberian Cold.

A traveler in Siberia, during the winter, is so enveloped in furs, that he can scarcely move; and, under the thick fur hood, which is fastened to the bearskin collar, and covers his whole face, one can only draw in, as it were, by stealth, a little of the external air, which is so keen that it causes a very peculiar and painful feeling in the throat and lungs. The distance from one halting place to another takes about ten hours, during which time the traveler must always continue on horseback, as the cumberous dress makes it insupportable to wade through the snow. The poor horses suffer at least as much as their riders, for, besides the general effect of the cold, they are tormented by ice forming in their nostrils, and stopping their breathing. When they intimate this, by a distressed snort and a convulsive shaking of the head, the drivers relieve them by taking out the piece of ice, to save them from being suffocated. When the icy ground is not covered by snow their hoofs often burst from the effects of the cold. The caravan is always surrounded by a thick cloud of vapor; it is not only living bodies which produce this effect, but even the snow smokes. These evaporations are instantly changed into millions of needles of ice, which fill the air, and cause a constant slight noise, resembling the sound of torn satin or thick silk. Even the reindeer seeks the forest to protect himself from the intensity of the cold. In the Tundras, where there is no shelter to be found, the whole herd crowd together as close as possible to gain a little warmth from each other, and may be seen standing in this way quite motionless. Only the dark bird of winter, the raven, still cleaves the icy air with slow and heavy wing, leaving behind him a long line of thin vapor, marking the track of his solitary flight.

REVOLUTIONARY DOCUMENTS.—A recent examination of the papers of General Knox, left at his old mansion-house at Thomaston, Me., has brought to light a mass of interesting and valuable revolutionary documents which have never been made public. General Knox, as it is well known, was honored with the especial friendship and confidence of Washington, who kept up with him a frequent and familiar correspondence for many years. Of the fruits of the correspondence more than fifty of Washington's letters have now, for the first time, been discovered, in which the various little details of his private life, as well as the great affairs of the nation, are freely noticed. Besides these, there are a proportionate number of letters from Lafayette, Baron Steuben, Lord Stirling, Generals Lincoln, Greene, Wayne, Heath, and Major Shaw, and other distinguished revolutionary heroes. These letters, though they have lain among the rubbish of the attic in the old family mansion-house for half a century, are generally in a very good state of preservation, and perfectly legible; and may yet prove of essential value to the biographer and historian.

"Snails," says one of the French journals, "were highly esteemed by the Romans, our masters in gastronomy, and are now raised in many of the departments with success. In the 16th century, the Capuchians of Fribourg recovered the art of breeding and fattening snails, an art which is not lost in our day, for in French, Come, Lorraine and Burgundy, they raise excellent snails, which find a sure demand in the Paris market. There are now fifty restaurants, and more than twelve hundred private tables, in Paris, where snails are accepted as a delicacy by from eight to ten thousand consumers. The price is about fifty cents per hundred."

At the burning of the Louisville Hotel, the coolest incident took place during the hight of the fire, and when all thought the entire building would be laid in ashes. It occurred between Mr. Moore, clerk at the hotel, and one of the boarders. The latter, carpet-bag in hand, descended from the third story, which was all in flames, and marching up to the clerk at the office, around whom the hot cinders were dropping, told him that he believed he would move his quarters, and wanted to know how much his bill was? Moore turned to the ledger, counted it up, made out the bill, took the money, and politely bowed him out, at the same time expressing his regret at his sudden departure.

The editor of the Salem *Observer* gives a cure for the Erysipelas, from which he has been a great sufferer. He says "a simple poultice of cranberries pounded fine, and applied in a raw state, has proved in my case, and a number also in this vicinity, a certain remedy." In this case the poultice was applied on going to bed, and the next morning, to his surprise, he found the inflammation nearly gone; and in two days he was as well as ever.

A modern philosopher, taking the motion of the earth on its axis at seventeen miles in a second, says that if you take off your hat in the street to bow to your friend, you go seventeen miles bare-headed, without taking cold!

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,		$ 75
" " "	each subsequent insertion,	50
" " "	six months,	6 00
" " "	one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 36. NEW YORK, FIFTH-DAY, FEBRUARY 17, 1853. WHOLE NO. 452.

The Sabbath Recorder.

HUMAN LIFE SHORTENED.

Substance of a Discourse pronounced at the Funeral of Elder James H. Cochran, Plainfield, N. J., by Thomas B. Brown.

PSALM 102: 23, 24—"*He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.*"

The Psalm is entitled, "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." It seems to have been composed in the time of the Babylonish Captivity; probably, near the close of that period when God's people so often hanged their harps upon the willows, and wept. For the writer appears to regard the time of rebuilding Zion as near at hand. "The set time to favor her is come." Verse 13. He felt, too, that that time of the restoration was to be a great day for God's people: for, "when the Lord shall build up Zion, he shall appear in his glory."

Yet, he feared that he himself would not live to see that day of glory. Affliction was upon him; his heart was smitten, and withered like grass; his bones cleaved to his skin; he had eaten ashes like bread, and mingled his drink with weeping; his enemies were leagued against him; and the result of it all was, that his strength was weakened in the way, accompanied with the probability that his days would be shortened.

But, O how he longs to see that day of glory! Must he die, and not see Zion restored? Can Jerusalem cease to be the object of his regard? "*If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of her mouth; if I prefer not Jerusalem above my chief joy.*" Ps. 137: 5, 6. O, there is nothing in which God's chosen delight so much, as in Zion's welfare; and nothing they more earnestly desire to behold. He prays, therefore, and says, "O my God, take me not away in the midst of my days;" and sustains his weakness by the unchangeableness of Him "whose years are throughout all generations."

I look upon the text as a motto suitable to the occasion which has called us together: it will direct our meditations upon the brevity of life, as shown in the case of our deceased brother. For *he* loved Zion; his heart was upon her welfare. He loved the Church Universal; deplored her divisions, and longed for the time when, these divisions being healed, she could move through the earth like an army with banners, terrible to the enemies of God. He loved that branch of the Church for whose welfare he had so many years labored. How he prayed for its enlargement! how he toiled! how he wept! How he longed for the accomplishment of the promise made to such as count the Sabbath a delight, that they should "ride upon the high places of the earth." Isa. 58: 14. How he mourned, how the tears flowed, when he talked of that disobedient, Sabbath-breaking spirit among us, which puts the mercies of God aside, and the fulfillment of his promise far off! I can testify of him, that he knew how to sigh and to cry for the corruptions that were in our midst. But it needs not my testimony; you yourselves have witnessed it. Yet he labored and hoped on, believing that God *would* appear in his glory to build up Zion, though he himself should not live to see it.

And when God came to cut short his days, and weakened his strength in the way, I have been told that he felt, at first, as if his work were hardly done yet. He would be glad to do a little more for his Master, and felt as if he might consistently pray, "O my God, take me not away in the midst of my days!" Yet God *has* taken him, having use for him elsewhere. And he who was accustomed to bow to the will of God while he lived, did not rebel, when he found that the Master had actually come, and was calling for him.

I. God has seen fit to shorten the days of our brother. Not that he died sooner than God first intended; for there is "an appointed time to man upon earth." "*His days are determined; the number of his months are with thee; thou hast appointed his bounds that he cannot pass.*" Job 14: 5, and 7: 1. Man enters upon life as a soldier upon the warfare; as a hired soldier, he accomplishes his day—the period for which he was enlisted, and at the appointed time, death comes to give him his discharge. A divine decree determines it all; for He who sees the end from the beginning, has before him a plan by which the affairs of this world are ordered, as well as the part that every one is to perform. According to this plan, man steps out upon the stage at birth, plays his part, and then retires. Other characters are introduced: the great drama goes on, the scenes shift, successive acts are performed. The last scene comes; the curtain drops, as the clock of time peals its last note, and the performance is ended. We then see the surpassing wisdom of the plot, by which each man lived just so long, and performed just such a part, as contributed to make the whole redound to the glory of God, "who made all things for himself."

But whatever God's purposes are with regard to the duration of human life, it is nothing uncommon for man himself to calculate upon living a little longer. God may have appointed that a man shall die at the age of thirty; but the man himself has calculated upon living to fifty, to sixty, or even to three score and ten; and he has planned all his business with reference to continuing here a good while. Nay, his friends have calculated as much. He seems to them to have as much vigor of constitution as those who *do* attain old age, and he takes the usual care to preserve it. But suddenly, contrary to his own expectations, and contrary to the expectation of his friends, his strength is weakened in the way; the days which he had calculated upon are shortened. In the prime of life, in the midst of his days, in the midst of his business, in the midst of all his usefulness, he is cut off.

I know not that our departed brother calculated upon long life; my impression is, that he did not. In all his intercourse with me, he seemed to feel that eternity, and the giving up of his account, were near. But, though I think that he did not calculate upon old age, I think it not an unreasonable supposition that he may have calculated upon living somewhat longer than he did. When, only nine months ago, he took the pastoral oversight of this church, I presume he did not think that his stewardship would end quite so soon. You, the members of the church, did not think so, at any rate. Indeed, none of us looked for it.

And, as far as we were capable of forming an opinion, we thought it very desirable that he should live. He was a man of God—a *useful* man—a man whose preaching edified the saints; bore searchingly upon the consciences of sinners. He was one who "reproved, rebuked, exhorted, with all long-suffering and doctrine." He was honest—outspoken in his opinions, but always spoke in love. Such a man, we thought it desirable, should live long upon the earth. Under the guidance of such a man, we expected community to become better, and Christians to grow larger. (Eph. 4: 13, 14.) But, while we were looking for such results, and calculating how much might be accomplished by years of his labor, lo! God weakens his strength in the way, and shortens his days.

But, if our brother did not calculate upon length of days, is it too much to say, that he calculated upon doing more work in the Lord's vineyard? His life was not an aimless one; he had an important aim in living. No man can be a Christian without having an aim in view, and that aim the glory of his Lord.

Now, an aim always supposes something in the future—something not yet reached, but which one is striving *to* reach. Of course, it supposes the allowance of time, more or less, to reach it.

The aim of our departed brother was to serve the Lord, Christ. Hence, when he had done one work, he was always thinking what he should do next; some plan for future operation was always before him. And when he was struck down with his last sickness, he undoubtedly had something in view, which he meant to accomplish for his master. What it was in particular, I know not; but knowing that he was a man of God, I am sure there was something before him upon which his heart was set. But the days which he had marked out for the performance of it were shortened; the strength which he had determined to expend upon it was weakened in the way.

There is, before every person, some favorite object which he wishes to accomplish. Even the worldly man has his darling object in view. It rouses all his powers to activity, warms his imagination, incites him to daily toil, and he feels that his purpose must be accomplished, if possible, before he dies. The rainbow of hope spans his path, and he presses towards the mark.

The Christian's favorite object of pursuit is doing good, or (in Scripture phrase) glorifying God. He knows that for this purpose he was created; he knows that for this he was redeemed by the blood of Christ. As he grows in grace, the more completely does this desire fill his heart. He draws near the end of his race—neither himself, nor others, are aware of it, however—and the great progress he has made in the divine life, constituting what we sometimes call a "ripeness for heaven," makes him yet more anxious to glorify God. Accordingly, at the very moment when his strength is suddenly weakened in the way, his heart is more full of plans and purposes having reference to this object, than at any former period. As these plans contemplate time for the accomplishment of them, are not his days shortened—the days which he had marked out for the performance of the work?

We may with the greater propriety say this, when the subject of death was one whose mental powers were unimpaired. Such was the case with our departed brother. In all the vigor of his manly intellect, when he seemed best fitted for carrying into execution those schemes which his sanctified heart had conceived, he is laid prostrate. He sees not the good which his heart had hoped for. He had hoped to see a better state of things in the church—in the denomination—in the Zion of God at large. To this end his labors were directed; to this his prayers were given. But, like Moses, he goes up into the mount to see it from a distance; then dies, though the eye of his mind was not dim, nor the natural force of his understanding abated.

It was a long life that the antediluvian lived; nearly a thousand years, in some cases. The days of *our* years are three-score years and ten. But that man lives long, who lives to good purpose while he *does* live. In this sense, our brother's days were not shortened. There was a time, it is true, in the early part of his existence, when, as I have been told, he seemed not likely to fulfill the end of his being. He was dead while he lived, and seemed to be classed with that order of men, concerning whom it is said, "They shall not live out half their days." Ps. 55: 23. Prov. 10: 27. But the grace of God translated him from the congregation of the dead, having written his name in the Book of Life. From that time, he *lived;* and, as I have good reason to think, made every year of his existence tell in something accomplished for the glory of God. And, though now cut off in the prime of life, he has lived longer, so far as the purpose of his being was concerned, than the sinner of a hundred years, whose hoary head goes down to the grave with a curse upon it.

The dutiful child, who honored his father and mother, was promised long life as his reward. Exod. 20: 12. And seeing the use which the Apostle makes of that promise, (Eph. 6: 1—3,) I cannot but regard it as having the sanction of the New Covenant as well as of the Old. Yet, the dutiful child often dies young. Nevertheless, I do believe that, so far as the great and nobler purposes of life are concerned, the dutiful child is a long liver; he better answers the end of his creation in a few short years, than the one who grows old in disobedience. So is it with every one who lives for God.

Jesus Christ lived but a few years on the earth; yet, while he lived, it was *all* life. His *words* were not the words of death, they were the words of eternal life; his *works* were not the works of death, they were works of mercy and love. He went about doing good. One grand motive absorbed his heart—the glory of his Father who sent him. One grand object he had in view—the redemption of his people; and, for the joy of bringing that about, he endured the cross, despising the shame. But, considering all that was accomplished by his life—considering the fruits and results of it, both in time and eternity, what a mighty extension of life it was! He had not half filled the age of three-score and ten, yet when his hour had come, he had finished his work. And though it was the murderer's violence that cut him off, there was no necessity that he should live any longer. He had lived well, and therefore he had lived long.

But, in the more common and popular sense of the expression, a good man's days may be, and often are, shortened. We see this exemplified continually; and how solemnly we are reminded of it by the occurrence which has called us together to-day!

II. What, then, is the practical use of this doctrine? What is the influence which it should have upon us who live?

1. It should teach us to live earnestly, while we *do* live. "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*" Eccles. 9: 10. This life, be it longer or shorter, is the time of our probation; and, that we may have a fair chance to answer the end of it, it is not necessary that we should count the days of the years of our pilgrimage in large numbers. But it is highly necessary, that what time we *do* live shall evince our determination to live for God. A short period may answer the purpose of our probation, as well as a long one. A short period may suffice to prove the incorrigible perverseness of our hearts. A single act may show our deep-rooted enmity against God. It might only increase our guilt, if our probation were long protracted. Indeed, the history of mankind shows that a long probation contributes nothing to their benefit. Methuselah lived nearly a thousand years; but his son Enoch was a far better man, though he lived only about one-third of that time. The antediluvians, generally, were a corrupt people, notwithstanding the long-suffering with which God endured them. All the probation we need is time enough to find out that we are depraved, helpless, hell-deserving creatures, and time enough, after that discovery, to get to Christ for safety. Then, while we live, let us live trusting in Christ; and, as grace abounds in our salvation, let us show that it causes *us* to abound in the work of the Lord. 1 Cor. 15: 58, 10.

2. It should teach us, that we may be disappointed in our hopes. He that wrote the words of the text, felt that he was likely to fail of witnessing what his heart desired. He wanted to see Zion built up, and to behold the glory of the Lord. So, we may desire to witness the great things which God has promised to his Church. We may desire to witness them, *before we die;* and *if* we could witness them, we might *then*, like good old Simeon, be willing to depart. But God's ways are not our ways. He will use us to promote his cause, but he is not obliged to finish his plan by our instrumentality. He used Moses to promote the planting of his people in Canaan, but he did not permit Moses to lead them into the land. And we may no more participate, during our natural lives, in the glory promised the Church, than Moses did in the corn and the milk, the grapes and the honey, of the land of Canaan.

But shall we, therefore, relax our diligence? God forbid. For though we see not the accomplishment of our desires, yet, if we faint not, we shall reap in due season. There never was a mourning bearer of precious seed yet, who did not return with rejoicing, bringing his sheaves with him. Ps. 126: 6. What we see not now, we shall see hereafter. What we see not with our natural eyes, we shall see with the eyes of our spiritual body. For God's people shall stand in their lot, at the end of the days, and shall see and rejoice in all the glory promised to the Church, as well as in the restoration of his ancient people. For all shall most surely be accomplished by such agencies as he may choose to employ. One soweth, and another reapeth; Paul plants, and Apollos waters; but not one good thing which the Lord hath spoken concerning Zion shall fail.

3. The subject affords an instructive lesson to us who bear the office of the gospel ministry. We talk of life, and its duties; of death, and its solemnities. While we live, a great work devolves upon us; but like our associate, whom we are about committing to the dust, we may be suddenly arrested in the way. God only knows how near some of us may be to the end of our stewardship. And what a solemn thing it is for those who watch for souls to give up their account! It is solemn, awfully solemn, for any one to come before God, and render his account for deeds done in the body. But to him whose business it is to "save both himself and them that hear him," how terrible the issue, if he has to look back upon the grace of God abused, and his talents laid up in a napkin! While we live, therefore, let us strive to be like that great model of a Christian minister, to whom to live was Christ. Phil. 1: 21. Then, to die will be gain. Then, our salvation will be, not "so as by fire," but such as is promised to them that turn many to righteousness. Dan. 12: 3.

4. But what a lesson is given to the church, and to all those here who have been accustomed to wait on the ministry of the departed! Because he is gone, sorrow hath filled your hearts. It is the first time you have been called to bury a pastor. But pastors are men; of course, it is appointed to them once to die. Only nine short months have passed, since he came to stand over you in the Lord, and now he is cold in death. Presently, you will bury him. But his prayers in your behalf, his counsels, his admonitions and reproofs, his pious example, his character as a minister—can you bury these? Do they not still live? Do they not stand before you an imperishable monument, testifying that a prophet has been among you? You may not look upon his like again for a long time, for godly men are scarce in the earth. But let not that be lost upon you, which God has done through his instrumentality. Let your departed pastor's counsels be obeyed, his reproofs laid to heart, his prayers remembered, and his shining example cherished with grateful recollection. If you profit by what you have already enjoyed, and practically acknowledge God's right to deal with you is seems good to Him, he will furnish you again. For He that ascended up on high, and received gifts for men, will not let his Church want that which is necessary to her edification. Your soul desired the first ripe fruit; but now, because the good man is perished out of the earth, you are almost ready to say, "there is no cluster to eat." Mic. 7: 1, 2. But be not despondent. The stars which Jesus holds in his right hand, have no power to shine, except as thy reflect his glory; and if one of them is withdrawn from the firmament, the effulgence of the Great Sun himself is not thereby darkened. He still shines, and sheds his glory upon all companies of believers gathered together in his name. Then trust Him, and fear not.

"He feels at his heart all thy sighs and thy groans,
For thou art most near him, his flesh, and his bones;
In all thy distresses, thy Head feels the pain,
Yet all are most needful—not one is in vain."

You mourn. But, when you have buried the dead, remember that one remains among you, in whom the fountains of sorrow have been stirred to their lowest depths; one feels that this is the dark of her pilgrimage, and is ready to say, "Call me Mara, for the Almighty hath dealt very bitterly with me." Ruth 1: 20. She will have a claim upon your sympathies and prayers. You may say to her, that God has pronounced a blessing upon them who patiently endure affliction. That she knows already. With such promises, it is well to comfort her: but at this time, when sorrow is blowing upon her like a tempest, what she needs is, not that which convinces the understanding, but that internal power which will enable her to take hold of the divine promises, and appropriate to herself the comfort of them. Your *prayers*, therefore, your earnest, fervent *prayers*, are called for by this providence, that she may not fail to receive strong consolation. Here is opportunity for you to show how you can weep with those who weep. She is as one from whom the staff has been taken, and her step falters. For years, she has had one to lean upon, and the sorrows of life rested lightly upon her; but now she walks alone, and her heart within her is desolate. Still, the promises of God to the widow and the fatherless are for her and her children, and your prayers, accompanied with acts of Christian kindness, may be the means of laying them as a healing unction upon her soul.

And now, in Him whose years are throughout all generations, who of old laid the earth's foundation, and wrought the heavens with his hands, let us put our firm trust. For what though our strength be weakened in the way, and our days be shortened, and what though the earth itself grow old, and the heavens fade with age, does not God himself still live? and shall not his Church be made glad by the River that springs from his throne? Yes, verily, and He shall be our Refuge and strength, a very present Help in trouble.

THE USEFUL AND THE BEAUTIFUL.

The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with the cedar, and the gold, and ivory, and even the great Temple of Jerusalem, hallowed by the visible glory of the Deity himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the holy city not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day. The columns of Persepolis are mouldering into dust; but its cistern and aqueducts remain to challenge our admiration. The golden house of Nero is a mass of ruins; but the Aqua Claudia still pours into Rome its limpid stream. The Temple of the Sun, at Tadmore, in the wilderness, has fallen, but its fountain sparkles in its rays, as when thousands of worshipers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark it save mounds of crumbling brick-work. The Thames will continue to flow as it does now. And if any work of art should rise over the deep ocean, time, we may well believe that it will be neither a palace nor a temple, but some vast aqueduct or reservoir; and if any name should flash through the midst of antiquity, it will probably be that of the man who, in his day, sought the happiness of his fellow men rather than glory, and linked his memory to this great work of national utility or benevolence. This is the true glory, which outlives all others, and shines with undying lustre from generation to generation, imparting to works some of its own immortality, and in some degree rescuing them from the ruin which overtakes the ordinary monument of historical tradition or mere magnificence.

THE MOTHER'S PRAYER.

The beautiful lines below, entitled the "Mother's Prayer." were written in March, 1852, by one whose spirit has since taken its flight. She possessed a rare poetical talent, and gave promise of becoming an authoress of note; but hers was a frail spirit, and ere eighteen summers had passed over her head she was called to her reward. She has left a large number of beautiful poems, written in her leisure moments, and we have been kindly favored with the following:—

The Mother lay on her dying bed,
And beside her stood her son;
With one hand placed on his youthful head,
She prayed to the Holy One.

Her cheek was pale and her eye grew dim,
And faintly she drew her breath;
But she had labored through life for him,
And she strove for him in death.

"I come, I come from the scene of care
To the world where all is love;
Oh! would that I in my arms could bear
My child to the realms above!

"I've prayed with the early dawn of light,
That he might be safely kept;
And oft I've knelt by his side at night,
For him while he sweetly slept.

"I've sown good seed in his tender heart,
I've taught him from sin to flee;
But, ah! the summons has come to part,
And I leave him now to Thee.

"A Mother's care he may know no more,
But Thou canst her place supply;
Oh! keep him safe, and when life is o'er,
May she meet her boy on high."

Her spirit flew to a better home,
And a wail rose o'er the dead;
The daisy springs on her lowly tomb,
And the grass waves o'er her head.

The wintry blasts and the storms of years
Have swept round that mossy stone;
Her childhood's friends have long pressed their biers,
And her name is scarcely known.

Think ye no marks of her life remain,
Because she hath passed away;
Or that her labors were all in vain,
And lost like the ocean spray?

Nobly her mission was finished here,
And well hath she won her rest;
But do no fruits of her toil appear?
Were none by her efforts blessed?

Go mark that man who is bowed with age.
Whose brow bears the wreath of frost;
Long hath he walked o'er the world's broad stage—
Ask him if her life was lost.

For he, though changed, is the self-same child
That stood by her dying bed,
And sobbed aloud in his sorrow wild,
When he found his Mother dead.

Mark his reply: "I have wandered far,
I have swerved from duty's track;
But she hath served as a guiding star,
And her prayers have led me back.

"Oft when I've been in the festal hall,
Or stood where the wicked scoff,
Would thoughts of her on my spirit fall;
And I could not shake them off.

"And often, too, in the solemn night,
While all who were round me slept,
In dream once more she has blessed my sight,
And I awoke and wept."

A high reward have her efforts won,
And soon 'twill be hers to meet,
Where all is light, with the darling son,
She led to the mercy seat.

MINISTERS FOR REVIVALS.

Churches must select devout and efficient pastors, if they would see the work of God revived among them. Deep and ardent piety is the first qualification necessary in a pastor to promote a healthy state of religion in the church. In selecting a pastor, therefore, every other qualification should be held as subordinate to this. A pastor without this quality will be likely to prove worse than none, as he will lead the church backward instead of forward—he will prove a blind guide, that will lead the blind into the ditch. Piety in a pastor should be of no ordinary kind, it must be deep and thorough, influencing the whole man, his thoughts, his words, his actions. It must be an *increasing* piety; a light that shines brighter and brighter day by day.

It must be a steady piety, a flame that burns on with a steady progress, not flashing up with great brilliancy to-day, and dying away again to-morrow. Who can tell how extensive and lasting the influence of such a man will be!

Piety is not the *only* quality necessary for a pastor. He must have knowledge—knowledge of theology, knowledge of the sciences to a certain extent. How can a man without knowledge teach others? This may be a novel idea to some, yet I think it a true one. What, says some one, has it come to pass that an illiterate pastor can't get up a revival? No, nothing of the kind has come to pass. It is an opinion of long standing, and still in vogue, that an ignorant man, if he possesses some degree of piety, with a sprinkling of the "heavenly tone," can get up an excitement which will astonish the community, and it has often happened that a man of *no piety* has performed the same wonderful work.

Such revivals are often like the morning cloud and early dew; the converts don't *stay* converted. Visit the place which has enjoyed such a revival, and the labors of such a pastor, one year hence, and where will you find a majority of the converts? In Babylon? Far beyond Babylon, as much friends of the world as before their professed conversion. Are these the revivals to be advocated and promoted? If so, then I have nothing more to say. We need no more such revivals; we have had enough of them. We need revivals that move onward with a steady march, widening and deepening as they go, till the world shall be converted; and the men to promote them are those who have deep piety and extensive knowledge in the truth of God, as exhibited in his word and in his works. Paul tells us who they are: "Men who study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." It is not necessary that they should go through a course of study in college, or anywhere else, to be such men. They may get knowledge in the chimney corner or in the fields, if they wish to improve their minds, and if they don't they had better avoid the pastor's office. Men who are too lazy to study and think, are not fit to preach. Let the church look out for a man who will *visit*, if they wish to see vital religion flourish among them—a man that can visit at any time in the year or anywhere, that can open a door with a leather string, as well as one with a brass knocker. A man that only goes from his study to his pulpit, and from his pulpit to his study, or who only makes an occasional call, and then talks about every thing else but the subject of religion, is not fit to be a pastor. He will not be likely to enjoy much spiritual religion, nor have a very spiritual church.

[Morning Star.

"LET YOUR LIGHT SO SHINE."

A single illustration, happily introduced into a sermon, will sometimes fasten itself on the mind of a person, never to be forgotten. We remember a case in point. The substance of the sermon in which it was introduced is forgotten; but the point to which we refer is permanent. We have thought of it a hundred times, in connection with religious consistency.

The preacher referred to a light-house near New York, for illustration. The light, which is a revolving one, had ceased to move by reason of some derangement in the machinery. As soon as the keeper discovered it, he ran to the proper position, and by manual labor kept steadily revolving the light, until weariness compelled him to call another to his assistance; then another took his turn—and so during the live-long night, and the light kept its uniform revolution. A stranger, astonished at the solicitude of the keeper, inquired the cause. "Why," said he, "there *may* be a hundred seamen looking out from the darkness and storm below, to catch a glance at this light. If it move not, it will be mistaken for another, and, in their uncertainty and danger, they may lose the channel and be shipwrecked."

How many happy hearts passed over Broadway the next day, all unconscious of the danger to which they had been exposed, but for the faithfulness and consideration of that keeper of the light-house!

Christian, the world is looking on you. You may not know who are below in the darkness and storm of life's troubled sea—but you know the sea is stormy, and there are dangerous shoals to be avoided. Let your light give no uncertain gleaming on the gloom. Keep its motion uniform and continued! And when the day of eternity shall dawn, thousands may tread the streets of the New Jerusalem—who, but for the brightness and regularity of your light, might have made shipwreck of faith, and never moored in the harbor of eternal safety. [Protestant.

THE RELIGION FOR A DYING HOUR.

That is the best religion which serves us best in the hour of death. How strikingly is this shown in the following contrast given by Mrs. H. C. Knight, which is the conclusion of a short biographical notice of Mrs. Barbauld, the authoress:—

Mrs. Barbauld was a dissenter, not only from the Establishment, but from the faith taught both in the Church and Assembly's Catechism. "The God of the Assembly's Catechism," she says, "is not the same God with the Deity of Thompson's Seasons, or Hutcheson's Ethics—unity of character in what we admire, is much more essential than unity of person."

"No one," she again says, "who embraces the common ideas of future punishment, the doctrine of election, insufficiency of virtue to escape the wrath of God, and the strange absurdity that sins committed against an infinite Being do, therefore, deserve an infinite punishment—no one, I venture to assert, can believe these tenets and be cheerful." And yet whose utterances are more dreary and mournful than hers, among her surveys of life gone and life to come? "What does life offer past eighty?" writes she. "For my own part, I only find that many things I knew, I have forgotten; many things I thought I knew, I find I know nothing about; some things I know, I have found not worth knowing; and some things I would give—O, what would not one give to know?—are beyond the reach of human ken. The powers of man strive—how vainly!—to penetrate the veil, to pierce the thick darkness which covers the future. Life seems of no value, but for what lies beyond; and yet our views of the future are perhaps cheerful or gloomy, according to the weather or our nerves."

How refreshing to turn and listen to the language of a more scriptural faith. "When and whither belong to Him who governs both worlds," spake Hannah More, at eighty. "I have nothing to do but to trust. I bless God I enjoy great tranquility of mind, and am willing to depart and be with Christ when it is his will; but I leave it in his hands, who does all things well."

"Jesus is all in all," exclaimed this aged believer at a later day, as with the eye of faith she *penetrated* the thick darkness which covers the future. "God of life and light! whom have I in heaven but thee?" Happy, happy are those, who are expecting to meet in a better world. The thought of that world lifts the mind above itself. O, glorious grace! It is a glorious thing to die.

WHAT IS LIFE?

The following beautiful description in answer to this question, is from Rev. Mr. Mountford's "Euthanasy:"—

"The present life is sleeping and waking; it is 'good-night' on going to bed, and 'good-morning' on getting up; it is to wonder what the day will bring; it is sunshine and gloominess; it is rain on the window, as one sits by the fire; it is to walk in the garden, and see the flowers open, and hear the birds sing; it is to have the postman bring letters; it is to have news from east, west, north, and south; it is to read old books and new books; it is to see pictures and hear music; it is to pray with a family, morning and evening; it is to sit in the twilight and meditate; it is to be well, and sometimes to be ill; it is to have business to do, and to do it; it is to have breakfast and dinner and tea; it is to belong to a town, and to have neighbors, and to be one in a circle of acquaintances; it is to have friends to love one; it is to have sight of dear old faces; and with some men, to be kissed daily by the same loving lips for fifty years; and it is to know themselves thought of many times a day, in many places, by children and grandchildren, and many friends."

The Sabbath Recorder.

New York, February 17, 1853.

MISSIONS AMONG CATHOLICS.

In view of the mission which our Board has resolved to undertake in Canada, we would call attention to the encouraging tokens which have attended the efforts of Protestants among Roman Catholics, the few years past.

At a meeting held in London, some two months ago, in aid of the Society for Irish Missions to Roman Catholics, it was stated, that between thirty and forty thousand people had within these four years abandoned the idolatry of Romanism, and made open profession of conversion to the truth as it is in Jesus. In one district, in the west of Ireland, where, between four and five years ago, there were not more than five or six hundred converts, there are now between five and six thousand. Between five and six thousand children are regularly attending the Society's schools, and receiving instruction in Protestant truth. In the western part of Galway, the Bishop has confirmed nearly two thousand converts from Romanism. In the same district where, at the commencement of the movement, there were only two Protestant clergymen, there are eighteen. Several new churches had been erected, where crowded congregations assembled every week to hear the gospel; and many additional schools had been built, in which thousands of children of Roman Catholic parents are regularly taught the Word of God.

The Rev. Mr. Bickersteth, who communicated these facts to the meeting, said he spoke not from hearsay or report; he had had the privilege of witnessing the operations of the mission himself, and of seeing with his own eyes the reality of the work.

Let these facts be taken in connection with the numerous secessions from Romanism that have taken place in Italy, in Germany, in Canada, and in the United States, and they will furnish one of the strongest inducements that can be laid before our denomination, to enter into and labor in a field hitherto deemed so unpromising. For what, except our own unbelief, is to hinder us from being as successful, in proportion to our numbers, as other Protestant denominations?

According to the sure word of prophecy, Papal Rome is that "daughter of Babylon who is to be destroyed." "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:8. We have strong reasons for thinking that this day of destruction is rapidly approaching—that it is nigh, even at the door. But before it can come, God's people must be set free from her superstitions. "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*"

Now, it appers to us, that the remarkable movements in Ireland, and other places, are but the beginning of a work, that must be accomplished before God can execute his wrath against great Babylon. The "remnant according to the election of grace" must be brought out of her, chastened and taught out of the Divine Law, and made secure in their hiding place, till the indignation be overpast. Could God destroy Sodom, till he "delivered just Lot?" Could he take vengeance on Pharaoh, till he had set the Israelites at liberty? Could he smite Babylon of old, till he had provided for the safety of his people?

We cannot resist the conviction, that there are great numbers within the pale of the Church of Rome, whose names are written in the Book of Life. God has not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ. But faith cometh by hearing, and hearing by the Word of God; and if *we* will not go and tell them words whereby they may be saved, God will send by other hands. Say, brethren, shall we bear a part in this work, or not?

Perhaps some have been accustomed to regard the wo denounced against Babylon as embracing, not only its hierarchy and leading characters, but all, or nearly all, of its subjects, from the highest to the lowest. If such is the view, it is not wonderful that it should be regarded as the most unpromising and hopeless of all missionary fields. But we see no necessity for this opinion. God's wrath will be sufficiently vindicated, if Babylon's existence, as a distinct spiritual power, "corrupting the earth with her fornication," shall be annihilated. But, in order to this, it does not appear necessary that the thousands of ignorant creatures, who have enjoyed no opportunity to hear and know the gospel, and whose sins are not so much their own fault as that of their spiritual confessors, should all be overwhelmed in the ruin. We doubt not, that for many of these poor creatures, there is mercy in store; and we think that this is emphatically the day when an effort should be made for their salvation. Let us see what *we* can do. "Who knows whether we are come to the kingdom for such a time as this?"

T. B. B.

New England Baptist Convention.—A Committee appointed for the purpose, of which Baron Stow is Chairman, has issued a call for a Convention of Baptists of New England, to meet on Tuesday, the 8th day of March, in the city of Boston. The following subjects for consideration are named in the Call:—

1. The condition and capabilities of our denominational institutions of learning in New England, including Theological Seminaries, Colleges and Academies, with reference to the necessities of the denomination, and generally of society at the present time.

2. The Convention is expected to consider the methods by which our institutions may be better adapted to the necessities above named, and by which, specially, their greatest usefulness to the cause of Christ may be secured.

3. The Convention is called to consider what can be done to give greater UNITY and EFFICIENCY to the operations of the Baptists of New England in the work of ministerial education.

4. In conformity with the wishes of many brethren, the attention of the Convention will be called to the question of gathering and perpetuating our denominational history, by the formation of a Historical Society.

The prominent objects embraced in the design of this Society are,

(1.) The printing of old books and manuscripts, with historical introductions and notes, with special reference to a complete history of the Baptists of New England.

(2.) The collection and safe preservation of books, pamphlets, newspapers, manuscripts, &c., necessary for illustrating the past and future history of the denomination.

(3.) The keeping alive a spirit of historical inquiry by annual historical addresses, with occasional publications of transactions.

BRITISH CORRESPONDENCE.

Universal Testimony for Sunday—The Crystal Palace—Popery on the Continent.

GLASGOW, January 28th, 1853.

One of the curates of Bethnal Green, London, declares that "there is more trading transacted in Bethnal Green on Sunday than on any other day of the week." "One half (the shop-keeping class) of our population can never get out to church, and of the remaining half, a large proportion are induced to spend their hard-earned week's wages in the public houses and gin palaces which stand invitingly open to receive them." What should our Sunday-observing friends regard as the proportion or value to the *universal testimony* in favor of the first day of the week by the practice of such a community? But the details of a case at the Marylebone Police Office furnish us with another quota of that universal Sunday testimony which our metropolis affords. It appears that in London there is a peculiar representation given in the houses of some licensed victuelers, under the title of Judge and Jury Sunday Clubs. In the case referred to, 200 persons, men, women, and children, paying twopence each for the entertainment, were present while a mock trial was going on. On the ground that such exhibitions were calculated to bring the administration into contempt, the landlord of the house was fined forty shillings and costs. In such circumstances, it is perhaps little to be wondered at, that there are many, having no true appreciation of the end or origin of God's own Sabbath, who think that a weekly holiday might be better spent amid the displays of science and art in such a fitting situation as that of the Crystal Palace now preparing. The efforts of this class are being vigorously prosecuted. The *Record* and *Christian Times*, papers both watchful and apprehensive of the success of these efforts, give a copy of what appears to be *a proof* of an unissued placard by Mr. Mayhew, intended to call a delegate meeting in London, representing 100,000 working men, by whom it is designed that there should be an organized demonstration in favor of the opening of the Crystal Palace, Museums, Picture Galleries, &c., on Sundays. The Parliamentary "standing orders" have just been declared to have been complied with in the case of the Palace Co.'s Bill. It appears that £440,000 have been subscribed for the purchase of the grounds, (350 acres) at Sydenham, fitting up and furnishing the Museums, &c. The grounds are being rapidly prepared, roads being altered and enlarged, and several acres of the roof are covered in with glass. Columns are rising up like a plantation of young fir trees—from 1200 to 1400 men being at work—and although considerable injury was occasioned by storms, it is expected to be finished at the stipulated time.

But if the effort for the Sunday opening of the Palace be great, as in all probability it will, no less determined will be the measures of those who feel how much their traditionary holiday would thereby be affected. A meeting of the clergy of London was recently held, for the purpose of taking steps to oppose the opening. What conclusions were arrived at, has not transpired—no reporters having been allowed to remain, they having been told that the meeting was strictly private. Throughout the country, however, meetings have been held, and petitions to Parliament have been ordered, and the whole church forces got ready to pour in opposition to Parliament, in the shape of Petitions, Memorials, and votes of Members coerced to their terms. There is reason to fear that the same parties would display less zeal for the protection of God's own Sabbath, even if they fully knew it, than they are displaying for the day which men have sinfully substituted.

Yet we are occasionally surprised by singular and unexpected exceptions—or perhaps the true explanation is by being brought into contact with a different class of puplic functionaries. Thus the Leith Police Board, after careful consideration, have decided that for the sanatory advantages to the town, it is necessary that the streets should continue to be swept on Sunday mornings. On the other hand, however, in the neighboring city of Edinburgh, there is a Cabmen's Sunday Observance Society, who have addressed a Memorial to the inhabitants, praying them to discontinue the use of cabs on Sunday, unless in cases where, "on most careful and unbiased consideration," they have satisfied themselves that *the Scriptures* will bear them out. The being unable to attend church without the use of a cab, the Society does not consider to be such a case. But it is remarkable how little men thus talking of the Scriptures seem to know of the fact that the Scriptures say nothing of Sunday observance, either as to using or abstaining from the use of cabs on that day.

The progress of Popery on the Continent of Europe, and the fate of the Madiai, continue to excite the fears of Protestants. A meeting was held at Exeter Hall, London, in the beginning of the week, respecting the persecutions in Tuscany, and the aspects of Popery in this country—the Lord Mayor in the chair. The Rev. Dr. Steane stated to the assembly, that again application in behalf of the Madiai had been refused by the Grand Duke of Tuscany, although coming from a far more influential quarter than the recent deputation of European Protestants, or the personal request of the King of Prussia. Two newly-published letters of the prisoners, of date November 4th, 1852, show them to be in a true Christian frame of mind, and their persecutors as afraid even of their answers to the questions directly put to them on their trial. The Florence correspondent of the London *Times*, two days ago, says that Francisco is impressed with the conviction, even amounting to a mono-mania, that he is being systematically poisoned through all the food he receives. We marvel what any sane man would say under such conviction—if he may not repeat it as often as he has opportunity.

J. A. BEGG.

DENOMINATIONAL LITERATURE.

To the Editors of the Sabbath Recorder:—

Allow me, if you please, to make a few suggestions on the theme contained in the heading of this article. I readily confess, that I made, and I think understandingly, the remark that "we have no denominational literature." And after all that has been presented by Dr. Fahnestock and "W. B. G.," I feel more inclined to demonstrate the truthfulness of the assertion, than to recall it. After feeling, as I have, with the deepest intensity, the lack of a denominational literature, I cannot easily be brought to feel that that lack is merely imaginary. With me it is a settled fact, that admits of no question. Had it been otherwise, the denomination would have stood differently among the different sects in Christendom. But to this day it is shriveled and stinted in its body and members; circumscribed and embarrassed in its operations; secluded, and almost concealed from observation; feeble, faint, comparatively inefficient; hardly having made a mark upon the public mind, because it has not opened to the gaze of the church and the world "a denominational literature" that could command respect and obtain a hearing. And even those who may question the propriety of the remark made in that speech before the Publishing Society, could not conceal their mortification, if a respectable theologian of another denomination should ask the privilege of consulting our authors, with a view of learning the sentiments and character of the denomination. We could not present what a man of learning, or a man of ignorance even, would need to inform him on this subject. Beyond the single question of the Sabbath we could not go. And when the inquirer shall say, "Brother, loan me, if you please, your denominational 'Body of Divinity,' your works on the 'Atonement,' 'Justification,' 'the Will,' 'Baptism,' or your books on practical religion, or let me see your denominational hymns," and who is there of us that would not drop the head, to conceal our mortification as we answered, "Haven't got any." "What? have you no 'denominational literature'—no books—no authors? What does the denomination believe?" "Why, we believe that the seventh day is the Sabbath of the Lord thy God, that all men to the end of time are bound to keep it holy unto God; and as for the rest of what we believe, it is like the Sunday Baptists in part, and part like the Methodists, and some like the Presbyterians. We believe in 'Barnes' Notes,' 'Clarke's Commentary,' 'Nelson's Cause and Cure of Infidelity,' 'Wayland's Moral Science,' 'Sunny-Side,' &c., &c." And what else could we say? By the time that we were well questioned on this subject by an honost inquirer, we should be forced to confess, that we have no "denominational literature" that we can offer as an exponent of our views.

I rejoice that in the matter of a Periodical Literature, we can offer our '*Recorder*,' '*Visitor*,' and '*Memorial*,' with satisfaction. But we have no Theological Review, as a great exponent and advocate of our denominational sentiments. A weekly paper is but a poor medium for theological dissertations, biblical exegesis and interpretation, or elaborate doctrinal discussions. The history of the past has demonstrated this. If a doctrinal discussion has at any time assumed a critical or erudite character, it has of necessity been notified "to quit," as being too lengthy, or too recondite, or uninteresting to the mass of readers. Thus a doctrine half discussed, a truth half developed, the two sides of a controversy half drawn out, is all that the inquirer into a "denominational literature" has for his information. In the line of newspaper articles, "made to order," we are not vastly deficient. My knowledge of newspaper literature in former years, of almost all denominations, has taught me the pleasant truth, that we have no cause to blush before public criticism. Peace to the ashes of our former papers. Praise to the intelligent faces of our living ones. We love to look upon them. They are orthodox in sentiment, chaste in style, heavenly in spirit, with a vein of piety in a frame-work of truth; fearless, unbribed, and unbought; logical in argument, high-toned in reforms, answering well their purpose.

Beyond our Periodical Literature, we can advance but little. We have several unanswered and unanswerable works on the Sabbath, and a few other denominational works of merit. But our Psalmody is mostly borrowed from other denominations. The fire of sacred poesy has not burst out in our denomination, thrilling the hearts of its members, and raising them in devotional strains. We join with others in sacred songs, and sing their melody. Our Sabbath-School Books are *all* borrowed. Not *one* of them bears the imprint of our denominational press; so our children are trained in the literature of other denominations. No denominational pen, dipped in intelligent, instructive thought, has ever written a volume for a *Sabbath-School* Library. We have had one or two Question Books, but the progression of the times has laid them aside. There is a spirit in our schools that calls for newer, richer food, and seeks its supplies elsewhere, because we have no literature from which they can draw them. Every Sabbath-School in all the churches is saying, Give us a series of denominational books suited to our wants. And as oft as the demand is made, it is denied. And no one comes with the welcome messengers dropping from his fingers, to meet this lack. Hearts are groaning over the fact, and praying that some sanctified intellect may yet give us a series of Sabbath-School books that we can safely put into the hands of the children, and feel that through them the seeds are being sown that shall raise a more intelligent army of Sabbath-keepers, to reform the church, and bless the world. Who will furnish them? Echo answers, Who? The call is made oft, and yet it is made in vain.

We have a few miscellanies—a single tract on Baptism, one on Communion, and perhaps a few sermons. But aside from our Sabbath literature, we have no exegetical works, no books of sermons, no manual of doctrine. We have no American authors that claim that they have even stepped over the threshold of theological science, and entered the vestibule of religious literature. There are those who have looked in, and longed to enter—whose souls have beat high with the inspiration for sacred learning; but the inspiration has only caused the heart to beat the death dirge of its aspirations. We love whatever denominational bantling may have an existence; and each author among us cherishes his own brain-child with more affection than he bestows on adopted ones; and thus, as a people, we love our own literature, as far as we have any; and sometimes weep, like Rachel, because *it* is not, or not what it should be.

Our Literary Institutions are of a high grade. They have done much to lift the veil of darkness from our vision, and have given us much of the life that now inspires us, and points to a brighter future. From them we are looking for men—men of mind, of laborious critical thought, who shall hereafter give us a literature equal to the literature of other denominations. We have men of learning. We have men of intellectual vigor, graduates of colleges and theological schools, and some graduates from the "college of Providence," who can talk with educated men of another name. I speak not disparagingly of them. Among them there may be those who deeply sympathize with the uncleft skull of Jupiter, as his brain-child Minerva struggled for deliverance, impatient of the delay of the carpenter's axe to open to her the light of day. But we need, we *must have* more. To command the influence in the world that we are bound to command, we must have more and better educated men, who can give us a chaste, a learned, a sanctified literature, around which we all can cluster, and with which we can meet the learned world, and by which we will overthrow the dogmas and sophism of a corrupted theology. We may not boast of a denominational literature, till by it more than a synopsis of our faith can be gleaned. But we are yet to have one that shall make its mark upon the learned and the unlearned world. Toward this we are progressing with becoming zeal. More anon.

J. BAILEY.

AGRICULTURAL LECTURES—NO. 2.

BY PROF. GURDON EVANS.

Spring Husbandry.

It is presumed that during the Winter, the season of respit from labor, every farmer has planned the general operations of husbandry for the coming year. The skillful General, in his campaign or attack upon the enemy's forces, always arranges his movements, stations his men, and provides for every emergency, so as to accomplish the most complete victory. A judicious system should govern all the labors of the tiller of the ground. By it he will be prepared to take every advantage of the condition of his fields and of the market, and make the most of his toil and expenses. Appropriate each field to a particular purpose; and select your seed before an exorbitant price is demanded for it, and before the market is drained of the best quality. See that your teams are provided for, and their amount of labor estimated for the year, so that they may not be overtaxed, or wanting at any time in good grain or fodder; your help engaged before the demand becomes great, and wages consequently higher; you will secure help enough, so that all your capital may be employed, and so farm your land that every acre may bring an income. No one is ever successful in hap-hazard farming. Usually, 60 acres should employ all the time of two hands and a good team. To make every acre produce the greatest amount, deep ploughing, thorough manuring, and the draining of all unnecessary moisture, are among the first prerequisites.

It is necessary for the agriculturist to keep all his farm accounts. He will thus be enabled to compare the expenses and income of his farm one year with another. He can better graduate all his outlays by his capital and the probable income of his harvest. We would laugh at the merchant or mechanic, who expected to succeed in his business, without keeping the strictest account of his proceedings. Yet why is it more necessary for them than for the farmer? The farmer should be provided with two books—a Journal of Entry, and a Ledger. In the former he should enter all his outgoes and incomes, as directed in works on book-keeping, reserving a space at the right hand for remarks upon the state of the weather, time of planting, sowing, hoeing, harvesting, &c. In the Ledger should be posted under one head all that belongs to each individual account, as help, team, each field, merchant, mechanic, blacksmith, &c. He thus will find it profitable and pleasant in determining which team is the most useful, ox, horse, or mule; which crop brings the best income. Other advantages accrue to the farmer, in the instruction of his boys in the methods of keeping accounts of business transactions, and in strengthening their judgments by enabling them to make just comparisons in the different ways of farming for different crops, and rendering them clear-sighted in planning their future operations.

As soon as the frost is out of the ground, the fences should be fixed, so as to confine your cattle in your barn-yards. They should not be allowed to wander at large; for in Spring the soft ground is easily poached by their feet, and the grain or grass consequently destroyed where their tracks are made. A hint might be given in the method of staking worm-fences. The method of cross-staking is greatly wanting in economy. Place your stakes upright in the acute angles, resting upon stones or blocks of wood, and bound together at the bottom and top by wire, number 8 or 9. All pressure, either by the wind or unruly cattle, has a tendency to tighten and make stronger the joints of the fence.

In this climate, the month of March embraces the labors of Spring ploughing. The objects of ploughing are too well known to be explained in full. The principal ones include the mellowing of the compact soil, and the destruction of noxious weeds. Yet why not harrow, instead of ploughing the ground? If stirring the top is all that is required, harrowing would answer. But the ground needs pulverizing to a considerable depth, to allow the plant, where it stands, to receive in a dissolved state its liquid aliment. The plant drinks, does not swallow its victuals in a solid state. Its roots should penetrate deep into the soil, so that it may extract the moisture. When the soil is finely pulverized, water from a great depth is brought up to the surface by capillary attraction, and this in a dry season is indispensable. Usually, in shallow ploughing, a stratum of earth, hardened by the tramping of your teams, and cemented by the iron worn from your ploughs year after, is formed where the bottom of the plough runs. This prevents the roots of the plant from penetrating deep into the soil, and the water from passing up to nourish the plant. The advantage of a sufficient supply of water, may be seen when we consider that many of the plants, as the grasses, are composed chiefly of it. The condition of agriculture will be preëminently ameliorated, when there shall prevail a *mania* to increase the depth of our acres, instead of their breadth. Then, the farmer will not be necessitated to plough as much, nor pay as great taxes, nor fence as many acres, nor employ so much labor. In Spring, I would never increase the depth of ploughing; for the reason, that some insects deposit their eggs below where the plough usually runs, and if brought up to the surface they will be hatched early in the season by the sun, and will destroy the young plant. If they are ploughed up in the Fall, they will be nearly if not entirely exterminated by the frost.

It is not yet determined, whether greensward had better be ploughed shallow or deep. When the vegetable mould is buried too deep, it will sour and prove injurious to the plant; and if it does not, the roots of the plant cannot readily nor freely extract its fertilizing properties; but it should be buried deep enough to be kept constantly exposed to moisture, else it will not be decomposed, and thus supply the plant with nourishment. In ploughing stiff clayey land, the furrows generally ought to lap a little, so that the soil may lie more loosely; but in sandy soil, the reverse should take place. Never plough while the ground is wet, for it is rendered hard, hence unproductive. In Scotland and England, farmers are encouraged to plough well, by the hope of thus becoming able to be successful competitors in their ploughing matches. The soil for any season, wet or dry, should be very finely pulverized, to enable the seed to be closely enveloped by the small particles of earth.

Other duties, at this season, devolve upon the farmer. The cattle will be kept inclosed, to hinder them from eating the dry stubble or contracting colds. The choicest fodder will be reserved until Spring for them and your teams. The same observations will apply to the sheep, hogs, &c. All the tools and other farming implements will be furnished and prepared for the coming season.

SHILOH, N. J., Jan. 25, 1853.

"DUNNING FOR SMALL DEBTS."

Under this head a late number of the *Massachusetts Ploughman* has the following:—

"We find it difficult to procure good agents to collect small debts—and we find it quite expensive to send for a two dollar charge. We have now a few on our lists who owe for two years' subscription. To such we have a special request to make—that they will pay us here, or send in by the postmaster, and save us the cost of sending an agent to dun for a small debt. Nobody likes to be dunned—and we dread dunning as much as any set of men—but we must engage in this disagreeable business from pure necessity. Will all of our friends who owe us *for two years* accept of the above as a kind and gentle hint of the importance of punctuality? Publishers of papers cannot afford to send agents to collect such small sums—yet without them we cannot pay our paper-maker and printer."

The difficulty of which the *Ploughman* complains, (says the *Christian Watchman and Reflector*,) is far more serious with papers which, unlike it, have a large circulation out of the State in which they are published. These "small debts," so easily overlooked, are the bane of publishers. Could they succeed in getting promptly paid their honest dues, what a saving would there be of commissions, traveling, and hard toil. These last it is, with actual losses in the neglect to pay at all, that cut down the income of publishers, and take from it its profits. We hope all in arrears for the *Watchman and Reflector* far and near, will at once save us the necessity of "dunning for small debts." Like our contemporary, we dislike the business, and engage in it only from "pure necessity."

Women's Temperance [illegible]eting.—A Women's Temperance Meeting was held at Metropolitan Hall, N. Y., on the evening of the 7th inst., at which speeches were made by "Mrs. L. N. Fowler, Mrs. Amelia Bloomer, Rev. Mrs. Antoinette L. Brown, Miss Susan B. Anthony, &c. &c." The Hall was well filled, and the speeches were received with considerable applause. The ladies were representatives of the "Women's New York State Temperance Society"—a Society formed at Rochester in April last—and one prominent aim of their addresses was to induce others to join them or organize similiar Societies. The costume of two of the speakers is thus described in one of the daily papers:—

"Mrs. Bloomer was attired in a dark brown changeable tunic or kilt, descending just below the knee, the skirt of which was trimmed with rows of black velvet. The pantaloons were of the same texture, and trimmed in the same style. She wore gaiters. Her head-dress was cherry and black. Her dress had an open corsage, with bands of velvet over the white chemisette, in which was a diamond stud and pins. She wore flowing sleeves, tight under-sleeves, and black lace mitts. Her whole attire was rich, but plain in appearance.

"Miss Anthony was dressed in the same costume, but plainer. Her dress was of longer skirt than that of Mrs. Bloomer. It was of black brocade silk, with pants of the same. The trimming was a simple white collar and cuffs, and a gold chain. Her hair was cut short in the neck and curled in front."

Convention of Colored Citizens.—The Colored Citizens of Ohio held a State Convention at Columbus, January 19th and 20th. About 200 were in attendance. Mr. Gordon, of Cleveland, presided. Among other important matters considered, was the formation of a State Society for the purposes of general improvement; the establishment of a weekly paper under the editorial care of Wm. H. Day; a resolution urging the colored people to become farmers and mechanics, to prepare themselves to enter the professions, to foster education, and to befriend and maintain unblemished morals. Another resolution advocated the Maine Law and its practice. Many of the speeches in the Convention were able, and the Editor of *The Evangelist*, who was present, says:—

"The impression of the meeting as a whole made us more hopeful as to the speedy elevation of our colored brethren than ever before. If those who composed this Convention are a sample of even the better part of this class of our population, Ohio need not be ashamed of her people of color. She has some people of paler faces who relatively have nothing to boast of on the score of sound sense, eloquence, temperance, or morals."

Fugitive Slave Missionary.—The Kingston (Jamaica) *Dispatch* reports the arrival in that Island of the Rev. H. H. Garnet, a well-known colored clergymen, formerly of the United States, as a Missionary from the United Presbyterian Church of Great Britain. Mr. Garnet lectured on the Fugitive Slave Law, in Kingston, on the 17th ult., to a large audience, who were highly delighted, says the *Dispatch*, "with the eloquence, clearness of delivery, and vividness of description, of the reverend gentleman." In its notice of the meeting, the same paper adds, that "Mr. Garnet is the first negro missionary sent out and employed by the United Presbyterian church as an ordained minister of the gospel. He was born a slave in Maryland, United States; escaped from bondage, along with his parents, when about nine years of age; obtained, by his own diligence and zeal, a literary and theological education, and was licensed and ordained by the Presbyterian church in America, as a minister in the State of New York. When the Fugitive Slave Law came into force in the States, he fled to England, offered his services to the Mission Board of the United Presbyterian church, and was unanimously accepted. He was at Kingston on his way to Westmoreland, where he is to be located."

Rev. Albert Barnes.—A clerical gentleman communicates to the Genesee *Evangelist* an extract of a letter from Albert Barnes, written in reply to friendly inquiries as to the effects of his late voyage on his health, and the prospects of its re-establishment. The friend had alluded to the prevalent reports that he must at least cease from ministerial labors for a time. The answer of Mr. Barnes is dated on the 13th ult., and contains the following: "It is even so; I am sentenced to absolute rest for two years. I send in my resignation of my pastoral charge to-day. What our people will do, I have no means of determining. I shall probably go into the country and raise potatoes. This is a great trial, and especially at my time of life, when I have so little time, at any rate, to labor in doing good. But I desire not to murmur and complain, for there is a Hand above that directs all my affairs—and all affairs."

Large Contributions.—The contributions to benevolent objects from the Church of the Pilgrims, Brooklyn, in the last six years, outside entirely of its own current expenses, have been over $48,000, or an average of $8,000 a year. In addition to this, the members of the congregation have paid a debt upon their own church property of $19,000, and have added to it a bell, costing more than another thousand. In the course of the same time 324 members have been added to the church, 73 have been dismissed from it, and 21 have died in it. So says the *Independent*.

Theological Seminaries.—The whole number of theological seminaries in the United States is 44. Number of Professors, 125. Whole number of students 1341. Number of volumes in different libraries, about 200,000, of which Andover has 21,000; Union Seminary, N. Y., 18,000; Princeton Seminary, 11,000; Lane Seminary, 10,000; and the Episcopal Seminary, New York, 10,000. Five of the Seminaries are Congregational, 11 Baptist, 9 Presbyterian, 3 Episcopal, 2 Unitarian, and 1 Methodist.

"**The Greeks at the Door.**"—The Louisania Conference of the Methodist Episcopal Church has several missions among the colored people in that State. A report on the subject, recently presented, has the following sensible suggestions in relation to the negro mission field in Louisania:—

"What say you, brethren, are not 'the Greeks at the door'? Here are an immense number of slaves without the Gospel, upon plantations from which they do not stir from one year's end to another, or during their lives. They are usually in large bodies; a single plantation can furnish a congregation sufficient to inflame the zeal of the preacher. The Missionary Society might employ three times the present number of missionaries in this field, and then there would not be ever one plantation supplied out of every ten.

"Few American planters are willing to shoulder the responsibility of *denying* the Gospel to *one* human being, much less to one hundred. It is a stupendous oversight and blunder of Christian zeal to raise funds to support missionaries at the rising or the setting sun, and at the same time neglect these fields of ignorance and destitution, simply because they are in our latitude and longitude. We do not place slave missions against foreign missions; let no one, on the other hand, put forth the foreign to the exclusion of the slave."

More Religious Persecution.—Letters from Genoa state that a trial had taken place in that city similar to that of the Madiai in Tuscany. The name of the accused is Daniel Mazzinghi, 25 years of age, a surgeon by profession. The trial took place with closed doors, but it is said that he was charged with having, in company with Capt. Packenham of the British Navy, preached against the religion of the State, and in praise of Protestantism. He was sentenced to imprisonment for three years, by virtue of the penal code.

The Hudson River Railroad is now the great thoroughfare between New York and Albany, running four trains a-day. Several important changes have recently been made in its management; among which we notice that Nelson J. Beach, Esq., formerly New York State Canal Commissioner, has been chosen Vice-President of the Company, and is charged with the active duties of President—the nominal President being unable to give his time to those duties. Under the new arragement, the affairs of the road are said to be conducted with unsurpassed energy and exactness.

☞ **Elder W. B. Gillett** having accepted a call to become the pastor of the Church at Shiloh, N. J., has presented his resignation to the Church at New Market, where he has been thirteen years, and it has been accepted by the Church, to take effect the first week in April, when he expects to move with his family to the former place.

New Market, N. J., February 6, 1853.

RELIGIOUS INTELLIGENCE.

The Montreal *True Witness* (Catholic) in a selected article on the threatened invasion of Great Britain by Louis Napoleon, makes use of the following loyal language: "Great Britain is the main stay of the enemies of God and Christ; she is drunk with the blood of martyrs; and in the approaching contest, the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat."

It is said that the congregation of the Second-av. Baptist Church, New York, have granted to their pastor, Rev. Edward Lathrop, leave of absence for six months, in order to enable him to travel in Europe for the benefit of his health. They are also said to have determined not only to continue his salary of $2,500 per annum, but also to present him with a purse of $2,000 to defray the expenses of his proposed tour.

The London *Morning Chronicle*, of the 3d of January, announces, on the authority of the *Leeds Intelligencer*, that Honorable Miss Stapleton, daughter of Lord Beaumont, has embraced the Protestant religion. She received the sacrament in Carleton Church on Christmas Day.

There are at the present time more than two hundred licentiates of the Free Church, Scotland, whom the church fails regularly to employ, and many of whom have to carry on, in consequence, a dire struggle "in providing," to borrow a phrase from Johnson, "for the day that is passing over them." This is the only church not connected with the state which has a surplus of candidates, whether in Great Britain or America.

A member of Dr. Spring's church in this city has given $5000 to the O. S. Board of Education for establishing and sustaining parochial schools during the year 1853. The Board have accordingly given notice that they will appropriate $100 for the year to any school that may be established according to the plan of the General Assembly, and that may need assistance.

The Trustees of Dr. Adams' Church have abandoned their intention of building on the north side of Madison-square, New York, and have purchased six lots on the east side—three on Madison-av., and three on the south side of Twenty-fourth-st., in the rear of the avenue lots, on which they intend to put up a fine church edifice. The price paid for the six lots was $48,000.

Dr. Dwight, of Portland, Maine, in a recent sermon on Congregationalism, stated that there are 2500 churches in the British empire and provinces, of this order; and also, that the Foreign Missionary Society in their connection annually raises $400,000.

Isaac Darst, Esq., an Elder in the Presbyterian Church in St. Charles County, Mo., died on the first of December last. In his will he bequeathed his property, amounting to about $5,750, to the New Albany (Ind.) Theological Seminary.

The American Reform Tract and Book Society, at Cincinnati, offers $30 premium for the best Anti-Slavery Tract. Manuscripts should be directed to Rev. O. Bownton, Cincinnati, before the 1st of March next.

There is a movement on foot to endow the Union Theological Seminary, of this city, with $150,000, of which sum $90,000 has already been raised.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 7.

In the Senate, a large number of petitions, resolutions, &c., were presented. The bill extending preemption rights to settlers on lands not surveyed, in certain cases, was passed. Mr. Cass' resolutions on the Monroe doctrine were then discussed in a long speech by Mr. Clemens. An unsuccessful attempt was made to get up the bill granting public lands for insane asylums.

In the House, Mr. Toombs asked leave (which was not granted) to offer a resolution looking to the opening of our entire coasting trade and all our rivers to the free competition of all nations. Evening sessions, to hear reports from Committees, were agreed to. Several private bills were passed, under a suspension of the rules, and the House adjourned.

THIRD-DAY, FEB. 8.

In the Senate, the bill granting further remedies to patentees, was passed. Mr. Weller, from the Committee on Territories, made a favorable report on the memorial of Messrs. Alden & Eddy for right of way, &c., for a line of underground Telegraph from the Mississippi to the Pacific, accompanied by a bill. The remainder of the day was occupied with a speech by Mr. Seward concerning the rights of American citizens as assignees of the grant of Garay of a right of way across the Isthmus of Tehuantepec.

The House received a message from the President relative to negotiations with Great Britain, in which the opinion is expressed, relative to the fishing difficulties, that if Congress should pass an act admitting Provincial fish free of duty into the United States, on condition that the fishermen of the United States are admitted to a full participation in the Provincial fisheries, the Government of Great Britain would give effect to the measure by the requisite legislation on her part, in the expectation, on both sides, that the question of reciprocity, and of the use of the St. Lawrence and the Canals connected with it, will be taken up hereafter, with a favorable disposition to come to a mutually advantageous agreement on that part of the subject also. But the main business of the day was the consideration of two bills for organizing new Territories, upon neither of which was action taken. One is to establish the territorial government of Washington—to be composed of all that portion of Oregon lying south of the 49th degree of north latitude, and north of Columbia river, from its mouth to where the 46th degree of north latitude crosses the said river, near Fort Walla Walla—thence with the 46th degree of latitude to the summit of the Rocky Mountains. The other is to establish the territorial government of Nebraska, which, like the preceding, makes provisions similar to those which pertain to the other territorial governments. The boundaries are included between the summit of the Rocky Mountains on the West, Missouri and Iowa on the East, the 43d degree of north latitude on the North, and the territory of New Mexico and the parallel of 36° 30′ north latitude on the South.

FOURTH-DAY, FEB. 9.

The two Houses met in Convention, and the certificates of the Electoral votes of the several States were opened and their contends declared. The result was the announcement by the President of the Senate of the election of Pierce and King to the Presidency and Vice-Presidency.

FIFTH-DAY, FEB. 10.

The Senate was occupied mostly with petitions, memorials, private bills, &c., until near the close of the sitting, when Mr. Cass said something in relation to his Monroe Doctrine resolution coming up Monday, and took occasion to attempt a hit at Mr. Hale. That gentleman, as usual, turned the laugh on the Member from Michigan. Mr. Cass rejoined; after which came a speech or two on paying the debts of Texas.

In the House, the bills organizing the Territories of Washington and Nebraska were passed.

SIXTH-DAY, FEB. 11.

In the Senate another set of petitions urging the postponment of the steamboat law were presented. Mr. Mason, from the Committee on Foreign Affairs, reported a resolution in relation to the explanation of Messrs. Clayton and Bulwer, which accompanied the treaty made by them, closing thus: "In the opinion of the Committee, no measures on the part of the Senate are necessary to be taken in reference to such declaration and reply." Mr. Fish introduced an important bill for the better regulation and management of seamen on board merchant vessels. Some private bills were disposed of, and the Texas Debt bill was talked upon.

In the House, Mr. Seymour introduced a bill to establish reciprocal trade with the British Provinces. The Army bill was farther discussed and passed.

SABBATH-DAY, FEB. 12.

In the Senate, Mr. Hale presented a petition from Portage County, Ohio, praying that steps be taken to induce foreign governments to extend civil and religious liberty to their people. He said that, accompanying the petition, he had received a private letter, in which it was urged that this Government would effect that object, and that when those governments had done this act of justice, they would immediately appeal to this Government to extend civil and religious liberty to the millions of slaves in this country. The Senate passed the bill regulating the fees of the officers attached to the United States Courts.

The House passed the bill appropriating $19,500 for the relief of Col. Fremont, and then adjourned.

A Family Feud.—The Columbia (Mo.) *Statesman* says that the trial of the parties surviving the last fray between the Hills and Evanses, at a tobacco barn, in which some half dozen on each side were engaged, and several killed and others wounded, has resulted in their acquittal. The accouut further sates that the clans respectively have signed a formal treaty of peace, obliging themselves to refrain from further hostilities, except the Millschys and Mays, who still refuse to treat. It is also said, that by the various battles, assassinations, sieges, &c., among them, eight men and boys have been killed, several crippled and maimed for life, and forty-eight children left fatherless. The quarrel commenced about the year 1822. Strange as all this may appear, it has occurred in a country which we know to be celebrated for the intelligence and general moral worth of its inhabitants—the native home of personages no less distinguished in Kentucky than McKee, Robertson, Owsley, and Letcher.

California News.

A fortnight later news from California has been received since our last, of which we give the substance. The dates are to Jan. 15.

The Golden Gate arrived at Panama on the 28th ultimo, with $1,700,000 on freight, and 600 passengers.

The ship Aberdeen, Knapp, from New York August 10, was run into near San Francisco by a French ship. She bliged and sunk. Her cargo was totally lost.

The steamers J. Bragdon and Camanche came in collision on the 5th January, near Benicia, when the latter sunk in 15 feet of water, and three lives were lost.

An earthquake has been experienced at Los Angelos, but no serious damage was done.

The small-pox was raging fatally in Calavaros County.

Sacramento and San Juan Valleys were still flooded, and there was much distress among the miners. The roads, in many places, were impassable, and Flour was reported as selling at $1 per pound.

In the San Francisco market, Flour had declined. American was quoted at $34, and $36 75. Mess Pork, $35; Mess Beef, $25; Hams, 20c. Butter had advanced to 43c.

During the high water, five men were drowned in an attempt to cross the Yuba at Bridgeport.

Two white men and five Chinamen, in attempting to cross the South Fork of the American river near Mormon Island, in a small boat, were upset, and one white man and four of the Chinamen drowned. The current of the river was rapid, owing to its swollen condition, and swept their bodies immediately under.

The Union contains an account of the suffering and destitution at Downieville, from which we make the following extract: On Tuesday a party of eighteen men arrived at Nevada from Downieville in a most deplorable condition, half-starved and severely frost-bitten. They are a portion of the able-bodied citizens of that place, some seventy of whom have already left in consequence of the extreme scarcity of provisions. They report that the greatest destitution prevails in that place. The season is terribly inclement—inhabitants buried in snow, and scarcely any provisions in the market. There are but 150 pounds of flour in the place, and of pork, beans and meal, absolutely none.

The arrival of 2,500 sheep from New Mexico, is noticed in the *Star*. They are owned by a party of French, and will be driven towards San Francisco. Thirty-three hundred sheep, sold by order of the Administrator of Damas Lopez, brought an average of $6 25 a head.

About fifty Mormon Missionaries had embarked at San Pedro for San Francisco. They will take their departure hence, some for the Sandwich Islands, and others for the East Indios and Australia.

The dates from Oregon are to Jan. 7. The weather experienced in Oregon during the last two weeks in December was the coldest ever before known in the country. Snow had fallen at Portland to the depth of one foot, and the mercury for six days stood below freezing point. This unusually cold weather, together with the large quantity of snow fallen, cannot fail to destroy a large proportion of the stock throughout the country; particularly among the immigrant cattle. But few of the farmers have had the precaution to provide fodder for their stock during the winter, as it has seldom been found necessary; and it is impossible to conjecture with any degree of certainty now much loss will be sustained at different points, among the large herds of cattle; but it must be very great.

The people of Oregon were suffering severely from the scarcity and high prices of all kinds of provisions. Flour is selling at $18 and $20 per 100 lbs. The millers are paying $6 and $7 per bushel for wheat, and there is very litite to be obtained at that price. Potatoes command $2 50 per bush.; beef and pork is worth 18 and 25 cents per lb.; butter, $1 per lb.; eggs, $1 to $1 50 per dozen, and nearly everything else in the muck-a-muck line is in proportion.

SUMMARY.

A Convention of Delegates from the Banks in New England was recently held at Boston, to organize a Bankers' Association for the suppression of counterfeiting. An Association was organized by the choice of fifteen managers, whose duty it is to direct all the affairs and to devise and carry out plans for securing the desired ends of the Society. Any Bank in Massachusetts may become a participant in the Association by paying an assessment of five dollars for every hundred thousand dollars capital.

Bills are before Congress to establish two more Territories within our expanded area. One is the Territory of Nebraska, to embrace all the territory lying west of the States of Iowa and Missouri to the Rocky Mountains, running south to Utah and north to latitude 43° N. The other is the Territory of Washington, which is to embrace all of Oregon lying north of the Columbia River eastward to the Rocky Mountains on the line of 46° N., from the point where the river touches that parallel of latitude.

The New York Yacht Club have offered a prize of the value of five hundred dollars, to be sailed for on the 13th of October next, 1853, open to the yachts of all nations, provided one foreign yacht be entered for the race. The course to be from Robbin's Reef Light in the harbor of New York, around a vessel to be anchored twelve miles from the Beacon on Sandy Hook. The entries to close on the 22d of September.

The Rhode Island Free Soil Convention for the nomination of State Officers took place at Providence, Feb. 10. Edward Harris, of Northumberland, was nominated for Governor; Stephen Wilcox, of Westerly, for Lieut. Governor; Stephen K. Rathbone, for Secretary of State; B. E. Borden for Attorney-General; Henry Coddington for Treasurer; John H. Willard for Congress from the Eastern District.

A slip from Norfolk gives the particulars of the awful mortality on board the ship Antarctic. Small pox, ship fever, measles and dysentery, were prevailing among the passengers, numbering 500 to 600. The captain and first mate had both been sick, and the second mate died. No deaths had occurred after the ship anchored in Hampton Roads.

While a Court was being held on Monday, Feb. 7, at Glencove, L. I., in the store formerly occupied by Wm. Harrald, Jr., the floor gave way, falling 19 feet, whereby eleven persons had their legs or arms broken, and all were more or less injured by bruises. One man died in an hour and a half afterward. John Williams is supposed to be mortally wounded. George W. Merritt came out apparently unhurt, but as soon as he came into the air became deranged. The persons injured are among the first men in town.

The Potato Rot, Western journals assure us, is about to be abolished. A citizen of Michigan has discovered its cause and the means of preventing or curing it. The secret is not out, however, but the Chicago *Times* says: "Arrangements are being made to bring this discovery before the people in such a manner as will best subserve the interest of the public, and at the same time amply reward the discoverer."

In December last, a large quantity of Irish butter was received at this port from Ireland. This butter was put up at auction, and a small lot sold, the remainder being withdrawn. The remainder of the lot, 44,000 pounds, was reshipped for Liverpool by the Europa, the owners being unable to find a market for it without sustaining a loss.

Rev. Dr. Murray, alias Kirwan, describes Achilli is a short man, firmly built, with jet black hair, and a black and restless eye. His age may be an advance on forty years; his manners are pleasant; and in "conversation he is free, decidedly talkative."

The ship Ticonderoga, Capt. Boyle, arrived at Melbourne, Australia, on the 3d November, with a large number of passengers from Liverpool, two hundred of whom, it is said, were then sick on board. They had previously buried one hundred and twenty at sea.

The articles to be sent from Newfoundland to the approaching Exhibition of the Industry of all Nations, at New York, will consist of the staple productions of fish and oil, ornithological and mineralogical specimens of rare beauty and value, and a very curious model of the seal fishery, besides Esquimaux curiosities, and a family of the natives of that country.

The *Palmer* (Mass.) *Journal* says: "About two weeks since a carpet-bag, containing $48,000 in cash, certificates of stock, &c., was stolen from the baggage-room of the Norwich and Worcester Railway. A few days since, Patrick Barnes was arrested on suspicion of committing the offense, and the property was found in his possession."

From Mexico we learn that the new President Cevalos, recently dispersed his refractory Congress at the point of the bayonet, after which he issued a decree to call a Convention to meet in June to reform the Constitution, &c. The City of Mexico has at length also declared for the revolution.

Master Tappan, one of the first of Daniel Webster's schoolmasters, is dead. He had a fall recently on the ice, which was the proximate cause of the illness that has terminated thus fatally. Master Tappen was upward of eighty years of age. He leaves a wife and several children.

The ship Three Bells, of Glasgow, from Port Philip, Australia, bound to London, was spoken on the 24th December, having on board one hundred thousand ounces of gold dust on freight, and 20,000 ounces in the hands of pasengers—a total of $2,200,000.

Milton, Rock Co., Wisconsin, has now a Railroad Depot and a Telegraph Office. If we mistake not, this opens communication by steam, if not by telegraph, between Milton and—every part of the world. What a change since Joseph Goodrich settled there a few years ago.

A letter from Tunis, dated Jan. 3, says: "The Bey of Tunis is dangerously ill. The country is in a distressed condition. A famine is threatened, and the currency is so depreciated by Government, that it is not worth 40 cents on the dollar, and foreign merchants refuse to receive it in payment of debts."

The steamer Atlantic arrived at New York from Liverpool, Feb. 7, in just one month from the day she sailed for that port. To cross the ocean twice in thirty days, unloading one cargo and loading another, is no trifling feat for the dead of winter.

Returns from the election in Vermont show an overwhelming majority in favor of the stringently Prohibitory Liquor Law enacted by the last Legislature. This law is very far beyond the Maine Law in its severity, and will almost *insure* the destruction of the Liquor Traffic in Vermont.

The Parkersburgh (Va.) *News* says: J. H. Palmer alias Wheeler has been arrested there on a requisition from the Governor of New York, charged with forgery to the extent of $12,000 to $14,000 on parties in Genesee County.

The Camden (S. C.) *Journal* is informed that at a sale of that portion of the estate of the late John S. Cunningham, lying in Pickens County, Ala., negro women brought from $1,000 to $1,100, and fellows from $1,100 to $1,256, while families sold at corresponding rates.

The steamship, Atlantic which arrived at New York last week, had on board the largest cargo ever brought to the United States by a single steamer from Liverpool; it was valued at $1,500,000.

A Drogheda paper says that the labor of removing so ponderous a column as Cleopatra's Needle to Old England, will be the most costly *needlework* ever heard of.

James Hunnewell, Esq., of Charlestown, Mass., has tendered to that city fifteen hundred dollars toward the establishment of an Athenæum or City Library.

The Chicago and Rock Island Road, from Chicago to Lasalle, at the head of navigation on the Illinois River, 100 miles from Chicago, will be opened in March ensuing.

At the Convent of the Sisters of the Good Shepherd at St. Louis, on the 25th ult., two young ladies were received as novices, and a third took the final vow of the order.

The late freshet on the Susquehanna River has done considerable damage. Several bridges on the Elmira and Williamsport Railroad were carried away.

The Cunard steamer Niagara, with three days later advices from Europe, arrived at New York Sunday evening, Feb. 13. The news is unimportant.

The next Fair of the New York State Agricultural Society is to take place at Saratoga Springs.

Thomas Casey, who is in jail on a charge of murdering Ouvra Taylor and his wife at Natick, in September last, has made a full confession of his guilt. He says he quarreled with Taylor about a half dollar, and killed him, and that Mrs. Taylor being awakened by the struggle, came to the door, when he also killed her with an axe. Casey is 20 years of age.

Mr. Doty, of Wisconsin, is about to introduce into the House of Representatives, under the rule, a petition accompanied by a bill appropriating $500,000 for the immediate construction, under the direction of the Postmaster General and Topographical Engineers, an Air-line Post-route Railroad from Washington viâ Baltimore and Philadelphia to New York.

A strike for higher wages among the laborers in all the various departments connected with the Baltimore and Ohio Railroad, took place in Baltimore the other day. Some 2,500 to 3,000 persons were engaged in it.

The project of a railroad from New York to Albany, on the west bank of the Hudson, continues to be agitated on the line of the proposed road.

It is believed that the Illinois Legislature will repeal the Free Banking Law. A bill for its repeal has gone to a third reading in the Senate.

New York Market—February 14, 1853.

Ashes—Pots $4 62 a 4 68; Pearls 5 75.

Flour and Meal—Flour, 5 25 for Canadian, 5 12 a 5 18 for common to straight State, 5 31 a 5 56 for mixed to fancy Michigan and Indiana, 5 50 a 5 68 for common to good Ohio and fancy Genesee. Rye Flour 4 50 a 4 68. Corn Meal 3 44 for Jersey.

Grain—Wheat, 1 12 for red Long Island, 1 20 for Genesee, 1 27 for good white Southern. Rye 90c. Barley 71c. for mixed. Oats 43 a 46c. for Jersey, 47 a 48c. for State and Western. Corn, 66c. for Jersey yellow, 62 a 64c. for Southern mixed.

Provisions—Pork, 15 75 for new prime, 16 00 a 17 00 for new mess. Beef, 5 50 a 7 25 for prime, 9 50 a 11 25 for country mess. Lard 9¾ a 10½c. Dressed Hogs 7½ a 8½c. Butter 13½c. for Ohio, 18 a 21c. for State dairies.

Hay—87½c. a 1 06.

Lumber—15 00 for Spruce and Pine.

Lime—1 08 for common, 1 50 for lump.

Seeds—Clover 10¼ a 10½c. Timothy 15 00 a 17 00 for mowed.

Wool—Domestic Fleece 48 a 60c. Pulled 42 a 55c.

MARRIED,

In Hopkinton, R. I., Jan. 30, by Eld. D. Coon, Mr. Nathan M. Crandall and Miss Allura J. Willcox, all of Hopkinton.

In Scott, on the 30th of Dec., 1852, by Rev. J. S. Lord, Mr. Henry Barber 2d and Miss Irena West, both of Scott.

DIED,

In Adams, Jefferson Co., N. Y., Jan. 16th, 1853, at the house of Mr. Joseph Hull, Sylvester Hull, aged 13 years and 24 days. Sylvester was early left an orphan, and adopted into the family of Mr. Hull, to whom, by his kind disposition, faithfulness and activity, he so endeared himself as to be regarded by them as a son and a brother. On the 3d of January he went to the barn for the purpose of watering a colt, and stopped in the yard a few minutes to exercise the animal in play. When next seen, he was leaning against the fence, his face covered with blood. Upon taking him into the house and examining the wound, it was found that his forehead was badly fractured by a kick from the colt, and pieces of the bone were forced in upon the brain. The operation of dressing the wound and extracting the pieces of bone from the injured brain, was endured by him with a heroism and fortitude peculiar to himself. Though the operation was so extremely painful that some of the attendants were obliged to retire from the scene, he uncomplainingly yielded himself to the surgeon's knife and saw. He lingered until the 16th, when his sufferings were terminated by death. Sylvester was one of the most active among our Sabbath-School scholars, and by the School his loss is deeply and solemnly felt. His funeral was attended by a congregation of sympathizing friends, on the 17th. What makes the case more singular is the circumstance that about three years since he received a similar injury in his forehead, about equal in extent to the last and fatal one, and from the same cause—the kick of a colt—from which he recovered. Truly, "All flesh is as grass, and all the glory of man as the flower of grass." J. S.

In Oswego, N. Y., Jan. 18, after an illness of two days, Thomas L. Green, son of Winter and Lucretia Green, of Berlin, in the 37th year of his age. His remains were taken to Berlin by his father, and interred in the family burying ground.

Near Vancouver, O. T., Dec. 17, of inflammation of the lungs, Mary Eliza, wife of Silas D. Maxson, aged 30 years.

In Scott, N. Y., on the 21st of Nov., 1852, of dropsy, Pollina, wife of John Barber, in the sixty-second year of her age. She was a worthy member of the Seventh-day Baptist Church in Scott, and was among the first that joined the Church after it was organized, in 1820.

In Scott, on the 7th of January, 1853, of typhus fever, Jane, daughter of George and Mary Frink, aged nine years.

In Scott, on the morning of Feb. 2d, 1853, of typhus fever, Henry Barber, aged 37 years. Also, in the same place, on the morning of the 3d, of the same disease, John Barber, Jr., aged 29 years. They were brothers, living in the same house, and in company in their work. They were both members of the Seventh-day Baptist Church in Scott.

In Newstead, N. Y., Jan. 24th, of hemorrhage of the stomach, Ira Hunt, eldest son of Samuel Hunt, aged 23 years. When about fifteen years of age he made a public profession of religion, and united with the Seventh-day Baptist Church of Clarence, of which he remained a worthy member until death.

In Hopkinton, R. I., on the 2d inst., Mr. Nathan Edwards, aged 72 years.

LETTERS.

James Summerbell, Wm. M. Fahnestock, M. Whithed, B. Clarke, James Bailey, Rowse Babcock, Joseph Goodrich, James Hubbard, Ephraim Maxson, L. M. Cottrell, N. V. Hull, W. B. Maxson, Geo. H. Greenman, Edgar Ayars, C. M. Lewis, W. B. Greenman, D. Coon, E. G. Potter, W. B. Gillett.

RECEIPTS.

FOR THE SABBATH RECORDER:

E. G. Potter, Scott	$2 00	to vol. 9	No. 52
H. L. Burdick "	2 00	9	52
A. L. Whiting "	2 00	9	52
G. W. Maxson "	2 00	9	52
H. C. Hubbard "	1 00	9	26
Dan'l Babcock "	1 00	9	26
Clarke Burdick, Brookfield	2 00	9	52
John H. Burch, So. Brookfield	2 00	9	52
Lorinda Crandall "	2 00	9	52
Elisha Stillman, Unadilla Forks	2 00	9	52
Albert Clarke, West Edmeston	2 00	9	52
Ira J. Ordway "	2 00	9	52
Daniel Coon "	2 00	9	52
Jeffrey Champlin "	2 00	9	52
J. R. Hartshorn, Alfred Center	2 00	9	52
T. T. Brand, Phillipsville	1 00	9	37
Paul Ennis, Little Genesee	2 00	10	6
Oliver Langworthy, Hopk'n, R. I.	2 00	9	52
G. S. Kenyon, Rockville, R. I.	2 00	9	52
John Webster "	2 00	9	52
D. Babcock, Johnstown Center, Wis.	2 00	9	52
Amos W. Davis, Milton, Wis.	2 00	9	52
Geo. W. Burdick "	2 00	9	52
Deborah Carr "	2 00	10	26
Frederick Buten "	2 00	9	26
J. M. Saunders "	1 50	9	52

FOR THE SABBATH-SCHOOL VISITOR:

E. H. P. Potter, Scott	$5 00
W. B. Greenman, Milton, Wis.	5 00
Geo. H. Greenman, Mystic Bridge, Ct.	4 00
Charles M. Lewis, Rockville, R. I.	1 00
J. C. Maxson, Oxford	1 00
Asa Greenman, Clarence	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Andrew Babcock	$1 00	J. Dwight Stillman	$1 00
Ethan Stillman	1 00	Harriett Burton	1 00
Peleg Saunders	1 00	John S. Coon	1 00
James Hubbard	1 00	Betsey Holt	1 00
E. G. Potter	1 00	Rowse Babcock	1 00
J. M. Saunders	1 50		

BENEDICT W. ROGERS, Treasurer.

Eastern Association—Executive Committee.

THE Executive Committee of the Seventh-day Baptist Eastern Association will hold a session at the conference-room of the Pawcatuck Meeting-House, on Monday, the 21st inst., at 10½ o'clock A. M.

S. S. GRISWOLD, Sec.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

American Baptist Register.

THIS Volume, now issued, contains 496 pages; or, reckoning the 26 engravings as two pages each, 548 pages. It is printed on beautiful paper, and embraces (including the ornamental stamp on the cover) engravings of 27 church and college edifices. The sketches of State Conventions, Associations alphabetically arranged, names of churches, dates of constitution, counties in which located, pastors, the baptized in 1851, number of communicants, with the names and post-offices of ordained and licensed ministers, fill 373 pages. These are followed by the American Indian churches, also the Welsh and German churches. Summary tables of the Associations in each State, (the most complete we have ever seen,) fill 26 pages. These are followed by valuable tables, embracing a comparative summary, colored members, Sabbath schools, ratio of churches, ministers and members to the whole population, Baptist periodicals, ordinations, churches constituted, new church buildings dedicated, and obituary notices. Then follows the educational department, embracing theological seminaries, colleges, academies, high schools, &c. Also an account of our Benevolent Societies. Next we find tables of the Baptist churches in other countries, British Provinces, Europe, Asia, and Africa. The concluding pages contain an account of the Anti-Mission, Free-Will, Six-Principle, Seventh-day Baptists, &c., with a grand summary of baptized Christians and religious denominations.

No description of the volume will do it justice. It must be seen to form a correct idea of the expense and labor bestowed upon it. In view of the expensiveness of so many statistical pages, its engravings, &c., it is one of the cheapest volumes ever issued. It contains 200 pages more than was anticipated when the price was announced.

Price, bound in cloth or sheep, $1 50; five copies, $6. It will be sent by mail, postage paid, to any part of the United States, for $2.

Published by the American Baptist Publication Society. Orders for the Register should be directed to Rev. B. R. Loxley, 118 Arch-street, Philadelphia.

Just Published.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By Wm. Goodell. Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New*, shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By William Goodell, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book-pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid*.

For sale by the publisher, William Harned, 48 Beekman-street, New York.

Miscellaneous.

Poverty in New York.

A writer in *The Courier and Enquirer,* who has recently devoted considerable time to explorations of the abodes of Vice and Misery in this City, thus indicates some of his discoveries:—

"We could tell of one room, twelve feet by twelve, in which were five resident families, comprising twenty persons of both sexes and all ages, with only two beds, without partition or screen or chair or table, and all dependent for their miserable support upon the sale of chips, gleaned from the streets, at four cents a basket—of another, still smaller and still more destitute, inhabited by a man, a woman, two little girls and a boy, who were supported by permitting the room to be used as a rendezvous by the abandoned women of the street—of another, an attic room seven feet by five, containing scarcely an article of furniture but a bed, on which lay a fine looking man in a raging fever, without medicine or drink or suitable food, his toil-worn wife engaged in cleaning dirt from the floor, and his little child asleep on a bundle of rags in the corner—of another of the same dimensions, in which we found, seated on low boxes around a candle placed on a keg, a woman and her oldest daughter, (the latter a girl of fifteen, and, as we were told, a prostitute,) sewing on shirts, for the making of which they were paid *four* cents apiece, an even at that price, out of which they had to support two small children, they could not get a supply of work—of another of about the same size occupied by a street rag-picker and his family, the income of whose industry was eight dollars a month—of another, scarcely larger, into which we were drawn by the terrific screams of a drunken man beating his wife, containing no article of furniture whatever—another warmed only by a tin pail of lighted charcoal placed in the center of the room, over which bent a blind man endeavoring to warm himself; around him three or four men and women swearing and quarreling; in one corner on the floor a woman, who had died the day previous of disease, and in another two or three children sleeping on a pile of rags; (in regard to this room we may say that its occupants were colored people, and from them but a few days previous had been taken and adopted by one of our benevolent citizens a beautiful little white girl four or five years of age, whose father was dead and whose mother was at Blackwell's Island,) another from which not long since twenty persons sick with fever were taken to the Hospital and every individual of them died. But why, extend the catalogue? Or why attempt to convey to the imagination by words the hideous squalor and the deadly effluvia, the dim undrained courts oozing with pollution, the dark narrow stairways decayed with age, reeking with filth and overrun with vermin, the rotted floors, ceilings begrimed, crumbling, oft-times too low to permit you to stand upright, and windows stuffed with rags; or, why try to portray the gaunt, shivering forms and wild, ghastly faces in these black and beetling abodes wherein from cellar to garret

——All life dies, death lives and nature breeds
Perverse, all monstrous, all prodigious things,
Abominable, unutterable.

"Have we a Bourbon among us?"

Putnam's Monthly has an article entitled, "Have we a Bourbon among us?" which gives a detailed statement of the evidence which goes to show that the Indian Missionary, Rev. Eleazar Williams, is no other than Louis XVII. of France, the Dauphin of revolutionary history, son of Louis XVI. and Marie Antoinette. The principal points in this curious bit of romance are as follows: The Dauphin was born March 25, 1785. After the death of his mother in 1793, he was put under the care of Simon, the brutal cobbler, by whom he was treated with the most barbarous cruelty. In Dec., 1794, the Convention passed a decree to send him out of the Republic. On the 9th of June, 1795, his death was announced to the Convention, three surgeons testifying that he died of scrofula. To come now to the history of Rev. Mr. Williams. Prior to the age of thirteen or fourteen, every thing is blotted out of his memory. Until that time his mind is a blank. Bathing at Lake George, with a group of Indian boys, he plunged head foremost from a high rock into the water. He was taken up insensible, laid in an Indian hut, and restored to life. This is the first remembrance of which he is conscious. He was the reputed son of Thomas Williams, a half-breed Indian, descended on the mother's side from Rev. John Williams of Deerfield, Mass., who, with his family, was carried captive to Canada in 1704 by the Indians and French. He was sent to school at Longmeadow, Mass., and put under the care of Mr. Ely. Subsequently he was under the tuition of Rev. Mr. Hale of Westhampton. On the breaking out of the war of 1812, being then 27 years of age, he took up arms as an Indian chief on the American side, and was wounded at the battle of Plattsburgh. During the war, he became acquainted at Albany with Lieut. Gov. Taylor, who introduced him to his rector, Rev. Dr. Clowes and Rev. Dr. Butler. His attention was thus drawn to the Episcopal Church. At the close of the war, he was introduced to Bishop Hobart, and soon after, under his sanction, became a missionary among the Oneidas. On the removal of the Oneidas to Green Bay, he accompanied them to that place, where he has remained until within a recent period. He is now an Indian Missionary at St. Regis and Hogansburg, on the St. Lawrence, in this State. His reputed mother lives with him at a very advanced age. We now take another step in this strange history.

On the arrival of the Prince de Joinville in New York in 1841, one of his first inquiries was whether there was such a person known as Eleazer Williams among the Indians in the northern part of the State. Learning his location at Green Bay, the Prince proceeded thither. Williams happened to be at Mackinac, when the steamer in which Joinville had taken passage, touched at that port, and joined the company for Green Bay. Soon after leaving Mackinac, the Prince was introduced to Williams by the Captain of the steamer. At the first sight of Williams, he became greatly agitated, he turned pale, his lips quivered, but soon recovering himself, he engaged him in conversation. This continued most of the time until their arrival at Green Bay the next day. The Prince then told Williams that he had some matters of great importance to speak about, and after gradually preparing the way, informed him that he was born in Europe, and was the son of Louis XVI. He then wished him to sign a document, which he presented, abdicating all claim to the crown of France in favor of Louis Philippe, on condition that he should receive a princely establishment either in this country or France, with the restoration of the private property belonging to him which had been confiscated in France during the Revolution. After reflection, Williams declined the proposal, and the Prince went about his business without further palaver. Such is a bare outline of the story, which our readers will find well and fully told in the Magazine.

We will add only one or two of the collateral points. A gentleman, on returning from Europe, in an interview with Mr. Williams, threw several engravings on the table, at the sight of one of which, and without seeing the name, Williams was greatly excited, and cried out, "Great God! I know that face. It has haunted me through life." It proved to be the portrait of Simon, the jailor of the Dauphin. The names of all the other children of his reputed mother are inscribed in the Catholic baptismal register at Canghnawaga, following so closely, at intervals of two years between each, that Williams, whose name does not occur, could scarcely have been her son. In 1848, Mr. Belanger, a French gentleman, who died at New Orleans, confessed on his death-bed that he was the person who brought the Dauphin to this country, and placed him among the Indians, in the northern part of the State of New York. A French gentleman, hearing the story, read a printed account of the Dauphin to Williams, in which it was stated that the jailor one day, being angry with the child, snatched a towel that was hanging on a nail, and, drawing out the nail with it, inflicted two wounds upon his face, one over the left eye and the other on the right side of the nose. On examining Williams' face, the scars were found on the spots indicated in the memoir. It is stated that the Dauphin died of scrofula, and that the disease was on his knees. The marks of scrofula are plainly visible on the knees of Mr. Williams. The French Ambassador Genet acknowledged in 1817, before Dr. Francis and others, that the Dauphin was alive in this country. Boxes of clothing and medals of Louis XVI. and Marie Antoinette were left with the child, one of which is still in Mr. Williams' possession. Such are the prominent facts in this singular history, which, to say the least, is equal in interest to the mystery of the Man in the Iron Mask, or Caspar Hauser. [N. Y. Tribune.

A Bit of Romance.

About six years ago, a Dr. H——, having become involved in debt, left his home and wife in another State for Texas, for the purpose of improving his fortunes in a place where he would be free from the demands of clamorous creditors. In the course of time he went with the army to Mexico, and finally wended his way to California. After residing there some time, he met a young man from the place of his former residence, who, however, he did not know, and inquired of him if he knew his wife, whom he described, without, however, telling him the relation he bore to her. The young man replied that Mrs. H—— was his sister, and the last he heard of her she was in St. Louis. After accumulating a competence, Dr. H—— left for St. Louis, for the purpose of seeking his wife, who had long since given him up as dead. In St. Louis he learned that she had left that place some time previously, and was believed to be in New Albany. He came hither, and upon inquiry learned that she was earning a livelihood by sewing. He learned that she also believed her brother to be dead, not having heard from him for many years. Dr. H—— went to the house where he understood his wife was living, but found she had left there a few days before. He inquired about her general conduct and demeanor, and found that it had always been unexceptionable. She spoke but little of her husband, but told every one that she considered him dead. The lady of whom Dr. H—— was making inquiries discovered that he was the long lost husband, and offered to accompany him to the house where his wife was sewing. Upon arriving there she said to her, "Mrs. H——, here is a gentleman who saw your brother in California." She appeared astonished, looked at the visitor, but apparently did not recognize him. He brushed back his hair, and said quickly, "Eliza, don't you know me?" Mrs. H—— immediately swooned away, and fell on the floor. In the same moment a husband and brother, both supposed to be dead, were restored to her. Dr. H——, as we have said, has returned with a competence, and the supposed widow, it is presumed, will no longer sew for a livelihood.

The above statement, we are assured, is strictly correct. Here is a scene in real life equal in strangeness to any to which romance ever gave birth. [New Albany (Ind.) Ledger.

Draining Plow.

B. P. Johnson was the agent of New York State in attendance upon the World's Fair in London. In his report to the Governor, he gives the following account of one of the implements exhibited:—

"Fowler's Improved Draining Plow was shown, and one was also exhibited in operation a few miles from the Exhibition. It is stated to execute any drainage above four feet deep at less than half the cost of the present system, and without disturbing the surface soil. In commencing the work, the plow is taken to one end of the field, and to the other the capstan, off the drum of which is run a wire rope attached to the plow. The plug and coulter are then dropped into a hole prepared for them, and the drain pipes are threaded upon a rope attached to the back of the plug; when the horses attached to the levers of the capstan, by walking around, wind the wire rope on the drum and pull the pipe forward with the drain pipes, which are thus laid, when the soil is suitable, free from stone, more accurately than by hand. It has been in operation for a few years, and the improvements which have been made, as exhibited, in the one on trial, seemed to promise its practical adaptation for that country. It is thus referred to in the report in this class: "But for the American reapers, Mr. Fowler's draining plow would have formed the most remarkable feature in the Agricultural Department of the Exhibition. Wonderful as it is to see the standing wheat shorn levelly low by a pair of horses walking along its edge, it is hardly, if at all, less wonderful, nor did it excite less interest or surprise, among the crowd of spectators, when the trial was made at this place, to see two horses at work by the side of a field, on a capstan, which, by an invisible wire rope, draws toward itself a low frame-work, leaving but the trace of a narrow slit on the surface. If you pass, however, to the other side of the field, which the frame-work has quitted, you perceive that it has been dragging after it a string of pipes, which, still following the plow's snout, that burrows all the while four feet below ground, twists itself like a gigantic red worm into the earth, so that, in a few minutes, when the frame-work has reached the capstan, the string is withdrawn from the necklace, and you are assured that a drain has thus been invisibly formed under your feet." The Jury decided as follows:

"The implement went through the trial very well, laying in the tiles with great apparent ease, worked by two horses, with a capstan which was firmly and easily fixed into the ground, and afforded a firm traction to the plow by means of a wire rope and pulley." Progress has been made, since the implement was exhibited at Exeter, in rendering the level of the drains in a degree independent of the level of the surface, "but there is still room for further improvement in giving to the drain an uniform incline." The award, therefore, of the Jury, was Honorable Mention."

Arrow-Root, its Growth and Manufacture.

A correspondent of the N. Y. *Evening Post*, writing from Key West, thus speaks of this plant, a native of Florida:—

The everglades are separated from the sea by a strip of land varying from four to ten miles in breadth, and from two to three hundred miles in length, almost completely encircling it, and covered with a rich growth of pine. Scattered about at their feet is a modest little plant that the Indians call *comptee*, but more generally known as the arrow-root. The tops resemble the tansy of the north, but it is of the root I write. Covered by a thin soil, it is easily dug, and when removed, it presents an appearance similar to the sweet potato and the yam, but more irregular in shape and with a thicker, tougher covering. Carried by mules to the mill situated upon the edge of some one of the numerous streams running from the glades to the sea, they are thrown into a large cylinder, the circumference of which is formed by bars of wood and separated from each other a few inches. The cylinder revolves and a stream of water constantly flows upon the roots; they are thus thoroughly cleaned, and their surface coming in contact with the rough edge of the transverse bars, the roots are peeled and ready for the grinder. This machine reduces them to a pulp, which is passed through vats of fresh water, and thoroughly cleansed from all impurities. The mass is now of a milky white, resembling curd, and must be spread upon frames with cotton-duck bottoms, to the thickness of three inches, and exposed to the sun. This drying process is quite rapid in our hot climate, and is the last preparation (save raking the pulp and breaking the dried mass into small grains) in the manufacture. It is then boxed and ready for market. The whole process of digging, peeling, washing, grinding and drying, may be gone through with between sun and sun.

The simple manner of manufacturing arrow-root requires but a small outlay for machinery, and the mills now making the article are all small and the productions not extensive. It is only within a few months that this arrow-root has been experimented with by northern manufacturers as a substitute for potato starch and glue, and the result of all fair and impartial trials has eventuated in a decided preference for the arrow-root starch. The supply of roots is almost unlimited and the production can easily be increased, so that if the crop of potatoes fail, the pine woods of Florida will turn out a substitute that will eventually drive the potato from the market, and that esculent will be produced only for food. The present value of the starch made in the everglades is about $12,000 per annum, and it all finds its way to New York.

Cravats.

Professors Hamilton's remarks at the Buffalo Medical College on asphyxia, and particularly that form caused by wearing tight cravats, may be of interest to the general reader.

Cravats were first worn by the Croats in the sixteenth century, as a part of their military dress. Public Speakers, Members of Congress, and Clergymen, hang themselves by wearing cravats and stocks, high an tight, thereby impeding the return of blood from the head; this can be explained on physiological principles. The brain, in speaking, is excited to increased action, a larger quantity of blood is sent to the substance, and unless it can find a ready return, produces congestion and apoplexy. Students are not altogether free from the effects of ligation of the neck. It is surprising how little pressure is necessary to prevent the ready flow of blood from the head. Those who bend their heads forward as in writing or studying, are apt to feel a dizziness and heaviness in the head, which loosening their cravats or collars altogether relieve, and the mind returns to its original clearness. In clergymen who are particularly prone to bundle their necks with large cravats, bronchitis is induced, and the vocal chords become relaxed as the consequence. Men who speak longer and with greater ease than those who read, as their voice is not confined so much to one key, and can be modulated with greater freedom.

What is a Dollar?

In 1518, the Count of Schlick, at the Bohemian town of *Joachims-Thal* [Joachim's Dale] coined silver pieces of an ounce weight. Other princes had often coined ounce pieces of silver; but these, being coined in great number and being of good weight and purity, acquired a wide circulation, and became known by the name of *Joachims-thaler* (or Joachim's-Dale-piece,) a name which was afterwards abridged to *Thaler* (or Dale-piece) whence our English word DOLLAR. The German word, *Thaler*, is applied in Europe to various coins of various governments, differing in value according as different governments have diminished the weight, or debased the standard of what originally purported to be an ounce-piece of silver. In the English language, and particularly in this country before we had a silver coinage of our own, the word *dollar*, when used without explanation, was applied to a certain Spanish coin, the Spanish piastre. As the richest silver mines in the world were owned by Spain, the silver coin of that country became almost universally current; and the Spanish milled dollar, or "piece of eight," became, in the common use of words, the standard *dollar*. [Ind.

To Manage a Rearing Horse.

In the *British Sportsman* we find the following hint respecting the management of a rearing horse, which strikes us as being worthy, as it is easy, of a trial:—

"Whenever you perceive a horse's inclination to rear, separate your reins and prepare for him. The instant he is about to rise, slacken one hand, and bend or twist his head with the other, keeping your hands low. This bending compels him to move a hind leg and of necessity brings his fore feet down. Instantly twist him completely round two or three times, which will confuse him very much, and completely throw him off his guard. The moment you have finished twisting him around, place his head in the direction you wish to proceed, apply the spurs, and he will not fail to go forward. If the situation be convenient, press him into a gallop, and apply the spurs and whip two or three times severely. The horse will not, perhaps, be quite satisfied with the first defeat, but may feel disposed to try again for the mastery. Should this be the case you have only to twist him, &c., as before, and you will find that in the second struggle he will be much more easily subdued than on the former occasion; in fact you will see him quail under the operation. It rarely happens that a rearing horse, after having been treated in the way described, will resort to this trick a third time."

Magnetic Telegraph to the Pacific.

A proposition is before Congress to build a line of Magnetic Telegraph to California, and have it completed within eighteen months. It emanates from James Eddy, the manager and a considerable proprietor of the Maine Telegraph Co. His plan is novel, inasmuch as it proposes an underground line, encased in gutta percha, and this substance encased in a metal tube, for additional protection to the wires. The sinking of the line some three feet below the surface is considered the only feasible method of preserving constant and unbroken communication. The usual mode of construction by posts and wires would be a perpetual temptation to the savages of the vast plains it would traverse to make depredations, as well as to the exhausted emigrant seeking fuel for his pot. The exposure, too, of posts and wires to the storms of the mountain ranges the line must cross, far away from stations and settlements, would be such as to subject it to constant, and oftentimes long-continued interruptions. Mr. Eddy proposes to establish stations on the line at intervals of one hundred miles, with a well sheltered and provided force of five men at each, who, when not engaged on the line, will devote themselves to agricultural pursuits, and thus gradually gather supplies for the emigrant, and form a nucleus at the different points for trading and general supply stations. [N. Y. Tribune.

A SINGULAR FAMILY.—In a small village in the Bouches du Rhône, (France,) there is a family of three persons—husband, wife and daughter—who have made a solemn vow to preserve the most profound silence. A traveler who lately passed their dwelling finding it necessary to make some "inquiries" respecting his way, applied to these eccentric people. Not receiving any answer to his questions he repeated them, when, to his great astonishment, they, in a fit of exasperation, seized a cudgel, tongs and turn-spit and threatened him with summary castigation. This extraordinary conduct is explained by the fact that the parties had become the dupes of a clerical imposter, who had taken advantage of their credulity by holding out to them the acquisition of a great treasure on condition of their maintaining a strict silence. They have formed the resolution to keep such silence for the space of nine years, only one half of which term has yet expired. But as so complete an interdiction of the use of the tongue could not fail to become intolerable to the female portion of the family, the imposter granted them permission to indulge their natural propensity anywhere beyond the limits of their Commune. In order to avail themselves of this privilege the two women regularly repair every market day to the little town of Belfort, where they enjoy the conversation of their neighbors and mitigate to some degree the privation which they voluntarily edure.
[Courier des Etats Unis.

DISEASES OF ANCIENT NATIONS.—Rev. Thomas Starr King, in his lecture on "Show and Substance," holds a *post mortem* examination over the remains of ancient nations, and finds they did not perish by the might of foreign conquerers, but by their own innate corruption. Such would be their verdict: "Babylon died of delirium tremens; Ninevah, apoplexy; Persia, weakness of the spine; Greece, quick consumption; Rome, paralysis." The present characteristics of nations were hit off happily thus: Ireland was hungry and dirty; France was troubled with neuralgia and St. Vitus' dance; Spain had the scurvy; Austria was bad off with colics and cramps that required the utmost nursing skill of the the Russian Czar; Germany was subject to the gout and headache; England had a plethora—while even in *our* youthful nation signs of a great *black cancer* might be seen on our *lower limbs.*" [Auburn Advertiser.

COOKED FOOD FOR COWS.—Mr. James S. Huber lately stated before the Philadelphia County Farmer's Club, that he had proved by actual experiment in feeding 12 cows 180 days upon cooked food, that he made a net gain of $32. In place of 20 lbs. of hay per day, formerly fed raw, he now feeds 12 lbs. cut and steamed. With this he mixes 4½ quarts of shipstuff, Indian corn meal, and oil cake meal, in about equal portions. This, with the hay, weighs about 46 lbs. when cooked, having gained 31 lbs. by that process. He says it is not only more economical, but more palatable to the cattle; they eat it without waste and keep in better condition. His steaming apparatus cost $25, which he more than saved in six months feeding. He considers, however, the greatest gain is in the health of the animals.

IRVING'S INTRODUCTION TO WASHINGTON.—Washington Irving, while at Mount Vernon the other day, remarked that he remembered seeing Gen. Washington in New York, when he was a child five years of age. While the General was passing through the street, accompanied by a crowd, young Irving was attended by his nurse, an honest Scotch woman. The woman forced her way up to the General, leading her child by the hand, and approaching, addressed him: "Yare honor, here is a bairn that is called after you." The General paused, and placing his hand upon the boy's head, gave him his blessing. Mr. Irving states that he has a distinct recollection of the whole scene, which occurred in the year 1787.

VARIETY.

Mr. Simonson has on the stocks, at his yard, foot of Eighteenth-st., New York, a steamship, nearly completed, named the Morning Star. She is 270 feet length of deck; 38 feet breadth of beam; 22 feet deep, and 2,400 tuns measurement. She is to have two powerful engines, and two masts. This vessel is being built for a gentleman of fortune of this City, and is to be finished off in the most magnificent style, without regard to expense, as a steamer yacht, and he intends taking his family and a few invited guests and sail the first of June next to Europe, remaining there about five months, during which time they will visit London, Copenhagen, Stockholm, St. Petersburg, Havre, Bordeaux, Lisbon, Gibraltar, Marseilles, Naples, Malta, and other ports, remaining at each port for a short time, giving fêtes, &c. The whole expense, which is to be borne by the projector, it is estimated will be nearly $300,000.

A dispatch dated Chicago, Monday, Jan. 31, 1853, says: On Saturday evening, the steam boiler of the stationary engine at the Junction Railroad exploded, and three men, named Cornelius Reichter, James Gallagher, and James Bergen, were instantly killed. B. S. Curtiss, the foreman, and J. McCord, engineer, were badly wounded, the latter probably fatally. The boiler was thrown a distance of 26 rods. The cause of the explosion was the neglect to supply water.

The editor of the N. Y. *Tribune* says: A jaunt to Chicago has just given us the opportunity of seeing the country along the line of the Erie Railroad, with Northern Ohio and Indiana, Southern Michigan, and a small portion of Illinois. Everywhere the winter has so far been a very open one. At Chicago there is no snow at all, and has been none. In Indiana, Ohio, Michigan and this State, the ground is just covered, but we have not seen five miles of continuous good sleighing in the whole distance.

Dr. Schofield, in a letter to the 'Daily Times,' asserts that 500 lbs. of opium are sold by retail, weekly, in New York. This amounts to 25,000 lbs. per annum, and does not embrace the quantities that may be purchased at wholesale by some of those who daily use it. He states that 'its use is fearfully on the increase in this city, and it is constantly receiving recruits from the alcoholic ranks as a cheap means of producing intoxication.'

A failure took place recently in New York, being that of a person in the dry goods jobbing trade, whose capital had been, a year since, $12,000, and whose liabilities are 8390,000. The personal expenses of the two members of the firm are given at $37,000 each for eleven months, or three times the whole capital in the business.

The reclaimed lands in Arkansas, from leveeing the Mississippi, are enough for a small state or principality. More than four millions of acres have been reclaimed, and the work done this season, and yet to be done, will give entire security, says the Memphis *Enquirer*, to the whole coast, from the Missouri line to St. Helena.

The news in regard to flour, which arrived here by the Africa on Sunday evening about six o'clock, was dispatched to New Orleans by the two rival telegraph lines, when Morse's line delivered it at a quarter past 8, and the other at 20 minutes past 8—a difference of five minutes—showing how perfect is the performance of both.

Seventeen States, at least, have passed Homestead Laws. Of the Southern States, Georgia exempts twenty acres, not exceeding in value $350; Florida exempts forty acres, not exceeding in value $400; Alabama forty acres, or house and lot in town, $300; Texas two hundred acres, $500; California, *the land of gold*, $500; South Carolina forty acres, $500.

A retail dry goods house in Boston find from an examination of the books, that they have paid, in the regular course of their business, during three months, the sum of one hundred and thirty-five dollars, or an average of forty-five dollars per month, as premium for silver coin.

The celebrated will of R. Hairstow, of Henry county, Mississippi, by which his whole estate, amounting to half a million of dollars, is given to a little negro, was admitted to record at the last term of the county court. We suspect the little fellow was his son.

The Supreme Court of Ohio have decided that any person losing money in a bet on the result of an election, may recover the amount lost by a suit; and if the loser fail to sue in six months, any other person may sue for and recover it for his own use.

New York exported to all foreign ports from Jan 1 to Dec. 20, 1852: Wheat Flour, bbls. 1,311,495; 3,012,718 bush. Wheat, and 753,928 bush. of Corn; equal, the Flour being reduced to bushels, to ten and one-third millions bushels.

The spot in which the Duke of Wellington breathed his last, is believed by scholars and antiquarians to be the identical place where Julius Cæsar disembarked with his army nineteen hundred years ago.

The Honolulu *Friend* says that there have been at one time enumerated in Honolulu the wives of twenty-five sea captains, and supposes that one in six of all whaling captains is accompanied by his wife.

During the past year nine hundred and fifty-three books were issued by publishers in the United States. Of these, twenty-five were translations, two hundred and forty-nine were reprints of English publications, and six hundred and seventy-nine were original works.

The series of letters written by Robert Burns to George Thomson, changed hands at the sale of Mr. Tait's library, in Edinburgh. They were knocked down, after a keen competition, for about thirteen hundred dollars.

The Massachusetts Liquor Law has been referred to a Select Committee, to report as to the expediency of amending it without infringing upon the fundamental principles of the act.

The *Ashtabula* (Ohio) *Telegraph* is to be suspended. Reason—too many long-*winded* subscribers, and too few creditors of like virtue.

So far as Boston and its immediate vicinity is concerned, there was a much less number of deaths by railroad accidents in 1852 than during the year 1851.

A religious paper says, "Watch and fortify yourselves against the temptation of sending poetry to an editor."

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$. 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson,
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those w[illegible]odicals.

The laws declare that any person to wh[illegible] Periodical is sent, is responsible for pa[illegible] the paper, or makes use of it, even if [illegible] subscribed for it, or has ordered it to be stopped. [illegible] such a case is not to take the paper from the office or person [illegible] whom the paper is left, but to [illegible] the Publisher that [illegible] does not wish for it.

If papers are sent to a post-office, store [illegible] tavern, or other place of deposit, and are not taken by the [illegible] to whom they are sent, the postmaster, store, or tave[illegible] is responsible for the payment until he returns [illegible] or gives notice to the Publisher that they are lying [illegible] the office.

Rates of A[illegible]

For a square of 16 lines or le[illegible] $ 75
[illegible] 50
[illegible] 6 00
" " [illegible] 10 00
For each additional square, [illegible]

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 37.

NEW YORK, FIFTH-DAY, FEBRUARY 24, 1853.

WHOLE NO. 453.

The Sabbath Recorder.

DEDICATION OF CHILDREN.

BY WILLIAM M. FAHNESTOCK, M. D.

Preliminary Remarks.

I embrace the earliest moment of limited leisure from anxious responsibilities and distracting cares, to redeem my pledge to elaborate the few hints on the *Dedication of Children*, incidentally introduced into my article on *Motherheart*, feeling that procrastination is, truly, the thief of time, and realizing, daily, that whatsoever I find to do, I must do quickly; therefore, at the risk of not doing my subject full justice, I sit down to write some further exposition of that endearing rite, in such snatches of time as I may be able to command for that purpose.

Most of the difficulties in the discussion of a theological, as well as of a metaphysical subject, arise from the fog in which the partizans become enveloped, at the very onset of their tilt; and this, mostly, for want of a proper understanding of terms vaguely employed, or, rather, from the misunderstanding of ideas connected with those terms; and as I have no desire to bandy words, or afterward enter a rejoinder, that might become necessary from that cause; and having seen some of the difficulties of steamboat navigation, as well as of polemic disputation, from dense fog, I shall imitate the practice of my good friend, the Captain of the Steamer John Stevens, (appropriately dubbed the Commodore of the Delaware,) who never leaves his moorings in a thick fog, nor continues his trip, when out, unless he can distinctly see his bearings on the shore; and as I have been interrogated respecting the proof "that the Saviour did ordain, as a rite to be observed in his church, that little children should be brought, and that hands should be put upon them, and prayer offered for them," I shall have to premise my exposition of the *Nature and Propriety* of that rite by some explanations of the terms, *ordinance, rite, example, privilege, dedication, consecration*, and *duty*, in their *religious sense*, to a clear comprehension of my comments to follow; so as to escape becoming stranded in the fog of *polemic theology*, and thereby losing much time in waiting for the mist to blow off. And this becomes the more necessary, inasmuch as so little unanimity prevails among theologians in regard to the ordinances of the Christian Church, and the great confusion, made by almost every theological writer, in the ambiguous use of the terms, *ordinance* and *rite*. Unless we get a clear insight into this matter, on starting out, and a full knowledge of the perplexities we may have to encounter, we may, like sailing over shoals and reefs, become completely arrested, before we get much under way, for want of this precaution. As an anecdote sometimes saves a long discussion, to evoke a principle or fix a rule, so a pertinent one, here, may serve my purpose, to impress the propriety of this course. The late Stephen Girard once advertised for a Pilot. Next morning two seafaring men entered the Counting-House of the Mariner-Merchant together. The one in advance addressed Mr. Girard on the subject of the advertisement, and assured him that he had never been "*grounded*" in the Delaware, during many years service. Mr. Girard turned to the second person, and inquired his business with him. The man replied, that it was not worth while to tell him his errand, for the other person was in first, and he could not give half so good an account of himself as the former had, for he had been on every bar in the river. Mr. Girard, with the keen sagacity that always characterized his transactions, employed the latter at once. So in a disquisition, or a discussion, if we are advertised where the reefs and sand-bars lie, we may avoid much battology and unnecessary explanations.

While the Roman Catholic Church enumerates seven ordinaces, or "sacraments," on which there is not the slightest difference of opinion respecting their import or binding authority, yet, in the Protestant Church, where but two ordinances are generally recognized as attaching to the Gospel System, much diversity of opinion prevails amongst them, in regard to the nature and the character of the two—namely, *Baptism* and the *Lord's Supper*. Thus Brown, in his "Body of Divinity," for so it is labeled, although the title page reads, "A Compendious View of Natural and Revealed Religion," makes thirteen "Instituted Ordinances of the Covenant of Grace"—1. Reading the Scriptures; 2. Meditating on the Word of God; 3. Preaching of the Word of God; 4. Hearing God's Word read or preached; 5. Spiritual Conference; 6. Prayer; 7. Ministerial Blessing in the name of the Lord; 8. Singing Psalms; 9. Vowing; 10. Religious Fasting; 11. Solemn Thanksgiving; 12. Baptism; 13. The Lord's Supper[*]—while the learned Dr. John Gill denies that Baptism is an ordinance of the Church, although he concedes that it is an ordinance of God, and contends that its responsibility rests solely in the heart of the Administrator[†]; and the great Robert Hall, while he upholds the law and the obligation of Baptism, does not regard it as the necessary initiatory ordinance into the Christian Church, but repudiates it as essential to enjoy the privileges of the Lord's Supper.[‡] It may be well for us, in these circumstances, before we send out our bark to sea, to encounter the tempestuous billows of controversial disquisition, to get a good Chart of all the dangerous promontories and delusive inlets, where there may be a chance that we shall have to pass the Scylla and run the Charybdis; and I therefore proceed to affix some proper sense to terms, which are often confounded and used indiscriminately for each other.

1. *Ordinance*. Calmet, in his Dictionary of the Holy Bible,[§] defines ordinance, "An institution established by lawful authority;" and in elucidation says: "Religious ordinances must be instituted by the great Institutor of religion, or they are not binding; minor regulations are not properly ordinances. Ordinances once established are not to be varied by human caprice or mutability. The original ordinance seems to have been sacrifice, to which prayer and praise were naturally appended. Circumcision was an ordinance appointed to Abraham and his family; Baptism and the Eucharist are ordinances under the Gospel." Brown, in remarking on his thirteen ordinances, says, "In these divinely instituted ordinances, God does not only come near to us, as in his Word, but we draw near to him;" yet Dr. Dwight, very properly, regards the mass of them as "Means of Grace," instead of pure ordinances; but adds to the two cardinal ordinances a third, namely, Christian Discipline.[*] Noah Webster calls an ordinance a permanent rule of action; and Taylor, with much propriety, says, "Observance commanded." From these definitions and explanations, I would, in the absence of a full definition of religious ordinance, deduce and concentrate the following as the proper meaning: An institution established by the Law-Giver in Zion, of standing or fixed appointment, for the observance of his Church; which observance, being imperatively imposed, requires implicit obedience. And the first ordinance I would name as a standing institution of fixed appointment, is the Sabbath—the seventh-day Sabbath—"the Sabbath of the Lord thy God." The Sabbath is a distinct and explicit ordinance, established by positive, scriptural injunction, and is the only pure, general religious ordinance, obligatory on all persons. I cannot occupy space, in this place, to establish this position—a position which, I presume, all the readers of the *Recorder* will readily admit. Baptism is a contingent ordinance, and the Lord's Supper is more inferred than absolutely commanded; but more of this presently. Notwithstanding many persons are great sticklers for the observance of "the holy day," yet it is strange, passing strange, that they should disregard, so shamefully, the claims of the true Sabbath—the only Sabbath ordained of God—to leave his statutes and testimonies, and cleave to the beggarly elements of man's invention. The second ordinance that I would enumerate, is *Baptism*. Apostolic baptism I am perfectly willing to admit as a standing institution of fixed appointment—having its own peculiar laws and rites, for the implicit observance of every believer seeking entrance into the Gospel Church; but it certainly has its conditions and prerequisites attached to it, and may be an ordinance with Dr. Gill's phase of it; but I cannot see the force of its claims to an ordinance, in Robert Hall's view of it. Under the Old Dispensation, there were moveable feasts; so Hall's view of baptism would render it a moveable ordinance—a sliding scale almost equal to that of our Pedobaptist friends—not essential, whether immersion, pouring, washing, or sprinkling. And the last institution, partaking of the character of an ordinance, I would name, is the Lord's Supper. I cheerfully grant, that it partakes enough of the nature of a standing institution of fixed appointment, for occasional observance, to recognize it as a pure ordinance, but the indefinite and imperative phraseology of the precept, for its obligatory observance—"so *often* as ye do it, do it in rememberance of me"—militates very much against making it a standing institution of fixed appointment. It is deficient, as a positive ordinance, in an important element, absolute, unequivocal injunction for its recurrence—the law for its regular or periodical observance. It partakes as much of a privilege as of an absolute ordinance; yet so high and so holy a privilege, as not only to make me willing to regard it as a special ordinance, but to acknowledge the obligatory propriety of devoutly attending to it, on every suitable occasion, as the source of much comfort and blessing to humble, sincere disciples. More anon on this point. Still, while I believe that a peculiar blessing attends the baptism of a penitent Believer, and that a similar blessing accompanies the worthy reception of the symbolic elements of the body and the blood of the Crucified Redeemer, yet I cannot regard it, as some do, an ordinance for the remission of sins, but simply a means for growth in grace; unless indeed it attach, which I do not *now* assert, to a rite of the Lord's Supper, originally connected with it, yet entirely discarded in the present day by nearly all the churches of Christendom, namely, *Feet-Washing*—an essential matter, in my opinion, to the full administration of all the rites and ceremonies appertaining to the legitimate administration of the Supper. If these three, the Sabbath, Baptism, and the Lord's Supper, be full ordinances of the Gospel Church, they are all, and particularly the first, as it is the most perfect, entitled to our implicit and faithful observance.

2. *Rite*. The term rite, or religious rite, is constantly confounded with ordinance, by some of the very best writers on theology, to the great confusion of some minds, and sometimes to the most interminable perplexities in theological discussions; for many, nay, most persons treat them as synonymous terms, and cannot see the difference from the habit of regarding them of like import. It therefore becomes necessary to settle this difficulty, that on naming the dedication or blessing of children as a rite, I may the more easily remove the confusion from those minds accustomed to look upon it as employed as an *ordinance*. *Rite* is defined, in the "Encyclopedia of Religious Knowledge," simply to mean, "A solemn act of religion—an external ceremony;" and Hammond represents it, truly, as "the manner of performing divine or solemn service, as established by law, precept, or custom." While an ordinance may be a rite, yet a rite—all rites—cannot properly be an ordinance. An ordinance may be observed, or administered, by a single rite, or an ordinance may, as it generally does, consist of several rites. Thus, in reference to the Passover, which was an ordinance under the ancient dispensation, the children of Israel were directed to observe it, "according to all the rites of it; and according to all the ceremonies thereof, shall ye keep it." Num. 9: 3. That, I believe, is the only place where the term is employed in the whole Scriptures. So far as my memory serves me, it is no where applied to another ordinance; and here it is employed in the plural; intimating that such rites and ceremonies are essential to the observance of the one ordinance. To a clear understanding of this matter, I transcribe the elucidation that Crabb gives, in his work on "English Synonymes"—(the most authoritative work extant)—of several terms, oft-times indiscriminately used and confounded, namely, *form, ceremony, rite, and observance*. "Administering an oath by a magistrate, is a necessary *form* in law; kissing the King's hand is a *ceremony* practiced at Court; baptism is one *rite* of initiation into the Christian Church, and confirmation another; prayer, reading the Scriptures, and preaching, are different religious *observances*. As far as ceremonies, rites, and observances, respect religion, the first may be said either of an individual or a community, the second only of a community, and the last, more properly, of an individual, either in public or private. The *ceremony* of kneeling during the time of prayer, is the most becoming posture for a suppliant, whether in public or private. The discipline of a Christian Church consists in its *rites*, to which every member, either a layman or a priest, is obliged to conform. Public worship is an *observance*, which no Christian thinks himself at liberty to neglect."

3. *Example*. In Buck's Theological Dictionary,[*] religious example is defined, "A copy or pattern in a moral sense, as either taken for a type, instance, or precedent, for our imitation. * * * Or example as taken for our imitation, or a model for us to copy after. * * * Examples (the same writer says,) have a peculiar power above naked precepts to dispose us to the practice of virtue and holiness, may appear by considering, 1. That they most clearly express to us the nature of our duties in their subjects and their sensible effects. General precepts form abstract ideas of virtue, but in example virtues are most visible in their circumstances. 2. Precepts instruct us as to what things are our duty, but example assures us that they are possible. 3. Examples, by secret and lively incentive, urge us to imitation." This is clear and satisfactory enough; but as Crabb makes delicate shades of distinction, I shall append his remarks on example, pattern, and ensample. "All these words, says he, are taken for what ought to be followed: but the example must be followed generally, the pattern must be followed particularly, not only as to what, but how a thing is to be done: the former serves as a guide to the judgment, the latter to guide our actions. The example comprehends what is either to be followed or avoided; the pattern only what is to be followed or copied: the ensample is a species of example, the word being employed only in the solemn style. The example may be presented either in the object itself or the description of it; the pattern displays itself most completely in the object itself; the ensample exists only in the discription. * * * Our Saviour left us an example of Christian perfection, which we ought to imitate, although we cannot copy it; the Scripture characters are drawn as ensamples for our learning."

Example has been the prominent, if not the uniform, mode of teaching the observance of ordinances and rites, from the beginning of God's economy among men. God rested on the Sabbath long before he announced his law in reference to it. He taught his people by the example of withholding the manna in the wilderness, on the seventh day, that it was his holy Sabbath, prior to his teaching them, by precept or edict, that it was his will that man, generally, should regard that ordinance. Christ submitted to the Baptism of John, and thus set the example for others, long before he announced his commission to his disciples, to go and "teach all nations, baptizing them," &c. So with the Lord's Supper—with all and every rite and ceremony connected with it—rising from the spread repast, washing the feet of the disciples, blessing the emblems of his broken body and shed blood—all exhibited before there was any explanation of their nature—any intimation given of their design or their significance—before the precept to observe was given. These things did the Master for our edification and growth in grace—for our example—for our imitation: and as he graciously extends his favor to our children, so should we witness, that he introduced the tender and affecting example of blessing little children—to bring them into consecrated association with ourselves and himself—by imitating the example he set before us for our imitation. All his ordinances and rites have been given to us as much as precious privileges as obligatory duties—as privileges not to be despised, but as absolute blessings to us and our offspring; the which can only be appreciated and enjoyed by yielding implicit obedience to the Master's holy example.

4. *Privilege*. Religious privilege may be defined—(for among all the lexicons and all the biblical cyclopædias, to which I have access I cannot discover any thing like a good definition or explanation of religious privilege, in brief, didactic language)—the distinguished *favor* of approaching unto the Lord, and the peculiar *right* of appropriating unto ourselves, all and every mode of his own appointing connected with his *means of grace*, adapted to our capacity and condition, "whereby God not only comes near to us, but we draw near to him." I have said the *favor* and the *right*: it is strictly a favor, for we cannot merit any thing more; but that favor becomes a right from the relation of the circumstances. Crabb says, pertinently, on this subject: "Privileges are rights granted to individuals, depending either on the will of the grantor, or the circumstances of the receiver, or both." This right we accord exclusively to the unmerited favor of the precious Redeemer, who gave it as a gracious offspring to meet the inherent wants of man's renewed nature.

While the observance of the Sabbath, and the institution of Baptism, are the only absolute ordinances, imposed by positive command, many of the religious observances, usually regarded as ordinances, are, in fact, nothing more than distinguished privileges. I can enumerate but two, Prayer and the Lord's Supper, with a few remarks, lest I overrun all bounds to my article.

Prayer is better comprehended by the renewed heart, than can be defined in any form of words. All the most distinguished writers and lexicographers, to whom we look for clear views of the meaning of words and terms, particularly when used in a special sense, give a very concise, as well as similar, definition of the term prayer. Thus, Shakspeare, Milton, Dryden, Sheridan, Hammond, Johnson, Richardson, Taylor, Stillingfleet, and Webster, render it by the same equivalents—"To make petition to Heaven—to entreat—to ask submissively—to supplicate—to implore." Bailey defines it, A request or desire to Almighty God. Prayer, according to the "Wetminster Catechism," is the "offering of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and a thankful acknowledgment of his mercies"—thus embracing petition and thanksgiving. Crabb distinguishes, nicely, between prayer and petition. "Our prayers to the Almighty, (says that discriminating writer,) respect all our circumstances as moral and responsible agents; our petitions respect the temporary nature of our present existence." And Calmet pertinently remarks, "Prayer directed to God is the ordinary conveyance of graces received from him. * * * The saints under both covenants prayed; Jesus Christ himself, our great example, taught us to pray, to show that thereby we honor God and draw on our souls his favors and graces. Paul, in most of his Epistles, entreats the flock to pray for him, or offers God his prayers for them."

Prayer, certainly, is the greatest favor or grace conferred on man. It is a high and holy privilege, far above any other favor, save the gift of the Only-Begotten, to die for our rebellious race, that has ever been bestowed upon the sons and daughters of earth. While the Sabbath, Baptism, and the Lord's Supper, are distinguished favors—exalted privileges—precious ordinances—to promote our growth in the divine life, neither of them, nor all of them together, are by any means so great a privilege as prayer—the favor of audience and personal importunity with the Almighty, in all our cares, in all our trials, and in all our tribulations, here below; for the man of prayer may be accepted of God without the Sabbath, without Baptism, and without the Lord's Supper, when denied the great privilege of enjoying them; but he cannot be saved, with the Sabbath, with Baptism, and with the Communion, without a spirit imbued, deeply imbued, with prayer. The oppressed heart would oftimes break, and we should perish by the way, had we to await the return of the Sabbath to pour out our distress of soul at the throne of Grace; Baptism can be enjoyed but once, and the Communion may not be relished for want of peace of soul—a distraction incident to earth—to earthly cares—which perturbation can only be soothed by access to the Mercy Seat, in devout, fervent, wrestling prayer: yet, with all its distinguished favors—distinguished above all other forms and modes of intercourse with God—by which "He not only comes near to us, but we draw near to him"—surpassing every other favor—yet it is only a privilege, and is not imposed upon us as a sacrifice; beautiful as the figure may be in asking the Lord to accept our morning or our evening sacrifice. Jahn defines sacrifice, "that which is offered directly to God, and is in some way destroyed or changed, which is done, as far as respects the flesh employed in the sacrifice, by burning it, and as far as concerns the libation, by pouring it out."[*] Notwithstanding David has declared, that "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise," I repeat, that prayer is not imposed as a sacrifice, although we have the terms "sacrifice of thanksgiving;" Psalms 116: 17, and Amos 4: 5; yet evidently used in both places in a figurative sense, precisely the same as in the passage, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. Prayer is constantly commended to us in the Scriptures, but no where absolutely commanded by positive injunction. It is one of those matters or duties which we infer more from the privilege than as demanded by requirement. Although in perfect consonance with the spirit and the whole tenor of the New Dispensation, yet there is no requirement to pray at any one time—the privilege creates the obligation. The commendation of the blessed Master is: "Men ought always to pray;" and Paul exhorts us to "pray without ceasing." What means, "Men ought always to pray," and "Pray without ceasing?" Are we to make long-continued prayers without interruption or any cessation? The Scriptures prohibit "vain repetitions," and we are instructed in the Inspired Word, that "we are not heard for our many words." What, then, do these passages mean? I conceive that they mean, to cherish, at all times, a prayerful disposition, and to manifest a prayerful demeanor toward God, in humble acknowledgment for every favor, and every benefit we derive from him, either through his kind providence, or his liberal grace; and likewise to exercise the same concern for others as we do for ourselves. Prayer, to be of any avail, must be a voluntary offering, not a constrained, reluctant service. In all the passages referred to by Brown, in his "Body of Divinity," to sustain prayer, as one of the "Instituted Ordinances of the Covenant of Grace"—Matt. 7: 7—14; Eph. 16: 18; Phil. 6: 6; Rom. 12: 12; Col. 6: 2; Matt. 26: 41; and James 5: 13—there is not any thing partaking of a legitimate command, requiring it as a sacrifice. Prayer is only commended—simply recommended—but commended to us under such circumstances as to render its neglect criminal, if delinquency, in the absence of law, can be regarded criminal.

Do not be startled, reader; I do not desire, and much less design, to depreciate prayer. I unhesitatingly affirm it to be the highest boon bestowed on man, by Infinite Wisdom; and while I regard it as a boon, a favor, a privilege, that no child of grace can dispense with and live the life of the righteous—while it is a privilege, the neglect of which, both in our families and in the public service, would inflict much damage to our own individual spirits, and to the cause of our great High Priest; yet it cannot be found commanded or required, as an ordinance, or an injunction. Dr. Dwight, after treating, in extenso, of the nature and the incentives to prayer, urges the obligation, as arising from the dictates of conscience and common sense, and more particularly from the example of the Redeemer. "Prayer," says that excellent writer, "is the only method which Nature points out of obtaining blessings from God. To Prayer, as this method, we are directed by our earliest circumstnnces in childhood. By asking, we originally expect to gain, and actually gain, all the blessings which are given to us by our Parents. What they grant to our petitions, common sense directs us to hope from God, in answer to similar petitions. From analogy, which is fairly presumed to be conclusive, we determine, that the mode of obtaining good, which his Providence has formed for our direction with respect to earthly parents and benefactors, is the mode which we ought to pursue, whenever we seek to obtain good immediately from our Heavenly Parent and Divine Benefactor. As this conduct is universal, it is justly concluded to be natural. For we have no higher proof that any thing is natural, than the fact that it exists in all men, of all ages and nations."[*]

Before I leave this point, I wish to be distinctly understood, that I do not desire to depreciate prayer—that a professor of the religion of Jesus Christ, who can depreciate prayer as part, as a prominent part, of a disciples, public and private worship, has yet to learn the first rudiments, the first lesson, of a follower of the Lamb; but we are not required to magnify any one duty, or thing, above the "Written Word." I regard prayer as all and every part of the worship of God, on this wise; a sermon is worse than useless when it does not make the hearer's heart pray; the praise of singing unto the Lord is vain as the empty wind, when it does not solemnize the mind, and make the heart pray; and all the ordinances and all the rites of the sanctuary, are useless forms when they fail to raise our prayerful desires, and the votive offerings of the heart, to Him who gave Himself for us. All I desire, is to place prayer in its true position, as the highest privilege bestowed upon the followers of the rejected, the despised Messiah; and enforce the obligation from the privilege and the example of the Master; as I design, before I have done, to show that another matter sustains a somewhat similar relation, in the Redeemer's economy of grace.

I have already intimated, that I regard the Lord's Supper more a privilege, a distinguished, a most exalted privilege, than an absolute injunction; for, although we have, "Do this in rememberance of me," there is no requirement to observe it at any special period, but it was left entirely to the sense of propriety of the disciples. I freely admit that there is sufficient force in the peculiar privilege to entitle it to the rank of an ordinance; yet it lacks precept to make it command anything like uniformity of observance. It is not distinctly positive—definitely positive—but derives most of its authority from mere inference—is maintained more from inference and example than from injunction. We have to resort to privilege and example, in this matter, for precedent. But does the Christian Church, generally, follow the example? The Apostles communed daily, and the early Christians weekly; but how is the example followed in the present day? At most, once a month, generally once in two or three months, and in some churches twice, and even not oftener than once, a year. As I regard the Lord's Supper as much a privilege as an ordinance, aud as partaking intimately of both, I think, like many of the early Christians, that if partaken worthily, under a deep sense of the necessity of living at the foot of the Cross, for daily supplies of grace, that it cannot be enjoyed too often, although, with "weak disciples," its "familiarity may breed contempt." The obligation of frequent communion, not drawn, however, so much from Scripture as from a sense of propriety, or, more particularly, from the sense of the Church, has been ably argued and enforced by Bishop Taylor, in his "Worthy Communicant," and by Dr. Waterland, Archdeacon of Middlesex, England; but this is not the place to consider that subject to any further extent. If the Lord's Supper be an ordinance of fixed appointment, its seasons of recurrence would be specifically defined and enforced. The Eunuch was baptized and went on his way rejoicing. We hear no more of him, whether he ever partook of the Lord's Supper or not. If he did, it doubtless was a happy, a blessed privilege to him; but if he did not, we have yet to learn, that it was any detriment to him, or that any denunciation was heaped upon him for the neglect of that duty. That it is one of God's means to sanctify the spirits of true believers, so far from questioning, I firmly believe; and I repeat, that the oftener a disciple partakes, worthily, the better he or she shows forth the death of the Redeemer, and the surer is their access to His presence vouchsafed to them. Happy are they who share the unspeakable privilege, of enjoying that distinguished favor, that blessed opportunity. He who denies himself this privilege on all suitable occasions, thereby denies his Master, and does despite to the appointed means of spiritual improvement, and brings leanness into his own soul.

5. *Dedication*. Noah Webster defines *dedicate*, to set apart and consecrate to a divine Being, or to a sacred purpose; and *dedication*, the *act* of consecrating to a divine Being. Calmet defines it, a religious ceremony by which any thing is declared to be consecrated to the worship or service of God; and Kitto adds to a similar definition, that it appears to have originated in the desire to commence with public solemnity the practical use and application of whatever has been set apart to the divine service.

As the words *dedication* and *consecration* are generally employed as convertible terms, it may be proper to consider them together.

Consecration, Calmet defines "the offering or devoting any thing to God's worship and service;" and Buck, likewise, defines it, "the devoting or setting apart any thing to the worship or service of God." Webster, with greater clearness, makes it "devoting or dedicating a person or thing to the service of God, by certain rites and solemnities." Consecration, he adds, does not make a person or thing really holy, but declares it to be sacred, that is, devoted to God. Crabb treats both terms in connection with *devote* and *hallow*; which I introduce to show the precise shades of meaning, as well as the relation in which they stand. There is, says that excellent discriminator of words, something more positive in the act of dedicating, than in that of devoting; but less so than in that of consecrating. Dedicate, he derives from *de* and *dico*, signifying to set apart by a promise; and, consecrate, from *consecro*, or *con* and *sacro*, signifying to make sacred by a special act. To consecrate is a species of formal dedication. To dedicate and devote may be employed in both temporal and spiritual matters; to consecrate and hallow only in the spiritual sense.

I shall only add to these definitions and elucidations, that the ancient people of God dedicated many places and things to the Lord, which in nowise conferred any holiness upon them, but only placed them in a special relation to holiness and holy offices. Thus, "Moses dedicated the tabernacle built in the wilderness, (Ex. 11; Num. 8,) and the vessels set apart for divine service." Solomon dedicated the temple which he erected, (1 Kings 8,) as did the Israelites, returned from captivity, their new temple, (Ezra 6: 16, 17.) The Maccabees, having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the Altar. 1 Mac. 6: 52—59. This is believed to be the dedication which the Jews celebrated in winter, at which our Lord was present. John 10: 22. The temple rebuilt by Herod was dedicated with great solemnity.... But not only were sacred places thus dedicated; cities, walls and gates, and even the houses of private persons, were sometimes thus consecrated. Neh. 12; Psalm 30; Deut. 20."[*] In consecration there is a more intimate personal relation between the consecrated and the object of the service. "In the law, God ordained, that the first-born of man and beast should be consecrated; he consecrated, also, the race of Abraham, particularly the tribe of Levi, and more especially the family of Aaron. The whole Hebrew Commonwealth, however, was consecrated, on their arrival in the land of Canaan. Consecreations depended on the good will of men, who consecrated themselves or things, or persons depending on them, to the service of God, whether for the time only, or in perpetuity. Joshua devoted, or set apart, the Gibeonites to the service of the tabernacle. Joshua 9: 27. David and Solomon, the Nethinim, or remains of the ancient Canaanites; Hannah consecrated her son Samuel to the Lord, to serve all his life in the tabernacle. The angel who promised Zechariah a son, (Luke 1: 15,) commanded him to consecrate him to the Lord. * * In the New Testament, we also see consecrations. Believers are consecrated to the Lord, as a holy race, a chosen people. 1 Pet. 2: 9."[†] Christ himself introduced and instituted the tender, the touching privilege of consecrating our offspring to himself for his blessing, by the delicate rite of imposition of hands and prayer—thus showing the "better covenant" competent to all the wants of the regenerate heart—alike abounding in its gracious provisions, as well as superior in its observances.

6. *Duty*. Buck defines duty, "any action, or course of actions, which flow from the relations we stand in to God or man; that which a man is bound to perform by any natural or legal obligation." "All duty," says Crabb, "depends upon moral obligation, which subsists between man and man, a man and his Maker. * * We have duties to perform as parents and children, as husbands and wives, as rulers and subjects, as neighbors and citizens; the debtor is under an obligation to discharge a debt; and he who has promised is under obligation to fulfill his promise. The duty is not so peremptory as the obligation; the obligation is not so lasting as the duty; our affections impel us to the discharge of the duty; interest or necessity impels us to the discharge of the obligation." Webster correctly says, "The government and religious instruction of children are duties of parents, which they cannot neglect without guilt." Therefore, religious duty embraces every act in our power, consistent with the divine government, to bring ourselves and our offspring within consecrated association with our Divine Master. But more of this hereafter, when I shall come to define consecrated association, and apply some of the foregoing definitions and distinctions, in discussing the Nature and the Propriety of dedicating our children to the Lord; which I hope to be able to pen in time to follow immediately after this extended prolegomena. Long and tedious as it may appear, yet I trust that it will prove acceptable to many of my readers, who have no facilities to acquire the information it may communicate to them.

BORDENTOWN, N. J., February 13, 1853.

---

[*] Loc. Cit., p. 517.

[†] Body of Divinity, vol. 2, p. 621.

[‡] Works of Robert Hall, vol. 2, p. 51, 264; Vol. 3, 429, London Edition.

[§] Robinson's Edition.

[*] Theology, vol. 4, p. 368.

[*] Henderson's Edition.

[*] Biblical Archæology, p. 472, 373.

[*] Theology, vol. 4, p. 93.

[*] Calmet's Dictionary of the Holy Bible.

[†] Idem.

The Sabbath Recorder.

New York, February 24, 1853.

DESTITUTION OF OUR CHURCHES.

We wish to say a word or two respecting the scarcity of ministerial gifts in our denomination. The recent death of one of our best laborers brings up the subject anew, though we have occasionally touched upon it before. We want to say something, for our heart is oppressed; but what to say, and how to say it, we are at a loss. We write, under the painful consciousness that the apparent tendency of things is to "a famine of hearing the words of the Lord." We write, with a desire of saying something that shall stir up the churches to pray for an aversion of the threatened evil. We write, hoping to make our praying brethren feel that it is a subject worthy of a constant place in their prayers. We write, burdened with the conviction that, unless the Lord of the flock speedily send help, we shall "faint, and be scattered abroad, as sheep having no shepherd."

But in reference to this subject, we have insisted upon prayer heretofore. Whether any body considered what we wrote worthy of a second thought, we know not. Very likely it was read, and forgotten; a thing that we care very little about, so far as concerns ourselves. But when we remember that One infinitely greater has said, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest," we think the forgetfulness of our readers not much to their credit. They have not only forgotten what we said, but what the Lord himself said. We, therefore, just hint the subject a second time, hoping that some, to whom Zion's welfare is dear, will keep it in memory. We commend the following form of prayer to every church destitute of a pastor: "*Let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.*"

But why are the dispensations of providence ordered in a manner apparently so unfavorable to our prosperity? Why are the watchmen taken from the walls, and their stations left vacant? Why does He who received gifts for men, leave our churches, for months and years, without spiritual guides? "Righteous art thou, O Lord, when we plead with thee; yet let us talk with thee of thy judgments." We may reverently inquire into these things, and it will be to our advantage to do so.

It is "ordained that they who preach the gospel shall live of the gospel." The covenant entered into by every church organized upon the Christian platform, is a contract with God—a solemn pledge given to Christ—that the ministers sent to them, and placed over them, *shall* "live of the gospel." God has ordained it, and the church agrees to comply, to the full extent of its ability. But our churches have broken this covenant. They have required ministers to labor for them at salaries altogether inadequate to their necessary wants. In too many cases, they have covered over the iniquity of this arrangement by pleading their own poverty, when they were actually living in plenty, and continually enlarging their business. Ministers have seen it, and become sick at heart. God has seen it; and is he not now visiting us for this thing? Let the guilty churches inquire.

God says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." When a church calls a man, requests him to go in and out before them, and take the pastoral oversight, it virtually pledges itself to honor his teachings. He may reasonably expect that the members will respect his admonitions, seek his counsel, wait diligently upon his public ministrations, and show that they have confidence in his ability to direct their spiritual affairs. But have not our churches broken this covenant? Have they not been shamefully negligent about coming together to hear the word of the Lord? Have they not neglected prayer and conference meetings, and left the minister to sustain them alone? Have they not neglected to seek his counsel? Have they not plunged into business unfavorable to their spiritual interests, without ever consulting him? Have they not disregarded his admonitions, and gone on breaking the Sabbath, neglecting family prayer, and otherwise behaving themselves inconsistently, till his heart has broken within him? And is not God now visiting us for these things?

But perhaps the ministry itself is not exempt from blame. Let those who bear the office begin to inquire. To every minister, Inspiration says, "Give attendance to reading, to exhortation, to doctrine. Give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Do ministers keep this advice in mind? Is it always before them? If there were no cause of complaint in this respect, we think the good effects would soon be seen. Young men among us, seeing the ministry assume that dignity and purity, that Apostolic faithfulness and zeal, which renders the office an honor to him who bears it, would be stirred up to desire it. They would burn to be engaged in a work constantly exemplified before them as one which tends to the salvation of souls and the glory of God; nor could they rest till actually employed in a service so full of satisfaction to the heart of him who discharges it faithfully. But what is there to excite this feeling now? What do our young brethren see? What are they made to daily *feel*? Alas! Alas! In us who yet remain, bearing the sacred office, they see but too little to encourage them. Their desire to serve God is chilled by what they witness in us. Their high and holy aspirations become languid. They are brought to undervalue the ministry. They turn their attention to other callings, and are in a great measure lost to the cause of truth.

Indeed, when we consider all the discouragements thrown in the way, both by churches and the ministry, we do not wonder that so few are seeking the holy office. We are all guilty together, and though not all in the same degree, we presume there is not an individual among us, who may not, with propriety, enter into a solemn examination of himself, and inquire whether it is not on his account that all this evil is come upon us.

O Thou who hast ascended on high, and received gifts for men, furnish thy Church!

T. B. B.

BRITISH CORRESPONDENCE.

Opening of the Crystal Palace on Sunday—Discussions thereupon.

Glasgow, February 4th, 1853.

The London Society for promoting the Observance of Sunday rather than the Sabbath, has made a public "Appeal for Funds," "in the expensive efforts they are now making," in "originating counter petitions from all parts of the country," against the Sunday opening of the Crystal Palace. They confess to "*have supplied written forms* of petition," and intimate that they have given away 140,000 of an address to the working classes. But their opponents have anticipated their efforts. The night before last, a "Great Representative Meeting of the United Working Classes of London" was held there. It was avowedly an organized demonstration of their desire that the Palace, &c., should be opened on Sundays. It was stated, that delegates have been elected from all branches of labor—representing the sentiments of 92,500 working men. Mr. Mayhew in the chair, who said that "it was one of the most *righteous* meetings ever held;" and in the argument he employed, we have the fulfillment of that which the friends of the true Sabbath have long warned the church would be the result of their adherence to a traditionary Sabbath instead of returning to the day which the Lord hath sanctified and blessed. The Chairman, at the very outset of his argument, took up the *theological objection* to the object the meeting had in view, as indeed the main objection to it. He maintained, that "they did not reject the authority of a divine command." *That* was not the Sabbath, he affirmed, which Christians observe. "Without quibbling, it was impossible to deny that the Old Testament Command referred to Saturday. What authority, then, was there for the present Sabbath law? It was admitted, that the Saviour enunciated no such law; the Sabbath of which He spake was the Jewish Sabbath of Saturday. Nor did the Apostles lay down any such injunction; and *there was no evidence that they ever regarded any other than the Jewish Sabbath*, the observance of which was believed to be obligatory on all, Jews and Christians, till the destruction of Jerusalem." Mr. Mayhew thus, as taught by the Church, regards the seventh day of the commandment (the only day having had divine authority) as now abrogated; and that, therefore, there is no Sabbath *as such*, but only a holiday "for the improvement of the body and mind of the laborer." "A Declaration," drawn up in conformity with these views, was agreed to, which affirms "that the present Sabbath is a social rather than a divine institution"—there having been only seven dissentients. In the speeches of some of the delegates, comments were made upon the views of the Bishop of London and the Rev. Dr. Cumming, and also upon the writings of Paley. After the Declaration had been agreed to, the Rev. J. T. Baylee, Secretary of the Sunday Observance Society, presented himself "as a *working* clergyman," desiring to be allowed to address the meeting. He was not, however, suffered to proceed, as the meeting was confined to real working men and their representatives. The chairman announced an adjournment till next week, when "the grounds for the social observance of the Sabbath" is to be his theme.

The alarm occasioned by this movement of the working classes has called forth articles in most of the religious magazines—all of them, however, carefully avoiding the consideration of *what* day God has *commanded* men to keep holy. Among other of these defenses of the traditionary Sabbath, is one in the *North British Review*, which consistently enough attaches a semi-sacredness to Good-Friday! This *Review* has been regarded with favor by the philosophical and literary members of the Scottish Church, and is in special favor with the Free Church—some of whose ministers and members have been contributors to its pages—but this article is giving great offense, as *a departure* from the *Scriptural* defense of Sunday; for, to judge by their mode of speaking, Christians really seem as if they believed that that day *could* be defended Scripturally. The ground for the observance of Friday, and especially for Good-Friday, is precisely of the same nature as that for Sunday—the one is believed by the church to be the day on which Christ died; the other, they believe to be that on which He arose from the dead. Tradition warrants the observance of both; and the Church of Rome has stamped her authority equally on both. The consistency of Protestants, in accepting the one and rejecting the other, would require to be better established than it has been. They can legitimately only fall or stand together; yet we confess it seems an indication of progress, if not towards the adoption of the true Sabbath, at least towards the assigning to the false one its true place, when thus a *North British* reviewer puts Friday and Sunday on the same ground for sanctification, although for different degrees of sanctity. We feel no surprise when this is done by Papal partizans, so that we had omitted even to direct attention to the fact, that in a discussion in the Senate of Sardinia, on the 15th December last, M. de San Martino, Minister of the Interior, remarked, that "some speakers have complained of the non-observance of the Sabbath *and holidays*." If tradition have authority, let it be consistently submitted to; if it have no authority, let it be rejected. "If the Lord be God, follow Him; but if Baal, then follow him," are words as appropriate as ever.

J. A. BEGG.

DENOMINATIONAL LITERATURE.

To the Editors of the Sabbath Recorder:—

In my former article, I reasserted the statement made in my speech before the Publishing Society, at its Anniversary in Plainfield, that "we never *have had* a denominational literature." That the object of that remark may be understood, I copy from the printed speech the paragraph with which it stands connected:—

"The Publishing Society is destined to harmonize and embody in a system of divinity the sentiments of the denomination. From Rhode Island on the east, to Virginia on the south, and California on the west, there is with us a uniform sentiment upon the Sabbath. The Sabbath has brought and bound us together. From the Baptists, Methodists, and others, have the original Sabbath-keepers received accessions. These have brought with them to some extent their denominational peculiarities. Thus, on many questions, we have no acknowledged views as a standard. The harmonizing power of the press, in the hands of the Publishing Society, is to take the heterogeneous mass of sentiment, and frame from it a pure system of divinity, around which we are all to cluster, rejoicing in our unity. While our weekly, monthly, and quarterly publications, are to teem with the shorter articles, the bound duodecimos and octavos are to embody complete, clear, and satisfactory arguments, that all shall receive. We are yet to have, perhaps, B. on the Moral Law, M. on the harmony of the Law and the Gospel, H.'s exegetical works, B. on Family Religion, and one and another, now nameless, on the several doctrines, theoretical and practical, of religion. Ranged side by side with these, on the shelves of each private library, bearing the imprint of this Society, may we yet see the poems of Mrs. C., the devotional works of Mary, the metaphysics of Miss Sarah, and in each church the series of Sabbath-School books by one and another. With all these as a guide, and the Bible as a standard, the Publishing Society is yet to harmonize the sentiments of the denomination, and throw in the pathway of the busy, bustling world, the pure, the sublime, the unadulterated Word of Life. All this, and more, shall it do, under the fostering care of those to whom it commends itself.

"It is thus that we are yet to have, and must have, what we never *have had*, a denominational literature; and until we have such, we shall not have in full, vigorous, active use, the medium which is second only to the Gospel for extending the truth. A few bound volumes of a denominational character are to be found in our libraries. These are cherished ones. But the progress of the age calls for more; the claims of truth, and inquirers for truth, demand more; and these must be supplied."

I now propose to offer other reasons, which will illustrate our need of a "denominational literature."

Books of a chaste, moral, or religious character, are among the best helps that the pastor has in his parochial labors. Pastoral visits and public preaching must be sustained by something else. In this connection I can hardly forbear copying, "in extenso," the speech of Eld. Babcock, made on the same occasion. It is a clear, comprehensive illustration of the need of a denominational literature. Read it, in the *Recorder* of Sept. 23d. If the feeling "of extreme reluctance to reading at all," prevails, there will accompany it extreme ignorance. To remove this, is the great desire of the faithful pastor. He can accomplish it in no way so easy as to present a denominational book. He could sell ten of such as often as one of another. Could he have a respectable variety of such to select from, his task would be a comparatively easy one. As it is, the "extreme reluctance to reading at all," must remain, with all its ignorance and imbecility. But "a clamorous appetite for the light and corrupting emanations of the secular press," prevails still more. As the minister of Jesus Christ stands in the desk, proclaiming from the promptings of an anxious heart the riches of the glorious gospel, some of his congregation are dreaming over, for the second time, the corrupting love legends of the last novel. How can the sublime doctrines of religion find ingress to the heart preoccupied by the bewitchings of romances. As he enters the family circle, to dispense the counsels of religion, and talk of the great family above, he often finds himself in an atmosphere so polluted, that he can leave no good impression. Minds bewitched and befooled by the current popular literature of the satanic press, are so much like the "Augean stable," that they call for the labor of a second Hercules to clean them. That which offers to his anxious mind the greatest hope of doing such souls any good, is to introduce books, "denominational books," that will dispel the delusion, and turn the thoughts to better things. I know several pastors, who are doing something in this way, who would feel that they had good hope of success, could they once in three months, with well-filled satchel in hand, go through the church, and offer the *new* book of "denominational literature."

There are many inquiring minds in our churches, that are not satisfied with what the pastor can furnish them. They want elaborate discussions on theological science. They want critical biblical interpretation. They want thorough exegetical works on disputed subjects, and are not satisfied to have ignorance, as the shadow of death, brood over their minds. Among the young are many minds prepared to receive the seeds of divine truth—ready to be occupied with sacred literature. These all call for divine aliment for the soul. Let the wants of such minds in the churches be met by a valuable "denominational literature," and they at once will take their places as "lights in the world," and "pillars in the church." Then will that light which sometimes seems as the last flickering of a dying taper, shine forth, clear and convincing; while a divine halo shall dance around it. But let such inquirers be compelled to resort to other sources for information, and they are at once exposed to the corruptions that lie concealed there. We have already lost enough of such from the embrace of our communion. Without the necessary sources of information furnished by ourselves, our youth will grow up pigmies in sacred literature, or be exposed to the contamination of the errors that are embodied in the creed of others. May a chaste, a full, a sanctified "denominational literature" save us from the dilemma.

We occasionally have young men coming into the ministry, who look about them with the greatest anxiety for intellectual and spiritual culture. We who have come into the ministry without either of these, understand their feelings. Not long since, a brother minister, who had been perhaps twelve years in the ministry, said, "I must have a theological education; I *must* attend a theological seminary, if it is a Catholic one." He deeply felt the need of theological science; and but a small item of it could he find at home. Shall our young men come into the ministry uneducated, untaught in biblical literature? What can we expect of those who thus become the guides of others? On the several doctrines of religion they need thorough study to become intelligent defenders of them. And what assurance have we that young men springing into the ministry in different parts of the denomination will come with the same ideas of divine truth? We have no acknowledged standards to which we can refer them. They take what comes in their way, and launch forth into the broad sea of mind, to teach them the way of life; and become, or seek to become, the advocates and defenders of the religion that is to reform and save the world. The most learned of the Apostles said, "Who is sufficient for these things?" The corruptions of the world are to be opposed. The sophisms and craft of designing men are to be combatted. The errors in the church are to be dissipated. He who undertakes this, needs to be warm in soul, clear in head, and well informed in all the doctrines of the Bible. But will he be, if he is left unaided in his researches. Such a one needs the sentiments of the denomination—the truths of religion, pure and undefiled—"written in a book."

It may appear that leaders, even, in the church, have no well-digested and established system of divinity to preach. This arises from the fact that there have been no denominational standards as a guide, and each has been left to frame his own system, or go without, or borrow from the writings of others. It will not do to reply to this, "The Bible is our standard;" for so say all denominations, and so said satan, substantially, when he quoted scripture to Christ in the temptation. If the Bible *is* a guide, all men do not examine it as such, to learn the several items of which it is composed, and see their harmony. These need examining, classifying, and arranging. When this is done, we shall have something that will look like a denominational literature.

Our denomination has received valuable accessions from others. These retain some of their peculiarities. Since my acquaintance with the denomination, it never has been united in all its sentiments. The increase of it does not diminish the disagreement. And even now, were it large enough to divide, there would be danger of such an event. While we are small, we more feel the need of concession and union. Under such a state of the churches, it would be much easier to rake over our sentiments, and save the good, and embody them in a system, and publish them to the world, while the bad might be thrown away. Such an event would be almost sure to take place, if we had a full and reliable literature. But in the science of biblical hermeneutics, we are deficient. If the speech made at Plainfield, or any part of it, shall serve to awaken a greater interest in sacred learning—if from it our learned men shall set themselves to work to perfect a literature so meager as ours—then shall I have hopes that hereafter, when inquirers wish to know our sentiments, they can find them drawn out and illustrated, and that all who shall hereafter unite with us, shall find a system of divinity that they can love, and a literature in which they can delight.

When I first commenced writing, I did not intend to trespass on your columns so much, but I most respectfully beg leave to speak again. J. Bailey.

PROPOSAL FOR A PRIZE ESSAY.

Most cheerfully do we comply with a request to publish the following proposal. The subject which it refers to, and is designed to bring before the Christian public, is one of vital importance to the well-being of the churches of all denominations. May the result be an essay adequate to the subject.

A Layman, believing that the living Ministry is the chief instrumentality appointed by Christ for the advancement of his kingdom in the world, and believing that the churches may do far more than they now do to increase the number and to augment the usefulness of their ministers, by supplying them with more ample and stable pecuniary support, and with larger resources for the prosecution of study and the preservation of health, and also by securing to them more entire freedom of action in the performance of their sacred duties,—believing, also, that unless some such means are used to arrest the tendency of high-minded, cultivated and pious young men to enter other departments of life in preference to the ministry, the churches and the world will long have reason to regret it,—hereby offers a Prize of Two Hundred Dollars, for the best essay on the means to be used by the churches for making the Pastoral office a more inviting and productive field of Christian labor.

The essay may be historical and statistical, as well as argumentative or descriptive; presenting the usages of other churches as well as of the Congregational, and of churches in other countries as well as in this, so far as these usages affect the present subject. It should cover *the whole ground* of the relation of the Pastor to his people, and show all the means by which an intelligent Christian society may make him who ministers to them in Christ's name most truly and permanently useful to them. It is designed to be published for general circulation among the churches; and should therefore be so brief as to be read without difficulty by those whose time is limited, while it should be long enough to treat correctly and with fullness the subject proposed. It should be written in a simple, perspicuous and attractive style, to convince the judgment and impress the heart.

Rev. Edwards A. Park, D. D., Abbott Professor of Christian Theology in the Andover Seminary, Henry White, Esq., of New Haven, Con., and Rev. R. S. Storrs, Jr., of Brooklyn, N. Y., have consented to act in examining the essay and adjudicating the Prize.

The article should be sent to either of the above-named gentlemen, anonymously, as early as the 1st September; each one being accompanied with a sealed envelop containing the address of the author.

AGRICULTURAL LECTURES—NO. 3.

BY PROF. GURDON EVANS.

Organic Elements of the Plant.

In this latitude, April opens with warming suns, gentle showers, and growing vegetation. The warm earth again revives the dormant energies of the plant, and the life-giving gases now float around its new leaves. Our attention would naturally be directed to an investigation of the constituent elements and the laws governing the growth of the vegetable kingdom.

All plants are composed of *gaseous* and *mineral* matter, the latter of which they derive wholly from the earth, the great reservoir of mineral nutrition. By burning, which is a species of analysis, the gases in the plant are disengaged from the minerals, as seen in the combustion of wood, the gaseous substances passing off in smoke, leaving the mineral in the form of ashes. The gas holds an intimate relationship with the mineral, in the various forms of nature; each showing remarkable strength of attachment for the other in chemical affinities, or immoderate repulsion in its fixed antipathies. The mineral composes only a small portion, from one to ten parts of the dry vegetable. Organic substances are constituted of gases, which enter into combination and form a body, and may afterwards be dissipated by decay, burning, or animal digestion. The organic elements comprise four gases, viz: Oxygen, Hydrogen, Carbonic Acid, and Nitrogen. Let us investigate their properties, so that we may better understand the habits and structure of the plant.

Wood is composed of carbon forty-four, oxygen thirty, and hydrogen twenty-six, in every one hundred parts. Nitrogen is not found, except in grains, bulbous roots, tubers, and a few vegetables. A beautiful and universal law pervades the combination of all the elements, which gives to each a fixed proportion in all its combinations with the other elements. To illustrate—it will be found that oxygen eight parts always unites with hydrogen one part in forming water; and hence, in every nine pounds of water, eight of them are composed of oxygen, and one of hydrogen. Thus we say that *one* is the combining number of hydrogen, and *eight* that of oxygen, which hold the same in their chemical union with all the other elements.

Oxygen is the great supporter of combustion and of animal life. It is a transparent, inodorous, and tasteless gas. It is a little heavier than common air. Its most distinguished properties are illustrated in the avidity of its combination with the hardest substances, such as iron, steel, platina, diamond, in the process of burning. It is the most abundant gas in nature, constituting one half of the rocks, one fifth of the air, eight ninths of the water, which equals nearly one third the weight of the solid mass of the earth. The oxygen in plants is derived directly from the water, which, as you were informed in the last lecture, enters as a very abundant ingredient into the formation of vegetation. Plants could also imbibe oxygen from the atmosphere, or from carbonic acid.

Carbon six parts unites with two equivalents of oxygen sixteen parts, and forms *carbonic acid*. Carbon exists as a solid, but by uniting with oxygen it becomes a gas. Oxygen may be considered the solvent of carbon, the same as water is the great solvent of other substances. Charcoal and the diamond, which are different forms of carbon, yield to the solvent power of oxygen. Carbonic acid gas is the grand supporter of vegetable growth. It is imbibed either with the water, which holds it in solution, or directly from the atmosphere, which is composed of one twenty-five hundredths of it by measure, and one thousandth by weight. The plant then decomposes it, retaining the carbon, and sending off the oxygen. It is a colorless and transparent gas at common temperatures, and has a pungent taste and odor. It is once and a half times heavier than common air; hence gathers in the bottom of wells, caverns, deep pits, &c. It is a non-supporter of combustion and of animal life. Its presence is generally tested by its extinguishing a candle placed in it. The natural sources of carbon are decay, combustion, and digestion. In the decay of animal and vegetable substances, the carbon in them is dissolved by the oxygen of the air; in combustion, it unites suddenly with oxygen; and in digestion the carbon is taken into the system, appropriated to its particular use, and afterwards carried to the lungs by the blood, where it unites with the oxygen of the air in the process of respiration. Carbonic acid gas is absorbed by porous substances, as the *soil* and *water*. In connection with lime, it forms our common limestone rocks, through which the water percolates and dissolves it; then the water, on reaching the surface of the ground, is deprived of this gas, and deposits the lime in tufa beds. In this way the caverns in limestone rocks are formed. But from these sources carbonic acid is taken up by the roots of plants. It escapes from the soil in which it is formed by decay, and is absorbed by the leaves of growing plants.

Hydrogen combines with the other elements in the proportion of one. It is fourteen times lighter than air. Though it will not support combustion, yet by uniting with oxygen it burns and forms water. It composes one-ninth by weight of water, and united with oxygen forms more than one half of the vegetable. Its sources to the plant are water and watery vapor.

Nitrogen has the combining number of fourteen. It is a little lighter than common air, and will not support combustion. It composes fifteen one hundredths of the gluten of grains, albumen, &c. Many animal and vegetable substances in which it exists easily decay, producing offensive odors. Its source in nature is the atmosphere, of which it composes four fifths. It probably does not enter the plant directly from the air, but is taken up by the roots in combination with some other substances. These are supplied to the plant in the form of ammonia salts, or nitrates found in the soil.

It will be seen in the discussion of oxygen and carbonic acid gas, that vegetable growth, and respiration of animals, are complementary processes—the plant taking in carbonic acid and throwing off pure oxygen. But this oxygen is taken into the lungs, and combines with carbon, and is thrown out in the form of carbonic acid, which in time would vitiate the whole atmosphere, rendering it destructive of all respiratory beings, did not the vegetable absorb it, and apply it to the necessities of its own growth.

Shiloh, N. J., Feb. 1, 1853.

Roman Catholics and Common Schools.—The purpose of the Roman Catholics of this country to break up the system of Common School Education, by withdrawing the children of their flocks from the Schools as now constituted, and demanding separate education instead is shedowed forth in various ways. The latest is through a letter of the Bishop of Pittsburg to the Governor of Pennsylvania, in which he proposes to make every school in which a parent has confidence a public school, and give every teacher a share of what is appropriated for education in each district, in the proportion which the number of pupils entrusted to his care bears to the whole number of children educated in the district. He says:

The system would would work as follows: Suppose the public money to be expended in a certain School District amounts to $5,000, and that there are 1,000 children to be educated in the district. This would be $5 expended on each child. Instead of appointing a set of officials to procure teachers, agree for salaries, exercise supervision, &c., I would say, Let every one who desires to do so, open a School; let each parent send his child to any school he pleases. Every teacher would then be entitled to the sum of $5 for every child that he can show to have been in regular attendance at his School during the year."

Prohibitory Liquor Law Movements.—Michigan has passed the Maine Law through both branches of the Legislature by large majorities. The People are to vote on it in July. In Illinois the subject has been agitated, but the only progress made is in abolishing all License Laws. Vermont has voted to sustain her stringent prohibitory law. In New Jersey a bill is before the Legislature, based on the Maine Law, and there are hopes entertained of its passage. Rhode Island will undoubtedly have her Maine Law remodeled forthwith to meet and obviate the objections of Judge Curtis. Maine and Massachusetts are morally certain not to touch their Prohibition Laws this winter, *unless* to strengthen them; while Connecticut looks hopeful. There are encouraging aspects in Pennsylvania and Ohio.

Half-Century Missionaries.—During the year 1852, there died in South Africa two venerable missionaries, Rev. William Anderson of Pacultsdorp, and Rev. Mr. Read of Kat River, both of whom left England in the year 1800, and after all the varied experiences incident to a missionary life, deceased within a few months of each other. The period of their united labors exceeded a century!

Religious Interest.—We hear of increased religious interest in several Seventh-day Baptist Churches. At the first church in Verona, N. Y., several persons were baptized last Sabbath. Within the bounds of the church in Hayfield, Pa., a number of conversions are reported, and a pleasant state of religious feeling exists. The first church in Brookfield, N. Y., has lately been holding a series of interesting evening meetings.

Errata.—There are two or three typographical errors in the article of Dr. Fahnestock, on our first page to-day, which should be corrected. In the first column, 19th line, for *heart* read *breast* of administrator. In the second column, 77th line, for *imperative* read *inoperative*. In the fourth column, first line, for *offspring* read *offering*.

Madiai Intervention.—The *New York Commercial Advertiser* closes as follows a leading article on the Madiai persecution, and the importance of action by our Government in relation to it:—

"So long as this Francesco Madiai remains an imprisoned witness of Papal tyranny—so long as he suffers meekly and uncomplainingly the penalty of believing that he ought to read his Bible, and worship his God according to the light derived from that revelation—so long will the Christian nations of the earth watch with jealous vigilance every movement of the Papal power, and become more and more firmly resolved, that no such authority shall ever be exercised over their citizens or subjects. Such a declaration would benefit our Government, would be seasonable, now that the disgust of the world has been so plainly expressed in the case of the Madiais, and would deter Tuscany, or Austria, or Rome, from any attempt at such tyranny over an American citizen; and we repent the expression of an earnest hope, that before the present Congress rises, it will declare, by resolution, its abhorrence of this religious tyranny, and empower the Government to express such a sentiment to Roman Catholic powers in the strongest terms that international comity will allow."

Costume of Rosa Madiai.—A correspondent of an English paper describes the costume and conveniences allowed to Rosa Madiai in her prison:—

"Her chemise is of coarse material like sailcloth; then she wears a knitted worsted garment, over which is a brown duffle robe, such as is worn by the Franciscans. Over all is worn the livery of the prison, *i. e.*, a broad yellow and white striped coarse linen material, the skirt tight as a sack, and on her head she wears a close skull-cap of the same, fastened by a tape under her chin, no hair being seen. She has coarse hose and great thick shoes. I am not sure that I ever told you, when describing her cell, that her seat was a round stool like a milking stool, chained to the wall in a corner of the room; and in the opposite corner is a small footstool, also chained, so that poor Rosa, when at her work on the stool of repentance, cannot make use of the second small stool to keep her feet from the cold brick floor. She told us that when she was brought from Florence, instead of being conveyed at once to Lucca, they kept her a night and a half day in the common prison at Pistoja, which she said was a most filthy place, and the food they gave her was too loathsome to eat."

Asylum for Idiots.—Some two years ago Trustees appointed by the Legislature of the State of New York opened an asylum, near Albany, to try the effect of proper training upon nominal idiots. The second Annual Report of these Trustees has just been presented to the Legislature. They state that there have been, during the past year, sixteen pay pupils in the Asylum, of whom two have been removed on account of sickness, one has died of an old disease, and one removed to make room for a State pupil. There are now twelve pay pupils. The full number of State pupils authorized by law are in the institution, viz., thirty. Of them, there are four from each of the First, Second, Third, Fifth, Seventh and Eighth Judicial Districts, and three from each of the Fourth and Sixth Districts. The Trustees think that there is in this State one idiot to every 1,070 inhabitants, and that the present number of that class is about 2,800. They recommend the establishment of several schools in convenient localities, where pupils may be sent from different surrounding districts. These schools would in time be furnished with practiced teachers, trained and prepared at the central institution, by which uniformity and economy would be secured.

A Congressman in a Fix.—Our readers will doubtless remember the aggravated assault made on Mr. R. M. Titsworth, of Plainfield, N. J., by a member of Congress named McMullen, while on board of a steamboat near Philadelphia. At the time Mr. McMullen was held to answer for the offense before the Court of Quarter Sessions in Philadelphia. The case has been pending until quite recently, when Mr. M. appeared before the Court, and plead guilty. But when it was proposed to pass sentence, his Counsel petitioned for a writ of certiorari, to carry the case up to the Supreme Court. After some delay, the petition was denied; consequently nothing remains for Mr. McMullen, but to receive his sentence, and pay the penalty of his brutal assault by undergoing the prescribed imprisonment.

Mr. Sabine on the Fisheries.—Hon. Lorenzo Sabine has persented to Congress, through the Sec'y of the Treasury, an elaborate report on the "Principal Fisheries of the American Seas." In the month of December, Mr. Sabine entered into investigations with a view to compute the damages which our fishermen sustained the last summer from the interruption of their business by the British fleet sent among them. It led him to the conclusion, that they were not less than *a quarter of a million of dollars*. Mr. Sabine estimates that the pay received by our fishermen, notwithstanding the extraordinary hardships and hazards they undergo, does not amount to over eighteen dollars a month, gross earnings, to a man.

Cost of Slave-Catching.—In August, 1851, John Bolding was arrested at Poughkeepsie as an alledged Fugitive Slave, brought from Poughkeepsie to New York, went through the form of a three days trial, and although proved to have only one-twentieth of negro blood, was sent back to South Carolina into Slavery. His friends, rather than have him wear out his life in unrequited toil, raised about $2000 to buy him, although he would not have brought his claimant on the auction block more than six or eight hundred dollars. This was thought to be paying pretty dear for our connection with Slavery. But it now appears that in addition to these two thousand dollars, "Uncle Sam" had to pay a bill of $872 62 1-2 for conveying the slave and his three attendants from New York to South Carolina. "What has the North to do with Slavery?"

RELIGIOUS INTELLIGENCE.

Special interest on the subject of personal religion exist in Florence, Pa. A letter dated 21st ult., says:—"We have had a glorious work in our church for some two months; twenty-seven persons have been admitted to communion. There are now some twenty-five more who entertain a hope that they have experienced a change of heart; and many, very many, are more or less concerned for their soul's salvation."

It is said that the Vestry of St. Stephen's church, corner of Broome and Chrystie-sts., New York, have granted to their pastor, Rev. Dr. Price, leave of absence for one year, in order to enable him to travel in Europe for the benefit of his health. They have also determined not only to continue his salary, but to supply his place at their own expense while absent.

The *Prairie Herald* gives a list of churches in Chicago: 1 Jewish, 7 Catholic, 5 Episcopal, 3 Lutheran, 4 Presbyterian, 2 Congregational, 2 Baptist, 7 Methodist Episcopal, 1 do. Protestant, 1 Unitarian, 1 Universalist, 1 New Jerusalem, 1 Sailor's Bethel, 1 Spiritualist, 1 German, 1 African M. E., 1 Disciples; total 40.

The annual contributions to the cause of Foreign Missions have been made by the Orthodox churches in Boston. The Old South Church contributed nearly $4,000; the Essex-street church has raised nearly $3,000; about the same amount has been given by Rev. Mr. Kirk's church. Deacon Safford contributed $1,000.

The slave Amanda, who was recently given up at Alton, has been purchased for $1200 by citizens of that place, and set free. This is a noble act and highly creditable to the city where once was mobbed a man who dared to advocate universal freedom.

Eld. Leman Andrus is preaching to the Church at Richburg, Allegany Co., N. Y., and requests his correspondents to address him accordingly.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 14.

In the **Senate**, numerous petitions were presented, among which was one from a Mr. Morehead, praying an appropriation to make experiments with his improved patent for carrying cars up inclined planes without danger. The Deficiency Bill was taken up, and several amendments agreed to, but no vote taken on the bill. The "Monroe doctrine" was then discussed by Messrs. Douglass, Cass, and others.

In the **House**, a discussion on Swamp Lands occupied most of the day. The bill out of which the discussion grew, provides that in cases where the Government has sold swamp lands granted to certain States, the money shall be refunded, on condition that they give a good title to the purchasers.

THIRD-DAY, FEB. 15.

After a variety of private business, the **Senate** came to the Deficiency bill, and the proposed amendment to grant to California $300,000 of the revenue collected there before her admission as a State, passed; a proviso attached to the appropriation for the extension of the Capitol, placing the funds in the hands of the Commissioner instead of the Architect, caused some debate, and also passed. The Garay grant came up again, but nothing came of it but talk, and the Senate adjourned.

In the **House**, the bill relating to the smaller silver coins of the United States, after some further discussion, and two attempts to table it, passed. The bill to prevent frauds upon the Treasury, the Post-Office Appropriation, and the Civil and Diplomatic bills, came up, and in connection with the latter, Mr. Venable undertook to show the cause of the delay in the proceedings of Congress, which is now exciting so much dissatisfaction in the country. He assigned the defectiveness of the rules as the cause, which idea, however, found little favor with other members.

FOURTH-DAY, FEB. 16.

The **Senate** spent nearly the whole day upon the Deficiency Bill, the particular point being to strike out the provision which raised the salary of the Superintendent of the Census from $2,500 to $3,000.

The **House** passed the Post-Office Appropriation Bill, and talked lengthily upon the Civil and Diplomatic Appropriation Bill.

FIFTH-DAY, FEB. 17.

In the **Senate**, after the transaction of various items of private business, a large number of important reports were made. Among them was one accompanied by resolutions in favor of demanding religious rights for American citizens, in future treaties. Several resolutions of inquiry passed, and Messrs. Bell and Smith spoke upon the Pacific Railroad bill.

In the **House**, the provincial reciprocity bill was taken up and debated until the close of the morning hour. The civil and diplomatic bill followed, and all sorts of amendments were proposed, some of which were agreed to, others ruled out of order, and then the House adjourned.

SIXTH-DAY, FEB. 18.

In the **Senate**, Mr. Brodhead's substitute for the Pacific Railroad bill, namely, to strike out all after the enacting clause, and insert provisions for a survey of the various routes, was voted down; Yeas 22, Nays 34. The bill meets with strong opposition, and was still under discussion at the time of adjournment.

In the **House**, after some private business, the Civil and Diplomatic bill came up again in Committee, when it appeared that the appropriation for the expenses of the two Houses of Congress reaches upward of $1,186,000, of which $12,500 are for newspapers, $28,000 for stationery, and $10,000 for folding. The Speaker laid before the House a message from the President, accompanied by a communication from the Secretary of State, in relation to the Mosquito Territory question.

SABBATH-DAY, FEB. 19.

In the **Senate**, the Pacific Railroad bill came up, and after a short postponement for the transaction of a variety of private business, &c., was further debated and several important amendments offered. An amendment proposed by Mr. Shields, providing that no part of the appropriation should be spent within the States, was carried by two majority.

The **House** spent the sitting upon the Civil and Diplomatic Appropriation bill.

European News.

European dates to Feb. 5th (one week later) have been received. With the exception of the details of the marriage of Louis Napoleon, there is scarcely anything of interest or importance in the advices. Cotton had advanced, breadstuffs were dull and declined, and other articles generally unchanged.

The deaths of Viscount Melbourne and the Earl of Tyrconnel, with that of the Earl of Oxford, make no less than three peerages that have become extinct within the last fortnight.

The refusal of the Court of Queen's Bench to grant a new trial in the case of Achilli vs. Newman, has been announced. On Monday, 31st ult., the case came up for judgment. After various affidavits handed in and read in mitigation of sentence, &c., Mr. Justice Coleridge delivered the judgement of the Court, which was that Newman pay a fine of £100 to the Queen, and be imprisoned until it is paid.

The Paris *Moniteur* announces that on the occasion of his marriage, the Emperor has pardoned more than 3,000 persons who were implicated in the events of December, 1851.

There seems to be no limits to the Emperor's profuseness. Among other things he proposes purchasing, out of his private funds, a diamond necklace worth 600,000 francs, and which the Empress declined to receive from the City of Paris. He proposes to build a palace at Marseilles, and they say one in each of the principal towns of France, and reside at each alternately, commencing, next summer, with Versailles, where, on account of the expense, no Sovereign has resided since Louis XIV.

The London *Morning Advertiser* says that a packet of eighty letters has been stolen from the Emperor's private apartment. Suspicion rested on Mrs. Howard, and the letters, which implicate the first men in France, are thought to be in the possession of the Orleans Princes. 300,000 francs are offered for their recovery.

'**A Short Romance.**'—Under the above caption Mrs. Swisshelm's paper of last week tells the following:—

"Among the freight which passed through this city last week on the underground railroad was a daughter of a 'wealthy and influential' citizen of Louisania, a young lady of remarkable beauty and no mean supply of spirit and intelligence. She had been well brought up and kindly cared for by her father; but a creditor levied on her for debt. She was placed in a calaboose at New Orleans for safe-keeping, and for the inspection of purchasers. Among those who thought of buying the article was one gentleman, who wished to learn if her bust was indebted to padding for its form; but the girl, resenting this pursuit after knowledge as a personal insult, dashed him from her; whereupon this representative of Southern chivalry drew a heavy whip and dealt her a blow, which she caught upon her right arm and shoulder, and which rendered them quite powerless. That night—the night before the sale—some one came into her prison, gave her a suit of boy's clothes, bade her dress quickly and follow. She did so, and was placed by the unknown friend on a steamboat bound for Pittsburgh, her passage paid, and here she arrived safely."

Copy Right.—We have rumors from Washington, says the N. Y. *Times*, that a Treaty has been concluded between England and the United States,—and now awaits the action of the Senate,—giving to the authors of each country the control and sale of their books in both. We have no reliable information as to the precise stipulations of this arrangement; but we hear that they are very broad, and cover the whole ground hitherto claimed by the advocates of international copy right; that they give authors the same rights in both countries which they now enjoy in each; that an English author may control the sale of his books in this country without having them reprinted here; and that the object and effect of the Treaty will be to give authors that complete and absolute monopoly of their books, which has been claimed by many as their natural and indefeasible right.

"**Uncle Tom" Songs.**—The *Birmingham* (Eng.) *Journal* of Dec. 11, advertises the following list of songs, written by Charles Jeffrey, and suggested by Uncle Tom's Cabin. They have been set to music by Stephen Glover, and illustrated by sundry artists:—

Eliza's Song—"Sleep, my Child."
George's Song—"My Wife, my Child."
Eva's Parting Words—"Come near me all."
Poor Tom—"Mas'r, I can tell you nothing."
Topsy's Song—"I am but a little Nigger Gal."
Sambo's Lament—"Keep the Wife and sell the Husband." (Music by Tully.)
Duet—Tom and Eva—"The Sea of Glass."
Duet—Emeline and her Mother—"Mother, are you weeping?"

Also, now ready, the Fourth Thousand of Tully's "Topsy's Polka," with the Portrait, by Louis Corbaux.

"Tully's True Topsy Quadrille."

Excursion of the "Ericsson."—The caloric ship has left New York for Norfolk, whither she has been requested to repair by the Secretary of the Navy and the Chairman of the Committee in the House on Naval Affairs. We understand that an offer has been made to the Government, on behalf of her owners, to construct two or more vessels of the largest class for Government service, at the minimum rate of expense for steamers of the same class, to warrant their making ten miles per hour with a consumption of not over eight tons of coal per day, guaranteeing that all their machinery shall last four years—as long as the boilers of a steamship—and offering bonds in any required amount for the fulfillment of the contract in all its parts. The proposition has been very favorably received by the President and the Secretary of the Navy, and it is for the purpose of giving them an opportunity for personal inspection, that the ship has been summoned to Norfolk. Besides Capt. Ericsson and the officers and crew, Commodore Sands was the only person who went with her.

Several weeks ago, the bank of the Ohio Life Insurance Company, at Cincinnati, paid about $15,000 on forged checks presented by a man dressed as a drover. Last week a man named Gage was arrested in New York and identified by the paying teller as the quasi drover.

SUMMARY.

The Frederick (Md.) *Examiner* records with reverential sorrow the death, on the 5th inst., of Mrs. Catharine Mantz, relict of Major Peter Mantz, one of the worthies of the Revolutionary war, in the 93d year of her age. She was born on the 16th day of October, 1760, under the reign of George II., King of England, and has lived a witness to the whole history of the United States, from the Declaration of Independence to the fruition of the Union of the thirty-one sovereign States. The deceased was the representative of five generations, being a great-great-grandmother, and had a daughter, whose daughter's daughter had a daughter—all living.

The decease of Col. Samuel Starkweather is noticed. He was a native of Connecticut, but at an early age removed to Otsego county, in this State, where he commenced the practice of law. He acquired great eminence at one time in his profession, and there was hardly a criminal suit of importance in the middle counties of the State, in which he was not retained. He was also at one time very prominent in politics, representing his county in the State Legislature with distinguished ability, and frequently stumping the State during important political contests.

A few days since, a Mrs. Palley was walking along Main-st., Rochester, near the New England House, when a runaway horse came along the sidewalk. She tried to escape, when a man seized her, under pretext of protecting her from the danger, and robbed her of a gold watch, chain and pencil. In her consternation she did not discover the robbery till it was too late. This was done in open daylight, and is as cool a piece of rascality as we ever heard of.

A Corporation is in course of formation, having for its object the construction of a Railroad from Kingston, on the Hudson River, west through the Counties of Ulster, Delaware, Otsego, Chenango, Cortland, and Cayuga, and connecting with the road direct from Canandaigua to Buffalo and Niagara Falls. The road is to be of the wide guage, and the route is expected to reduce the distance from this City to Buffalo about 60 miles.

A convention was held at Delhi, Broome County, last week, to consider the propriety of constructing a railroad from Syracuse to Newburgh. About seven hundred delegates were in attendance. A Committee of Fourteen was appointed, seven from Syracuse and seven from Newburgh, to raise funds for surveying the routes and deciding upon the most proper and feasible one.

A new Steamship Company has been organized to open a route via Panama with Australia, which will thus be brought within about thirty-five days of New York. The first ship of the line (the Golden Age) will leave this port for Australia and return to Panama, between which port and Australia she will continue her regular trips. The capital of the company will be $300,000, with liberty to increase to $4,000,000.

As an instance of the improvement in agriculture now in progress, it may be mentioned that the makers of steam engines for agricultural purposes in England have in some cases increased eight-fold within the last three years. One house made in 1848 only 15 engines, but in 1851 finished no less than 294. The same results hold good with respect to other improved agricultural implements. One maker turns out 5 threshing machines a week; another, who made only 56 machines in 1849 and 1850, turned out 192 in the last 21 months.

The *Commercial Advertiser* states that it learns from a credible source that Madame Goldschmidt has signified her determination to pay another professional visit to this country. She will sing at various places in Germany during the present year, and the following season will appear in opera at London. Afterward, she will come to the United States, and give opera in all the principal cities, remaining here probably two or three years.

Ex-President Van Buren, it is said, will start for Europe next month. He will accompany his son, Martin Van Buren, Jr., whose impaired health, it is thought, will be benefitted by the European tour. Mr. Van Buren, himself, retains all his vigor of mind and body, and his constitutional cheerfulness. The Ex-President will be the only one of the Chief Magistrates of the Republic, we believe, that ever visited Europe after his retirement from office.

Major Wm. Willis, a hero of the Revolutionary War, died at Union, Monroe Co., Va., on the 28th ult., in his 99th year. A brief biographical notice of his death, in the *Farmers' Friend*, states that he beheld the first flow of American blood and the sacrifice of the first martyrs to our liberties, at Lexington, in 1775. He was afterward at Concord and Bunker Hill, where he fought bravely.

The *West Jerseyman* says that New York speculators are in Burlington Co., N. J., contracting for poultry of the "capon" breed to be delivered in May at 25 cents per pound. Anticipation of a throng in the city during the World's Fair, is the reason of this exorbitant price for poultry.

Peter Cooper, Esq., has made a donation of $300,000 for establishing in New York an institution to be known as the "Union," the object of which is to be the "moral, mental and physical improvement of the youth of the city, of the State, the country, and the world." The site, selected for the building is bounded by Astor Place, Fourth Avenue, Third Avenue and Seventh Street.

There is an army of at least five hundred shoe-makers in Marlboro, Mass., who manufacture six thousand pairs of children's shoes every working day. One journeyman has worked on the bench thirty years, without losing a day in consequence of sickness, and during that time has saved ten thousand dollars. One firm during the last year has manufactured 217,000 pairs of shoes.

A bill was recently introduced into the Michigan Legislature, for changing the common school system, so as to permit any qualified teacher to establish a private school, and, on presenting a certificate of the number of children taught by him, he may draw his proportion of the public money devoted to educational purposes.

The Legislature of Michigan has adjourned, after a session of forty days. The most important bills passed are those for the construction of the Saut Ste. Marie Canal and the law forbidding the traffic in ardent spirits, which is to be submitted to the people for their adoption on the third Monday in June.

A dispatch from Providence, R. I., dated Feb. 17, says: The Anti-Liquor Law passed the Senate this afternoon, by a vote of 16 to 13—some little alteration having been made. The act goes into effect immediately, but it is to be submitted to the people at the April election, and in the event of their voting not to sustain it, it is to be repealed ten days after the rising of the next General Assembly. The House will concur.

A good deal of excitement prevails in Charleston, Mass., in consequence of the mysterious disappearance of Honora Cochrane, a pretty and intelligent Irish girl of 16 years of age, who has lately become a convert from the Catholic to the Protestant faith. It is suspected that she has met with some unfair treatment.

The Green Mountain *Freeman* says: Three Fugitive Slaves passed through the place last week, and were supplied with means to prosecute their journey to the Land of Freedom—the Fugitive Slave law to the contrary notwithstanding. How God makes the wrath of man to praise him!

A telegraphic dispatch, published in a Liverpool commercial circular, states that Pries, the man just rendered notorious by his corn speculations and forgeries, has been tried and sentenced to transportation for life.

The report of the defalcation of the Postmaster at Mobile is confirmed. The amount in question is about $20,000. Mr. Metcalf, Agent of the Post-Office Department, has been sent to conduct the office.

The Kingston (N. Y.) *Journal*, favors a road on the west bank of the Hudson, from Hoboken to Albany, through the Counties of Ulster, Orange, Greene, and Albany. The cost is estimated at less than $4,000,000.

On the 16th inst., President Pierce passed through New York on his way to Washington. His health at the time was not good, and on that account he declined any public demonstrations.

Among other auction sales of the 8th inst., at Charleston, S. C., the *Mercury* announces that Mr. Gadsden sold a gang of 58 negroes, several of which were old, for $24,780, being an average of $436 each.

Mr. Stephenson, the builder of the Britannia Bridge over the Manai Straits, is on his way to Canada, it is said, to build a similar bridge across the St. Lawrence at Montreal.

New York Market—February 21, 1853.

Ashes—Pots $4 62 a 4 68; Pearls 5 75.

Flour and Meal—Flour, 5 12 for Canadian, 4 87 a 5 00 for State, 5 25 a 5 44 for Ohio, Michigan, and Indiana. Rye Flour 4 87. Corn Meal 3 37 a 3 44 for Jersey.

Grain—Wheat, 1 20 for white Ohio. Rye 89c. Barley 71 a 73c. for mixed and good. Oats 42 a 45c. for Jersey, 46 a 48c. for State. Corn, 62 a 65c. for Southern white and yellow, 67c. for old Western.

Provisions—Pork, 15 50 for prime, 17 00 for mess. Beef, 5 50 a 7 25 for prime, 9 50 a 11 25 for country mess. Lard 10½c. Butter 13 a 15c. for Ohio, 16 a 20c. for Western dairies. Cheese 8 a 9c.

Feathers—44c. for Ohio Live Geese.

Hops—20 a 23c. for Eastern and Western.

Seeds—10 a 10½c. for Timothy.

Wool—49 a 60c. for domestic Fleece—extra 65 a 70c.

MARRIED,

On the 8th of January, by Eld. Leman Andrus, Mr. Ethan M. Stillman, of Scio, to Miss Sarah L. Coates, of Wirt.

On the 12th of February, by the same, Mr. Elijah S. Fuller to Miss A. Jennett Maxson, both of Richburg.

In Otselic, N. Y., Jan. 27th, by Rev. A. Knapp, Mr. John R. Miller and Miss Caroline R. Messenger, all of Otselic.

In Charlestown, R. I., February 14, by Eld. A. B. Burdick, Mr. George S. Greenman to Miss Patience N. Crandall, both of Westerly.

At the same time and place, by the same, Mr. Robert P. Burdick, of Charlestown, to Miss Frances A. G. Crandall, of Westerly.

DIED,

In Milton, Rock Co., Wis., Oct. 1, 1852, Electa Stillman, consort of Clarke G. Stillman, M. D. Sister Stillman was 44 years old. She died of an affection of the heart. She was as well as usual until within some twenty minutes of her death. She was a member of the 1st Church of Genesee, Allegany Co., N. Y. She had offered herself as a cadidate for membership in Milton, but from the inclemency of the weather at the time she was to be admitted, she was prevented from attending church. Before she had another opportunity, she went to join the church triumphant. She seemed to enjoy much of her Master's presence for several months before her departure. She was most beloved by those who best knew her.

In Sharon, Pa., Feb. 9, Mrs. Amorila Phelps, wife of Isaac Phelps, and daughter of Abel Maxson, of Wisconsin, in the 25th year of her age. She united with the Seventh-day Baptist Church in Friendship, N. Y., when about 15 years of age. As death drew near, she was enabled to rejoice in the prospect of soon meeting her Saviour in glory. Her last words were, "I am going to Jesus." The text chosen by herself as the foundation of the funeral discourse, happily expressed her state: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

At Panama, New Grenada, January 15, of yellow fever, Mrs. Miriam G. de Bonneville, formerly of Westerly, R. I., aged about 34 years. Mrs. de Bonneville sailed from Philadelphia, on the 15th of December last, for California, for the purpose of joining her husband, but was taken sick at the Isthmus, where she died after an illness of about a week.

LETTERS.

Thomas R. Williams, James White, S. S. Maxson, L. Andrus, J. Cottrell, M. Maxson, J. H. L. Jones, W. M. Fahnestock, J. Whitford, Wm. B. Maxson, J. Maxson, J. Bailey, N. V. Hull, Lester T. Rogers, Wm. F. Randolph, Dennis Saunders, Charles Potter, E. Konigmacher, C. D. Langworthy, J. M. Allen, L. R. Babcock, A. A. F. Randolph.

RECEIPTS.

FOR THE SABBATH RECORDER:

Nathan Whitford, Adams Center	$1 00	to vol. 9	No. 52
Alexander Campbell "	2 00	9	52
Henry Langworthy, Leonardsville	2 00	9	52
Ethan Clarke "	2 00	9	52
Elizabeth F. Brown "	2 00	10	34
Azor Estee, Petersburg	2 00	9	52
J. B. Langworthy, Alfred	2 00	9	52
Edward Emerson "	2 00	9	52
S. C. Maxson "	2 00	9	52
Philip Wardner, Almond	3 00	9	39
M. Stillman, Jr., Alfred Center	2 00	9	52
Stephen Burdick "	2 00	9	39
J. M. Allen "	2 00	9	52
Charles Rowley, Wellsville	2 00	10	13
Ellery Crandall, Little Genesee	2 00	10	36
J. M. Jennings, Plainfield, N. J.	2 00	10	36
G. S. Bennett, Farmington. Ill.	4 75	9	52
Luke G. Maxson, Milton, Wis.	2 00	10	30
S. S. Maxson, Cuba, Ill.	2 00	10	13
Maxson Greenlee, Cussewago, Pa.	2 00	9	39
Jas. Lewis, Sagerstown, Pa.	2 00	9	39

FOR THE SABBATH-SCHOOL VISITOR:

Hamilton Clarke, Petersburg	$5 00
L. R. Babcock, Wellsville	2 00
Dennis Saunders, Farmington, Ill.	1 00
A. A. F. Randolph, Sagerstown, Pa.	2 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm. I. S. Allen	$1 00	Dennis Saunders	$1 00
Sophia Maxson	1 00	Peleg Saunders	1 00
Azor Estee	1 00	J. M. Allen	1 00
John Langworthy	1 00	Lester T. Rogers	1 00
S. C. Maxson	1 00	Charles Rowley	1 00
Josiah Witter	1 00		

BENEDICT W. ROGERS, Treasurer.

Eastern Association—Executive Committee.

THE Executive Committee of the Seventh-day Baptist Eastern Association will hold a session at the conference-room of the Pawcatuck Meeting-House, on Monday, the 21st inst., at 10½ o'clock A. M.

S. S. GRISWOLD, Sec.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2t51

American Baptist Register.

THIS Volume, now issued, contains 496 pages; or, reckoning the 26 engravings as two pages each, 548 pages. It is printed on beautiful paper, and embraces (including the ornamental stamp on the cover) engravings of 27 church and college edifices. The sketches of State Conventions, Associations alphabetically arranged, names of churches, dates of constitution, counties in which located, pastors, the baptized in 1851, number of communicants, with the names and post-offices of ordained and licensed ministers, fill 373 pages. These are followed by the American Indian churches, also the Welsh and German churches. Summary tables of the Associations in each State, (the most complete we have ever seen,) fill 26 pages. These are followed by valuable tables, embracing a comparative summary, colored members, Sabbath-schools, ratio of churches, ministers and members to the whole population, Baptist periodicals, ordinations, churches constituted, new church buildings dedicated, and obituary notices. Then follows the educational department, embracing theological seminaries, colleges, academies, high schools, &c. Also an account of our Benevolent Societies. Next we find tables of the Baptist churches in other countries, British Provinces, Europe, Asia, and Africa. The concluding pages contain an account of the Anti-Mission, Free-Will, Six-Principle, Seventh-day Baptists, &c., with a grand summary of baptized Christians and religious denominations.

No description of the volume will do it justice. It must be seen to form a correct idea of the expense and labor bestowed upon it. In view of the expensiveness of so many statistical pages, its engravings, &c., it is one of the cheapest volumes ever issued. It contains 200 pages more than was anticipated when the price was announced.

Price, bound in cloth or sheep, $1 50; five copies, $6. It will be sent by mail, postage paid, to any part of the United States, for $2.

Published by the American Baptist Publication Society. Orders for the Register should be directed to Rev. B. R. Loxley, 118 Arch-street, Philadelphia.

Just Published.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By Wm. Goodell. Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New*, shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion. Price $1 50 at retail, $12 per dozen, or $90 per hundred.

SLAVERY AND ANTI-SLAVERY: A History of the *Great Struggle* in Both Hemispheres; with a View of the Slavery Question in the United States. By William Goodell, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid*.

For sale by the publisher, William Harned, 48 Beekman-street, New York.

Miscellaneous.

The Lawyer's Story.

I was busy looking over old files, one bright, shiny day in November. Hoping for a little leisure, for my office had been filled all the morning, I had just taken my seat, with the object of my search in my hand, when the door opened softly, and a lady came timidly forward.

I begged her to be seated, at the same time bowing to a new comer, who stepped quietly to the window, and busied himself with a newspaper. For some few moments there was silence, save the rustling of the lady's silk dress, and the movement with which she hastily threw back her green veil, displaying, as she did so, mild, prepossessing features.

In a low, tremulous voice, she commenced what I supposed from her manner would be an affecting narrative, and truly it proved so.

"Some fifteen months since, sir, I was sitting with my family in a retired part of the house; it was too late to expect callers, so we were somewhat startled at the ring of the bell, and a strange, smothered noise in the entry. My eldest daughter looking out, declared that some body had entered, and that she saw a dark looking object near the hall door, like a dog crouching down, and so terrified was she that she sank back half fainting in a chair. Mustering courage, I seized the candle, and with my husband ventured toward the entrance, and saw there a wretched looking basket, which we both immediately lifted, and carried into an adjoining bed-room. The odor issuing from it was of so sickening a character, that it was some moments before I could venture to inspect it, but at length, nerving myself with resolution, I lifted the cover, and the tattered fragments from the top."

Here I noticed that the gentleman comer was holding a new paper, which he had just taken from the file, *upside down*, while with an absent glance that denoted intense interest (in the story, not the paper,) he was looking at one particular spot in its columns. I myself felt singularly interested, particularly as I observed the woman wiping the tears from her bright eyes, and my little red-headed Irish office-boy kept his lips puckered to the tune he had been whistling, but which seemed now arrested on his lips.

"Well, sir," continued the lady, "I gained courage to look within, and, O! sir," she continued, bursting into tears, "I shall never forget the sight. It was a little baby, a little skeleton baby, not more than a few weeks old; and its thin rags, its little blue, pinched fingers, made it one of the most pitiable objects in the world. Its dear little face was covered with a crust of dirt, its blue eyes, sunken way, way down, and the lips, as white as snow, kept trembling as its little gasping breath came through. I bent down to it as closely as I could, for it seemed drenched in opium, or some such poison, and I could not help crying, indeed I could not, sir, to think how cruel and heartless the mother of that baby must be, thus to neglect it, and leave it to the care of strangers when it was dying, perhaps from starvation."

A thrill passed through my veins, for the touching manner of the narrator struck all my heart's chords, and my friend of the newspaper was making queer faces out of the window.

"I sent right away for a doctor, who, when he came, shook his head gravely and told me I had better send it off to the poor-house, for it would certainly die on my hands; he did not see how it could possibly live.

"Oh, sir, my heart yearned to it, and I couldn't do that, indeed I couldn't. Miserable looking object as it was, my heart yearned to it, for it was a little helpless, innocent baby. And I had buried my own child," she continued, with a fresh gush of tears, that acted instantaneously on mine own eyes, "only a little while before, I had laid my own dear infant in its grave, and night and morning my heart called for it; so I said to the doctor, No, doctor, I won't send it to the poor-house. If it lives it will take the place of my own dead baby; if it dies, I'll soothe its last hours; do all you can for it, doctor, as if it was really ours.

"So I washed the poor thing and dressed it, and O! if you had seen the little bones stricking out at its back, and the little claws of fingers and shrunken limbs, it would have made your heart ache."

My heart was aching all the time; for if any thing affects me it is the sorrows of helpless childhood. My friend winked his eyes, but it would not do, so he held the paper up to his face, and let the tears run. The little red-headed Irish boy was making circles on the floor with his boot-toe.

"Next day, while the poor child was sleeping, a woman who lives in the neighborhood, and whom we occasionally employ, came in, and affected great surprise to see the babe lying in my lost Edward's cradle. She is a very dissolute woman indeed.

"'Was it left here, at your door?' she asked.

"'You know all about it,' I said, turning to her, 'you know it was left here, and I shouldn't wonder if you knew also who was its mother;' for I thought she was wicked enough to do any bad deed.

"She turned pale, but cried out that she knew nothing about it; called Heaven to witness, and was very vehement; and this was all before my daughter, and three or four persons who are ready to testify.

"Well, sir, she went away, and after that came seldom to our house; but once, when she did come, she was intoxicated, and pointing to the baby that had grown beautifully, and was a lovely little creature, she declared she knew all about it—a downright contradiction to what she had sworn before, you see, sir.

"Fifteen months went by; our darling, O! sir, we *do* love him so dearly, had grown to be such a sweet boy! If you could see him with his great laughing eyes, and white skin, his pretty curls, and fat arms and fingers all dimpled over, you wouldn't wonder we take to him;" and she smiled through her tears at the recollection of his beauty.

"Yesterday I was sitting in my parlor, the dear little fellow sometimes clinging to my knees, sometimes toddling round the room, (for he has just learned to walk, sir,) when I was called into the kitchen. There stood two women, one a very young one, but wild and wicked looking, the other, the person I have spoken about before. What do you think, sir?—they wanted to take that child, that darling child, away from us. They did, indeed, sir, and the young woman said it was *her* baby. But O! sir, I don't believe it; I can't believe that any one can be so cruel to a child, and then claim it, sir; besides, hadn't the other woman taken oath, as it were, that she did not know any thing about the child, and then perjured herself? Oh! I didn't I *couldn't* give up that child, sir. Our very heart-strings are twined about him, he is the light of our home; positively, were he taken away, could I no longer see his blue eyes and sunny smile, it would kill me. I am almost crazed now at the thought, (her tears fell freely,) my soul is bound up in him; he fills the place, and more, of our lost one."

Commanding my voice as best I could, I asked her several questions, relative to the assumed mother, and after a patient investigation, came to the conclusion that, all things considered, the affair was a plan contrived to extort money or charity of some kind.

"Oh! sir, you are so good. Then you think I can, that I had best keep the child—O! I am so thankful, sir—you can't tell how I love him! my whole soul revolts at the thought of giving him in into such keeping—and he is so noble and beautiful—besides, I cannot think that woman is the mother, for sir, *she never once asked to see the child*, and would a mother a *true* mother, have done that? O! no, no, no. I would have searched the house for him; flown to him; covered him with kisses, and cried out that he was my baby, and no power should keep him from me; but she just sobbed a little, and said, 'O! sure, it's my child, mam, Mrs. Merrin knows, mam.'

"And I may keep him, then, you think; retain him at all risks," she cried, joyfully rising from her seat—"why, sir, I'd lose all I'm worth before I'd give him up—bless his heart! I'd go to law a thousand times—unless," she interrupted herself quickly—"unless to his own mother—but I have my thoughts that that mother is dead, and till I know certain, he shall be my child. Thank you, thank you ten thousand times;" and after paying me my fee, which I had earned by my sympathy, if nothing else, she left the office.

I know that, when I looked at myself in my little glass, I was startled at the peculiar tinge about my eyes, and my friend, turning half away, said, in a subdued voice, "Affecting, isn't it?" But I managed to get sight of *his* eyes, and—they were as red as, if not redder than my own.

A Kentucky School.

We take the following from one of Willis' western letters, lately published in the *Home Journal*:—

"I wanted Darley at my elbow to sketch the interior of this school. Unconsciousness makes beautiful pictures—the r[illegible]ness and grotesqueness of real life grouping, rather adding than otherwise, to their effect. While three or four of the girls just entering upon awkwardhood, had their heels on the benches and sat with their chins on their knees, feeling of their toes, there were three or four of the younger ones, with grace and beauty enough to equip angels—the heaven they were leaving behind them still radiant in their delicious little faces. One I could have taken to my bosom with a hug and stolen (to adopt and to add to the 'Orion's belt of three,' who form my constellation at home;) a little fairy lying flat on her stomach on the top of a sloping desk, and with her heels in the air, and her cheek in her hand, too busy with her spelling-book to notice our coming in. Her heaps of curls were masses of brown, tanned lighter at the curves, and the russet red of her cheek was beaming with tranquil health—eyes large and steady, hand plump and dirty, shoulders and back bare, and frock ragged. There she lay, learning to spell; and meantime more beautiful than she will be when the spelling is learned, and better worth admiring and loving than when her heels are kept down and her rags changed to the petticoat of womanhood. How out of time and place come the things we most want in this world! I am inclined to think Eden is still around us. Its loveliness and happiness are only misled, mislabeled and unrecognized.

"Of the troops on board the bench provided for the jacket and trouser department of the school, one half, at least, were picking the clay from between the logs, and so getting a look at the open air outside; and they had so far succeeded that the four walls let in the light like a honeycomb. There was one window—a hole sawed through one of the logs, that is to say—but the main supply of light came through the door. Near this stood the tall erect, majestic form of the schoolmaster—certainly the largest supply of dignity for the money (twenty-five dollars a month) which I had yet seen in my travels. How so handsome a man could see himself in the glass, once a day, and keep that school for the pay, I presume Providence knew and provided; but he seemed to me to have nature's ticket on his brow for the government of older minds."

Plant Chesnuts.

The *New England Farmer* says, very truly: The Chesnut, both on account of its timber and the fruit it produces, deserves more attention than it receives. The nuts intended for planting should not be allowed to become thoroughly dry. Those having been kept in quantity in the stores would probably sprout. They should be kept slightly moist through the Winter and planted in Spring. Nature plants them in the Autumn and covers with a thick coat of leaves; but it is probable that large numbers of those spared by the boys and squirrels never germinate, for want of being placed under favorable circumstances of light and warmth. It is said that they need protection the first Winter, as there is danger of their being killed by freezing. In transplanting, the next Spring, they require much the same attention as other trees, but without so rich a soil as is required for fruit trees. In Italy, Chesnuts grow to the size of small apples, and are used for food by the peasantry.

At a farmers' meeting, in New York, Mr. Rice, speaking of planting Chesnut timber, remarked, that he plowed up a tract of unproductive hill side, and planted it with chesnuts, in rows, four feet apart every way. The first sprouts coming up rather crooked and scrubby, he went over the field and cut them down close to the ground, which caused new shoots to spring up straight and vigorous. The trees are very thrifty, completely shade the ground, and grow more and more rapidly as the soil becomes strengthened by the annual deposit of leaves. So well satisfied is he with the experiment, that he is now placing other worthless lands in a similar course of improvement.

Emerson, in his *Tress and Shrubs*, says the Chesnut tree is found on the banks of the Mousum river, in the county of York, Maine, a little beyond the 43d parallel of latitude, and thence southward as far as Florida, and in the Western States. It is found in every part of Massachusetts, but does not readily and abundantly ripen its fruit in the immediate neighborhood of the sea.

Michaux says Chesnut copses are considered in France as the most valuable species of property; every seven years they are cut for hoops, and the largest branches serve for vine props; at the end of fourteen years they furnish hoops for large tubs, and at the age of twenty-five years they are proper for posts and light timber. The Chesnut grows well on rocky hills, and other lands hardly rich enough for cultivation.

Statistics for Farmers.

ABOUT COWS.

Among farmers there are a great number of cows kept which give milk not more than about eight months in the year, and during this time would not make, on an average, more than two pounds of butter each week. Thus a cow would fall short of making 75 pounds of butter in a year. The average price of butter, in the country, is not over 16 cents, taking one year with another. This would give for the butter $12. Add to this $2 for the milk after the cream has been taken off, and $1 for the calf at three days old, and you have $15 as the proceeds of the cow for one year. Now for her cost. Call the cow worth $15 to turn into beef. The interest of $15 is 90 cents. (Omit tax on the cow.) Her keeping in summer $5. In winter $12. Time and labor in milking and taking care of milk and butter $8. This would make the sum of $25 90 for the yearly expense of the cow, while her yearly income is only $15.

Now suppose that the cow would give milk 10 months in the year, and for twenty-five weeks would make 8 pounds of butter per week, and for seventeen weeks more would make 4 pounds per week, making in all 268 pounds, (which is far below the product of many good cows,) it would amount to $42 88 cents. Who will find a difficulty in seeing that one of the cows is a dead loss of nearly $11 in a year, and would eat her body up, under such circumstances, in less than a year and a half, while the other would give a clear profit of nearly $17 per year, allowing the same expense of keeping, &c. But, making $5 allowance for extra expense of interest, keeping and tending, and there would still remain a clear profit of about $12 per year, or the interest of $200, and a difference in the profits of the two of about $25 per year. A good cow, and good keeping, ought to afford 300 pounds or more of butter yearly.

ABOUT HORSES.

The old horse that does not earn more than a half dollar per week, the year round, will cost for keeping and shoeing not less, certainly, than $50 in a year. Suppose him to be worth $20, and see how the gain or loss will be. Interest on $20 dollars for one year will be $1 20; taxes we will call 10 cents; cost of keeping and shoeing $50; making a total of $51 30. Service of the horse at 50 cents per week, $26. This subtracted from $51 30 leaves a bill against the old horse of $25 30. This is $5 30 more than the horse was worth at the beginning of the year. The old horse has eaten his body up, and is ready to go about doing it again. Pretty soon he will swallow down a calf or a yearling, or perhaps a small cow, besides eating himself up. Whether farmers will continue to keep such kinds of creatures is a matter for them to inquire into.

Barbarous Suggestions.

A barbarian in the Jacksonville *News* suggests the following method of getting rid of the Seminole Indians. The writer says:—

"The plan which I propose is one that I suggested three years ago, and which, if it had been adopted, would have removed every Indian in less than three months, and saved the Government at least a million of dollars. It is this: that the State of Florida shall take the matter in its own hands, and offer *high rewards* for killing and capturing them. If $12 be offered for each warrior captured alive, $1,000 for each warrior killed—and $500 for each woman or child captured alive—but few of them will be either killed or captured before the rest will hasten in and surrender at discretion. Supposing, however, that it might be necessary to kill 40 of the warriors (one-third of their whole number) before the rest become terrified at being waylaid and "still-hunted," the whole expense would be but $400,000, and that the General Government would be bound to refund. One great advantage in this plan is, that if none be killed nor captured, there will be nothing to pay—its expense will only be commensurate with its success—and as all other plans, though attended with vast expense, have signally failed, would it not be wise to give this one a trial? That it would fail, appears to me incredible; for there are more than enough Floridians who would promptly organize in parties of sixty or eighty, arm themselves with double-barreled guns and revolvers, provide themselves with dried beef and cold-flower, and "still-hunt" for weeks at a time, with the double object of ridding their State of its greatest curse, and earning, at the same time, a few thousand dollars."

The Poor Man as Rich as the Richest.

The Hon. Edward Everett, in one of his beautiful speeches in Boston the other evening, (at the dinner to Mr. Baring,) argued in his felicitous style, that there could be no anatagonism between capital and labor. The owner of capital, he said, in England or America, really reaps the smallest portion of the advantages which flow from its possession—he being but a kind of head-book-keeper, or chief clerk to the business community. He may be as rich as Crœsus, but he can neither eat, drink nor wear more than one man's portion. Mr. Everett said he remembered hearing a jest made about Mr. Astor's propety, which contained, he thought, a great deal of meaning—a latent, practical phlosophy. Some one was asked whether he would be willing to take care of all Mr. Astor's property—eight or ten millions of dollars—merely for his board and clothing.

"No," was the indignant answer; "do you think me a fool?" "Well," rejoins the other, "that's all Mr. Astor himself gets for taking care of it; he's *found* and that's all. The houses, the warehouses, the ships, the farms which he counts by the hundred and is obliged to take care of, are for the accommodation of others." "But he has the income, the rents of all this mighty property." "Yes, but he can do nothing with his income but build more houses and warehouses and ships, or loan more money on mortgages for the convenience of others. He's *found*, and you can make nothing else out of it."

The Caloric Engine.

The Boston *Transcript* sums up the advantages of the newly invented caloric engine as follows:—

1. The caloric engine burns about one-tenth as much fuel as a steam engine; hence, a caloric ship of the largest size may circumnavigate the globe without stopping to take in coal; hence, not a sail will be seen on the ocean in fifty years after the success of the new principle is certain; hence, machinery will be applied to a thousand arts which now require manual labor; hence, the possibility of that long-desired machine-plough; and hence the coming of that good time when arduous manual toil will absolutely cease under the sun.

2. The cost of the caloric engine is about the same as the steam engine, minus the cost of the boilers.

3. Only one-fourth as many engine-men will be required on board a coloric ship as are necessary for a steamer.

4. No smoke whatever will issue from a caloric furnace when anthracite coal is used, and consequently no huge, unsightly smoke-pipe will be necessary, and the rigging will be as clean as that of a sailing-ship.

5. There can be no bursting or collapsing of boilers, for the simple reason that there will be no boilers to burst. The worst accident that can happen to a caloric engine is for it to stop; nor is watchfulness imperatively required, as in no case can a dangerous accident occur.

6. Owing to the extreme simplicity of the caloric engine, the wear and tear will be very slight, and the duration of the engine proportionably long.

Patent Transplanting Apparatus.

The transplanting machine of Mr. M'Glashen, of Edinburgh, now well known to practical men in the east country, and for which he has received a first-class certificate of merit from the Caledonian Horticultural Society, was tested on a recent afternoon on the grounds of Mr. Campbell, of Blythswood, in presence of a large party of ladies and gentlemen and practical men. Mr. M'Glashen having everything in readiness to proceed with the operation, a fine laurel, the branches of which were twelve feet in diameter, was raised with the ball of earth, five feet seven inches square, and three feet deep, attached and placed on a truck for removal in less than a quarter of an hour. The laurel, with the soil adhering to the root, was calculated to be between four and five tons in weight. The raising of the shrub vertically from its bed was accomplished with the greatest ease by the action of a screw turned by two men. The success of the operation was deemed highly satisfactory, and must have been very gratifying to Mr. M'Glashen, the inventor. The invention is applicable to all departments of gardening, and in its various forms can raise with the same facility the florists' flower and the largest tree.

New Coal Fields.—Mr. Allen, President of the Buffalo and Pittsburg Railroad Company, and Messrs. Mann & Watson, Directors of the Company, have recently examined portions of McKean county, Pa., on the line of the above-named road, for the purpose of acquiring information with regard to the coals of that region. They determined the position of several seams of excellent bituminous coal of considerable thickness, quite accessible above water-level, on the banks of streams very near and on the line of the railroad, within eighty miles of Buffalo. These gentlemen also procured specimens of coal from several places near the line of the Erie and Sunbury Railroad, and not far from the point where the Buffalo and Pittsburg road will connect with that road. One of the specimens is a good article, known as cannel coal, desirable for gas; the seam is of good thickness.

Cast Iron Pavement.—Workmen are engaged in paving Howard-street, Boston, with cast iron. The pavement is of a novel character, being composed of circular boxes of cast iron, about twelve inches in diameter, and five inches in height, divided into six compartments, so small as not to admit the hoof of a horse. In the present experiment, these spaces will be filled with gravel, but some other substance, such as a composition of asphaltum and sand or gravel, may be found more suitable. The surface of the pavement is grooved, to prevent horses from slipping, and on the outer edge of each box are keys which fit into the edges of the surrounding boxes, thus binding the whole firmly together The thickness of the outer rim and the inner divisions is about an inch. The street will be covered with a net work of iron, filled in with a substance to produce a smooth, durable surface. The inventor of this plan is Mr. William D. Terry, of Boston, and it is the opinion in Boston that it will be successful.

An old Anecdote Revived.—Some have not yet learned that "brevity is the soul of wit," and for their benefit we repeat a favorite story of Franklin, which shows how much verbiage may be pruned away by those who study the art. A hatter setting up business consulted his friends on the inscription for his shop:—"John Thompson, hatter, makes and sells hats for ready money," with the sign of a hat. The first friend suggested that "hatter" was superfluous—the second that it was better not to mention "ready money," for it was sometimes prudent to give credit—and a third, that the purchaser of a hat cared not a fragment of nap who made it. The inscription was abridged in obedience to these suggestions to "Thompson *sells* hats." "Sells!" exclaimed a fourth, "why, who would expect you to *give* them away?" Upon which the last two words were expunged, and all that remained of the original device was "John Thompson," with the sign of a hat.

A Sad Case.—An industrious Irishman, residing in Boston, had accumulated and saved money enough from his earnings, to secure and furnish a snug little tenement, and to send for his family to come over and occupy it. They took passage in the ship Moses Wheeler, which arrived last week, after a stormy and tedious voyage, having been long and anxiously expected. Day after day he had watched for their coming until hope deferred had made his heart sick, when the welcome announcement that the ship had arrived reached his ears. He immediately proceeded to meet and greet his loved ones, and convey them home; but was met by the terrible announcement that his *wife and six children* had died during the passage over, and he was left alone!

Youthful Crime.—A Fitchburg correspondent of the Boston *Traveler* states that four boys have been arrested in that city for store-breaking and larceny. One of them, the son of a highly respectable mechanic, was arrested in the High School, of which he was a member. The writer says: "In the progress of the examination it appeared that they had regularly prepared themselves for thieving, and had fitted up a small room in a barn adjoining the house of one of them as a receptacle for stolen goods. On examining this room, a large number of articles, which were ascertained to have been stolen, were discovered. A book was also found, in which was a long list of houses and stores that had been entered, and an account of all the articles taken. A ledger was also found, in which each boy had an account, and was credited on one side with the amount he stole, and on the other side was charged with the amount he received of the stolen property. A large quantity of tools, taken from different workshops in town, were also found. The boys had regular signals, and have been in the habit of attending public meetings and creating disturbances. Two of the offenders were sentenced to the State Reform School during their minority, and the other two were fined $10 each and costs. They were all liable to go to the State Prison, but clemency was shown with the hope of reform. All the boys belonged to respectable families, and had enjoyed, as is believed, excellent home privileges and instruction. The oldest was but 16 years of age, and the youngest 13.

"My Last Sketch."—A week or two since, the newspapers of this city published a paragraph in which it was stated that a gentleman justly celebrated as a portrait painter, had been sent to the House of Correction as a common drunkard. A few days before this occurred, the unfortunate individual, suffering all the horrors of the mania a potu, went into the reading room of a hotel in this city, and observing in one corner a gentleman with whom he formerly had some acquaintance, went up to him, and taking his hat from his head, pointed to the inside, and said, "Colonel, will you be so good as to look at my last sketch?" The Colonel complied, and saw written on the inside of the crown of his hat, "*For God's sake, give us a quarter!*" and this was the poor inebriate's "last sketch." The Colonel, with a heart beating for wrecked humanity, gave the man a quarter, and he sought once more oblivion in the fatal cup.

Fainting at the right Time.—A Washington correspondent of *The Concord Democrat*, writing Jan. 22, says: "Yesterday, in the House, a poor lady over 60 years of age, who had been for six years prosecuting a claim on Congress, in the name of her mother, a woman 89 years old, was the occasion of quite a scene. The bill, at last, after so many days of hope deferred and anxious poverty, was brought up. The lady herself, who was present, in scant attire of sable, listened to the debate with painful interest, and when at last the indications that the bill would pass became too evident to be doubted, the long-pent emotions of her heart were stronger than her strength, and she fainted and fell insensible on the floor. The claim, amounting to some $2,000, was put through instanter. Never did woman faint in better time. There was hardly a show of opposition."

Common Schools of New York.—The expenditures for teachers' wages during the last year, amount to $1,681,316.01. Expended for libraries, and other school purposes, $2,249,814.02. Whole amount of public moneys received $1,384,367.09. Ditto disbursed $1,242,916.10. Leaving unappropriated $105,450.99. The Comptroller reports that there are in the State 862,507 pupils attending public schools; 1,767 attending private schools; 105 colored schools, with 4,416 scholars.

VARIETY.

Ole Bull's Norwegian settlement, in Pennsylvania, is going on well. Since the snow fell they have been as active as before, and they are now busily engaged in making roads, building houses, mills, and other works. Several new houses have been entirely completed already since winter set in, and the prospect now is that preparations will be made by spring for receiving a large addition to the settlement. At Cartee Camp a new school house has been erected, and school opened in it. A steam saw mill and two water mills are already under way, and everything about the settlement indicates energy and prosperity.

The New London (Conn.) *Chronicle*, under the head of "A splendid specimen of female task," states that a lady of that city has made two bed-spreads of pieces of silk and satin, "one of them containing 8,000, and the other 12,052 pieces, the whole combined with a taste almost equal to that displayed upon the Gobelin tapestry, and sewed together with so much art as to equal tho finest mosaic work."

The Shippensburg (Pa.) *News*, Jan. 29, says that the Broad Mountain Vein at Coal Castle, which took fire on the 13th of Dec., thirteen years since, still continues to pour forth its sulphuric gases, and in wet weather steam may be seen rising in volumes. For a distance of half a mile, this large vein has been entirely consumed above water-level!—how far below is not known.

The Counties of Van Buren, Ingham, Eaton, Branch, Berrien and Barry, of Michigan, were named after Gen. Jackson's first Cabinet, formed in March of 1829: Secretary of State, Secretary of the Treasury, Secretary of War, Secretary of the Navy, Attorney-General and Postmaster-General: and Jackson County was named after the Old Hero himself.

The people of the United States pay as much for imported cigars as they receive for exported wheat; and drink in the form of French brandy, the whole proceeds of the Indian corn exportation.

On the 18th ult., a negro man, named Harry, died a few miles west of Murfreesboro, (Tenn.,) at the advanced age of 120 years. Also in the vicinity of the same place, a negro woman aged 113.

Dr. Benjamin Vale, of Guilford, Chenango County, died on the 16th ult., at the advanced age of 102.

Abraham Miller, who was with Wolfe, at the taking of Quebec, is still living in Canada, at the age of 115 years.

A man named Joseph Clarke was hung in New York on Friday, Feb. 11, for the murder of a Police Officer in April, 1851.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less	—one insertion,	$ 75
" " "	each subsequent insertion,	50
" " "	six months,	6 00
" " "	one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX. NO. 38. NEW YORK, FIFTH-DAY, MARCH 3, 1853. WHOLE NO. 454.

The Sabbath Recorder.

For the Sabbath Recorder.

DEDICATION OF CHILDREN.

BY WILLIAM M. FAHNESTOCK, M. D.

Its Nature.

With the foregoing preliminary remarks—extended prolegomena—rendered necessary to a clear understanding of the subject before me, I proceed to discuss the validity of the *privilege* of the blessed Master, by which our offspring are brought into *consecrated association* with the family of the redeemed, and the importance of observing the duty inculcated by the *example* set for our imitation by the Head of the Church—Matth. 19: 13—15, and Mark 10: 13—16.

And the first matter, worthy of observation, that I would call attention to, is, that the great Prophet and Lawgiver was teaching, and was teaching for posterity—He was giving utterance to principles and doctrines designed for the visible church; and it may be well to add, that he did not reserve his operative and obligatory teachings, to be respected by his chosen people, in after times, to elaborate homilies and discourses from the "sacred desk." He did not reserve his mandates of law and duty to be proclaimed within "holy places," to royal auditories, for he had no regular place of worship—no Meeting-House, no Church, if I can persuade myself to connect that term, by any strained metonymy, with wood and brick, or stone and mortar, and some gew-gaw tinsel, for my plain idea of a Christian Church is nothing more nor less than a family of Believers on the Lord Jesus Christ, in covenant with their Maker and Reedeemer. Christ was *teaching*, and the *dedication of children* he taught, explicitly, both by precept and by example; and until one wiser than Solomon shall show me, when Christ's sayings, in reference to his kingdom—his church—are to be operative, and when a nullity, I shall adhere to his words and to his example, most uncompromisingly.

I contend, that we have no authority to cast aside a jot or title of all that he has declared for our edification and sanctification. He was expounding the doctrine of divorce, and explaining the marriage contract. Are not the doctrines or the principles of either of these important matters operative still, or are they a nullity? If both are embraced in the Christian code, and are so received and respected by the Christian Church, throughout the world, why not the other? By parity of all correct reasoning, it possesses the same binding regard, on all the followers of the Lord, in every age, and every clime. "Why make fish of one, and flesh of the other?" Some exceedingly wise ones in their own conceit, have founded an objection, on it being an act, simply, to rebuke the Pharisees, who, it is alledged, desired to obstruct the ministry of the Redeemer, for they were confounded by his wisdom, which could penetrate the secrets of their invidious motives, to confuse and destroy the influence of his doctrines. Well, notwithstanding that *may* have been the case, yet, have not the same circumstances, on more than one occasion, evoked from the Redeemer the radical and abiding principles of the Gospel? But it must be remembered, that it was not the Pharisees, that were so officious on that occasion; for it is expressly declared, that it was the disciples who rebuked the persons that presented their offspring. The blessed Master was *teaching*, and I repeat, that he had no Temple, no Hortatory, no Hall of Audience, in which to teach—the Manger was his birth-place, and his Sanctuary the Way-side. He sanctified every thing, in every place. He had no "sacred desk" from which to announce his doctines, nor any set form of dialectics to make disciples and define the order of his house; but the most of his doctrines and practices—his ordinances, rites, and privileges—were brought out, as it were, by the peculiar circumstances attending his sojourn upon earth. Still, in other matters, they are not repudiated and laid aside. Why should this be? It has as legitimate claims to paternity, and equal incentives to our sacred regard. This was Christ's chosen way to introduce and establish his kingdom here below—this the logic of the New Covenant. And, doubtless, he was confiding enough to think, that those who professed to believe on him would keep his words, and imitate his examples, from their simple announcement or exhibition. He did not act as if his sayings needed a major, a minor, and a conclusion; but that his intimations and examples spoke loud enough to influence his redeemed. In not a single ordinance, or rite, did he resort to the schoalstic form of syllogism to impose any service on his people, although he could confound all the astute philsophers of the age, and put to shame even the profoundest sceptic and reviler.

The great mass of professed Christians regard the duty of bringing little children unto the Lord, and dedicating them in very early life to the Most-High, as an imperative, a covenant duty. The feeling is almost universal in this matter; but it is strange, passing strange, indeed, that in a matter of this nature there should be such a diversity of opinion on the subject, and such a wide departure from the original design of the great Institutor, who has not only made it a matter of clear revelation, but the most unmistakable example. How men, good and true men, can be so far led astray, to pervert the gracious design of the Redeemer, in this institution, is inexplicable, except by giving themselves over to that greatest of follies, "being wise above the written word;" and it is scarcely less inexplicable, how men, good and true men, can so wholly neglect, so shamelessly disregard the one introduced and established for the express purpose of meeting that want of the regenerate heart.

As many excellent ministers, in sermonizing, undertake to show, first, what their text does not mean, to prepare the way to exhibit the true interpretation, I shall avail myself of that common practice, in expounding my subject; and, first, show that it does not mean "infant baptism," as it is generally regarded, and afterward explain its true import, and how it is to be observed; and as I desire to be as brief as possible, and being well assured, from much observation, that mooted points are generally decided, more by the weight of venerated authorities than by argument, as general readers do not relish an extended critique, I shall, in a great measure, draw my sustaining evidence on this occasion, from such sources rather than from extended arguments, especially as I can derive abundant material of that kind from the admissions of the Pædobaptists themselves.

Various as are the phases of the positions of the Pædobaptists, to sustain themselves in their bold assumptions, still the great majority of them rely, mostly, on the same general grounds, to maintain their perverted, mutilated institution. There would be no end to a review which would attempt the slightest glance at the innumerable variations of argument, and the most cursory refutation of their sophistry, which they resort to, in the absence of scriptural example, to defend their unwarrantable practice.

Of late most all the expounders and commentators take their pitch-note from Dr. Lightfoot, who has, certainly, given the whole gist of the argument on that side of the question, in the most able form; but as I have an author of no mean pretensions and standing, of much more recent date, at hand, Professor Schmucker, of the Lutheran church—a gentleman of erudition and tact, and well posted up on the subject, who has treated it with as much ability and perspicuity as any writer since the days of Lightfoot and Doddridge, I avail myself of his treatise, "Elements of Popular Theology"—the text-book in the Theological Seminaries of the Lutheran denomination—to present their gloss of it.

The main ground on which all Pædobaptists predicate "infant baptism," is, that of its being an ordinance instituted by Christ Jesus, as a substitute for the ordinance of circumcision. The failure to find a command, or even an intimation, in the Scriptures, for that rite, and the exposure of the fallacy of it being a substitute for circumcision, will, I trust, be sufficient to explode the groundless assumption.

PÆDOBAPTIST VIEW.

Dr. Schmucker, I am happy to remark, *in limine*, does not regard baptism as a regenerating ordinance, as is now strenuously insisted upon by one or two so-called Protestant churches, or at least the "high-church party" of that branch of Zion, but treats it—1. As *smybolic*; 2. As *initiatory*; 3. As *federal*.

> 1. *Symbolic.* It figuratively represents, says that writer, the process of purification, and thus—1. implies that natural depravity, of which we need to be cleansed; 2. teaches the remedial nature of the New Testament church, which prescribes the means of purification; and, 3. the purifying influences of the Holy Spirit.
>
> 2. *Initiatory.* This, says the same writer, is explicitly taught by the Saviour, when he says, "Make disciples of all nations (by) baptizing," and teach them, &c. It was viewed, moreover, in this light by the Jews generally, (?) and by the Essenes, before it was appointed by the Saviour; and it has so uniformly been considered by Christians from the days of the Apostles (?) Baptism is, therefore, that ordinance by which alone men can be admitted into the visible church of Christ.
>
> The Abrahamic covenant, or economy, is a reiteration of the covenant of grace, made by God with Abraham, or rather published by God to him, for himself and his descendants, and after the advent of Christ for all others of every nation whom the gospel should reach. "For the promise," says Peter, "is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In the terms of this covenant are evidently embraced, the Jews with their children, and also, after the coming of Christ, all others to whom the gospel is preached, together with their children. The visible church is a visible society, established by God for the visible administration of the instructions, ordinances and discipline prescribed by him in the Abrahamic and different other developements of the covenant of grace. To this visible society, or church, must belong all those who have pledged themselves for the performance of the duties prescribed for its members, who are actually engaged in their performance, and have been admitted in the prescribed form, if any has been enjoined. But if any form or rite of initiation has been prescribed, which in its nature is also applicable to children, who cannot yet pledge themselves, nor perform duties prescribed for adults, then children also, who have received this initiatory rite, are likewise embraced in the visible church.
>
> In accordance with these views, we find the Saviour requires baptism when directing his followers to go and make disciples of all nations, evidently regarding it as the initiatory rite; and the practice and requisition of the apostles fully accord with his example.
>
> This view of baptism as an initiatory rite seems to be placed beyond doubt by the apostle Paul in 1 Cor. 1: 13, when speaking against divisions or sects in the church. He says, that if he had baptized any persons in his own name, he would thereby have represented himself as the head of a sect, and they be obliged to him as their head; but as they were baptized into the name of Christ, they were thereby united to his (Christ's) church, evidently implying that baptism is the ordinance of initiation or adhesion to the church.
>
> From these positions it follows, Dr. Schmucker concludes, 1. That the children of Jewish parents were embraced in the Abrahamic covenant before circumcision, but not in the visible church. 2. That the children of professing Christians are included in the Abrahamic covenant by virtue of the terms of said covenant, prior to baptism, but not that they are members of the visible church. 3. That the children of the Jews were, and of Christians are, entitled to membership; that is, possess all the qualifications required by God, and are intended to be admitted; but that their actual admission is made by baptism under the new, as it was by circumcision under the old dispensation.
>
> 3. *Federal.* By this ordinance we enter into a solemn covenant with our God, as did the Jews by circumcision.
>
> It was in this view of the ordinance that the early Lutheran church disciplines (kirchen ordnungen) required it to be performed in public in cases of adults, "Baptism, they say, shall in all cases be performed like confirmation, in the church, before the congregation, and not in private dwellings; for Christ, without naming any exceptions, says, 'Whosoever shall confess me before men, him will I confess before my father in heaven.'"

While Dr. Schmucker, *generously*, admits, in his remarks on the "*Subjects of Baptism*," that "adult believers are proper subjects of baptism—who, "having heard the gospel call, believe in its representations, and have resolved to accept the offers of mercy as presented in it"—yet, he maintains "that the children of professing Christians are also entitled to this ordinance," which he attempts to sustain in the following condensed argument:—

> God expressly commanded the admission of infants into his visible church, when he first made his covenant with Abraham, appointed circumcision as the initiatory rite, and determined to whom it should be applied. On this subject there never had been and never could be any doubt. The covenant was expressly extended to infants descended from Abraham, to servants born in Jewish families, and to servants purchased with money. The covenant which God thus made with Abraham, and on the basis of which infants were received into the visible church, was not a temporary one, soon to be abolished; but it was to remain in its essential features through all future generations, for an everlasting covenant; God promising to be a God unto them and to their seed after them, and requiring them to be his people. The same covenant was promulgated anew by Moses, as the covenant made with "Abraham;" and represented as the basis of that visible people of God, which should possess his name in all future generations.
>
> The force of these circumstances, says our author, is augmented by the fact that baptism had been introduced among the Jews in connection with circumcision, as an initiatory rite, and was thus applied to infants. * * The Jews generally, and the Essenes in particular, had, prior to the Saviour's advent, been in the habit of receiving proselytes by baptism. But their own writers inform us, that it was customary also to baptize the children of those who were thus received.

In addition to the foregoing remarks from Dr. Schmucker, I append one or two short extracts from Drs. Lightfoot and Whitby, to give the Pædobaptists all the advantage of their best positions and the most authoritative names among their distinguished writers.

> "You see (says Dr. Lightfoot) baptism inseparably joined to the circumcision of proselytes. There was indeed some little distance of time: for they were not baptized until the pain of circumcision was healed, because water might be injurious to the wound; but certainly baptism ever followed. We acknowledge, indeed, that circumcision was plainly of divine institution, but by whom baptism, which was inseparable (? only proselyte,) from it was instituted, is doubtful. And yet it is worthy of observation, that our Saviour rejected circumcision, and retained the appendix, baptism; and when all the Gentiles were to be introduced into the true religion, he preferred this proselytical introductory (pardon the expression) unto the sacrament of entrance into the Gospel."
>
> "Baptism (says Whitby) is a rite of initiation to Christians, as circumcision was to the Jews; for by virtue of our spiritual circumcision in baptism he (the apostle) proves we have no need of an outward circumcision to be a type of the purity to be obtained by baptism. Hence I infer, that baptism is Christ's ordinance for infants of believing parents, as circumcision was of old for infants of the Jews; for if it had been otherwise, and infants under Christianity had not been received by any federal rite into covenant with God, the objection of the necessity of circumcision, as to them, would still have held, they entering into covenant by no other rite, and so remaining strangers from the church and as much aliens from the adoption, the covenant, and promises, as the Gentiles were."[*]
>
> "Hence, then, (says the same writer in another place,) the argument for infant baptism runs thus: If the holy seed among the Jews was, therefore, to be circumcised, and be made federally holy by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity, or were seminally (?) holy; for the root being holy, so are the branches also; then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian Covenant, the Laver of Regeneration, and so be entered into the society of the Christian Church."[†]

The foregoing extracts embrace the sentiments of the Pædobaptists generally—the Lutherans, the Presbyterians, the Episcopalians, and the Methodists, Dr. Clarke adopting Dr. Lightfoot's view, and appropriating it in his Commentary. And what do they amount to? Assumptions the boldest—assumptions without a particle of scriptural proof, to show that baptism was designed as a substitute for circumcision, or that baptism was connected with circumcision.

Agreeing, in the main, with Dr. Schmucker, in the *Symbolic* and the *Initiatory* features of the ordinance of baptism, I shall pass them by with one remark, and that is, while I admit that baptism is the initiatory rite of admittance into the visible church, it cannot be an initiatory rite to those who cannot comply with its prerequisites and conditions. It is a rite only for persons having volition, persons capable of exercising faith and repentance—emphatically, for "men," as Dr. Schmucker calls believers.

The most that can possibly be made from the foregoing extracts, representing fairly and impartially the sentiments of the Pædobaptists, for "infant baptism," is—1. That Baptism must be regarded as a substitute for, or as "having come in the place of, circumcision." 2. That proselytes and their children were baptized after being circumcised under the Abrahamic covenant. 3. That the promise of covenant blessings to the seed of Abraham, or, as Peter expresses it, "to you, and to your children," implies baptism imposed and required.

It is not necessary for me to prove, that circumcision has been abolished, for that is generally conceded; but it may be well to add a remark of Dr. Alexander, to the point, whose orthodoxy, as a Pædobaptist, no one will question: "Circumcision, (says he,) had continued about 1900 years, but was abolished by means of our Saviour's death and resurrection; and the use of it as necessary to saluation became wicked and damnable, because it imported that the true Messiah had not made satisfaction for sin, and was a practical rejection of him and his atonement." If abrogated, it has been abrogated thoroughly, radically; and consequently no part of it can be a copy or a pattern for the Gospel church, unless such part of it can be shown to be excepted by the Scriptures. If abolished, it was abolished wholly, with the expiration of the old dispensation. I, therefore, proceed to examine the validity of the three propositions above stated; and appropriate some very pertinent remarks from the masterly argument of Mr. A. M. Bebee, who has given us an unanswerable essay on the flimsy pretext of the substitute; prefering, as I always do, the very language of a writer who has given his particular attention to a matter, and has penned a clear and satisfactory exposition of it, rather than to vamp it anew, to gain a little eclat for apparently original development. When a writer has once elaborated a subject creditably, it is gross plagiarism, to filch his ideas and cloak them in other words, for self-aggrandizement. It is a contemptible trick, which betrays a weak mind and a disingenuous spirit.

BAPTISM NO SUBSTITUTE FOR CIRCUMCISION.

> If, indeed, as our Pædobaptist friends say, baptism came in the room of circumcision, the time of its substitution must have been known to some person or persons. It could not have been introduced clandestinely, and without command; and it could not have been left to be guessed at by theologians of modern days, and their conjectures to be issued for the credence of their successors. The rite of circumcision was of too high authority, and too holy in Jewish estimation, to be readily abandoned for any substitute which was sanctioned by less than a supreme Legislator. If, then, baptism was substituted for circumcision, it must have been so substituted by the supreme Lawgiver, the Lord Jesus Christ; for all allow, Baptists and Pædobaptists, that it is a gospel ordinance, and was instituted under the gospel dispensation. Both the ordinance of baptism and that of the Lord's Supper are acknowledged by both to be gospel institutions, deriving all their authority from the positive commands of Jesus Christ. If, then, baptism came in the room of circumcision, Jesus Christ must have pronounced it such substitute in the presence of those whom he selected as his disciples. If such were indeed the fact, these constant companions of the Lord must have known it. If they did not know of this great change, no persons rising up in after days, and presuming to make the assertion, can be entitled to any attention. That the apostles or primitive Christians ever knew that baptism came in the room of circumcision, must be refuted with the force of demonstration, by the narration of the events recorded in the fifteenth chapter of Acts.
>
> * * * * * * *
>
> The first verse of the chapter states that "certain men which came down from Judea taught the brethren" that "except they were circumcised after the manner of Moses, they could not be saved." The brethren so taught were Gentiles, members of the church at Antioch, with whom Paul and Barnabas were abiding (as will be seen by reading the last four verses of the preceding chapter,) after their return from a missionary tour into Asia Minor. Those who so "taught the brethren at Antioch," mark, were the brethren from Jerusalem, the seat of intelligence, as is evident from the twenty-fourth verse. Now, that these persons should have been ignorant of this substitute for circumcision (Jews too,) who had themselves been baptized, and should have insisted upon the observance of an abrogated rite, is truly perplexing and unaccountable. But after a most unreasonable allowance for such ignorance in persons from the *fountain head of light*, where this substitute could not have failed to elicit both private and public instruction, we meet with still greater perplexity in the ignorance of such men as Paul and Barnabas, in regard to this *substitute!* that they should not have urged this fact before the church of Antioch, and silenced the great contention with which it was agitated! Not a word of this substitute, however, seems to have been mentioned, and a delegation is appointed, composed of "Paul and Barnabas, and certain others," to "go up to Jerusalem unto the apostles and elders about this question." What question? Whether the Gentiles must not be circumcised.
>
> * * * * * * *
>
> Certainly, the apostles (all will acknowledge) must have known, if any mortals in the world knew, that baptism was the substitute for circumcision, if such were the fact; and when the question from Antioch was presented, they must have settled it at once with a reply something like the following: 'Why, brethren, we are exceedingly glad to see you, and rejoice in the intelligence you bring us of the progress of the Redeemer's kingdom; but we are surprised at your mission about an A B C question which is connected with the first instructions of the gospel convert. Circumcision was abolished with the introduction of the gospel, and baptism has come in its place, as all well know here in Jerusalem. Is it possible, that Barnabas, whom we sent to you more than a year ago to instruct and comfort you, has baptized so many, and not yet taught you that baptism has come in the place of circumcision? Is it possible that Barnabas and Paul were with you a whole year before they brought us the endearing testimony of your love, which was timely in relieving our wants, and before their missionary tour into Asia Minor, gave you no information of this well-known fact?" If baptism had indeed come in the room of circumcision, this would have been the natural reply of the brethren at Jerusalem. Every one must see that no reply could have been given, in which this information could possibly have been omitted, had such been the case. It must be irresistibly clear, to every candid reflector, that no intelligent Christian could have touched the question without adverting immediately to the substitution. But how is the important question answered?
>
> In the sixth verse we learn that "the apostles and elders came together for to consider of this matter;" and in the seventh verse, that "when there had been *much disputing*, Peter rose up." If the fact was, as alledged by Pædobaptists, that baptism came in the room of circumcision, how in the name of common sense could there have been a chance for dissension? However ignorant Christians might be elsewhere, about the abrogation of circumcision, and the institution of baptism in its place, here—at the fountain-head of ecclesiastical intelligence, where the apostles, the first and constant companions of the Saviour, dwelt—the idea of ignorance on this point is utterly inadmissible. And yet, after all, there was "*much disputing*" in this illuminated body as to the circumcision of these Gentiles at Antioch! Indeed! Baptism the substitute of circumcision, and yet these wise men engaged in "*much disputing*" as to the exemption of these Gentiles from an abrogated rite! Was ever a greater absurdity imposed upon the credulity of human beings? Disputing on a settled point, where there could not have existed any thing but harmony and unanimity for years! What will not the prejudice of education content men to take up with!

Conclusive as the foregoing argument of Mr. Bebee must prove to all unprejudiced minds, still I shall add a few brief notices from one or two distinguished Pædobaptists writers, as I always delight to fortify a position I may be advocating, by the admissions, even if they be constrained admissions, of an opponent. Dr. Emmons, a very distinguished New England divine, in answer to Dr. Hemmenway, one of his own brethren, "repudiated all arguments drawn from this Old Testament document, and plead that the ordinances of the gospel should be ascertained from the gospel itself." Dr. Halley, of England, has lately, in a very formal manner, taken the same ground: "I have, says he, and ought to confess it candidly, some serious objections to the acknowledgment of baptism as the substitute for circumcision. * * The general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill-sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal objections."[*]

"PROSELYTICAL" BAPTISM.

I need not say much on the subject of *proselytes* among the Jews having been baptized by them after circumcision had been performed, which appears to be the pivot of the discussion, or rather the bulwark of "Pædobaptism," for there is not a particle of scriptural injunction or intimation for it; and it would occupy too much space to examine the apocryphal testimony adduced to favor it, for I unhesitatingly declare, that I have no confidence in any proof, outside of the Inspired Word of God, to sustain a divine institution—the very circumstance of going outside of the Scriptures of Truth, excites great doubt, and betrays great weakness. Indeed, "proselytical" baptism is so palpably an excrescence of man's invention, that its greatest advocates admit the fact, and yield the point, although it is with a bad grace; for some of them still adhere to it enough to twist it into an argument to sustain their theory of a parallel between circumcision and Christian baptism. Thus we have seen Dr. Lightfoot unequivocally admits it—I repeat his words: "We acknowledge, indeed, that circumcision was plainly of divine institution; but by whom baptism (proselytical) which was inseparable from it, was instituted, is doubtful." The whole testimony adduced is a few notices of it from Jewish writers, of about as much weight as the contradictory statements and arguments of the "Early Fathers" of the Christian Church, on which sole authority, a thousand and one vagaries are foisted on the church as of divine appointment; which term, Catholic, I employ and apply, solely, to the church which first claimed it, and which, unquestionably, is entitled to it, from priority and numbers, while I do not admit that any one church is entitled to it, *par excellance*, above another. They, those Jewish writers, are just about as good authority for "proselytical" baptism, as is that of the "Early Fathers" of the Christian Church, for the "sacredness of the first day of the week," reverence for relics, and invocation of the saints, &c., &c. I, therefore (while I do not deny it having been practiced, yet question the authority to do so) dismiss it, as a groundless piece of supererrogation in regard to legitimate circumcision.

Even admitting, for argument, that baptism was administered to proselytes and to their children, yet there is not the slightest evidence from a single writer, that it was ever administered to a child of an Israelite. Men, to suit their purposes, make a distinction between the circumcision of an Israelite and of a Gentile. God never did. He provided no distinction in the mode of performing it in either case. It was a man-made appendage. The difficulty arises, entirely, from man's meddling with a divine intstiution; and if history proves any truth, not any thing is more certain than that, whenever man meddles with divine institutions to improve them, he makes sad, bungling work of it; and so, particularly in this instance. I shall have another opportunity, in a more appropriate connection, to introduce a definition of proselyte, and give some clear elucidation of it, when I come to consider the meaning of disciple; as a correct understanding of these terms may serve to remove some of the difficulties, or rather some of the stumbling blocks thrown into the way by our Pædobaptist friends. "Dr. Owen thinks, (says Dr. Gill,) this custom was taken up by some Antemishnical Rabbins, in intimation of John the Baptist; which is not very probable, though more so than any thing before advanced. To me it seems a clear case, adds Dr. Gill, that this custom was framed upon a general notion of the uncleanness of the heathens, before embracing the Jewish religion; and, therefore, devised this baptism, or dipping, as a symbol of their purity, which was, or ought to be, in them, when they become Jews."[*]

If the obligation to baptize infants is derived, as Pædobaptists assert, from that rite as connected with circumcision, why not retain and imitate the other ceremony said by the same authority to be connected with it, namely, sacrifice. Calmet says: "The Jews require three things to a complete proselyte—circumcision, baptism, and sacrifice; but for women, only baptism and sacrifice." Stackhouse alledges, that "the custom of the Jews, in all ages, has been to receive their heathen proselytes by baptism, as well as by sacrifice and circumcision;" and Witseies affirms, that "when a Gentile becomes a proselyte of righteousness, three ceremonies were used—circumcision, baptism, and sacrifice."[‡] Maimonides, often called the Eagle of the Doctors, Jewish doctors of divinity, and who is relied upon, principally, by Dr. Lightfoot and other Pædobaptist writers, to sustain the "proselytical" baptism, says, "Circumcision, baptism, and an offering (sacrifice) were required of every Gentile, who assumed the vows and entered into the covenant to obey the law and take refuge under the wings of the divine majesty."[‡] If a substitute for "proselytical" baptism, why not perform the other ceremony performed by the Israelites when the child dies without circumcision. Dr. William Brown assures us, in his *Antiquities of the Jews*, which information he gives on the authority of Buxtorff,[§] that children dying before the eighth day, were circumcised in the cemetery, on the lid of the coffin, and names given to them, that they might be known at the resurrection of the just. To be consistent, they must assuredly adopt and carry out the revolting, inhuman ceremony, if it be much more extravagant, or a greater folly, than a like superstition of sprinkling an unconscious infant in the agonies of death.

FEDERAL RELATION OF BAPTISM.

It is barely intimated by our author, Dr. Schmucker, that one import of Baptism is *federal*, while many, nay, almost all Pædobaptist writers contend, and contend strenuously, that baptism, like circumcision, is a federal rite—a covenanting rite; and the obligation to present our children for baptism being drawn, principally, from that relation, it becomes us to examine it somewhat more minutely than I should otherwise deem it entitled to.

What the true interpretation of the promise to the seed of the Patriarch of Israel may include, I do not now attempt to determine, nor attempt to solve how far it is implied under the Gospel Dispensation. If the term embrace the idea of imputed or derived holiness, as is claimed from the remark of Peter, in Acts 2: 38, 39, relied upon so confidently to sustain it, I should have but little confidence in it, less than little, for that gloss has been most effectually demolished by Whitby, a Pædobaptist himself, who shows conclusively, that it has no reference whatever to the application made of it, but that it attaches, exclusively, to the bestowment of the Holy Ghost: "These words, says that excellent commentator, will not prove a right of Infants to receive Baptism; the Promise mentioned here being that only of the Holy Ghost, mentioned ver. 16, 17, 18, and so relating only to the times of the miraculous effusion of the Holy Ghost, and to those persons who by age were made capable of these extraordinary gifts."[||] If a federal rite, and it confers federal holiness to unconscious babes, and confers church membership in the visible church upon them, why does it not carry the privilege with it of partaking of the communion? Nay, not only the privilege, but rather the right and the duty? Why not force the Communion on them, as well as force Baptism? To be consistent, they must actually do this. That has been done, time after time, as is shown by Bingham, Giesseler, and others of highest authority as ecclesiastical historians. Circumcision, Baptism, and the Eucharist, are placed in the same category, and are maintained on the same grounds, by distinguished Pædobaptists, both in the Catholic and the Protestant churches. The learned Dr. Waterland maintains this position most tenaciously. From that writer's Essay on the Eucharist, I cull the following corollaries, and set them in juxtaposition, for the contemplation of my readers. 1. Circumcision was manifestly a federal rate, or formal stipulation between God and man, carrying in it mutual engagements of blessing on the one hand, and service on the other.[*] 2. Baptism is a federal rite, a formal stipulation between God and the party baptized.[†] 3. The former sacraments, (Circumcision and the Passover,) were federal rites; that single consideration affords us a presumptive argument, that this, the Lord's Supper, is so likewise.[‡]

I cannot consume the time of the reader with the refutation of many of the fancies and fallacies connected with these positions, but refer him to Dr. Cudworth's "*True Notion of the Lord's Supper*;" who has exploded the whole flimsy tissue of papal concoction. I shall only add, that most of the modern Pædobaptists maintain the federal relation of baptism; as yielding that point would invalidate their assumption so materially, as to render any further effort to sustain it perfectly hopeless. Dr. Schmucker dispatches the matter by simply declaring: "The third import of baptism is federal," without attempting to give the *rationale*, or to offer a single reason to substantiate it. Brown, more clearly and distinctly declares, "that infants of one or both believing parents are holy, not only by legitimacy, for that is not the point here handled, nor is the faith at least of one parent necessary to it—federally holy, as belonging to God, and separated to his service. * * Children are rendered federally holy through the faith of their immediate father or mother." And this gloss is regarded so essential to the Pædobaptist theory, that Watson remarks, "We have called baptism a federal transaction; an initiation into, and acceptance of, the covenant of grace, required of us by Christ as a visible expression and act of that faith in Him, which He has made a condition of that salvation. It is a point of so much importance to establish the covenant character of this ordinance, and so much of the controversy as to the subjects depends upon it, that we may consider it somewhat at large."[§]

Whether the design of the instances we have on record of the faith of a second person obtaining favor for another, is to inculcate this belief, or is only given as instances of miraculous power to confirm belief in the truth of the Gospel, when it needed such adjuvants, I do not attempt to discuss at this time; but while I confess that I do not profess to understand the efficacy of federal holiness as applied to baptism, I grant that a superficial glance at some transactions might favor that idea with persons possessed of strong predilections for that doctrine. Thus, the servant of the Centurion being healed upon the faith of his master, the Ruler's daughter restored to life and health on account of her father's faith; and the woman of Samaria obtaining by her faith the like blessing for her daughter. Notwithstanding these facts, which admit of another explanation, I cannot but regard it as a very equivocal dependence for blessing. The process or rationale of federal holiness, I repeat, I cannot comprehend. I might much more readily comprehend the term democratic rite, in the vulgar acceptation of the term—"all made of one dirt"—for we are all alike sinners—all need to be brought within consecrated association and consecrated allegiance; for an ally is a much more intimate relation than an associate. These two terms may serve, in some measure, to illustrate the distinction between consecrated infants and consecrated believers. The infant is an associate in the family of the redeemed; the consecrated believer, a covenanted ally. An ally is in covenant bonds with the contracting parties; an associate is permitted to commingle, for good example and improvement; and afterward, when he comes to a true sense of his own sins and wickedness, and feels the need of an interest, in the redemption purchased by our Saviour's blood on Calvary, to seek admission and recognition of fellowship, (for, again, I make a very considerable distinction between association and fellowship,) in the Gospel Church, by submitting to the initiatory ordinance—by putting off the "old man," and becoming a "new creature" in Christ Jesus—by being born again—by being buried with Christ in baptism, and rising to newness of life. Then, and then only, are we admitted into consecrated allegiance—then, and then only, we become entitled to the rights of the household of faith. Admitted into consecrated association, by the laying on of hands and prayer, we are simply brought under the droppings of the sanctuary, to inhale the incense of Christian example and holy living. The association serves the office of the seminal leaves of some seeds placed in the ground for germination, when the radicle has taken root—becomes "rooted and grounded in the love" of Christ—the seminal leaves drop, and it henceforth flourishes under a certain sustenance, and enjoys an infinitely more vital existence.

BORDENTOWN, N. J., February 20, 1853.

---

[*] Commentary, note Col. 2: 11.

[†] Idem 1 Cor. 6: 14.

[*] Apud Benedict's History of the Baptists.

[*] Body of Divinity, vol. 2, p. 788.

[†] Apud Kurtz on Baptism.

[‡] Issure Biah, Perek 13.

[§] Synag. Ind. cap. 4.

[||] Note on Acts 2: 38, 39.

[*] Work, &c., vol. 4, p. 704.

[†] Idem, p. 706.

[‡] Idem, p. 707.

[§] Theological Institutes, p. 490.

The Sabbath Recorder.

New York, March 3, 1853.

PRESENT ASPECT OF THE WORLD.

That the elements are working up to a terrible crisis, can scarcely be doubted by any one who watches the progress of events. Politicians have their own speculations concerning the state of things, and the results likely to grow out of it, and in many respects will be disappointed; but those who take heed to the sure word of prophecy, follow a light which will not deceive. In our opinion, the time has fully come, when Christians should anxiously inquire into the nature of passing events, and their probable bearing upon the cause of God. Indeed, this was always their duty, but at the present time, when the powers of darkness seem to be mustering their hosts for a great battle, the duty appears to be more than usually important. In connection with the passing events of the day, Christians should study prophecy, and earnestly pray that the entrance of God's words may give light.

Due caution is to be used by Christians, however, in giving the results of their inquiries to the world. Sometimes they commit great blunders, and expose themselves to ridicule, to say nothing of the injury they do to the cause of truth. Certain great events are foretold in the Bible; but, connected with these events, and preparatory to them, are numberless particulars, in the foreknowledge of which the Bible does not enlighten us. As these transpire, one after another, the student often imagines that certain results must *immediately* follow, which will be nothing less than the great foretold events themselves. But in a little time, he finds that the results *immediately* apprehended have not taken place; some unexpected turn has been given, and the events of prophecy are postponed.

One of the foretold events which has deeply interested students of prophecy, is the extinction of the Ottoman Empire. That being accomplished, they look for the speedy "gathering of the kings of the earth, and of the whole world, to the battle of that great day of God Almighty." Rev. 16: 14. The signs of its accomplishment have seemed to glimmer in the horizon for a long time, and the wonder to some is, that it has been so long delayed. Still it does not take place, God, for some wise purpose, holding it in abeyance. It is well known, that the Czar of Russia has been watching his opportunity for years to make a descent upon Turkey, and nothing but the combined alliance of the other great powers to preserve its integrity has prevented him destroying it long ago.

Knowing how easy it is to be deceived, and that the providence of God often gives a turn to affairs which no human foresight anticipated, we hazard no predictions of what is to result from the present state of things in the Old World. Sagacious statesmen say, that a campaign looms in the future; that the powers of Europe will soon be involved in a general war. We think this very probable; indeed, it would not surprise us to learn that the struggle has already commenced.

Napoleon III. is that comet in the political heavens, whose eccentric motions seem to defy all calculation. He proclaims peace, but is thought to mean war. He declares toleration, but is thought to mean oppression. Nobody trusts his plans; nobody believes his promises. Whether he will prove the mightiest scourge the world ever saw, or whether, after blustering awhile, he will sink into comparative littleness, and leave the other powers to breathe easy again for a time, it may be somewhat difficult to tell.

It is not long since he raised the dispute between the Greek and Latin churches concerning the custody of the keys to the Holy Sepulchre into a matter of considerable importance. In 1740, a treaty had been concluded, under the auspices of Turkey, with the consent of France and Russia, that the Greeks should have one half the Church for their use, and the Latins the other half, and that the keys should be divided between them, on condition that they were to provide in equal rates for repairs. The repairs not having been provided for by the Latins, according to the stipulations of the treaty, the old dispute was revived, and the Sultan was called upon to decide the questions that grew out of it. But alas! how shall he decide? If in favor of the Latins, he offends Russia, the religion of the Greek Church being the national religion of that empire; if against the Latins, he offends France. Adroit diplomacy finally patches up the trouble, so that war is not the immediate consequence.

In the mean time, Russian intrigues stir up insurrection in Montinegro, a small province of Turkey on the eastern side of the Adriatic Sea, whose inhabitants profess the faith of the Greek Church. Without assigning any reason, and without any previous declaration, the Montenegrins attack the small Turkish fort on Lake Scutari, murder the Turkish garrison, and fortify the place. This petty squabble soon grows into a question of peace or war between Austria and Turkey, Russia all the time striving to embroil the two countries. But Turkey proving completely victorious over the Montenegrins, there is no more chance for Russian intrigues among them.

But now another event takes place. The Italians, goaded beyond endurance by the Austrian yoke, make an outbreak at Milan. What the result of it is, we are not yet very definitely informed; but, at all events, it insures peace between Austria and Turkey for the present. Napoleon *is said* not to be hostile to the Italian movement. Be that as it may, it shows that the affairs of the East are becoming much complicated.

In the mean time, England is uneasy. She is completing her naval armament and her national defenses, and every dock-yard is full of activity. Prussia is providing Coblentz, her strongest fortress on the Rhine, with military stores, as if in anticipation of a seige. Russia marches her army in a south-western direction. Every body anticipates some movement pregnant with important consequences.

What are these signs of the times? How much, or how little, do they mean? Who can tell? We venture no positive decision, but we know that God rules, and let the kings of the earth decide what they will, his great and glorious purposes will not fail of being accomplished. Perhaps the drying up of the mystical Euphrates is just at hand. But let Christians study their Bibles, watch, and pray.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Opening of the Crystal Palace--Sunday Street-Sweeping--Clergy Reserve--Jewish Disabilities--The Holy Places, &c.

GLASGOW, February 11th, 1853.

A second meeting of the London workmen desirous of the Crystal Palace being opened on Sundays, was held two nights ago. They have resolved to petition Parliament that it may be so, and they will doutless have the aid of the secular press in prosecuting this object. The *Times* of yesterday speaks of the advantages that would accrue from "the innocent *amusement*" thus to be afforded to the working classes. The religious periodical press are appalled in contemplating the probable issue. They speak of the daringness of setting God's law at defiance; although no such law as that of *Sunday* observance is to be found in the divine statute-book. I have already stated, that, at the first of these Metropolitan Meetings, Mr. Mayhew took up the theological objection, not casually, but "as the main one;" yet, although pretty fully reported by the *Daily News*, this part of the speech is almost wholly excluded from the reports in the *Christian Times*, the *Record*, and the *Patriot*—although, for the express purpose of opposing the opening of the Palace, this last-named paper had, not long before, reprinted in its columns a small volume on "the law of the Sabbath," by the Editor.

In the Sunday Street-sweeping case at Leith, which we formerly recorded, the Police Commissioners, at a subsequent meeting for considering the proposal of Mr. Moffat, the contractor for cleaning, that he should at his own expense place boxes in the worst localities as receptacles of the filth, if sweeping were dispensed with, the proposal was rejected, on the ground that the health and comfort of the community required that they should continue to clean the streets on Sunday mornings, as at present.

In the House of Commons, last night, Lord John Russell intimated that the Government intend to propose a Bill enabling the Legislature of Canada to dispose of the Clergy Reserve Funds, with a due regard to the interest of present holders of lands.

Government also intends, on an early day, to move for a Select Committee to relieve the Jews of their civil disabilities. The object is to allow Jews to enter Parliament. It is indeed remarkable, that just when God has begun to make it evident that His time to favor Zion has come, and thus to encourage His people to seek back to their own "good land," a growing indifference to their long-cherished hope and desire now manifests itself in the case of many. That it is the result of increasing infidelity in the divine promises, is evident. They have abandoned the belief of a coming Messiah, and are willing to accept honors and emoluments in the lands of their "captivty." But the divine promises are not to be contemned with impunity, nor the divine purposes thwarted by men's infidelity. The determination is, "I will bring you out from among the nations."

Jerusalem and "the holy places" are still the subjects of dispute between the Greek and Latin churches, through the Governments of Russia and France. The latest accounts say that the Greek Patriarch has not only resigned his office, but that he has quitted Jerusalem, *with the keys of the Holy Sephulchre*, which were to have been given over to the French. The Patriarch and the keys are now in quarantine at Smyrna. How little the contending parties know that Jerusalem shall yot be "a burdensome stone" for all nations! The King of Prussia, who takes much interest in the English Bishopric there, is having a dwelling-house erected for the Bishop. The expenditure and ecclesiastical staff there are considerable, and the measure of success comparatively little. Their traditions can hardly seem much better to the Jews than their own.

The French Emperor and Empress, at the request of the Archbishop, have agreed to be god-father and god-mother to—to what does the reader think?—the great bell of Bordeaux. The Emperor has requested the Mayor to represent him "in the ceremony of christening." Could folly and superstition farther go? A bell is "christened," and the highest in the land stand to it in the relation of father and mother! Infant baptism, however unscriptural, is wisdom and well doing compared to this.

J. A. BEGG.

THE PRESS AND THE PULPIT.—Some of the Dissenting Churches in England have taken measures to promote a systematic circulation of papers and books, as an aid to the services of the pulpit in the enlightenment and salvation of the people. They appoint an officer whose duty it is to edeavor to persuade every family to take some paper, and to bring to their access good books. This is a wise and thoughtful measure, which the churches in this country might adopt with most salutary effect. The importance of the press as an agency in doing good, is but poorly appreciated by religious teachers.

DENOMINATIONAL LITERATURE.

To the Editors of the Sabbath Recorder:—

Having spoken of our lack and need of a denominational literature, in my former articles, I now propose to name some of the leading causes of that lack, and the means of removing it.

Till lately the denomination has never had in operation a press of its own, and an organization to make that press efficient in the propagation of truth. All that has been done heretofore has been on individual enterprise and responsibility, and usually at considerable pecuniary sacrifice, and always under embarrassing disadvantages. If any one had been disposed to devote himself to literary labors, he would have been completely checked by the difficulties of publishing and selling his productions. And thus it has turned up the truth, unpleasant as it may be, that we have not an American book of denominational literature, save on the question of the Sabbath. We have authors, but not on denominational questions. We have literary men, but they have not devoted themselves to the perfecting of a religious literature. The means of doing so have been wanting.

Heretofore our main reliance for the propagation and defense of our sentiments has been upon our ministry. Among them we have had strong minds and noble hearts, ready to undertake the task of overturning the world; and when they have been called out, they have never retired vanquished. It is more a matter of wonder, that they have accomplished so much, than so little. What more could they do? They have mostly been men of poverty, living and bringing up families on salaries varying from nothing to three hundred dollars. How could they be men of learning? How *could* they become authors? And yet master spirits among them have dived into the "depths profound," and brought out the glittering pearls of sanctified thought. We can never forget them or their labors. But while we honor them for their noble hearts and noble labors, we may chide ourselves that they have not been better sustained in their efforts.

Our men of wealth have not been literary men. They have neither devoted themselves to sacred literature, nor furnished the means for those to do so who would, but could not. Many of these might have left precious legacies to the church, and become the greatest propagators of neglected truths, had they furnished the *means* to those who had the *minds* for the work. As it is, noble, aspiring minds, have been crushed, and wealth has descended, it may be, to sons who have dishonored the truths their fathers loved, while truth has lain neglected in the streets. A combination of minds and means would have thrown a halo of literary and divine glory around our churches, and made them most emphatically "the light of the world." May the history of the past, with its meagerness of fruits, furnish admonitions for the present, and lessons for the future. Wealth must be consecrated to the cause of God, or it is a curse to the possessor. Minds must be unfettered from their bondage, and not left to starve in the prison of bones and sinews, with scarcely enough of aliment to stick them together.

Formerly we had no literary institutions to which our young men could resort for mental culture and literary research. Under great disadvantages have some of us struggled in the pursuit of knowledge, seeking it where we must lose one day's instruction in each week. Happy in the peculiarities of our sentiments, and sustained by the hope of a brighter future, have we struggled hard to overcome every obstacle. But who could rise to eminence in such an unequal contest? Our faith has grasped the truth, that 'the battle is not always to the strong, nor the race to the swift,' and when faint has been pursuing, animated with the thought that victory would yet turn on our side. The pent-up feelings have been beating and throbbing, until the barriers of ignorance and the battlements of error have begun to tumble down. Let the feeble band now unitedly lift up and prolong the shout, *We come*! WE COME! and the armies of the aliens shall give place. Then shall the standard of truth be planted on the battlements of intelligence and righteousness, and throw to the breeze the banner on which is inscribed, in Greek, Hebrew, and Latin, "The commands of God, and the faith of Jesus." And shall that day come? The hope will inspire each student of divinity with greater ardor in his researches, and call out the "material aid" from its hoarded repose.

To redeem ourselves, and to frame and publish a "denominational literature," such as we need, and must have, and as yet never have had, still greater efforts must be made. Our ministers must be sustained so much above anxiety for the future, for themselves and families, that they can enter with all their energies into critical biblical exegesis and interpretation, and from thence bring out essay and volume successively. The churches must cease saying of their ministers, that they can *live* on meager salaries, and feed their flocks. Ah! who wishes the frightened ghost of a starved mind to stand each Sabbath before the altar of God, and declaim and harangue in broken phrase of empty thought. They who would be fed with spiritual food, must themselves minister to him who feeds them. We ask not that an avalanche of bread be tumbled upon him; but we ask that he be sustained above anxiety, that his library be well filled, that he be allowed the time and the means to enrich his mind and refresh his soul in the repository of sacred literature. Then will his labors bless the church and enlighten the world. Who among our ministers have published a sermon even? Where are our books of sermons? Where the essays, the lectures, that are needed for family reading? Where the learned dissertations on Christian doctrine? Where the guides to the young—the counsels to the aged? Where the advice to the inquirer—the instruction to the needy? Where the warning to the wanderer—the alarm to the guilty? Oh! how pang after pang thrills the soul, as echo answers, Where?

We must have more learned men, and our learned men must be more learned, to meet the necessities of the church, the wants of the age. A knowledge of English, and a smattering of Greek, will not supply the demand. Where infidelity has gone for its cavils—where error has gone for its cloak—must we also go, to tear open their refuge and unmask them. If others understand the classics, so must we. If others can read the wisdom of the sages of former times in the language in which they wrote and spoke, so must we. Our men must read in Chaldee, talk in German, sing in Hebrew, and dream in Greek, as readily as others. All that others *can* do, we *must* do. Towards this there is now an increased progress. Hearts are beating quicker and harder as the advance is made. Shall the progress be checked? Shall the hopes that begin to animate our souls be crushed? Never, no, *never!* Let those who have the means, and those who have the minds, join the work together. If profounder research is needed, let the head that can make it have the outfit, and be sent to the search. If men have truths and arguments stored in their minds, let means be furnished to bring them out and publish them. And let whatever of wisdom or learning that may now be possessed or may be obtained, be brought out and published. Let Sabbath-School Libraries be filled, and family libraries be embellished, with such works of sanctified thought as the denomination can furnish, and should furnish; so that we really *shall have* a "denominational literature." Then, if I speak again before the Publishing Society, at its anniversary, I will give no offense, as now perhaps I have given.

J. BAILEY.

"WE HAVE NO DENOMINATIONAL LITERATURE"—NO. 1.

The remark may have been uncalled-for and unwise. For the advocate who detracts from the merits of the dead, or the living, gains nothing to his cause by the means. And we have not yet forgotten the sting occasioned at another Anniversary, by the repeated assertion, "If we had a College and Theological Seminary, and these ever so richly endowed, we have not the *men* qualified to fill the places of instruction." We felt the *keen reproach*, and anxiously wished that a noble ambition might inspire our young men to wipe away that reproach. But in reviewing the charge, "We have no denominational literature," we are disposed to treat it rather lenient. Not that it is strictly true, but it is so nearly true that the living may well pardon the offense, and lay it to heart. We certainly have an astonishingly small amount of denominational literature—meaning by literature "the collective body of literary productions." —*Webster*. This is no slander. Would that it was. The Sabbath question has been very fully and ably discussed. Beyond that, we have but little that deserves the name of literature. We would commend, as highly as any one, our denominational papers, if they needed our commendations; but the numbers are rarely preserved for binding, and when they are they can only be used for reference. They may contain materials that would furnish many choice volumes of literature; but for all literary purposes, they are valueless beyond the week of their publication. Look into our libraries. Who wrote the books found there? Those who wrote them impressed their own sentiments upon them. And those sentiments we have imbibed.

It is said, the literature we have is not read. That is true, and the reason is obvious to every man of discernment. *Our people are not a reading people.* And they never will be, till we have a denominational literature. The Methodists were not a reading people till they had a literature of their own; nor were the Baptists. But so soon as their presses began to multiply books, the people began to read. Children's libraries, church libraries, neighborhood libraries, and individual libraries, were formed. And they were read too. And they have done an invaluable amount of good. The same thing would be done among our people, if we had the books prepared by writers that love our Zion, and published from our own press. It is not enough that we furnish one, two, or a half dozen volumes, ably discussing and enforcing a single doctrinal truth, however valuable that truth may be. We ought to have books in every department of literature—books for the child, books for the student, books for the general reader, books for the clergyman.

The printing press is an engine of mighty power, whether for good or for evil; but as yet we have availed ourselves of its power only to a very limited extent. The Presbyterian and Congregationalist, the Methodist and Baptist, the Episcopalian and Lutheran, have magnified their denominational peculiarities on every page of their widely-circulating literature. And their children are, from their infancy, imbued with a profound respect for the creeds of their fathers. Not so with us. Others have written the books in the hands of our children, and we need not be disappointed, when we ascertain that others have gained their hearts also. We have labored much to make others acquainted with our peculiar sentiments, but while we have gained *one* convert to our cause, we have lost *twenty* of our children, who have gone over to Sunday-keeping, or to no-Sabbathism. This is a fearful truth, but the legitimate result of our mistaken policy. And, unless we do produce, speedily, a literature that shall sustain and magnify the creed of our church, we may rest assured that our children will grow up to abandon the Sabbath whenever opportunity presents. And if opportunity does not present, they will be Sabbath-keepers that will have scarcely more respect for the Sabbath than many among us now have.

C.

FEB. 20th, 1853.

THE SCHOOL AT WEST UNION.

To the Editors of the Sabbath Recorder:

By a communication recently received from Wm. F. Randolph, I am informed that no competent teacher has been obtained to take charge of the school at West Union, Va. I trust the time is not far distant when some qualified person of our denomination will embark in the enterprise of establishing a Literary Institution in that rising village on a firm basis. I can but feel a deep interest in this subject, in view of what has been done already, by the friends of the cause in that locality, for the accomplishment of this object, and the anxious desire of a large circle of youth connected with that branch of our denomination to enjoy the advantages of an academic course of study. If the present opening for a school under the supervision of our denomination, can be immediately occupied, and a judicious course pursued by a competent teacher, I apprehend that every difficulty may be obviated, and the enterprise brought to a successful consummation. If no teacher can be obtained, the friends of the enterprise may be discouraged, the object may be abandoned, the capital which has been appropriated to the purchase of a lot and the erection of a commodious building for a school, may receive a different direction, and the opportunity for our denomination to exert a favorable influence in that section of Western Virginia, in favor of education, and the cause of truth generally, by means of such a school, may be lost—and lost forever. I should deplore such a result, as a serious misfortune to the denomination, but especially that branch of it located in Western Virginia.

For the purpose of imparting some information in relation to the school, which may be useful, I have ventured to transcribe a few sentences from the letter already referred to. Speaking in reference to the school, Bro. Randolph remarks:—

"It is very certain that it cannot prosper without the aid of a competent teacher. Our poor success in obtaining one has evidently retarded its progress already, and, may be, diminished interest in the minds of some, if not all those who have put their hands to the work. Yet I can but view the prospects as somewhat favorable, if a suitable character, with the requisite qualifications, can be obtained soon. The need of a well-organized school at West Union has been much augmented since the enterprise was started, by increased population, and which will without doubt continue to increase. There is no other opening or apparent calculation for a school but ours. This seems to be understood and appreciated to a considerable extent by others, as well as those of our own denomination. This being the case, I am inclined to believe, that if a teacher can be obtained, others will be very likely to take hold and encourage the work. Considering the much that has already been done, together with the increased need and opening prospects before us, it will be with great reluctance that the object will be abandoned. When these considerations pass through the mind, together with the fact that all depends upon getting a teacher, the heart is ready to sink at the thought of the ill success attending our efforts in this respect. Hope is faint, flickering, and almost ready to fly away at this point."

The cause of the increasing population of West Union will be understood by those who know that a railroad is in progress passing directly through that village, and which in the course of a few years may render that county seat an important place for business.

AZOR ESTEE.

CORRUPTION IN HIGH PLACES.

Charges of corruption in the present Common Council of New York, have been plentifully made during the last three months. At the opening of the February Term of the Court of General Sessions, the subject was commended to the attention of the Grand Jury, in the charge of the Recorder. Last Sabbath, Feb. 26th, the Grand Jury presented their report, in which they find true bills of indictment against Aldermen Wesley Smith and James M. Bard, for misdemeanor in receiving bribes. It was shown before the Jury, that Ald. Bard had received $500 to prevent interference with certain existing privileges at the south side of Wall-st., and that Ald. Smith had received $500 (and claimed $3000 more) for obtaining a favorable report upon a Catharine-st. ferry lease, and $250 for suppressing a resolution reducing the fees of Coronors. In the case of one piece of property sold by the city, it was shown that a faverite of some members of the Common Council bought it for $160,000, while another applicant offered for the same $300,000. The Jury say that many witnesses whom they subpœnæd refused to attend, while others who did attend refused to answer the questions put to them. In view of all the facts, "the moral conviction has been irresistibly forced upon the minds of the Grand Jury, that gross and stupendous frauds and violations of their official duties have been perpetrated on the part of various members of the heads of departments and the Common Council, an indictment for which against individual members has, they have reason to believe, been prevented by their willful disobedience to the process of the Court on the part of those absent witnesses."

It is a curious circumstance, that when the report of the Grand Jury was presented, the Court consisted of Recorder Tillou, and Aldermen Smith and Bard—two men sitting upon the Judge's bench to receive notice of their own indictment.

It is to be hoped, that these cases will be thoroughly sifted, and the guilty parties brought to justice; for if the "City Fathers" are allowed to do such things with impunity, who can tell how much worse things in the same line the *city children*, growing up under the example of such *fathers*, may be encouraged to do?

EPISCOPAL MISSION AT SHANGHAE.—Bishop Boone, of the American Episcopal Mission at Shanghae, returned to this country a short time ago. On the 12th of September, a short time before leaving China, he "confirmed" five persons. Of operations at Shanghae, the *Spirit of Missions* gives the following account:—

"The difficult question of conflicting jurisdiction, between Bishop Boone and the English Bishop of Victoria, has not yet been adjusted.

"An old woman named Dong has, after long wavering and many fair professions, gone over to the Romanists.

"Rev. Mr. Syle is preparing a dialect version of the Book of the Acts of the Apostles.

"A contract was concluded, on the 4th of September, to build a mission chapel, 60 feet by 30, for $2,000. A chancel 16 feet square, at one end, and a bell-tower, 60 feet high, at the other, are included in the contract. About $600 have been subscribed here by members of the foreign community.

"Mr. Syle has concluded to return home with his wife and children in the spring, the health of all having suffered too severely to endure another summer in that place."

CHURCH-MEMBERSHIP OF MINISTERS.—A correspondent of the *Independent* asks:—

"Does not strict Congregationalism require that a minister settled over a church should himself unite with the church to which he ministers?"

To which one of the editors replies:—

"No church would think of having for deacon a man who is not and will not be a member; why then should they have such a man for pastor? The office of pastor, like that of deacon, is an office *in* the church, and not simply over it. If the pastor is not a member of the church in which he holds office, he must either be a member of some other church, or of no church at all. But of what church can he be a member, in regular standing, if not of that church in which he worships, and in which he has communion at the table of the Lord? Non-communing, non-attendant, non-resident members, are proper subjects of expost[illegible]and censure on the part of the chur[illegible] which they are in covenant. To say th[illegible]pastor should be a member of no church[illegible]o deny the first principles of the Congr[illegible]onal theory."

THE NEW BIBLE HOUSE.—The splendid edifice lately erected by the American Bible Society, on the Fourth-avenue, Astor-place, Third-avenue and Ninth-street, New York, is so nearly completed that there is no doubt, of its being ready for occupancy on the 1st of May next. Besides the Bible Society, whose immense business in the various departments of printing and binding is to be conducted in the building, several stores and officers have already been rented, and the following Societies have engaged rooms in the Bible House: American Board of Commissioners for Foreign Missions; American Home Missionary Society; Protestant Episcopal Foreign and Domestic Committees; Protestant Episcopal Society for the Promotion of Christian Knowledge; New York State Colonization Society; Society for the Melibration of the Condition of the Jews; New York Society Library; Home of the Friendless; Society for the Reformation of Juvenile Delinquents.

REVIVAL AT MYSTIC, CT.—We learn from an exchange, that there is a revival of religion of great power in progress in the Mystic Bridge Parish in Stonington, Conn., under the ministerial labors of Rev. W. R. Long, late of St. Louis. The work commenced in a series of consecutive evening meetings for prayer held from house to house. Inquirers were multiplying, and meetings for preaching have been held for a short time in the church, and the hoping and anxious are daily increasing. The movement bids fair to extend to all the churches in the place.

EPISCOPAL CHURCH.—The *Christian Intelligencer* states, that the Protestant Episcopal Church in this country is divided into 20 dioceses. Two years ago, the date of its last Report, it numbered 1,558 ministers, 1,500 parishes, 92,228 communicants, 120 candidates for orders. Its present membership is estimated at 100,000. Nearly one-fifth of its clergy are said to be without parishes—a fact attributed mainly to the inadequate support rendered by numerous parishes.

PROHIBITORY LIQUOR LAW MOVEMENTS.—On Fourth-day, Feb. 23d, the Rhode Island Senate passed the Prohibitory Liquor Law. It is now a law, and goes into effect ten days after the rising of the Assembly, which took place last week. The Prohibitory Law Convention held at Harrisburg, Pa., Feb. 24th, made an appropriation of $1,000 to canvass the State of Pennsylvania.

RELIGIOUS LIBERTY IN PIEDMONT.—At Volterra, recently, a Piedmontese was tried and sentenced to three years imprisonment for having taught the principles of Protestantism. As this is clearly contrary to the spirit and letter of the Constitution, it has led to much controversy, from which great advantage to the cause of Protestantism is expected.

A VOLUME OF SERMONS.—Some time ago, the Board of the Publishing Society appointed a Committee to collect and arrange a volume of Sermons by Seventh-day Baptist Ministers. The Chairman of that Committee informs us that he has communicated with most of our ministers, many of whom approve the plan, and promise aid in carrying it out. He requests early communications from those who have not yet replied to his letters upon the subject.

THE MEMORIAL.—We have sent the first number of the second volume of the *Memorial* to all subscribers for the first volume. It would be a great accommodation to the establishment, if each subscriber would acknowledge the receipt of this number by remitting his subscription.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 21.

In the SENATE, a long conversation took place whether to take up the Pacific Railroad, the Homestead, or the Texan Debt bill, which finally resulted in favor of the former. The vote on adopting Mr. Shields's amendment was again made the topic of discussion, and, on the question being taken, it was rejected by a vote of 24 Yeas to 28 Nays. Mr. Weller moved a proviso that the $25,000,000 appropriated should be spent exclusively in the Territories of the United States, an amendment which Mr. Borland declared to be the same in fact as that just voted down. It however passed. Nothing definite was done when the Senate adjourned.

In the HOUSE, many amendments were made to the Civil and Diplomatic Appropriation bill, and it then passed and was sent to the Senate. A couple of private bills also were passed in the course of the sitting.

THIRD-DAY, FEB. 22.

The SENATE passed a Joint Resolution extending to the 1st of June next, the period at the end of which the law for securing safety to passengers on steamboats shall go into effect. Mr. Underwood reported in favor of inserting a clause in future treaties providing for the settlement of international disputes by arbitration instead of war. The Pacific Railroad bill was taken up, and Mr. Seward offered an important amendment, to the effect that the Postmaster-General shall contract with any State beyond the Mississippi, through which the road may pass, for the carrying of the mail over it through that State for 30 years at the rate of $600 per annum. A debate followed, during which the Senate adjourned.

In the HOUSE, Mr. Fuller, of Maine, concluded his speech against Reciprocity. Mr. Sabine proposed a new bill to settle the fishery difficulty alone, leaving Reciprocity in general for the new administration to act on. Mr. Tuck went for the bill before the House. A communication from Com. Jones in relation to charges of malversation in California made against him, was discussed and referred, after which the Indian Appropriation bill was considered.

FOURTH-DAY, FEB. 23.

In the SENATE, some private bills passed, and the Army Appropriation bill came up. The topic of debate was the proposal to place the National Armories again under civil superintendence, as was the case prior to 1842. It was decided to let them remain as at present under the Superintendence of Officers of the Ordnance Corps. A large appropriation was made for fortifying the harbor of San Francisco. A bill then was introduced and passed authorizing Consul Sharkey, at Havana, or any Judge of the United States, at Key West or otherwhere, to administer the oath of office to Hon. W. R. King.

In the HOUSE, Mr. Jones reported that Franklin Pierce, of New Hampshire, accepted the office of President of the United States, which acceptance was duly recorded upon the journal. The Reciprocity bill was further debated by Messrs. Tuck, Clingman, and Townshend, until the close of the morning hour. The Indian Appropriation bill was then debated until the adjournment. The amendment pending was to pay the Creeks for lands taken formerly from them and never paid for. The amendment passed with a proviso, offered by Mr. Toombs, that $335,167 of the sum be paid to citizens for depredations committed upon them by those Indians.

FIFTH-DAY, FEB. 24.

In the SENATE, after some unimportant business, the Army Appropriation Bill was taken up, and Mr. Chase moved additional sections appropriating $150,000 for a survey of routes to the Pacific, with a view to the selection of one for a Railroad. Mr. Walker moved an amendment which would, along the line of such surveyed and selected route between the Mississippi River and the Eastern limits of California, survey six townships wide of the public lands on each side, every alternate section of which should be granted to each head of a family who shall settle upon and cultivate it. These two amendments brought both the Pacific Railroad and the Homestead matters under debate, but no action was taken upon either of them.

In the HOUSE, the Indian Appropriation Bill was discussed and adopted; including an appropriation of $50,000 to open negotiations to extinguish the Indian title in Nebraska. The bill making appropriattons for carrying the mails in ocean steamers and otherwise was passed. The Senate resolution was adopted for straightening the Southern boundary lines of the Naval Hospital, New York. The passage of a private bill and the Post Route bill concluded the business of the day.

SIXTH-DAY, FEB. 25.

In the SENATE, private bills were passed. The Army Bill was discussed, and the amendment of Walker, providing for the survey and location of a railroad to the Pacific, was rejected. Several other amendments were adopted, but no action was taken upon the bill.

In the HOUSE, the bill making appropriation for the naval service was under discussion, the main point being a proposed appropriation of $10,000,000 to build, equip, and arm three frigates and three sloops of war.

SABBATH-DAY, FEB. 26.

In the SENATE, the Military Appropriation Bill passed; after which the Civil and Diplomatic Appropriation Bill came up and was amended in many particulars. The mission to China was raised to the full grade, $20,000 appropriated for the expenses of a Turkish Frigate to the World's Fair, and $70,000 to continue the Mexican Boundary Survey. The bill was then postponed, some private ones passed, and the Senate adjourned.

In the HOUSE, papers were read refuting certain charges recently brought against the Secretary of the Interior by Col. Gentry. The Naval Appropriation Bill was taken up in Committee, some amendments made, and then reported to the House, which concurred in the amendments, passed the bill, and then adjourned.

SHINPLASTERS IN ILLINOIS.—The House of Representatives of the Illinois Legislature has passed the Senate bill in relation to shinplasters. It provides that no Banking Company shall be organized until the necessary deposit of stocks is actually made with the Auditor. No Bank, Corporate body or individual shall issue, pass, or receive in payment, any bill of credit, bond, or promissory note, written or printed, designed as a circulating medium, other than the notes of the "secured" banks of this State, or the specie-paying banks of other States, of $5 denomination and upward, under penalty of $50 for each offense, to be recovered in an action of debt, by any person who may sue for the same before any justice of the peace, or court having jurisdiction of the same. Persons violating the law may also be indicted and imprisoned in the county jail—not more than one year. Act to take effect on the 1st of August.

European News.

One week later news from Europe has been received since our last.

By this arrival we have the exciting intelligence of the outbreak of an insurrection in Italy, with proclamations from Mazzini and Kossuth, urging Italians and Hungarians to the overthrow of Austrian despotism. It is stated that the rising was promptly put down, with the loss of five men killed fighting at Milan, and with the shooting of others afterwards. The telegraphic dispatches announce that this insurrection broke out in three different quarters of the City of Milan, on the evening of Feb. 6th; that it was suppressed with the loss of six lives on the part of the insurgents; that the mass of the population took no part, and that "order" was restored on the 7th.

The Paris Police lately arrested some *twenty* persons in the night, on the charge of having fabricated and circulated injurious reports concerning the Empress. Most of them were connected with the Press—some as writers for Paris papers, and others as correspondents for Italian and German journals. There was unquestionably strong provocation to such punishments, for the Press has certainly dealt very freely with the character of the lady in question. Still, the summary and arbitrary manner of the act affords a striking illustration of the utterly despotic character of the present French Government, and the entire absence of anything like civil rights or personal liberty in France.

The monthly shipping lists (London) show an enormous increase in the number of ships destined for Australia. Ninety-five vessels, nearly 40,000 tuns, are announced to sail in February, from the Thames, besides eighty from Liverpool, and others from different outports. Several of these vessels are foreigners of small tunnage, intended for conveyance of merchandize. There is great speculation at present in this branch of trade.

The Shipwrecked Fishermen and Mariners Royal Benevolent Society, have presented medals to Capt. Nye and the crew of the boat who heroically saved the men from the wreck of the brig Jessie, of St. Johns.

The first snow of the season fell at Liverpool Feb. 11th, about one inch and a half in depth; and at Southampton on the day preceeding for the first time in two years.

The picturesque ruins of Charlemagne's Castle of Heinsberg, near Aix la Chapelle, fell to the ground recently, after an existence of a thousand years.

California News.

California news to Feb. 2d was received at New Orleans Feb. 20th—only eighteen days from San Francisco. It came from San Francisco to Acapulco by the regular Panama steamer Tennessee in 7 days and 16 hours, thence to Vera Cruz in 5 days and 12 hours, and thence by steamship to New Orleans. This is the new route by which it is proposed soon to send the mail.

The Mail steamship Tennessee sailed from San Francisco for Panama on the 1st inst. with $2,430,000 Gold Dust on freight.

We gather some few items from the California papers—among them the gratifying fact that the mining intelligence is of a highly favorable character.

The Census returns show the present population of the State of California to be 224 400.

The total amount collected at the recent election toward the Washington Monument fund was $3,840.

From Oregon the news is wholly unimportant.

Honolulu dates to the 1st January had reached San Francisco.

Advices from Hong Kong had been received at San Francisco to the 11th of Dec., by the clipper bark Pathfinder. Great excitement prevailed there respecting alledged traffic by the English in Coolies for the West Indies.

MAINE LAW IN NEW YORK.—It is said that the Committee of the Assembly, on Petitions for a Maine Liquor Law, have prepared a bill which will give great satisfaction to the friends of Temperance and Moral Reform. It will be shorter than the act of Maine, but not less stringent, while some of its provisions are calculated to render it more efficient and easily enforced than the prohibitory laws of other States have been. In one respect a signal improvement has been made. Instead of Town Agents or other functionaries appointed to sell Alcoholic Liquors for medical or mechanical purposes, this bill provides that *any* citizen may obtain a permit to sell for such purposes, by applying to the proper authority, giving bonds that he will not abuse the privilege, and taking an oath not to sell except in consistency with the provisions and intent of this act. So far very good; but the chances that the Legislature will pass the bill are very small.

STEAM FROM CALIFORNIA TO CHINA.—A dispatch from Washington, dated Feb. 21, says: It is understood that the Chairman of the House Committee on Naval Affairs, will report favorably on the proposition of A. W. Thompson, to establish a line of steamers between the western coast of our country and Eastern Asia. The line is to consist of six steamers, of 1,300 tuns, and armed with heavy batteries, for war purposes. It is proposed that the vessels shall make semi-monthly trips between California and China, touching at the Sandwich Islands, as well as at some port in Japan, provided that communications are opened with that Empire. The projector asks for a contract to carry the mails for ten years, and to receive the amount collected on the mailable matter transmitted by the steamers,—one half the amount estimated of said postage, to be paid in advance in Government Bonds.

THE FERTILITY OF PALESTINE.—From one of our exchanges we learn that at a meeting of the Syro-Egyptian Society, London, Jan. 11th, Mr. W. H. Black read some 'Notes on the Restoration of Fertility to the soil of Palestine;' in which he attributed the desert appearance of the land, in general, to the neglect of cultivation for many ages, and not to natural causes, as erroneously supposed. Mr. Black briefly narrated the experiments made by Mr. Meshullam of Jerusalem, and some Americans keeping the seventh day as the Sabbath, who have jointly established a small agricultural colony at Artos, near Bethlehem, with great success. He also read several extracts from their correspondence, and confirmed the fact by the testimony of individuals who have recently visited that interesting settlement, that within the past year they have raised successive crops of grain (the wheat growing as high as a tall man,) besides an abundance of fruit and vegetables, both native and exotic. The paper was followed by a conversation, in which the possibility of recovering the far-famed fertility of Palestine was confirmed by Mr. Bonomi, and by Risk Allah Effendi, from their peasonal knowledge of the country. Mr. Black also presented to the Society a copy of an address just printed by a recently-formed "Association for encouraging Jewish Settlements in Palestine," which contains many important facts and suggestions on the same subject.

THE "ARITHMETIC OF HEAVEN."—The Puritan *Recorder* quotes the following striking expression, ascribed to Mr. Webster by Rev. E. N. Kirk, in a published sermon commemorative of the great statesman. Says that paper:—

"We find in this discourse, a remark of Mr. Webster's authenticated, which we had before supposed might be apocryphal. We quote: 'Having noticed that on several occasions gentlemen have endeavored to show that his religious views were not definite, but indefinite, or, as some would term it, liberal, I would here mention an anecdote which from his own lips I am authorized to say is authentic. Being asked by a Unitarian gentleman, as he was coming out of an Episcopal church in this city, whether he believed that three and one are the same thing, he replied in a manner perfectly characteristic, as it properly disposes of the real difficulty of the Trinity: Sir, I believe you and I do not understand the arithmetic of Heaven.'"

MISSING VESSELS.—The Pilot Boat "*Commerce*" left Jersey City about the 1st of January, on her regular cruise, and the last that has been seen or heard of her was off Little Egg Harbor during the snow storm of the 12th. She is supposed to have been lost, with all on board, including four pilots, an apprentice, a boat-keeper, and four hands. A fishing vessel belonging to Waterford, Ct., Thomas Beebe captain, was seen about the same time and place, and has not since been heard from. She had on board six or seven persons, of whom three, we believe, were members of the Seventh-day Baptist Church at Waterford.

THE NORTH AND THE SOUTH.—Under this head a correspondent of the *Independent* says that taking up the *Journal of Missions* for February, and reading the table of donations in December last to the A. B. C. F. M., he finds that the amount received in that month from the States and Territories was as follows:—

Six New England States,	$14,885 00
Three Middle States,	7,780 81
Six Western States,	2,422 54
Eight Slave States and D. of C.,	108 80
Seven Slave States,	000 06

EXPLOSIVE ALARM SIGNAL.—This is a recent invention (says the Buffalo *Republic*) by J. F. Wilkinson, of Syracuse, for railways. In case of accident, the signals, which can be placed on the track, explode as the wheels pass over them, making a noise equal to the explosion of a four-pounder. An alarm is thus given to the train approaching the one detained by accident or otherwise. In the night-time they are of essential service, as in a few minutes they may be placed on the track a sufficient distance in advance to prevent any collision. They may be made useful as signals on many other occasions. The Hudson River Railroad have them in use, and it is believed they will be generally adopted.

SUMMARY.

A correspondent of the *Tribune* writes from Leon, Cattaraugus Co., that on the 18th Feb. a Mr. Andrew Franklin, of that place, returned home in the evening, having been absent during the day, and as he entered his house stumbled over the bodies of two of his children, lying dead on the floor. A third was lying near, severely wounded, and nearly frozen. Passing into an entry, he found his wife hanging dead. A postscript, dated the 20th, says: "I have just learned verbally the result of the inquest—that the children came to their death from blows inflicted by the hand of the mother, with some weapon unknown, and the mother by her own hand."

The frauds upon the Government in Pension claims must be very numerous; for we see it stated, in an Illinois paper, that Mr. Macon, an agent of the Pension Office, has recently been investigating certain pension cases, where the bounty of Government was suspected of having been obtained through fraudulent representations; and that out of ninety pensioners examined by him, some sixty-eight were found not to be entitled to the benefits of the law.

The *Moniteur Algerien* states that, since 1736 to 1846, the number of Christian slaves at Algeirs was never less than 500, and at times amounted to 2,000. In 1816 it was 1,450, but in that year the Dey of Algiers, after the bombardment of the city by Lord Exmouth, entered into a treaty, by which he put an end to the slavery of Christians.

A good business is doing in ship-building at the ship yards in the vicinity of New York. There are now on the stocks here and at Williamsburg and Hoboken, vessels which, in the aggregate, amount to 30,000 tons measurement, of which about 9,000 tons are in steamships, and 14,000 tons in clipperships and first-class packets.

A new steamship company has lately been organized in this city for the purpose of opening direct and speedy communication with Australia via Panama. The needed amount of capital has been readily subscribed, and it is proposed to send out at once a first class steamer, originally built for the Collins Liverpool Line, which after going direct to Australia, will thenceforth ply between there and the Isthmus. The company expect to make the trip from Australia to New York in about thirty-five days, and from Australia to London or Liverpool in fifty.

The publishers of the New York *Evening Post* have contracted for one of Ericsson's caloric engines. It is to have sufficient power to drive one of Hoe's rotary presses at the rate of 10,000 impressions an hour, and four job-office presses, with a reserve force of two or three horse power, and yet it is to occupy only the space inclosed in a cast iron box six feet square and between five and six feet high. It is to be finished and in operation by the middle of April.

The Edgartown *Gazette* says a gentleman of that place, a brother of Capt. Pease, late master of the ship A. H. Howland, of that city, recently reported lost near Honolulu, some time since dreamed that his ship was totally wrecked. The circumstance so impressed his mind that he effected an insurance upon his brother's voyage to the amount of two thousand dollars! This is dreaming to some account.

A sloop was struck with a sudden squall on Friday night, Feb. 18, opposite Yonkers, and immediately capsized and sunk in deep water, carrying down with her the crew, consisting of three persons. The captain, who was at the wheel, was enabled to jump into the boat towing astern, and cut her adrift. He heard the cries of his drowning crew, but being without oars could not go to their assistance. The boat eventually drifted ashore with the captain nearly frozen to death.

Engineers, with the view of bridging the Mississippi, have taken surveys of every feasible point, and have decided that a bridge can be constructed with less expense at Rock Island than at any other place on the river. There is a spot near Lyons, Clinton County, called the "Narrows," where it is ascertained that next to Rock Island a bridge could be erected at least expense.

The returns of the General Post Office in England, for the past year, give additional proof of the efficacy of the penny postage system in every respect. In 1839 the number of letters was 76 millions; in 1840, first year of the new system, 169 millions; in 1845 the number reached 271½ millions; in 1850 it was 347 millions; and in 1852 it had increased to 379½ millions.

A correspondent of the *Times* writes: It has been asserted by an experienced breeder of poultry, that to feed an ox to 1200 lbs. weight usually takes five years, while the same weight of poultry can be made ready for the table in about three months, and at less than half the cost in food! Poultry always sells fifty per cent. dearer than beef.

Castner Hanaway, now a resident of Chester Co., Pa., has applied for relief from Congress, through Joshua R. Giddings, for the expenses occasioned him by the Christiana treason trial, in which he was charged as an instigator of treason against the government in resisting the laws of the United States.

The Cooperstown *Freeman's Journal* says: An interesting fact was mentioned to us by the Pastor of the Presbyterian Church of this village. Of the nine deaths which last occurred in that congregation, the youngest was 55, the eldest 99—the average of the nine was over seventy-seven.

A traveler writes: "I visited a cotton factory of 25 hand looms in Rome, standing within fifty feet of the Senate chamber, where are woven cotton shirtings from English yarn, which are sold at 210 Bajocchi, (about 31 cents) per yard, which, at New York Mills, would scarcely bring 6 cents."

Two boys have been arrested in Springfield, Mass., on suspicion of having set fire to a closet in the school-room, and then going out and locking the door on the outside, so as to prevent the escape of the teacher and scholars. The fire was extinguished before it had done much injury. Such an act is fiendlike.

The *Fredonia Censor*, in noticing the fall of butter in Albany, New York, &c., states that a great reduction has taken place in Chautauque country, and that some lots for which 26 cents per pound was lately refused, are now selling at 16 cents in trade.

"FATHER GIVAZZI," so called, a distinguished convert from Romanism, whose eloquent harangues produced a great sensation in England, is expected in this country soon, having set sail from London the third week in February.

The total amount of receipts accruing to the fishermen of Gloucester for fish, taken during the past year, is $70,583, and had they not been disturbed in the St. Lawrence Bay, their receipts would have been $150,000 more.

29,944 packages of tea arrived at New York on Sunday from China; and 5,987 boxes oranges, 2,300 boxes lemons, 9,473 boxes, 3,288 half, and 584 quarter boxes and 50 barrels raisins, from the Mediterranean.

Four hundred years have elapsed since the invention of printing, yet books are not in circulation all over the globe; while the use of tobacco became universal within fifty years of its discovery.

The Boston *Courier* is informed that the dreadful scourge of scarlet fever and throat distemper has carried off some hundred children in the town of Waltham, within a few months. It prevails to some extent in Boston.

At a fire in Nassau-st., N. Y., on the 1st ult., two men were burnt to death, and one man had his ancles broken by jumping out of a window.

There are applications for the incorporation of fourteen millions of new banking capital before the Legislature of Massachusetts.

An exchange paper states that there are four millions of three cent pieces in circulation.

It is said in the Albany papers, that 1600 barrels of ale are brewed in that city in a day.

The loss by the great fire at Cardenas is estimated at fully $1,000,000.

A number of vessels are reported to have gone ashore in the neighborhood of Key West.

The Pennsylvania State Canal is to be opened for navigation on the 1st of March.

The Richmond County Court of Sessions has quashed the indictment against Cornelius Vanderbilt, for manslaughter in killing thirteen persons by the falling of the brige at Vanderbilt's Landing on the 5th of July last, on three grounds; 1st, that it charged no criminal offense; 2d, that it was bad for duplicity; 3d, that the proceedings of the Grand Jury were irregular.

Mr. James Brown, of the house of Brown, Bro. & Co., of this City, has deposited in the archieves of the Connecticut Historical Society at Hartford, one of the original Stamps which was affixed to deeds, notes, &c., by order of the British Government, the resistance to which brought on the independence of this conntry.

Kate Virginia Poole, the girl who was pardoned out of the New Hampshire State Prison about a year since, from a sentence for throwing her child out of a car window, has been convicted in the Essex Common Pleas, of sundry larcenies at Lawrence, and sentenced to six months in the House of Correction.

According to *Lyon's N. H. Register* for 1853, there are 292 lawyers in that State. The towns having the largest number are Bath, 8; Claremont, 7; Concord, 20; Dover, 11; Exeter, 14; Keene, 14; Lancaster, 10; Manchester, 20; Meredith, 6; Nashua, 10; Portsmouth, 13; Somersworth, 8.

The Prohibitory Liquor bill in the New Jersey Assembly was defeated on the 23d of Feb., by a vote of 45 against to 9 in favor. The License bill was defeated on the day previons upon the second reading.

The capital stock of the Crystal Palace Association has been increased; by a new issue of shares, to $3,000,000, the limit designated by the charter. It is said that the exhibition will be opened between the 1st and 10th of May.

Three senators and four representatives and also one head of a department, have died since the commencement of the first session of Congress; six were from the Eastern States—Webster, Upham, Rantoul, Thompson, Fowler and Andrews.

A farmer in Canton, Massachusetts, has a cranberry meadow of twelve acres in extent, lying near Punkapoag Pond, from which he has raked, the present season, upwards of 1000 bushels of fine cranberries, for which he has realized $3,000 cash.

Wm. W. Corcoran, Esq., gives the Metropolitan Mechanic's Institute, recently organized at Washington, on condition that Congress will incorporate it, $12,000 for a building, and $10,000 for a library.

The Australia fever is becoming very prevalent. A company of thirty young men left Circleville, Pickaway county, Ohio, last week for the "nugget" bearing regions of New Holland.

Eight hundred thousand dollars, in railroad bonds, were sold by auction at the Merchant's Exchange, New York, Wednesday, to different parents, in *twenty minutes*.

The proposed Arctic expedition from this city is in process of organization, with the full expectation of setting sail in May next. The officers have been selected, and most of the crew.

A German paper says that Kossuth has been sending handkerchiefs to Vienna, to be distribnted in Hungary; after the first washing, they reveal a proclamation traced on them by chemical ink.

The *Rome Excelsior* is an independent Maine Law paper started in Oneida County by O. B. Peirce, the Grammarian.

On the 20th of March we are to have weekly communication between New York and San Francisco.

There is a pottery at Stamford, Ct., where they make 60,000 spittoons annually.

New York Market—February 28, 1853.

Ashes—Pots $4 68 a 4 75; Pearls 5 75.

Flour and Meal—Flour, 5 18 a 5 25 for Canadian, 5 25 a 5 44 for common to good Ohio. Rye Flour 4 50 a 5 00. Corn Meal, 3 31 for Jersey.

Grain—Wheat, 1 05 for red Long Island, 1 08 a 1 11 for red Ohio. Rye 91c. Barley 71 a 74c. Barley Malt 90 a 95c. Oats 44 a 46c. for Jersey, 49 a 50c. for State. Corn, 67c. for old, 65c. for Southern yellow.

Provisions—Pork, 15 37 for prime, 17 00 for mess. Beef, 5 50 a 7 25 for prime, 9 50 a 11 50 for country mess. Lard 10 a 10½c. Butter, 13 a 16c. for Ohio, 16 a 21c. for State dairies. Cheese 8 a 9c.

Hay—1 12 per 100 lbs.

Lumber—15 00 for Spruce and Pine.

Seeds—Clover 9½ a 10c. Timothy 3 00 a 3 50 per bbl. Flaxseed 1 60 a 1 65.

Tallow—9½ a 10c. per lb.

DIED,

In Williamsburgh, L. I., Feb. 26th, of erysipelas, after an illness of six weeks, MAXSON ROGERS, in the 60th year of his age. Mr. Rogers was a native of Waterford, Ct. He made a profession of religion in early life, and was baptized, though he did not become a member of the church. For nearly forty years he had done business in New York, where his uniform kindness and sterling integrity secured for him a large circle of friends. During his last illness, which was more than ordinarily painful, he expressed entire resignation, often saying, "It is all right—all for the best."

In Alfred, N. Y., Feb. 20th, 1853, Mrs. SABINA TRUMAN, wife of Dea. Nathan Truman, in the 52d year of her age. She obtained a hope in the Saviour in early life, but did not make a public profession of the same until several years after. Soon after the formation of the Seventh-day Baptist Church of Friendship, she was baptized by Eld. Richard Hull, and united with that church. Afterward, upon settling with her husband in Alfred, she connected herself with the 1st Alfred Church; but on the organization of the Church of Hartsville, Steuben Co., N. Y., she became a member of said church, (or rather was one of the number forming the church,) of which church she was a member at the time of her death. Sister Truman had been in feeble health for more than twenty years, with an affection of the lungs. During her sickness, and the trials incident to it, she seemed ever to enjoy the presence of her Saviour, being an intelligent and trustful Christian. Nor did her faith leave her at the hour of death, but without a fear did she meet that terror of our race, and in holy reliance upon Him who has conquered death, did she fall asleep!

LETTERS.

P. L. Berry, J. M. Allen, Leman Andrus, Eli Forsythe (right,) Jer. Barrett (right,) M. Whithed, N. V. Hull, M. Wilcox, Henry Clarke, L. Crandall.

RECEIPTS.

FOR THE SABBATH RECORDER:

Joel Babcock, Montra, O.	$2 00	to vol. 10	No. 52
Frederick Chase, Greenport, L. I.	2 00	9	52
Lorenzo Walters, Brooklyn, L. I.	2 00	9	45
Simon Burdick, Rapids	2 00	9	52
Simon B. Crandall	3 00	10	26

FOR THE SABBATH-SCHOOL VISITOR:

Henry Clarke, Hopkinton, R. I. $3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Eli Forsythe $1 00 Henry Clarke $1 00

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—
Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.
Mail Train 8 A. M. Through Way Train 1 P. M.
Express Train 5 P. M. Accommodation Train 6 P. M.
For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.
For Poughkeepsie at 10.30 A. M. and 4 P. M.
For Peekskill at 5.30 P. M.
The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.
Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.
SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.
Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, JR.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

American Baptist Register.

THIS Volume, now issued, contains 496 pages; or, reckoning the 26 engravings as two pages each, 548 pages. It is printed on beautiful paper, and embraces (including the ornamental stamp on the cover) engravings of 27 church and college edifices. The sketches of State Conventions, Associations alphabetically arranged, names of churches, dates of constitution, counties in which located, pastors, the baptized in 1851, number of communicants, with the names and post-offices of ordained and licensed ministers, fill 373 pages. These are followed by the American Indian churches, also the Welsh and German churches. Summary tables of the Associations in each State, (the most complete we have ever seen,) fill 26 pages. These are followed by valuable tables, embracing a comparative summary, colored members, Sabbath schools, ratio of churches, ministers and members to the whole population, Baptist periodicals, ordinations, churches constituted, new church buildings dedicated, and obituary notices. Then follows the educational department, embracing theological seminaries, colleges, academies, high schools, &c. Also an account of our Benevolent Societies. Next we find tables of the Baptist churches in other countries, British Provinces, Europe, Asia, and Africa. The concluding pages contain an account of the Anti-Mission, Free-Will, Six-Principle, Seventh-day Baptists, &c., with a grand summary of baptized Christians and religious denominations.

No description of the volume will do it justice. It must be seen to form a correct idea of the expense and labor bestowed upon it. In view of the expensiveness of so many statistical pages, its engravings, &c., it is one of the cheapest volumes ever issued. It contains 200 pages more than was anticipated when the price was announced.

Price, bound in cloth or sheep, $1 50; five copies, $6. It will be sent by mail, postage paid, to any part of the United States, for $2.

Published by the American Baptist Publication Society. Orders for the Register should be directed to Rev. B. R. Loxley, 118 Arch-street, Philadelphia.

Just Published.

THE DEMOCRACY OF CHRISTIANITY, or an Analysis of the Bible and its Doctrines, in their relation to the principle of democracy. By WM. GOODELL. Cady and Burgess, New York. Sold also by William Harned, 48 Beekman-street, New York. The *first* volume is occupied with an examination of the *Old* Testament; the *second* volume carries the investigation into the *New*, shows the bearing of the leading doctrines of the Gospel upon the principle of democracy, examines the institutions of the New Testament, traces the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By WILLIAM GOODELL, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid*.

For sale by the publisher, WILLIAM HARNED, 48 Beekman-street, New York.

Miscellaneous.

For the Sabbath Recorder.

"THE HIGHER LAW."

There are few subjects of greater importance in our country than what is called "the higher law" doctrine. It is dividing the nation into two parties, to quite an extent. It also seriously affects the church. If we are to take men as they express themselves, we must conclude that there are those, even professedly Christians, who acknowledge the law of the land as supreme, so much so as to release one from the law of God, should the last conflict with the first. And even among those who would not allow themselves such latitude of expression, there seems to be quite a hesitancy which ought to be obeyed, the law of God or that of man.

To my mind the question is clear—settled. For if we concede that one Government has a right to enforce obedience to its laws, irrespective of the laws of Jehovah, then all Governments have the same right. If Congress has a right to enforce obedience to the Fugitive Slave Bill, then has the Grand Duke of Tuscany the same right to enforce obedience to a law forbidding the reading of the Bible. And if Francesco Madiai's death would be martyrdom to the higher law, the law of Jehovah, equally so was the death of Torrey. And it is equally as relevant, and as much called for, for the Duke of Tuscany to enter his protest against this country for the imprisonment of Torrey and others, as for Congress to protest against the imprisonment of the Madiai family. All of it grows out of a mistaken and unchristian notion of duty to the "powers that be."

A writer in the Stonington *Advertiser* says: "If our rulers find war necessary, it is our duty to sustain them in it." (As I quote from memory, it may not be verbatim, but the sense is given.) Let us see. Suppose our rulers should find war necessary with Spain, in order to possess Cuba; am I bound to assist in carrying it on? Was Jezebel justified in getting possession of the vineyard of Naboth? And were the two sons of Belial innocent in aiding in the matter? See 1st Kings, 21st chapter—the whole of which ought to be read in Congress on the 4th of March, by the Chaplain thereof. If war be wrong then no power that is, or may be, this side of Jehovah, has a right to enforce obedience in carrying it on. To suppose any subject of civil government obligated to obey that government, when it contravenes the government of God, is little short of blasphemy.

From whence arises the obligation to obey any human government? Certainly not from the government per se; but because such human governments are coincident with the Divine. All human laws involving acts of a moral nature which conflict with the Divine law, are a nullity. They not only impose no obligation to obedience, but ought to be disobeyed. Silent acquiescence in such laws might involve guilt.

The blind reverence to human laws which now obtains, is one of the alarming signs of the times. This spirit of man-worship may yet reveal "that man of sin, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 4. This antichristian submission to human authority has been the prolific source of evil to the church. But few there are who dare say that war, slavery, intemperance, &c., are not contrary to the spirit of Christianity. If they are contrary to the spirit of Christianity, then they are wrong, wicked, sinful, and all aiding or abetting them incurs guilt. But how did they find entrance into the church? Through the sophistry of duty to human authority. The church, losing sight of her true glory, true greatness, true honor, has bartered her holy religion for the privilege of participating in human governments. And ecclesiastical bodies can find no religion now in a church which aims at fitting itself to engage in reforming or regenerating the world. So much has the religion of this day divorced itself from the evangelizing of the world. Should the missionary to a foreign country so connive at existing evils, or so shape Christianity to a sinful conformity to the "powers that be" in those countries, would it be tolerated? Should the Emperor of China, in order to possess himself of California, find war necessary, would it be the duty of our missionaries to sustain him in it? But here at home, so low has Christianity fallen, that for one to denounce war, slavery, intemperance, &c., as anti-christian, and to openly maintain the true principles of Christian non-resistance, and obedience to human governments, is to subject himself to the 'cold shoulder' of some, and the ridicule of others.

I desire to understand the true position of the church on these points. If Christianity may make compromises with sin in one form, why not in another? Must Christianity wait for the world to lead in declaring sin to be sinful? War, slavery, &c., will not be more sinful when our government abolishes them, than they are now. If right, they ought not to be abolished; if wrong, no human enactments can make them right or justify their practice.

Has not the time come when we, as a denomination, should define our position upon the great moral questions of the day? I had supposed that as a denomination we held war, slavery, intemperance, the sale of intoxicating drinks, to be wrong, and that all obedience to human government in these respects, was sinful. But from communications made to me, I find that I was mistaken. Different opinions also prevail as to what is the ground taken by our denominational paper. Much has been said, (and perhaps well said,) about Foreordination, Freewill, Secret Societies, Associational Power, and other important subjects. Now, while these ought not to be left unattended to, there are many other subjects which some of our people feel are not sufficiently attended to. I find, also, that the periodicals which appear to take higher and advanced ground upon the questions of the age, are selected, taken, and read, with more interest than others that do not. Let our people but arise, and stand upon the naked truths of Christianity, leaving all compromises with the world—let us stand where Jesus, Peter, Paul, and the early Christians stood—and victory is certain. But let us refuse thus to do, and defeat is equally certain.

S. S. GRISWOLD.

GREENMANVILLE, Ct., Feb. 4th, 1852.

For the Sabbath Recorder.

AGRICULTURAL LECTURES—NO. 4.

BY PROF. GURDON EVANS.

The Plant.

The ultimate object of the growth of the Plant, is doubtless to mature a new seed by which the species is propagated. Man takes advantage of the condition of various parts of the plant, at various stages of its growth, and appropriates the nutritious portions to his own sustenance and that of his animals.

The objects and influences in nature which promote the growth of vegetation, are the Earth, Air, Water, Heat, Light, and perhaps Electricity.

The Earth bears to the plant a three-fold relation. It forms a foothold or standing-place, enabling it to rear the trunk, branches, and leaves, into sunlight, and subjecting it to genial atmospheric influences. The earth also furnishes to the plant important elements of its growth, the mineral, that part remaining as ash when the plant is burned, and constituting from 1 to 30 per cent. of its dry weight. The mineral is essential to vegetable growth, composing a portion of the seed as well as the stalk, and serves, when consumed by the animal, to build up the boney framework. Besides these two offices, the earth serves as a great reservoir for water, furnishing the growing plant with a constant supply of water, necessary to dissolve the minerals and other nutriment taken into the plant, and as a circulating medium by which vegetable growth is carried forward.

The Air, so necessary to animal existence, is no less so to the thrift of the plant—a species of respiration being carried on through the leaves, similar to that in the lungs of animals, by which the gases of the air are constantly ministering to the growth of the plant, and eventually makes up by far the larger portion of the solid plant. Carbonic acid is the gas from which the plant receives its most important support, and exists in the air to the two thousand five hundredth part—an apparently insignificant amount, yet over seven tons are found over each square acre of the earth's surface. The Oxygen of the air also performs an important office in promoting the decay of vegetable and animal substances, thus indirectly furnishing ærial aliment to the growing plant. The presence of air is necessary to the germination of seeds.

Water is of no less importance to the germination of seeds and the growth of plants than the air. It is to the vegetable what the blood is to the animal, constituting a general circulating medium through all parts of it, by which both its mineral and gaseous elements are transported to every point of growth. It is, in fact, the great carrier, bearing from the earth its mineral elements, and from the leaves the ærial elements of growth. Water, also, by combining with the carbon of the plant, forms over a half of its dry weight, as in an uncombined state it constitutes a large portion of its mass while growing.

Heat, to a proper degree, is essential to vegetable growth. By its influence the sap and juices of the perennial shrub and tree are liquefied and set in active circulation in the vernal months; and under the genial influence of the sun's rays, combined with suitable moisture, the seed is germinated, and the growth of the plant sustained, through the warm seasons. The farmer finds it useless to put his seeds in the earth till a heat sufficient for germination is attianed. This varies considerably in different plants. Wheat readily germinates at a little above the freezing point, while corn will not germinate much below fifty degrees, each seed germinating at a given temperature. The ripening of fruits and grains is promoted by a genial warmth. Freezing, a phenomenon resulting from the withdrawal of heat, has the effect to destroy the sugary and starchy portions of vegetables, probably by exploding the minute cells in which the substances are secreted. The expansive effect of water freezing in the soil serves to finely pulverize it, and bring it into a condition better suited to vegetable growth.

Light.—The magical influences of this subtile agency upon vegetation, are no less surprising than important—clothing the earth in its mellow hues, and transforming the liquid elements of the plant into substantial forms. No one has failed to observe the blanched appearance and succulent state of vines and plants growing in dark cellars, or other shaded situations. Growing in the dark, the potato forms poisonous substances, which, under the influence of light, are rapidly converted into a harmless condition. Instinctively, the shaded plant reaches forth for light toward any opening; and grains growing in the deep shade of forests, are often observed to lean away from the dark object. The sunflower faithfully bows to the source of light, in whatever part of his path he may be. May we not draw a profound lesson from this interesting law in nature?

How much influence *electricity* exerts upon the growth of vegetation, is not very manifest, though the learned have sometimes attributed to it important agencies.

Education in Wisconsin.

We are indebted to P. C. Burdick, Esq., of the Wisconsin Assembly, for the Fourth Annual Report of the State Superintendent of Public Instruction in Wisconsin. It gives rather an encouraging view of the educational affairs of that rising State. We copy a few items, which strike us as of general interest.

Number of Children, &c.

Reports have been received from thirty-three counties in the State. Within the year, School districts have been organized, and schools have been opened in the two new counties of Oconto and Waushara. No reports have been received from the six organized counties of Adams, Door, Kewaunee, Lapointe, and Marathon.

The whole number of children between the age of four and the age of twenty, residing in the State, is 124,783

This number is about one-third of the whole population of the State. The number reported last year was 111,431

The increase in the year has been 13,442

The number of children who have attended the public schools of the State, exclusive of those in towns from which no reports have been received, is 88,042

The total number of attendants in all the towns is estimated at 90,000

The following table will exhibit the whole number of children in the State, the number who have attended the public schools, and the per centage which the latter forms of the whole, for each year since the organization of the public schools under the State government:

	No. of children.	No. who have attended sch.	per cent.
1849	70,457	32,174	46
1850	92,041	61,597	67
1851	111,431	78,944	70
1852	124,783	90,000	72

In the number of attendants at the public schools of the State, the increase in four years has been from thirty-two thousand one hundred and seventy-four to ninety thousand; from a proportion of less than one-half to one of nearly three-fourths of all the children in the State.

The whole amount of money received from all sources, is reported at	$127,718 42
Amount remaining unexpended at the commencement of the year,	5,755 37
Expended this year for teachers' wages,	105,122 83
do. do. Libraries,	5,641 14
do. do. other purposes,	11,981 87
Remaining unexpended,	2,622 13

The School Fund.

The following is a statement of the condition and resources of the School Fund, at the present time.

Due on lands sold,	$681,931 71
do Loans,	132,491 64
In Treasurer's hands,	4,777 15
Total,	$819,200 50

The University Fund.

Due on Lands Sold,	$40,051 26
do Loans,	3,395 00
In Treasurer's hands,	1,995 58
Total,	$45,441 84

These two amounts constitute the School and the University Fund. The interest at seven per cent. upon the former, is to be expended for the benefit of the Public Schools; the income derived from the latter is for the use of the State University.

School Houses.

The whole number of School-Houses in the State, is 1730

The number erected within the present year, is 221

Of this number there have been built of brick, thirteen; of stone, nineteen; of logs, eighty-one; framed, one hundred and eight. Of the whole number in the State, sixty-six are of brick; seventy-four of stone; seven hundred and seventy-eight of logs, and eight hundred and twelve framed.

The total valuation of school-houses in the State, is $261,986 32

There has been raised by tax, within the present year, and expended in building, repairing, and hiring School-houses the sum of $53,757 35

Teachers.

The amount of money expended for teachers' wages within the year, is $105,082 83

Of this sum there was raised by tax $46,781 06

The average number of months during which the public schools have been taught, is five and one-half. In the county of Kenosha, which shows a higher average than any other county in the State, schools have been taught during eight months in the year. In the county of Richland, which shows the lowest average, schools have been taught during three months in the year. The highest average last year was seven and a half; the lowest but little over one and one-half. The general average was five and thirty-nine-hundredths months.

The wages paid to teachers, except in a few localities, are uniformly low. In some of the cities and principal villages, five hundred, six hundred, and in one instance, seven hundred dollars per annum have been paid to the principal teachers. The average price paid throughout the State to male teachers, per month, is $16 34

In the county of Grant, which shows the highest average in the State, the sum paid is 22 74

The lowest in any county is in Richland, 10 00

The average price paid to female teachers per month, is 8 50

The highest price paid to female teachers in any county, is in the county of Brown, 15 00

The lowest in any county is in Waushara, 5 33

As these reports, in the great majority of cases, are received from school districts situated in agricultural sections of the State, they probably refer to the wages paid, exclusive of board, which is furnished to the teacher by the different families of the district, in rotation. Where this plan is not followed it is usual to pay the teacher six dollars per month in addition to the regular wages, and the district is relieved of all responsibility in the matter. But as the former is the most general plan, the sum of six dollars should be added to the averages above given, which will increase the amount paid to male teachers to twenty-two dollars and thirty-four cents, and to female teachers, fourteen dollars and fifty cents.

OLD CHURCHES.—A note to the recent sermon of Rev. Mr. Budington, says the *Evangelist*, commemorating the two hundred and twentieth anniversary of the First Church in Charlestown, states that the oldest Congregational Church in New England, is in Windsor, Conn., which was originally formed in Plymouth, Old England, in the beginning of the year 1630, in anticipation of emigrating to this country. In 1636 the Church was planted in this country. It is also stated in connection with the recent dedication of the Church in West Barnstable, Mass., that it is the oldest Congregational Church in the world, though not the oldest in this country, having been originally organized in England in 1616. Its first pastor fled from persecution to this country. The subsequent pastor, Rev. John Lothrop, after a long and cruel persecution, came to this country, with all the Church that could be gathered, in 1636, and settled in Barnstable.

A White Indian.

Some fourteen years since, says the Adrian (Mich.) *Watchtower*, a boy by the name of Chubb, then aged about six years, was missed by his parents, who resided at Blissfield, in this County, and many of our citizens recollect the search that was made for him at the time, but which proved totally unavailing. Within the past few days, this boy, now grown to a man's estate, has returned to this place. It appears from his statement, that he was stolen from his home by a party of the Chippewa Indians, who were then hunting in this part of the State, and who, after some days' concealment, placing him at night in hollow logs, took him off West, and traded him off for a pony with some of the Western Indian tribes. Subsequently he was again sold to the Blackfeet Indians, among whom he has resided to the present time, and is now married to a daughter of one of the chiefs. During the 14 years that he has resided among the Indians, he has been totally ignorant of the place of his nativity, and has only ascertained it during the last year. As soon as he did ascertain it, he came on here at once to see his parents, one of whom—his mother—he finds to be deceased, and his father to be living near Detroit. He was through here, it seems, a year since, and stopped at our village, but was at that time wholly ignorant of the part of the country from which he was stolen. A white man, a physician among the Blackfeet, seems to have been possessed of the secret, and has but recently imparted it to him. Chubb now resides near the source of the Missouri, and has become so attached to the Indian mode of life, that he has no idea of remaining among his white kinsmen. He says there are now among the same tribe two white girls and two or three other white boys. He has repeatedly been engaged in the Indian fights, and in the course of his wanderings has become somewhat acquainted with the Mormons, whom he describes as a rascally set, who steal from other white men, and lay it to the Indians.

Curious Case.

Mr. Weber has reported a bill in the Senate of Maryland "explanatory of the act of 1717, chap. 13, relating to servants and slaves," to meet a most singular case, the particulars of which a correspondent of a Southern paper thus relates: "It appears by the law referred to, that any white person found guilty of marrying what is commonly termed a colored person, that the parties are liable to be sold, the man and woman for a term of years (I believe seven) into servitude, and their issue, if any, as slaves for life. The case referred to is somewhat after this fashion narrated: A white citizen of this State, some years ago, married a female whom he believed to be of pure white descent. The woman is said to be handsome, of excellent qualities, and does not bear in any way the slightest marks indicative of her being otherwise than of the Anglo-Saxon race. The man has acquired a fine property, and is held in great respect by all who know him and his family. They have three children. Some person having undertaken to trace out the pedigree of the wife, alledges that her blood is tainted—some of her grand or great-grand parents *probably* have been of the colored species; and the parties have accordingly been indicted in one of the Circuit Courts of this State. A tainture of blood works the serious penalty mentioned. The indictment is said to be the result of malice. The neighbors, all who know the family, have taken a deep interest in their behalf. It is said that Gov. Lowe, upon due representation of the case, has offered to grant a *nolle prosequi*, which would relieve the parties of the process of the Court; but the parents, feeling anxious to redeem their offspring from all stain in the public estimation, have preferred standing trial, and hence the present action of the Legislature. This is not only a novel but most serious case."

Artificial Production of Fish.

The French Government is continuing to act on the admirable discovery of Gehin and Remy, fishermen of the Vosges, for artificially fecundating the eggs of the fish. It has, in particular, caused it to be practiced on a grand scale at Huningen; and the fish produced by it there are, on arriving at a certain degree of maturity, to be sent into different rivers and canals. In the southern Departments, also, the same system has been practiced with extraordinary success. It consists in collecting the spawn of the female fish, instead of allowing them to deposit it in the beds of rivers, and in applying it to the milt of mates, instead of leaving the males to do it themselves. The eggs thus prepared are preserved until they become hatched. The consequence is, that many thousand fish are thus produced from each female's spawn, whereas only very few indeed are obtained when the fish are left to effect the fecundation themselves, owing to the eggs being devoured by other fish, washed away, or injured by dirt. Rivers, streams, canals, lakes, and ponds can thus be made to teem with fish; and a new branch of commerce is thereby created, while an abundant supply of wholesome food is obtained. The expense of applying the system of Remy and Gehin is very trifling indeed. These men have been recompensed by the Government for the great services they have been the means of rendering to the public. Their plan is applicable to all sorts of fish that spawn in rivers.

AN INTERESTING SCRAP OF HISTORY.—The Washington correspondent of the *Pennsylvanian* states that during the proceedings at the Colonization Meeting, last week, Hon. Charles F. Mercer stated, as an extraordinary fact, that the act of Congress of 1807, in relation to the slave trade, provided that recaptured Africans, whenever our Navy might overtake them, should be taken into the nearest port of this country, and there disposed of according to the legislation of the State. Georgia passed a law that the captives should be sold; one half of the money to go into the State Treasury, and the other half to the captors. And this, too, under the pretext of abolishing the slave trade. Georgia was asked to abate the law, but she refused. Subsequently, however, a law was passed by Congress to return such captives to their native land, and one hundred thousand dollars was appropriated for carrying the law into effect. Mr. Monroe was at that time President of the United States, and employed a gentleman to superintend this humane plan; thus, in effect, relieving the Colonization Society of the expense of an agent. So, Mr. Mercer insisted, that Mr. Monroe, in fact, established the first Colony on the coast of Africa—Liberia—and in honor and acknowledgement of this, the Capital was called Monrovia.

COPTIC WORSHIP.—In the pastoral letter of Rev. Dr. George Duffield, of Detroit, to his congregation, dated Thebes, Upper Egypt, Dec. 23, he says:—

At Siaret I visited on the Sabbath day, the 12th inst., the Coptic Church. Their worship differs from that of the Roman Catholic and the Greek Church, and resembles somewhat the Mussulman, or I should rather say the latter have adopted their more ancient customs in some respects. Every worshiper enters barefooted and remains so during the service. I was not required to take off my shoes, nor were my companions. We were treated with marked distinction. The service was very peculiar, but it was ritual. Boys read the Arab Scriptures under the eye of the priest, who afterward read in Coptic, a dead language resembling the Hebrew. The women were not visible, but worshiped unobserved in concealed apartments within hearing. It appeared, and was, in fact, an idolatry of the priest to a very great degree. After service, I sought an interview with two of the priests, and although I had a poor interpreter in our dragoman, yet the conversation was as full of interest to them as to me."

VARIETY.

The announcement of the death of Sir Walter Scott's only surviving grandson, the son of Mr. Lockhart, at Abbottsford, has created a melancholy feeling among all who take an interest in the family history of men of genius. Sir Walter is an instance of how painful would be the faculty of looking into the future. His great passion, far stronger than that of literary fame, was to found a race, and leave a noble residence to his descendants. Yet none of his blood have lived more than a few years to inherit his honors, and enjoy what, despite of his vast losses, fell ultimately into the hands of his family.

There were four good habits a wise and good man earnestly recommended in his counsels, and also by his own example, and which he considered essentially necessary for the management of temporal concerns; these are Punctuality, Accuracy, Steadiness, and Dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed; without the third, nothing can be well done; and, without the fourth, opportunities of great advantage are lost which it is impossible to recall.

The census of St. Louis, just taken, gives a total population of 87,654. The white population is 84,340. Free colored, 1,455; slaves, 1,859. The census gives other items of interest. The merchants number 945, the grocers 461. The statistics tell a hard story of the consumption of ardent spirits in the city. In the six wards there are 355 dram-shops, and 65 beer-houses. One ward has 99 dealers in liquors, and another 73. The total number of buildings in the city, wooden, brick, and stone, is 11,956.

A letter at Lloyd's reports that the ship Maries, on her passage from Liverpool to Caldera, when 12 miles from the equator, in longitude 19 West, met with a remarkable convulsion of the sea, similar to what might be caused by the eruption of a submarine volcano. The waves continued boiling for about fifteen minutes, all command over the ship being lost, and the wind blowing from all points of the compass. Shortly after, a quantity of wreck and fragments of a screw steamer were passed.

At an oyster supper the other day, in Albany, there were present—one father, three daughters, one son, one mother, one brother, three grand-daughters, three sisters-in-law, one uncle, one brother-in-law, three aunts, four cousins, one wife, one nephew, one grand-son, three nieces, one husband, and three sisters. And yet, strange to say, there were only four persons present.

The King of Prussia has presented to Ira Aldridge, the American negro actor in Berlin, at the close of his performances, the great gold medal, with an autograph testimonal—a distinction bestowed only on persons of the first eminence in their professions.

The *News* says, Halifax has always been considered, and justly too, as one of the healthiest cities in the world. The number of deaths during the past year (1852) was only *three hundred and sixty!* This, out of a population of at least *twenty thousand* souls, is a remarkable fact.

The market for Land Warrants is firm, as there is but little prospect that Congress will do anything this session with the public lands. We quote 160 acres $163 and $167, 80 acres $84 and $86, 40 acres $43½ and $44½.

A sort of prepared linen is now used in Germany to print children's books on. It is dearer than paper, but the youngsters cannot tear it.

Women's rights are sometimes recognized in Russia. The Duchess of Leuchtenberg has just been chosen to preside over the Imperial Academy of Sciences.

The number of births in the State of New Jersey during the past year was 10,683; marriages, 2,682; and deaths, 6,317.

The use of opium is getting common in England. In 1850 the import was 103,718 lbs.; in 1852, 251,792.

Mrs. Beecher Stowe's minor tales have been translated and published at Paris, under the title of *Nouvelles Americaines*.

Cincinnati, Ohio, has an aggregate population of 160,186. Dunkirk, N. Y., has a population of 4,500.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
each subsequent insertion,	50
six months,	6 00
one year,	10 00

For each additional square, two-thirds the above rates.

153

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 39. NEW YORK, FIFTH-DAY, MARCH 10, 1853. WHOLE NO. 455.

The Sabbath Recorder.

For the Sabbath Recorder.

DEDICATION OF CHILDREN.

BY WILLIAM M. FAHNESTOCK, M. D.

Its Nature—Continued.

Having exposed the fallacy of the foregoing assumptions—baptism a substitute for circumcision, "proselytical" baptism, and the federal relation of baptism—I now turn to the Pædobaptist proposition, or rather assumption, of *scriptural proof*—strained inference—for "infant baptism;" and here, again, I turn to Dr. Schmucker, for a fair *exposé* of the Pædobaptist view of this point, in a concise form.

PÆDOBAPTIST "SCRIPTURAL AUTHORITY."

1. We begin (says that writer) with the testimony of our Saviour himself—Mark 10: 14—"But when Jesus saw it, he was much displeased, and said unto them, (the disciples,) Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." It is well known to those who are acquainted with the phraseology of the New Testament, that the expressions, "kingdom of God," and "kingdom of heaven," are familiarly used to designate the church of God under the New Testament economy. Thus John the Baptist preached, saying, Repent ye, for the kingdom of heaven is at hand. It will not be supposed that heaven was literally descending to the earth, and had almost arrived amongst us; but the Saviour evidently meant, that the time for remodeling his church into the New Testament form, was at hand. Accordingly, in the above passage, his meaning evidently is, Suffer these little children to come unto me, and forbid them not, for of such also shall my church consist. Nor could he have meant, "My church shall consist of such adults as have a child-like disposition;" for that would have been no reason for wishing actual children to be brought to him.(*a*)

2. The next passage is the declaration of Paul, "The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy." It is admitted by all, that the word "holy" has two generic significations in scripture; consecrated or set apart to the service of God, and moral purity. In the former, which is its primary sense, it is applied to temples, cities, priesthood, Jewish nation, &c. Thus the name is applied to the Jewish nation in the midst of their corruption, and by some of the Rabbins, to their most profligate kings. Now, in the passage under consideration, the latter signification is inapplicable, for what could be more absurd than the supposition, that moral purity is propagated by natural generation! The former must, therefore, be its import, which moreover harmonizes fully with the context. The apostle is discussing the relation of marriage to the church, and supposes the following case: A Corinthian might say, "I perceive that the children of my *un*believing (?) neighbors are regarded as holy, that is, consecrated to God, received as belonging to the church, and my unbelieving neighbors and their children are declared unclean together, not belonging to the church or holy people of God; what is to become of my children? I indeed am a believer, but my wife or my husband is an unbeliever; are my children to be regarded holy unto God, or not?" The apostle answers, God has determined that the believing party shall so sanctify or overrule the relation of the other to God, that their mutual children, by virtue of the right of the believing party, shall be regarded as "holy" to God, that is, as belonging to his church or people.(*b*)

3. The declaration of Peter, "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost, for the promise is (was given) to you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (to a knowledge of the gospel.) But was there any particular promise, known among the Jews as *the* promise? O yes! The son of Abraham will answer, "that promise which God made to our father Abraham, that he would be a God to him, and that they should be a people to him forever; the promise of eternal life through the Saviour; the covenant on the basis of which we, the Jewish people, both parents and children, are separated from other nations as the professing people of God. This is the promise, and we all understand what it means." Well, this promise, says Peter, is continued unto you now under the New Testament dispensation, as well as under the Old, and not to you only whom I am addressing, but also to your children. What can be plainer?(*c*)

4. But in addition to all this evidence, there are several instances in which the apostles baptized whole families, that is, according to the ordinary signification of the terms, both parents and children—the family of Lydia, Acts 16: 15; the family of the Jailor at Phillippi, Acts 16: 33; and the family of Stephanas, 1 Cor. 1: 16.*(*d*)

REFUTATION OF THE FOREGOING ASSUMPTIONS.

(*a.*) Nor could he have meant *baptize* them, for he gave no precept to that end, neither did he use any water in the rite he performed on that occasion. Had Professor Schmucker just given the whole passage, or even the concluding verse, v. 16—"He took them up in his arms, put his hands upon them, and blessed them"—it would not have needed any comment whatever, for it would have carried its own unsophisticated interpretation along, and proved the surest confutation of such a perversion of it; for what child that can read the passage would give it such an incongruous exposition as that of implying the sprinkling of an infant, and investing an unconscious babe with the rights and the responsibilities of membership in a Gospel church? No one; and no discriminating mind, most assuredly, but a legerdemain theologist, could contort so simple a precept, and so plain an example, into so distorted an ordinance—so riduculous an institution, if an institution it may be called—certainly, not a divine institution, for a divine institution must have an express and an explicit "thus saith the Lord," before it can command any respect. Dr. Sherlock judiciously remarks: "What is matter of institution depends wholly upon the divine will and pleasure; and though all men will grant, that God and Christ have always great reason for their institutions, yet it is not the reason, but the authority, which makes the institution. Though we do not understand the reasons of the institution, if we see the command, we must obey; and though we could fancy a great many reasons why there should be an institution, if no such institution appear, we are free, and ought not to believe there is such an institution because we think that there are reasons assigned why it should be."† I repeat, that we must have a "thus saith the Lord," for every binding ordinance in the Gospel church—not a vague inference. The rule of my good and honored friend, Elder William B. Maxson, is most appropriate in this matter—"*No more, nor less, nor otherwise, than the example.*"‡ God has given us no institution, if its language is too vague for every one to understand it. To command respect, it must be couched in language which commends itself to every conscience, or it cannot be binding on that individual. If he is to do "no more, nor less," the institution must express it clearly, distinctly. Does the precept of the Saviour before us contain an injunction *to sprinkle* little children *with water*; if not, then to do so is "*more*" than the injunction; and if the example contains the laying on of hands and prayer, or blessing, then to neglect or disregard it is "*less*" than is imposed; and in either case we do not fulfill our duty. Christ's precept and example must be the sole rule, "no more, no less." Dr. Heidegger truly observes: "There is in the church no more power of changing the rites of the sacraments appointed by Christ, than there is power of changing his word or law. For, as his word contains a sign audible, so those rites contain a sign visible of his divine will."* The will and the example of the Master, in the matter before us, is simply *imposition of hands and prayer, or blessing;* and no church under the sun possesses any authority to impose *water* where water is not enjoined. Bishop Taylor truly remarks: "It is certain God put no disguises upon his own commandments, and the words are meant plainly and heartily; and the further you remove from the first sense, the more you have lost the purpose of your rule."†

(*b.*) So far from it, that it is very probable that He meant something widely different. A cause must be weak, indeed, when its advocates have to resort to so far-fetched and so irrelevant a subterfuge to sustain it. The position here taken is the fanciful suggestion of Augustine; which has been vamped and revamped a thousand times over, to bolster pædobaptism. A single precept, or example, would prove ten thousand times more conclusive than the rickety stilts of untainted descent, or the vague surmises of the clashing opinions of the "early Fathers." It has not even the recommendation of the approximation of unanimity of sentiment, among themselves, to endorse it. Many of the strongest advocates for "infant baptism," give it an entirely different and an infinitely more probable rendering. Ambrose, and a host of other learned men, since his day, have contended, that the allusion in the passage, is to the legality of the marriage bond under the circumstances of the case. The popular Dr. Macknight (a well-known Pædobaptist) says:

> Our translators here seem to have understood the terms, sanctified, unclean, and holy, in a federal sense, which, indeed, is the common opinion. But, first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party; for, evidently, no one hath a right to the blessings of the Gospel covenant by the faith of those to whom they are married. In the second place, it is as little true, that the children procreated between believing and unbelieving parents, become unclean by the separation of the parents, and clean by their continuing together, as the apostle asserts, if by unclean we are to understand exclusion from the covenant, and by clean admission into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent.‡

To this I simply add the very satisfactory explanation of the highly-esteemed J. L. Dagg, of Georgia, formerly of Philadelphia:

> The Jews considered all Gentiles to be unclean, and thought it to be unlawful for a Jew to be in the house, keep company, or eat with, or touch a Gentile. By some means, possibly from the influence of Judaizing teachers, the church at Corinth seems to have been agitated with the question, whether the same rule ought to be established to regulate the intercourse of the members of the church with other persons; that is, whether the church ought not to decide, that all who were without were unclean to them who were within; just as the Gentiles were unclean to the Jews; and that therefore it was inconsistent with Christian purity, to dwell, keep company, or eat with, or to touch them. While this question was undergoing discussion in the church, it was perceived, that it involved a very important case. Some of their members were married to unbelievers, and if such a rule should be established, their members would be compelled to separate from their unbelieving husbands or wives. Although the lawfulness of the marriage was not questioned, yet it would be unlawful for a believing husband to dwell with his wife until God had converted her. The church resolved, probably after much discussion of the question, to write to the apostle respecting it. This letter he had received, as appears from the first verse of the chapter. On the general question of intercourse with unbelievers, he treats in the fifth chapter, and decides that to keep company or eat with persons who make no pretension to religion, is not unlawful, and that, were all such persons to be esteemed unclean, and their touch polluting, Christians must needs go out of the world. On the particular case of those members of the church who were married to unbelievers, the apostle treats in the chapter before us. He decides, in v. 12 and 13, that they may lawfully dwell together, and in v. 14, for the conviction and silencing of any members of the church who might object to his decision, he in substance says: "The unbelieving husband is not unclean, so that his wife may not lawfully dwell with him; the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole church must dwell with or touch his children, until God shall convert them; and thus Christians will be made to sever the ties which bind parents to their children, and to throw out the offspring of Christian parents into the ungodly world from their very birth, without any provision for their protection, support, or religious education. * * * * * *
>
> It may now be asked, where is the proof which we propose to draw from this text against infant baptism? We have already proved that it makes nothing for it. On the contrary, it is clearly implied, in the apostle's argument, that all the children of the Corinthian Christians had no nearer relation to the church than the unbelieving husband of a believing wife. He declares that their cases are parallel; and that rules of intercourse, which would require the believing husband to separate from his unbelieving wife, would require believing parents to separate from their children. But there is no conclusiveness in this argument, if children had been consecrated to God in baptism, and brought within the pale of the church; for then the children would stand in a very different relation to the church and to their parents, from that of the unbelieving husband or wife. Therefore, unless we charge the apostle with arguing most inconclusively, infant baptism and infant membership were wholly unknown to the Corinthian church; and if to the Corinthian church, unquestionably, to all the churches of those times."§

(*c.*) What plainer? Why, "*nutmegs is nutmegs;*" and still plainer, "*walnuts is not hickory-nuts.*" I have already shown, from Dr. Whitby, (Pædo.) that this passage has no reference whatever to the baptism of the children of believing parents, but applies exclusively to "the times of the miraculous effusion of the Holy Ghost, and to those persons who by age were made capable of these extraordinary gifts." Witsius refers to it on this wise: "And it shall come to pass, that I will pour out my Spirit upon all flesh, Joel 2: 28, concerning which Peter speaks, Acts 2: 39, For the promise is to you and your children." Dr. Doddridge remarks, "Considering that the gift of the Spirit had been mentioned just before, it seems most natural to interpret this as a reference to that passage in Joel where God promises the effusion of his Spirit on his sons and daughters." Dr. Owen observes: "This promise of the Spirit is sometimes called the promise of the covenant, (Acts 2: 39,) The promise is to you, which promise is that which Christ received from his Father, v. 33, even the promise of the Holy Ghost." And Dr. Hammond says, in reference to Pædobaptists (himself a Pædobaptist) arguing "infant baptism" from the above passage, "If any have made use of that very unconcludent argument, (Acts 2: 39,) I have nothing to say in defense of them. I think the word children, there, is really the posterity of the Jews, and not particularly their infant children."*

This is the second time and place that Dr. Schmucker has introduced, if not obtruded, this passage, (Acts 2: 39.) That learned gentleman must have known, as well as any one else, that there is no relevancy in its application here; but, as it belongs to the "shop," and withal is a very cheap article, has, I presume, to be thrown into the mortar, as one of the ingredients, like sawdust, inert as it may be, to make up the Pædobaptist pill or bolus; for it is a big dose for some to swallow—a big and a bitter dose—yet, notwithstanding all that, swallowed it must be—whether with a good or a bad grace, down it must go. It is, perhaps, the best "subtil powder" in the dredging-box to dust the sight of the credulous—proves the best material to blind those who would see, and therefore must be dusted the more profusely. I dismiss it with the following rational explanation from Dr. Gill.:

> "It is pretended that this (Acts 2: 39,) refers to the covenant made with Abraham, and to the covenant promise made with him, giving his infant children a right to the ordinance of circumcision; and is urged as a reason with the Jews why they and their children ought to be baptized; and with the Gentiles, why they and theirs should be also, when called into a church state. But—1. There is not the least mention made in the text of Abraham's covenant, or of any promise made to him, giving his infant seed a right to circumcision, and still less to baptism; nor is there the least syllable of infant baptism, nor any hint of it, from whence it can be concluded; nor by children are infants designed, but the posterity of the Jews, who are frequently so called in Scripture, though grown up; and unless it be so understood in many places, strange interpretations must be given of them; wherefore, the argument from hence for Pædobaptism is given up, by some learned men, as Dr. Hammond and others, as inconclusive. 2. The promise here, be it what it may, is not observed as giving a right or claim to any ordinance; but as an encouraging motive to persons in distress, under a sense of sin, to repent of it, and declare their repentence, and yield a voluntary submission to the ordinance of baptism, when they may hope that remissiom of sins would be applied to them, and they should receive a large measure of the grace of the Spirit; wherefore repentance and baptism are urged in order to the enjoyment of the promise: and consequently must be understood of adult persons, who only are capable of repentance, and of a voluntary subjection to baptism. 3. The promise is no other than the promise of life and salvation by Christ, and of remission of sins by his blood, and of an increase of the grace of his Spirit; and whereas the persons addressed had imprecated the blood of Christ, they had shed, upon their posterity, as well as on themselves, which distressed them, they are told for their relief, that the same promise would be made good to their posterity also, provided they did as they were directed to do; and even to all the Jews afar off, in distant countries and future ages, who should look on Christ and mourn, repent, and believe, and be baptized: and seeing the Gentiles are sometimes described as those afar off, the promise may be thought to reach to them who should be called by grace, repent, believe, and be baptized also; but no mention is made of their children; and had they been mentioned, the limiting clause, 'Even as many as the Lord God shall call,' plainly points at and describes the persons intended, whether Jews or Gentiles, effectually called by grace, who are encouraged by the motive in the promise to profess repentance, and submit to baptism; which can only be understood of adult persons, and not of infants."†

(*d.*) If I were not tired of giving definitions, or apprehensive of tiring my readers with them, I should almost be tempted to give one of *household;* but as I shall be obliged to introduce one or two more in matters more intimately connected with my subject, I prefer to adduce a remark to the point by a gentleman, a well educated gentleman, from the north of Ireland, Professor John Young, who, after having a thorough preparation for the ministry in the Presbyterian church, embraced the doctrines of the Baptist church; and on one occasion, while residing at Trenton, in this State, in expounding the passage in reference to the baptism of Lydia and her *household*, exclaimed: "He thought it a great *scandal* on a Christian lady, to insist upon her being the mother of children, without first showing that she had a *husband.*" I have witnessed more than one household baptized, even where there were children, and not an infant among them; nay, not one under twenty years of age. It is the most puerile and preposterous presumption—for it is no argument—to insist, that a household must necessarily contain infants.

Our Pædobaptist friends are very fond of throwing the *onus probendi* on the Baptists, and demanding of them to prove the negative—show that infants are excluded by positive injunction. It is time enough to do that, when the Pædobaptists present the first explicit text *embracing* them. It would be much more logical and apposite, on pertinaciously affirming that they are included—that "Christ had commanded infant baptism," and that there actually were infants in the households of Lydia, the Jailor, and Stephanas—than to *infer* so bold an assumption without a particle of testimony to sustain it. When any man or set of men make a broad, bold declaration, in such a serious matter, it behooves them to show, honestly and indisputably, not from vague inference, but by actual and sufficient authority, that there is an explicit "thus saith the Lord," for the assertion. Any fool can ask a question, or make a broad assertion, but it takes something more to answer and sustain it. When a man asks a question which cannot be answered, it becomes his duty, his bounden duty, to answer it; unless it be, truly, a simple question for information, and not as a snare to inveigle; and when a man makes a bold assertion, it becomes his duty to sustain it, and not claim a negative to disprove it. That is a disingenuousness that ever marks little minds. An assertion without being followed by legitimate proof; nay, ten hundred thousand such assertions, are as vapid as the empty wind. Such latitude of inference, and such jesuitical circumlocution, is competent to sustain the vilest error ever propagated as religious truth, and is sufficient to circumvent and take captive a much more enlightened order of mind than we find once in a hundred among the masses. The masses, generally, are awed into a profession or an admission of a doctrine or practice, without attempting to comprehend the faith or the doctrine imposed on their credulity; and this not only among the much-derided Catholics, but equally among the masses of the Protestants; and this alike in respect to Baptism, as on the subject of the Sabbath. But I draw my remarks on this assumption to a close, by some brief extracts from the honest admissions of some of the most intelligent and learned Pædobaptists. Dr. Doddridge frankly asserts, in reference to the household of Stephanas, that "this seems to imply, that it was the generous care of the whole family to assist their fellow Christians, so that there was not a member which did not do its parts."* Dr. Hammond says: "I think it unreasonable, that the Apostle's bare mention of baptizing this household should be competent to conclude that infants were baptized by him."† Henry admits, that "there was none in his (the Jailor's) house, that refused to be baptized, and so made a jar in the harmony; but they were unanimous in embracing the Gospel, which added much to the joy."‡ And Neander, the candid, the faithful historian, honestly observes: "As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable, that baptism was only performed in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor 16: 15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults—that not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears; and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements, which must have been favorable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion for its absolute necessity to salvation, the notion which gave rise to the mythus that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency, if it had been favored by tradition."§

PLEA FROM THE SILENCE OF THE SCRIPTURES.

In the absence, the utter absence, of all Scriptural proof to sustain themselves in this matter, the Pædobaptists, are driven, in their extremity, as a last resort, to demand a *negative* for what they cannot, possibly, find the shadow of an *affirmative*, and throw themselves on the silence of the Scriptures, not interdicting it—not upon an express, not upon an implied warrant or injunction, but absolutely on the silence of the Scriptures. Truly, a master-piece of logic—potent, irresistible proof, certainly, must be the silence of the Scriptures, as the expressed will of God, for particular action. On any other subject, such a position could not fail to make laughing-stocks of all its advocates. But it is not only the Pope who may use his *ipse dixit*—expunge Scripture and institute new canons. A Protestant Sanhedrim may do, and have done, the same; and Protestant minions, like Catholic devotees, cry, Amen! Amen! There is scarcely a Pædopatist writer, who does not endorse, in amount, what Dr. Lightfoot has said, long since, on this point, if they do not transfer his own words; which I here insert to exhibit their fallacy. Dr. Lightfoot remarks: "To the objection, 'It is not commanded to baptize infants, therefore they are not to be baptized; I answer, It is not forbidden to baptize infants, therefore they are to be baptized. * * * His (Christ's) silence, and the silence of the Scriptures, in the matter, confirms pædobaptism, and continues it to all ages." Dr. Doddridge, likewise, contends, that "though nothing is said in Scripture to *enjoin* infant baptism, it is not necessary that it should be expressly enjoined, just as neither the age nor sex of those admitted to the Lord's Supper is mentioned or prescribed. On the other hand, there was a good reason why that should not be done; namely, lest superstitious persons should stick at the bark only of the doctrine, and give their chief attention to what is ceremonial, to the neglect of what is essential." Dr. Doddridge makes a gross blunder, (which like blunder has been also perpetrated by Dr. Dwight, *Theology*, vol. 3, p. 313, and other distinguished Pædobaptists,) for the age and sex are sufficiently intimated or declared by the Apostle Paul in Galatians 3: 27, 28. Speaking to baptized believers, he says: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither *male* nor *female;* for ye are all one in Christ Jesus." Whitby's paraphrase renders it perfectly clear and satisfactory, both as to age and sex, perfectly, irresistibly conclusive, without a single comment, and therefore I append it. "For as many of you as have [believed in Christ, and upon that have] been baptized into Christ, have put on Christ, [and so have become sons of God; for to as many as believed in him, he gave power to become the sons of God, John 1: 12.] There is [under the Gospel dispensation] neither [distinction made of] Jew, nor Greek; there is neither [of] bond nor free; there is neither [of] male nor female, [as under the Jewish economy, the male only bearing the sign of the covenant,] for ye are all one, [as to the privileges of the Gospel,] in Christ Jesus." This defines the age, *believers*, sufficiently, and declares the sex equal. What more can a quibbler want? Professor Stuart says: "I have only to say, I believe in both the propriety and expediency of the rite (infant sprinkling) thus administered; and therefore accede to it *ex animo*. Commands, or plain and certain examples, in the New Testament, relative to it, I do not find. Nor, with my view of it, do I need them. If the subject had respect to what is fundamental or essential in Christianity, then I must find either the one or the other, in order to justify adopting or practicing it. But as the case now is, the general analogy of the ancient dispensation; the enlargement of privilege under the Gospel; the *silence* of the New Testament on the subject of receiving children into a special relation to the church by the baptismal rite; shows, at least, that there was no dispute in early ages relative to this matter." Both Whitby and Clarke quote and adopt Dr. Lightfoot to the same end. Dr. Woods coincides in the same view of the value of *silence* as a proof: "In these circumstances, (says he,) it was, I apprehend, a matter of course, that they should understand the divine appointment of baptism for Christian proselytes as including their children. And it being a matter of course that they should so understand the subject, there was not the least necessity that the baptism of children should be expressly required, or even mentioned." And Dr. Mason, the great Dr. Mason, out-Herods Herod on this point: "Conceding, then, (says he,) to the opposers of our children's claim as members of the Christian church, all they ask with regard to the *silence* of the New Testament, that very concession works their ruin. If their views are correct, it could not have been thus silent. Out of their own mouths we draw their conviction; and cast them in the judgment by the very evidence which they offer in their vindication."

A NEW DISCOVERY.

But while such an array of profound divines as Lightfoot, Doddridge, Whitby, Clarke, Mason, Woods, Stuart, and a host of others, frankly acknowledge, that there is no direct scriptural command for "infant baptism," we have among us, in the present day, one who surpasses all others, if not in recondite research and critical acumen, yet, certainly, in boldness of assumption—one who stoops not to untie or unravel difficulties, but cuts the Gordian knot at one fell blow. Yea, Pædobaptist friends, you need no longer lament the absence of Scriptural injunction for your practice in this matter, for a man (and a learned D. D.) has recently discovered, nay, not discovered, but has assumed, and assumed with a boldness to awe into silence minds not versed on Scriptural lore and theological chicanery—theological subterfuge and perversion—one who has boldly asserted, just in so many words: "*Christ has commanded infant baptism!*" Do not be startled, reader, after the acknowledgments spread before you, from such an array of distinguished, authoritative writers, claiming the utter *silence of the Scriptures*, the absence of any intimation, as the strongest evidence of the obligation to administer infant sprinkling But where?—where do you suppose that command is to be found? Where? Where, do you ask, that none of the preceding minds could discover it? Can you believe it, reader, yea, it is even in Matthew 20: 19, 20—in Christ's commission to his disciples, to go into the world, to *teach* and *baptize* all nations. Surely, reader, you are ready to receive and believe it; for, certainly, it is as clear a command for "infant baptism," as *mud* is *mud*. Indeed, if I had not a personal knowledge of the gentleman, Dr. Kurtz, from childhood, and being fully certified of his excellent Christian character and standing, I should judge him to be carrying out the tactics of Voltaire, who urged D'Alembert, when worsted in his attack on the Christian religion, and placed in a sad dilemma, "*to lie, lie boldly;*"* but I am confident Dr. Kurtz could not be guilty of such an iniquity, jesuitical disingenuity as it may be; still, while I attribute it solely to over zeal in his cause, and a too enthusiastic desire to discover some new hue to the chameleon, never yet discovered by his predecessors, I can but regard such an obliquity, such a studied obliquity, little short of absolute blasphemous dereliction; akin to the same mystery of iniquity, which began to work in the times of the Apostles.

If our friend had assumed that the commission of the Master implies "infant baptism"—implies it consistently and satisfactorily—I should treat it as I do a thousand other vagaries and extraneous matters dragged into the discussion, for no other purpose than to cast dust into the eyes of his readers; but as he boldly assumes, that "Christ commanded infant baptism," I shall examine the passage in one or two aspects, to endeavor to detect some extenuation for the presumption; for my desire is truth, and truth alone, having many years since hung out, in all my investigations, in science, religion, or medicine, the banner of an ancient writer, and have adopted it as my motto, in the discussion of all mooted points: "If any one can convince me that I am wrong in any point of sentiment or practice, I will alter it with all my heart. For it is truth I seek, and that can hurt nobody. It is only persisting in error or ignorance that can hurt us."†

As I am admonished, by the great length to which I find my article running, to curtail my own strictures as much as possible, I shall, therefore, confine my remarks to the single point, "*to teach,*" to ascertain wherein infants are commanded to be baptized, as assumed by Dr. Kurtz.

To remove the inconsistency of the commission "*to teach,*" with the incapacity of infants to comprehend the prerequisites—the conditional prerequisites—to baptism, it has become fashionable of late years to render it: "Go," and "*disciple*" or "*make disciples*" of all nations; as if the substitution of the word disciple could change the scriptural phase of it; whereby they attempt to cloak the meaning of the passage; which compels me, again, to resort to definition and explanation of terms, to blow away the mist, and place this matter in its true light before my readers; and to a just appreciation of the elucidation I desire, I must premise the explanation of *disciple* by that of *proselyte*.

Calmet defines *Proselyte* the "name given by the Jews to those who come to dwell in their country, or who embrace their religion, not being Jews by birth. They distinguish two kinds of proselytes. The first, proselytes of the gate; the others proselytes of justice. The first dwelt in the land of Israel, or even out of that country, and without obliging themselves to circumcision, or any other ceremony of the law, feared and worshiped the true God, observing the Noachical rules, or what the Rabbins call the seven precepts of Noah. Of this number was Naaman the Syrian, Nebuzar-adan, general of Nebuchadnezzar's army, Cornelius the centurion, the eunuch of Queen Candace, and some others mentioned in the Acts. * * * Proselytes of justice were those converted to Judaism, who had engaged to receive circumcision, and to observe the whole of the law of Moses. Thus they were admitted to all the prerogatives of the people of the Lord, as well in this life as the other. The Rabbins inform us, that before circumcision was administered to them, and they were admitted into the religion of the Hebrews, they were examined about the motives of their conversion; whether the change were voluntary, or whether it proceeded from interest, fear, ambition, &c. Maimonides assures us, that under the happy reigns of David and Solomon, they received no proselytes of justice, because there was reason to fear, that the prosperity of these princes, rather than any love to religion, made them converts to Judaism. The Talmudists say, that proselytes are, as it were, the canker and rust of Israel, and that very great caution must be taken not to admit them too readily.‡

Crabb distinguishes correctly between *conversion* and *proselytism*, which I introduce, to a better illustration of the subject. "Conversion, (says he,) is a more voluntary act than proselytism; it emanates entirely from the mind of the agent, independently of foreign influence; it extends, not merely to the abstract or speculative opinions of the individual, but to the whole current of his feelings, and spring of his actions; it is the conversion of the heart and soul. Proselytism is an outward act, which need not extend beyond the conformity of one's words and actions to a certain rule; *convert* is therefore always taken in a good sense; it bears on the face of it the stamp of sincerity; *proselyte* is a term of more ambiguous meaning; the proselyte is often the creature and tool of a party; there may be many proselytes where there are no converts."

Disciple, Calmet says, signifies, in the New Testament, a believer, a Christian, a follower of Jesus Christ; and, good and correct as this definition is, I resort, once more, to Crabb, that prince above all princes in the distinction of words—the king of Synonymia: "*Scholar* and *disciple* are both applied to such as learn from others; but the former is said only of those who learn the rudiments of knowledge; the latter of one who acquires any art or science from the instruction of another; the *scholar* is opposed to the *teacher;* the disciple to the master: children are always scholars; adult persons may be disciples. Scholars employ themselves chiefly in the study of words; disciples as the disciples, of our Saviour, in the study of things."

With these definitions and illustrations of the terms proselyte and disciple, I proceed to apply them, briefly, to the question before me, to educe, if possible, the command in the commission of the master (Matth. 28: 19, 20,) for "infant baptism."

The term proselyte was a very proper one in the place and for the purpose originally employed in reference to the incorporation of the Gentiles and strangers under the ancient economy. Proselytism is more an external party act than an internal conviction of good and truth—than as partaining to the interests of the soul—that proselytism to Judaism was more ceremonial and national—more a nominal act for national purposes. Christian discipleship comprises a vital exercise of religious sentiment, and is not restricted to the recognition of any one nation. It embraces the radical change of the natural man, and the consecration of all his powers to promote the cause of Christ and his church. Israel was a *national establishment*, not a church, in its true sense. Many of their proselytes simply gave their adhesion to the government and politely of the nation, without yielding to the rites or partaking of the privileges of the hierarchy. Widely different is it with Christian discipleship. Christian discipleship was based, solely, on consciousness of transgression—on the cognizance of sin—on the capacity to repent for sin, actually perpetrated, and ability to exercise faith in the Lord Jesus Christ. It is the vital exercise of faith and obedience to the Master's behest, that constitutes a disciple, a believer, a follower of Christ Jesus; and no other is embraced in the commission. The Christian religion admits of no nominal disciples. It is a contradiction of terms; therefore infants are not even implied, much less commanded to be baptized.

BORDENTOWN, N. J., February 27, 1853.

---

* Popular Theology, pp. 252—54.

† Persev. against Pop p. 419.

‡ Review of President Humphrey's Essay on the Sabbath, p. 7.

* De Veil, on Acts 8: 38.

† Ductor Dubitant, p. 26.

‡ Macknight on the Epistles, note *in loc.*

§ Pengilly's Scriptural Guide to Baptism, p. 43, 44.

* Apud Frey's Essay on Christian Baptism, p. 37.

† Body of Divinity, vol. 2, p. 635.

* Paraph. in loc.

† Works, vol. 1, p. 494.

‡ Expos. Acts 16: 34.

§ History of the Planting and Training of the Christian Church by the Apostles, p. 101, 102.

* Le Pan, vie de Voltaire.

† Marcus Aurelius, Lib. VI., §21.

‡ Dictionary of the Holy Bible.

The Boston *Chronicle* states that a pew was recently sold at auction in the Franklin st. Church, and bid off by a woman at $540. As the successful bidder had not the appearance of being one who would be likely to pay so high a price for a pew for her own accommodation, some of the bystanders intimated that she could not pay for it. On being asked by the auctioneer when she would settle the bill, she replied, "This afternoon, or as soon as I can draw the money." This she did, and paid per agreement. This woman has for many years been known as an apple seller on Long Wharf. The pew is "to let."

The Sabbath Recorder.

New York, March 10, 1853.

PREACHING TO SINNERS.

Our exchanges bring the gratifying intelligence, that the Spirit of the Lord is at work in different parts of the country, reviving the churches. We are happy to add, that some of the churches in our own denomination are enjoying tokens of the Divine Presence. Would that we could record such abundant displays of grace, as would warrant us in saying, the Spirit is *poured* out upon us!

We believe in revivals of religion; we believe, too, in using means to promote them. Nay, more; we believe that the means should be *adapted* to the end, with as much carefulness as if all the power to accomplish the work resided in the means. But when this is done, it should be remembered, that the natural man is "*dead*," and God should be implored to make him alive. The sinner should be reasoned with, urged, and entreated, as if he were sufficiently alive to appreciate the arguments set before him; he should then be made as much a subject of prayer, as if he were a mere mass of death and corruption, incapable of motion till the Spirit of God has put life into him.

In the excitement attendant on revivals, the absoluteness of the sinner's depravity is sometimes lost sight of. He is addressed, as if the power to become a new creature were mainly in himself. He is scarcely allowed to dwell upon his utter helplessness, as one lying completely at the mercy of God, but is urged, goaded, driven on to take "a decided stand," as it is called, while his sense of self-sufficiency is not yet destroyed. To lay open to him the depths of his depravity; to teach him that it is *total*, so total as that all his actions are of the very nature of sin; to show him that he has not merely been *imperfect* in his obedience, but that his whole life has been one uninterrupted course of foul revolt, and abominable apostacy; that he lies, on account of his depravity, entirely at God's discretion, either to save or not to save him; is thought to be taking a course quite too discouraging—too much calculated to cool his ardor.

It is surprising, how God's ministers will daub over this very important subject with untempered mortar. They seem afraid, in many instances, to tell a sinner how fearfully diseased he is, lest it should discourage him from resorting to the remedy. They dare not deliver the message God has told them to deliver, lest some bad consequence should be the result! They forget that God has promised to be with them in the faithful discharge of their duty, and to accompany the proclamation of truth with the life-giving power of his Spirit. They seem not to believe, that His Word will accomplish that which he pleases, and prosper in the thing whereunto he has sent it; they must needs mend it a little, or at least knock off a few points which appear to them to be of doubtful tendency.

For ourselves, we are so thoroughly convinced of the spurious nature of that religion which is not founded on a conviction of the heart's entire corruption, that we are not satisfied unless this doctrine is made prominent, in time of a revival, from beginning to end. Perhaps there would be fewer cases of conversion, but those that did occur would be of a more reliable kind.

There is no danger of pressing this point too closely, provided it be done in strict accordance with the teachings of Scripture. Men do not fail of salvation because they too clearly see their own depravity, but because they are blind to it; they do not go to hell because they believe themselves helpless, but rather because they do not believe it. They are proud, self-sufficient, and obstinately wedded to the notion that their depravity consists merely in *imperfections*, and not in a *total* alienation from God. They conceit themselves possessed of *a little* good, in virtue of which they can vault up, seize, and appropriate to themselves whatever God lets down from heaven in the Gospel, notwithstanding the express declaration, that the sons of God are born not of the will of the flesh. John 1: 13. Hence, they suppose that the case is not desperate, and so they go on in sin.

We know it seems absurd to worldly wisdom, to call upon souls thus dead—thus totally alienated from God—thus helpless and ruined—to rise up, and walk in newness of life. 'It were as rational,' say they, 'to stand at the grave's mouth, and call upon the dead to come forth.' And we reply, that to call upon dead men in their graves to come forth, would be a perfectly rational act, if God were to command us to do it. We might, in that case, expect that *his* power would accompany *our* words, and that the dead *would* actually arise. It may have seemed strange to Ezekiel, that he should be told to stand in the valley of dry bones, and say to them, "O ye dry bones, hear the word of the Lord." Yet He who had the power to make them stand up, "an exceeding great army," and to cover them with flesh, and fill them with life, told him to do it; and the result was just what God intended it should be. So, however absurd it may seem to call upon men spiritually dead to perform spiritual acts, it is nevertheless just what God commands us to do.

If this kind of preaching fails to have the desired effect, the reason is, not because it is too discouraging to the sinner, but because it is not mixed with prayer to Him that quickeneth the dead. There is, in many cases, a practical disavowal of the doctrine, after it is preached. Were it truly believed, prayer to God to send forth the necessary quickening power would follow. But it is not believed; there is an inward discontent, on the part of many in the church, whenever it is set forth. They have never received the doctrine that God is the *sole* agent in giving life to the dead, but have rather thought that the preacher did the work in part, or perhaps the preacher and the sinner together. The truth is, however, that the preacher simply utters the words which he is commanded to utter, while all the life-giving power, from first to last, is of God. "*Of Him* [and of no other] *are ye in Christ Jesus.*" 1 Cor. 1: 30.

In the efficiency of the mere words of truth to make alive the dead in sin, we have no sort of faith whatever. They are indeed spirit and life to him who believes them, (John 6: 63,) but the very fact that they are so often a savor of death unto death, proves the necessity of a power over and above, to make them truly saving. The Gospel is no farther a source of life to the dead, than as it is a medium for conveying to them the quickening Spirit. We have faith in preaching—we have faith in the words of truth skillfully arranged, and presented to the mind—we have faith in arguments, and appeals to the conscience—but our faith in these things does not terminate upon them, as if in them resided any efficient power to give life, but in a living, personal, power-exerting God—one who, because he has life in himself, raiseth up the dead, and quickeneth them. T. B. B.

BRITISH CORRESPONDENCE.

The Crystal Palace—Papal Persecutions—Infidelity and Atheism.

Glasgow, February 18th, 1853.

The Sunday Opening of the Crystal Palace still continues to excite much attention. The organization of a hundred thousand of the workmen of London alone, to petition for it, is felt by the church to be a fact too significant to be lightly regarded. After the second meeting of the delegates of that organization, last week, a deputation of their number had a meeting with Lord Palmerston, our Home Secretary, in reference to the object. What passed on the occasion has not transpired; but it is already known, that the Government is favorably disposed to the Sunday exhibition. Meanwhile, the works upon the grounds rapidly progress; and in Parliament *the standing orders* have been declared complied with in regard to the Bill of the Company. The church is feebly taking measures to counteract the influence of Mayhew's band. This week a meeting of working men, also, was held at Islington, for the purpose of petitioning against the Sunday opening. The Rev. Daniel Wilson was the chief speaker; and some working men, who objected to the ground taken, were not allowed to speak. They were informed that no opposition was to be permitted. In Glasgow, on the same evening, a meeting, not largely attended, of the Working Men's Sunday Protection Society, and having the same object in view, was held in Dr. Eadie's Church. Here again the chief speaker was a *Reverend* Mr. Cowe.

In the House of Commons, last night, Mr. Kinnaird moved an Address to Her Majesty, praying her to make known to the Grand Duke of Tuscany the sense which Protestants entertain of the proceedings against the Madiai. After some discussion, the matter was left, at the suggestion of Lord John Russell, to the management of government. The part taken by the Romish members, shows clearly enough, if there ever had been room for doubt, that the persecuting propensities of their church are unimpaired. One denied, even, that the treatment of the prisoners was severe; although the most authentic accounts prove the contrary. Poor Rosa has recently described herself as gone to skin and bone; and one who saw her on New Year's Day, gave account at the time of the great discomfort of her prison and prison dress. She was, however, cheerful, and in better health—particularly pleased at being permitted by the inspector of the prison to give to each of the female prisoners some *pollenta* and a glass of wine. One of the Irish Members of Parliament defended the measures of the Grand Duke fully—and not one of them condemned them. To avow disapproval would indeed be to condemn the church, and this is hardly to be expected from them, if they really believe that their future happiness is much dependent on the light in which they are regarded by the priests, and the condition into which *their* spiritual performances shall place them. It was believed by some, that the enlightenment of our age was such that the leopard must have changed his spots; and when the Earl of Carlisle, who previously had lent all his energies politically in their favor, called upon the Romish laymen of the country to disavow all approval of the Grand Duke's proceedings against liberty of conscience, he doubtless expected that the call would be loudly responded to. He was quite undeceived in his estimate of Rome by the fact that T. Chrisholm Austey, Esq., M. P., only, did personally repudiate his church's principles in this respect, avowing that he stands in a small and decreasing minority in Ireland, and that the general view there is, that "it is false to hold that any church but the true church is entitled to toleration." As Rome asserts that *she* is the true church, and as her Irish members believe this, we are thus pretty plainly told, that our toleration at home, can only arise from the present want of power on the part of *the true church* to put us in prison or burn us at the stake. And as the power and the influence of that church are on the increase, we may look forward to the time when such an obstacle to the edifying spectacle of Rome's love for souls shall be removed.

There is another power growing amongst and around us, from whose zeal we may yet have cause to fear. Open infidelity and daring blasphemy are upon the increase. Lectures are given and discussions conducted with the avowed object of vilifying Christianity as a curse to mankind. Mr. Holyoake, the apostle of Atheism, has on three several occasions met in stated controversy the Rev. Brewin Grant, in London, in vindication of what he terms Secularism as in opposition to Christianity. The discussions have been largely attended, and, when concluded, are to be printed. Alas! one of the chairmen for this blasphemer was, in Glasgow, a few years ago, a preacher of the Gospel; and there is now before me an address of his under the title of "Sowing in Tears." Let him, therefore, who thinks that he stands, take heed lest he fall. Let each one of us seek to the Lord for grace, that we may be enabled to endure unto the end. J. A. BEGG.

CALIFORNIA CORRESPONDENCE.

Placerville, California, Dec. 28th, 1852.

To the Editors of the Sabbath Recorder:

I have had it in contemplation, for a time past, to furnish you a brief statement relative to the present condition of things in this portion of California—which I am requested to do by friends living in the Atlantic States.

Placerville is an inland city, fifty miles east of Sacramento, and about one hundred miles west of the summit of the Sierra Nevada Mountains, on the waters of the American River. It is in the vicinity of perhaps as good a mining district as can be found in California. Its population, I am told, numbers about ten thousand. The inhabitants are divided into three general classes—Miners, Traders, and Gamblers, Many of the Miners are time-servers, of course, and can be bought and sold as the case may be; yet they possess the chief virtue, and may be denominated the salt of this place. The Traders are active and energetic men, and will take every advantage possible for the sake of money. The Gamblers, who are very numerous, do a large business. They build large and commodious houses, in which to carry out their purposes. They own the best and largest houses in the city, situated in the most public places, possessing all the attractions their genius can invent, to draw the attention of the unsuspecting multitude. In these houses the very best musicians are employed, with all manner of musical instruments, as if to quiet that reproving spirit which appears to dwell in the atmosphere. In many of these houses is found a variety of paintings, statuary, &c., some of which are of the most splendid character, but others vile and obscene. Every afternoon in the week, and on Sundays especially, the tables in these Halls are surrounded with gamblers, blacklegs, &c., many of whom are females. No sane mind can witness such scenes, and question that "evil communications corrupt good manners." These things prove the ruin of many a poor Californian.

The Christian needs, I think, more firmness and decision of character in California than in any other part of the inhabited globe. He not only needs to pray, but to "pray with all prayer." Few persons, unacquainted with the ways of the vicious, and surrounded by religious restraints, know themselves. As one who loves the prosperity of Zion, and the Lord's holy Sabbath, I would advise all men, Sabbath-keepers especially, to look at California as it exists, before exchanging for it a pure and holy atmosphere, where Heaven has never withheld the necessaries of life. Remember, that all who come to California do not make their *pile;* only a few better their condition. When all is footed up, and the balance struck, quite as many make shipwreck of their religion; some learn to swear, some to drink liquor, and almost all to gamble in some shape or other. There are those here who were observers of God's holy day when at home, but now they keep no day. Sabbatarians, if they must come to California, should come in companies, and continue together; otherwise their influence is soon gone.

This might be made a field of usefulness, for here are gathered together people from the four quarters of the earth. Representatives of every nation, kindred, and tongue, and people, may be found here, bearing the characteristic marks of their home and country. Asia, in its divisions and sub-divisions, sends here her people. Africa, too, is represented. Men from all parts of Europe are to be found here. Every kind of religion, also, is here—the votaries of the Virgin, the followers of Mahomet, and of Confucius; in short, a "sprinkling" of all the world. Among others, I have made acquaintance with a Calcuttian, who holds in sacred reverence the Hindoo form of religion, but appears anxious to know more about the Christian religion—why Christians should differ so widely from the followers of Mahomet. These appear te regard the American people as far superior to the European. The same may be said of the Chinamen, who number thousands here. In all their interruptions by and fights with other people, they have not been known to strike an American, or treat one with disrespect.

Some of my friends doubtless wish to know more about the climate of California. It is difficult for me to give a reliable statement without longer experience. During my stay in California, the climate has been any thing but that of a paradise. Previous to the winter season the days were uncomfortably warm, and nights the reverse; traveling extremely disagreeable, in consequence of the dust, which lay in the roads from two to ten inches deep. Since the middle of October, the weather has been most of the time damp and chilly, with considerable frost when clear. It has rained more or less every day since the 28th of November, except during a heavy snow storm, which lasted eight days, and left the ground covered from six inches to four feet deep, according to the elevation. Since that time it has not ceased to rain. Every valley and ravine is flooded with water, and much damage has been experienced among the miners. Mining, upon the whole, is at a low ebb in California. Provisions are extremely high. Flour here is worth $90 00 per barrel. Pork $80 00. B. F. Bond.

SUNDAY TRAVEL.

The plan of a Sunday mail, and facilities for Sunday travel, between New York and Boston, has been consummated. A few years ago, such a thing would have been considered impossible. Then people thought that the arguments of learned divines, and the addresses of popular conventions, had convinced railroad directors that Sunday trains were unprofitable—that the draw-back from "Sabbath accidents" would more than counterbalance the receipts—that, in short, it was *good policy* to run no trains on Sunday. But it seems that the people were mistaken, or that the railroad directors, if convinced, did not stay convinced. For a year past, facilities for Sunday travel have increased with wonderful rapidity; and now such facilities are to be furnished even in Puritan New England. Surely, the time has come for the self-styled "friends of the Sabbath" to consider whether the dollar-and-cent argument with which they have been wont to ply railroad directors, is not a very unsafe one. "To the law and to the testimony" they must conform their efforts and their practice if they would succeed in stopping railroad travel on the Sabbath.

The following is from the *Independent:*—

"When the Hudson River Railroad Company began, last summer, the running of Sunday trains upon their road, encouraged by the previously-expressed opinion of their former distinguished president, that such a course would be necessary, it was easy to see that it would be but the beginning of mischief. Accordingly we have had, since then, the starting of Sunday trains on the Sixth and Eighth-avenue roads, and last Sabbath witnessed the inauguration of a system of Sunday travel between this city and Boston. On pretense of a necessity of getting hither as soon as possible the European mails—which are apt to reach Boston, once a month, perhaps, on the Sabbath—we are not merely to have a special train for that emergency when it occurs, but we are to have a regular train *every* Sunday, and *both ways!* But more than this. As if a train every week and in both directions were not enough, not only are the mails to be transported, but as many passengers as please to go with them! A truly comprehensive method of solving the difficulty!

"And who knows how far this matter is to go? If the beginning of strife is as when one letteth out water, so is the beginning of such sin...... But we should like to see enough of the old Puritan regard for the Sabbath in some New England legislature, or in some New England town, to forbid the running of Sabbath trains through the quiet villages of Massachusetts and Connecticut for the benefit of speculators in New York."

BOSTON MISSIONARY CONTRIBUTIONS.

A statement from the "Missionary House," Boston, gives the amount contributed in that city, during the month of January, 1853, for the missions of the American Board. It is one-twelfth of the expenses of the Board for the year, or the entire expenses for one month. We copy a portion of the statement, and commend to consideration and imitation the great advance in their contributions, and the manner in which they are made.

"The average annual contributions to the American Board of Commissioners for Foreign Missions from the Boston churches, for a number of years past, has been about eighteen thousand dollars. Last year, from a variety of causes, it fell below that, though there was an advance in the contributions of the Commonwealth at large. Before commencing the subscriptions for the present year, pastors and delegates from the churches met to consider whether it was not time to make a decided advance upon the rate of former years, especially upon the amount of the previous year. It was unanimously decided to raise, if possible, not less than $25,000; and a sub-committee of one from each church was appointed to consider how to attain this result.

"The Boston effort for foreign missions is made in the month of January. A sermon is usually preached by one of the Secretaries, and generally another bearing upon the subject, on the same day, by the pastor; and in most cases a meeting is held in the evening to facilitate the subscriptions; and then the work is carried out and finished by collectors, appointed according to some fixed usage; one active and interested member of each church having the special care committed to him of seeing the work done in his particular church and congregation. In one of the congregations the subscription is $5,200; in another nearly $4,000; in another, not less than $3,000; in another, nearly that sum; in two others, $2,500; in others, from $500 to $1,200; and the monthly concert contributions during the year may be estimated at not less than $1,000. The $25,000 are believed to be secured. This is an advance of more than *forty per cent.* upon the contributions of the last year, and more than *one-third* upon the average for the last five years.

Wesleyanism in England.—A meeting of some religious interest took place on the 8th of February at Freemasons' Hall, London, to promote the cause of reform in the Wesleyan Church. Apsley Pellatt, M. P., presided, and the meeting was numerously attended. Resolutions were passed protesting against the dogma of pastoral supremacy, against the power claimed and exercised by district meetings, and against the intolerance of the Wesleyan Conference, and further calling on all Wesleyan Reformers for increased activity.

Threatened Outbreak.—Last week the people of Charlestown, Mass., were apprehensive of another affair like that of the destruction of the Ursuline Convent, some twenty years since. It seems that an Irish girl, educated a Catholic, was recently converted to Protestantism, and soon after suddenly disappeared. Some weeks had since passed, and the efforts of her Protestant friends, among them a wealthy and respectable merchant, her guardian, to find her, had proved unavailing. A public meeting was called; and such was the excitement on both sides, the Catholic and Protestant, that the military was ordered to be in readiness, a hundred special constables appointed, and other measures taken to insure the public tranquility. In the evening, some 5,000 rioters assembled near the Catholic church, and, as all attempts by the Mayor and Bishop Fitzpatrick to disperse them failed, the Riot Act was read, and finally the military, with loaded muskets, were called up, who put the rioters to flight, happily without bloodshed. A few days after, the girl, Honora Corcoran, made her appearance. She was found in Philadelphia, where she says she was restrained of her liberty.

The Irish in Missouri.—An Irish Catholic priest, who is traveling in the Far West, furnishes one of the Catholic papers with notes of his observations. In the forests of Missouri he found great numbers of Irishmen at work upon the Pacific Railroad—concerning whom he says:—

"There they were from Dublin, Meath, Louth, Carlow, Wexford, and Kilkenny, working like condemned galley-slaves, felling the forest, clearing away the earth, blasting the rocks, sinking foundations for gulleys and bridges, standing in water with some inches of snow on the ground, the air biting their faces with pinching frost; going to sleep after such labor, not in a comfortable log cabin, but to a miserable shanty, through the apertures in which you could count the myriad stars, twinkling above. These poor creatures strive to remove the feeling of cold and exhaustion by going to the 'shanty groggeries,' and drinking. They lose all self-respect, have no moral restraint, lead the most degraded lives, and die after a few years, either of delirium tremens, congested fever, or consumption, resulting from repeated attacks of fever and ague."

City Reform—A meeting composed of some five thousand citizens of New York was held at Metropolitan Hall, on the evening of March 5th, to consider the recent developments in connection with the proceedings of the Common Council, and to devise means of preventing similar things in future. Among the attendants were many of the leading business men of the City, of whom several delivered addresses upon the subject. The result of the meeting was the appointment of a committee of prominent citizens to go to Albany and procure, if possible, the passage of an act so amending the Charter that Municipal Elections shall be held in the spring; that the Board of Assistant Aldermen shall be abolished, and a popular body of a much larger number be elected in their stead, (perhaps one member from each Election District;) the complete removal of the Aldermen from judicial functions; the establishment of the veto power in the Mayor, as it exists in the President; that heads of Departments shall exercise no powers not delegated by law; that no money shall be expended or debt contracted except as authorized by previous specific laws; and that the statutes should be so amended as to make members of City Governments indictable in Courts of law for malfeasance in office.

A Judge Impeached.—The Wisconsin Legislature have recommended the removal from office of Judge Levi Hubbell, for high crimes and misdemeanors. The charges against him, involving a most extraordinary amount of moral turpitude, are as follows:—

1st. Of receiving a bribe in the case of suit against Comstock and Sanderson. 2d. Adjudicating cases where he was pecuniarily interested—with three specifications. 3d. Willfully and partially passing illegal sentences on persons convicted—with two specifications. 4th. Presiding in cases in which he had acted as solicitor and counsel—six specifications. 5th. Taking for his own use moneys paid into Court—three specifications. 6th. Giving advice in cases before him, in his official capacity—three specifications. 7th. Conducting himself with partiality towards suitors—eight specifications. 8th. Using his official station to induce females to submit themselves to be debauched by him—four specifications. 9th. Arbitrarily using his office to the benefit of particular parties—six specifications. 10th. Allowing himself to be approached and advised with as to suits before him—twenty-two specifications. 11th. Interfering in matters in suits before him—thirteen specificatians.

Bible Movements.—At the monthly meeting of the Board of Managers of the American Bible Society, held on the 3d inst., a letter was read from Rev. Dr. Perkins, of Oroomiah, stating the completion of the Bible in ancient and modern Syriac, so that the Nestorians now have the entire Bible in both languages, published by funds of this Society. Appropriations in money for the publication of the Scriptures were made, viz: for China $5,000, being $1,000 each to the American Board of Commissioners for Foreign Missions, to the Methodist Episcopal Church, to the Protestant Episcopal Church, to the Presbyterian Board of Missions, and to the Meth. Episcopal Church South; to the American Board of Commissioners for Foreign Missions, for Madras, $1,000; to the same, for Madura, $1,000; Presbyterian Board of Missions, for Northern India, $3,000; to the Methodist Missionary Society, for Germany, $1,000; for France, $2,000; and $100 to the Methodist Missionary Society, for purchase of Scriptures for the Chippewa Indians in Michigan.

A Sermon on the Death of Eld. James H. Cochran, preached at Alfred by Eld. N. V. Hull, has been reported for the *Recorder* by J. M. Allen, and will be printed at an early day. Perhaps it may have to wait the completion of Dr. Fahnestock's papers, of which there will be two more.

INAUGURATION OF PRESIDENT PIERCE.

Franklin Pierce took the oath of office as President of the United States on the 4th inst., at 1½ o'clock P. M. The ceremony was witnessed by an immense assemblage. At its close, the President stepped to the front of the platform, was greeted with enthusiastic cheers, and proceeded to read the following

Inaugural Address.

My Countrymen: It is a relief to feel that no heart but my own can know the personal regret and bitter sorrow over which I have been borne to a position so suitable for others, rather than desirable for myself.

The circumstances under which I have been called, for a limited period, to preside over the destinies of the Republic, fill me with a profound sense of responsibility, but with nothing like shrinking apprehension. I repair to the post assigned me, not as to one sought, but in obedience to the unsolicited expression of your will, answerable only for a fearless, faithful, and diligent exercise of my best powers. I ought to be, and am, truly grateful for the rare manifestation of the nation's confidence; but this, so far from lightening my obligations, only adds to their weight. You have summoned me in my weakness; you must sustain me by your strength. When looking for the fulfillment of reasonable requirements, you will not be unmindful of the great changes which have occurred, even within the last quarter of a century, and the consequent augmentation and complexity of the duties imposed, in the administration both of your home and foreign affairs.

Whether the elements of inherent force in the Republic have kept pace with its unparalleled progression in territory, population, and wealth, has been the subject of earnest thought and discussion, on both sides of the ocean. Less than sixty-three years ago, the Father of his Country made "the" then "recent accession of the important State of North Carolina to the Constitution of the United States," one of the subjects of his special congratulation. At that moment, however, when the agitation consequent upon the revolutionary struggle had hardly subsided, when we were just emerging from the weakness and embarrassments of the confederation, there was an evident consciousness of vigor, equal to the great mission so wisely and bravely fulfilled by our fathers. It was not a presumptuous assurance, but a calm faith, springing from a clear view of the sources of power in a government constituted like ours. It is no paradox to say, that although comparatively weak, the new-born nation was intrinsically strong. Inconsiderable in population and apparent resources, it was upheld by a broad and intelligent comprehension of rights, and an all-pervading purpose to maintain them, stronger than armaments; it came from the furnace of the revolution, tempered to the necessities of the times. The thoughts of the men of that day were as practical as their sentiments were patriotic. They wasted no portion of their energies upon idle and delusive speculations, but with a firm and fearless step advanced beyond the governmental landmarks, which had hitherto circumscribed the limits of human freedom, and planted their standard where it has stood, against dangers which have threatened from abroad, and internal agitation, which has at times fearfully menaced at home. They proved themselves equal to the solution of the great problem, to understand which their minds had been illuminated by the dawning lights of the revolution. The object sought was not a thing dreamed of; it was a thing realized. They exhibited not only the power to achieve, but what all history affirms to be so much more unusual, the capacity to maintain. The oppressed throughout the world, from that day to the present, have turned their eyes hitherward, not to find those lights extinguished, or to fear lest they should wane, but to be constantly cheered by their steady and increasing radiance.

In this, our country has in my judgment thus far fulfilled its highest duty to suffering humanity. It has spoken, and will continue to speak, not only by its words, but by its acts, the language of sympathy, encouragement, and hope, to those who earnestly listen to tones which pronounce for the largest national liberty. But, after all, the most animating encouragement and potent appeal for freedom will be its own history, its trials, and its triumphs. Preëminently, the power of our advocacy reposes in our example; but no example, be it remembered, can be powerful for lasting good, whatever apparent advantages may be gained, which is not based upou eternal principles of right and justice. Our fathers decided for themselves, both upon the hour to declare and the hour to strike. They were their own judges of the circumstances under which it became them to pledge to each other "their lives, their fortunes, and their sacred honor," for the acquisition of the priceless inheritance transmitted to us. The energy with which that great conflict was opened, and, under the guidance of a manifest and beneficent Providence, the uncomplaining endurance with which it was prosecuted to its consummation, were only surpassed by the wisdom and patriotic spirit of concession which characterized all the counsels of the early fathers.

One of the most impressive evidences of that wisdom is to be found in the fact, that the actual working of our system has dispelled a degree of solicitude, which, at the outset, disturbed bold hearts and far-reaching intellects. The apprehension of dangers from extended territory, multiplied States, accumulated wealth, and augmented population, has proved to be unfounded. The stars upon your banner have become nearly threefold their original number, your densely populated possessions skirt the shores of the two great oceans; and yet this vast increase of people and territory has not only shown itself compatible with the harmonious action of the States and the Federal Government in their respective constitutional spheres, but has afforded an additional guarantee of the strength and integrity of both.

With an experience thus suggestive and cheering, the policy of my administration will not be controlled by any timid forebodings of evil from expansion. Indeed, it is not to be disguised, that our attitude as a nation, and our position on the globe, render the acquisition of certain possessions, not within our jurisdiction, eminently important for our protection, if not, in the future, essential for the preservation of the rights of commerce and the peace of the world. Should they be obtained, it will be through no grasping spirit, but with a view to obvious national interest and security, and in a manner entirely consistent with the strict observance of national faith. We have nothing in our history or position to invite aggression; we have everything to beckon us to the cultivation of relations of peace and amity with all nations. Purposes, therefore, at once just and pacific, will be significantly marked in the conduct of our foreign affairs. I intend that my administration shall leave no blot upon our fair record, and trust I may safely give the assurance, that no act within the legitimate scope of my constitutional control will be tolerated, on the part of any portion of our citizens, which cannot challenge a ready justification before the tribunal of the civilized world. An administration would be unworthy of confidence at home, or respect abroad, should it cease to be influenced by the conviction, that no apparent advantage can be purchased at a price so dear as that of national wrong or dishonor. It is not your privilege, as a nation, to speak of a distant past. The striking incidents of your history, replete with instruction, and furnishing abundant grounds for hopeful confidence, are comprised in a period comparatively brief. But if your past is limited, your future is boundless. Its obligations throng the unexplored pathway of advancement, and will be limitless as duration. Hence, a sound and comprehensive policy should embrace, not less the distant future, than the urgent present.

The great objects of our pursuit, as a people, are best to be attained by peace, and are entirely consistent with the tranquillity and interests of the rest of mankind. With the neighboring nations upon our continent, we should cultivate kindly and fraternal relations. We can desire nothing in regard to them so much as to see them consolidate their strength, and pursue the paths of prosperity and happiness. If, in the course of their growth, we should open new channels of trade, and create additional facilities for friendly intercourse, the benefits realized will be equal and mutual. Of the complicated European systems of national polity we have heretofore been independent. From their wars, their tumults and anxieties, we have been, happily, almost entirely exempt. While these are confined to the nations which gave them existence, and within their legitimate jurisdiction, they cannot affect us, except as they appeal to our sympathies in the cause of human freedom and universal advancement. But the vast interests of commerce are common to all mankind, and the advantages of trade and international intercourse must always present a noble field for the moral influence of a great people.

With these views firmly and honestly carried out, we have a right to expect, and shall under all circumstances require, prompt reciprocity. The rights which belong to us as a nation, are not alone to be respected, but those which pertain to every citizen in his individual capacity, at home and abroad, must be sacredly maintained. So long as he can discern every star in its place upon that ensign, without wealth to purchase for him preferment, or title to secure for him place, it will be his privilege, and must be his acknowledged right, to stand unabashed, even in the presence of princes, with a proud consciousness that he is himself one of a nation of sovereigns, and that he cannot, in legitimate pursuit, wander so far from home, that the agent, whom he shall leave behind in the place which I now occupy, will not see that no rude hand of power or tyrannical passion is laid upon him with impunity. He must realize, that upon every sea, and on every soil, where our enterprise may rightfully seek the protection of our flag. American citizenship is an inviolable panoply for the security of American rights. And, in this connection, it can hardly be necessary to reäffirm a principle which should now be regarded as fundamental. The rights, security and repose of this Confederacy reject the idea of interference or colonization, on this side of the ocean, by any foreign power, beyond present jurisdiction, as utterly inadmissible.

The opportunities of observation, furnished by my brief experience as a soldier, confirmed in my own mind the opinion entertained and acted upon by others from the formation of the Government, that the maintenance of large standing armies in our country would be not only dangerous but unnecessary. They also illustrated the importance, I might well say the absolute necessity, of the military science and practical skill furnished, in such an eminent degree, by the institution which has made your army what it is, under the discipline and instruction of officers not more distinguished for their solid attainments, gallantry, and devotion to the public service, than for unobtrusive bearing and high moral tone. The army, as organized, must be the nucleus around which, in every time of need, the strength of your military power, the sure bulwark of your defense—a national militia—may be readily formed into a well-disciplined and efficient organization. And the skill and self-devotion of the Navy assure you, that you may take the performance of the past as a pledge for the future, and may confidently expect that the flag, which has waved its untarnished folds over every sea, will still float in undiminished honor. But these, like many other subjects, will be appropriately brought, at a future time, to the attention of the co-ordinate branches of the Government, to which I shall always look with profound respect, and with full confidence that they will accord to me the aid and support which I shall so much need, and which their experience and wisdom will readily suggest.

In the administration of domestic affairs, you expect a devoted integrity in the public service, and an observance of rigid economy in all departments, so marked as never justly to be questioned. If this reasonable expectation be not realized, I frankly confess that one of your leading hopes is doomed to disappointment and that my efforts in a very important particular must result in a humiliating failure. Offices can be properly regarded only in the light of aids for the accomplishment of these objects; and as occupancy can confer no prerogative, nor importunate desire for preferment any claim, the public interest imperatively demands that they be considered with sole reference to the duties to be performed. Good citizens may well claim the protection of good laws, and the benign influence of a good government; but a claim for office is what the people of a Republic should never recognize. No reasonable man of any party will expect the Administration to be so regardless of its responsibility, and of the obvious elements of success, as to retain persons known to be under the influence of political hostility and partisan prejudice, in positions which will require not only severe labor but cordial coöperation. Having no implied engagements to ratify, no rewards to bestow, no resentments to remember, and no personal wishes to consult, in selections for official station, I shall fulfill this difficult and delicate trust, admitting no motive as worthy either of my character or position, which does not contemplate an efficient discharge of duty and the best interests of my country. I acknowledge my obligations to the masses of my countrymen, and to them alone. Higher objects than personal aggrandizement gave direction and energy to their exertions in the late canvass, and they shall not be disappointed. They require at my hands diligence, integrity and capacity, wherever there are duties to be performed. Without these qualities in their public servants, more stringent laws for the prevention or punishment of fraud, negligence and speculation, will be vain. With them, they will be unnecessary.

But these are not the only points to which you look for vigilant watchfulness. The dangers of a concentration of all power in the General Government of a Confederacy so vast as ours, are too obvious to be disregarded. You have a right, therefore, to expect your agents, in every department, to regard strictly the limits imposed upon them by the Constitution of the United States. The great scheme of our constitutional liberty rests upon a proper distribution of power between the State and Federal authorities; and experience has shown, that the harmony and happiness of our people must depend upon a just discrimination between the separate rights and responsibilities of the States, and your common rights and obligations under the General Government. And here, in my opinion, are the considerations, which should form the true basis of future concord in regard to the questions which have most seriously disturbed public tranquillity. If the Federal Government will confine itself to the exercise of powers clearly granted by the Constitution, it can hardly happen that its action upon any question should endanger the institutions of the States, or interfere with their right to manage matters strictly domestic according to the will of their own people.

In expressing briefly my views upon an important subject which has recently agitated the nation to almost a fearful degree, I am moved by no other impulse than a most earnest desire for the perpetuation of that Union which has made us what we are, showering upon us blessings, and conferring a power and influence which our fathers could hardly have anticipated, even with their most sanguine hopes directed to a far-off future. The sentiments I now announce were not unknown before the expression of the voice which called me here. My own position upon this subject was clear and unequivocal, upon the record of my words and my acts, and it is only recurred to at this time because silence might perhaps be misconstrued. With the Union, my best and dearest earthly hopes are entwined. Without it, what are we, individually or collectively? What becomes of the noblest field ever opened for the advancement of our race, in religion, in government, in the arts, and in all that dignifies and adorns mankind? From that radiant constellation, which both illumines our own way and points out to struggling nations their course, let but a single star be lost, and, if there be not utter darkness, the luster of the whole is dimmed. Do my countrymen need any assurance that such a catastrophe is not to overtake them while I possess the power to stay it? It is with me an earnest and vital belief, that as the Union has been the source, under Providence, of our prosperity to this time, so it is the surest pledge of a continuance of the blessings we have enjoyed, and which we are sacredly bound to transmit undiminished to our children. The field of calm and free discussion in our country is open, and will always be so; but it never has been and never can be traversed for good in a spirit of sectionalism and uncharitableness. The founders of the Republic dealt with things as they were presented to them, in a spirit of self-sacrificing patriotism, and, as time has proved, with a comprehensive wisdom which it will always be safe for us to consult. Every measure tending to strengthen the fraternal feelings of all the members of our Union, has had my heartfelt approbation. To every theory of society or government, whether the offspring of feverish ambition or of morbid enthusiasm, calculated to dissolve the bonds of law and affection which unite us, I shall interpose a ready and stern resistance. I believe that involuntary servitude, as it exists in different States of this confederacy, is recognized by the Constitution. I believe that it stands like any other admitted right, and that the States where it exists are entitled to efficient remedies to enforce the constitutional provisions. I hold that the laws of 1850, commonly called the "Compromise Measures," are strictly constitutional, and to be unhesitatingly carried into effect. I believe that the constituted authorities of this Republic are bound to regard the rights of the South in this respect, as they would view any other legal and constitutional right, and that the laws to enforce them should be respected and obeyed, not with a reluctance encouraged by abstract opinions as to their propriety in a different state of society, but cheerfully, and according to the decisions of the tribunal to which their exposition belongs. Such have been, and are, my convictions, and upon them I shall act. I fervently hope that the question is at rest, and that no sectional, or ambitious, or fanatical excitement may again threaten the durability of our institutions, or obscure the light of our prosperity.

But let not the foundation of our hope rest upon man's wisdom. It will not be sufficient that sectional prejudices find no place in the public deliberations. It will not be sufficient that the rash counsels of human passion are rejected. It must be felt, that there is no national security but in the nation's humble, acknowledge dependence upon God and His overruling providence.

We have been carried in safety through a perilous crisis. Wise counsels, like those which gave us the Constitution, prevailed to uphold it. Let the period be remembered as an admonition, and not as an encouragement, in any section of the Union, to make experiments fraught with such fearful hazard. Let it be impressed upon all hearts, that beautiful as our fabric is, no earthly power or wisdom could reunite its broken fragments. Standing as I do almost within view of the green slopes of Monticello, and, as it were, within reach of the tomb of Washington, with all the cherished memories of the past gathering around me, like so many eloquent voices of exhortation from Heaven, I can express no better hope for my country, than that the kind Providence which smiled upon our fathers may enable their children to preserve the blessings they have inherited.

FRANKLIN PIERCE.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 28.

In the SENATE, after some debate, the Civil and Diplomatic bill was taken up. Some important amendments were made, and a discussion occurred upon a plan to classify Department Clerks at Washington, and another upon building houses for or raising the salaries of Cabinet Officers. The building was rejected; the increase of salaries, including that of the Vice-President to $8,000, was agreed to. An appropriation to supply Washington City with pure water, was proposed. Other amendments followed—one looking to the free importation of iron, another providing for an Assistant Secretary of State, &c. The iron question led to a long discussion, and no decision had been reached when a motion to adjourn prevailed.

In the HOUSE, after some minor business, the Senate's amendments to the Deficiency bill came up in Committee of the Whole. A long debate ensued, in relation to a mint in California.

THIRD-DAY, MARCH 1.

In the SENATE, the Civil and Diplomatic bill was taken up again, but was deferred for a short time that the Post Route bill might be taken up. To this bill two principal amendments were made, one raising the salary of Assistant Postmasters General to $3,000, the other to make all railroads post routes—the bill passed. The former bill was resumed. After considerable debate as to the propriety of Mr. Mason's proposition for repealing the duties on railroad iron being attached to this bill, the amendment to this effect was voted down by a large majority. Mr. Fish offered an amendment providing for an Assay Office in the City of New York. This proposition was favored by the Secretary of the Treasury, and after some discussion, was agreed to. Many other amendments were proposed, some agreed to, some not.

In the HOUSE, the Army bill came up again in Committee of the Whole, the question being upon agreeing to the Senate amendments. Those relating to fortifying San Francisco and various other of our seaports were non-concurred in. That ordering surveys for a railroad to the Pacific was agreed to.

FOURTH-DAY, MARCH 2.

In the SENATE, the Indian Appropriation Bill was reported back from committee, and the Navy Bill, without amendments. The Civil and Diplomatic Bill was then taken up, and amended so as to admit flax machinery free of duty. A great number of other amendments were rejected, among them one to reserve sections of public lands for six miles on each side of railroads constructed through them by the States. The bill was finally read a third time and passed. The House resolution, providing for printing the Census returns was also passed. The Post-Office bill followed, and an attempt was made to add to it an appropriation of land to carry out Alden & Eddy's plan of a subterranean Telegraph to San Francisco, which was lost. Mr. Gwin moved an amendment looking to a semi-monthly mail from San Francisco to China. Mr. Gwin, after some debate, withdrew his amendment, and the bill passed. Then followed the Army bill, which came in from the House with the Senate amendments disagreed to. The Senate insisted, and a committee of conference was ordered. Then the bill to establish the Territory of Washington was passed without change. The Committee of Conference on the Army bill reported that they had receded from several amendments relating to California; from the one providing for the emigrant route, and from that relating to ether, and the report was concurred in. Adjourned.

In the HOUSE, many of the Senate amendments to the Army bill were concurred in. Among them that appropriating $500,000 for the defense of San Francisco, and that for the exploration of a railroad route to California. The Light-house bill passed. The Civil and Diplomatic bill came from the Senate with 85 manuscript pages of amendments. A long discussion followed upon adopting these in the aggregate, referring them, or acting upon them separately. The latter course was adopted, and in Committee of the Whole the amendments to increase the salaries of the Vice-President and Secretaries, to appropriate $300,000 to refund duties on goods destroyed by fire in New York, to suspend duties for one year on railroad iron, were voted down. Amid great confusion, that establishing an Assay Office in New York was adopted.

FIFTH-DAY, MARCH 3.

This being the last day of the session, it was continued all night, and till near twelve o'clock, noon, of Sixth-day. It was mainly occupied, of course, in finishing up the business which had been left undone till this late hour. All the regular Appropriation Bills were passed, after numerous Committees of Conference from the Senate and House. Among the appropriations was $100,000 to establish an Assay Office at New York, where the gold daily arriving can hereafter be cast into bars, slugs, or ingots, of specified values. The amendment to the Post-Office Bill, directing the Postmaster-General to advertise for proposals to carry the Mail from San Francisco to Shanghai, was lost. The Senate voted down several propositions to build national vessels, with caloric engines, on the plan of Capt. Ericsson; also a proposal to abolish the Spirit Ration in the Navy. The printing of the Seventh Census was ordered. The Homestead, Bennett's Land Distribution, Pacific Railroad, Navy Reorganization, French Spoliation, and other important bills, failed for want of time for consideration.

SIXTH-DAY, MARCH 4.

The two Houses closed up the business of the 32d Congress at noon, and adjourned sine die. A few minutes later, the Senate was again called to order by the Secretary, for the first sitting of the usual quadrennial Extra Session. After prayer, Mr. Cass, as the oldest Senator, took the Chair, and on motion of Mr. Badger administered the oath of office to fifteen new Senators. Mr. Atchison was chosen president pro tempore, after which followed the inauguration ceremonies. These being completed, the Senate fixed noon as the future hour of meeting, and adjourned to Second-day.

LECTURES ON GEOLOGY.—On the evening of the 3d inst., we attended, at Metropolitan Hall, the first of a series of lectures on Geology, by Dr. Boynton—a gentleman who is recommended as a lecturer by some of the first scholars of the country, and who was invited to give this course by a number of the most distinguished citizens of New York. Our expectations were move them realized, and we are confident that those who attend will get the worth of their time and money.

European News.

European dates to Feb. 23d, eleven days later, have been received since our last. The news is not important.

In the British House of Commons, on Friday night, a discussion on the state of the relations with France was brought on by Mr. Disraeli, and elicited strong assurances of peaceable intentions.

The Navy estimates, amounting to £7,000,000 Sterling, were voted.

Both Houses of the Church Convocation were in session, with a full attendance of Prelates and the Clergy. An address to the Queen on ecclesiastical affairs was presented and discussed. It refers principally to Synodical jurisdiction.

The weather in England was remarkably cold; a great deal of snow had fallen and a severe frost appeared to have set in.

The overland Indian mail reached London on the 14th ult., confirming the annexation of Pegu to the British dominions in India.

The Queen Victoria steamer, belonging to the City of Dublin Steam-packet Company, while on her passage from Liverpool to Dublin, and during a heavy fall of snow, which rendered it impossible to discern anything from the vessel, struck on the rocks to the north of the Bailey Lighthouse, off Howth. She went down in about 15 minutes afterward. Some of the passengers took to the boats, and others endeavored to reach the land. The loss of life amounted to 68 out of a total of 120 on board. One boat with 17 passengers reached the shore; 8 got on the rocks, and a number of others were taken off a mast.

Sir H. L. Bulwer was on board the steamer that exploded on the Rhone lately, and escaped by swimming.

Napoleon the First's will has been given up by England to France.

Thirty ships have been chartered by Paris merchants to bring ice from Sweden to French ports.

The Turkish Commission in Bosnia has issued a firman, granting the same privileges to Christians as to Turks. To balance this, the Greek journals report a massacre of Christians at Salonica.

SUMMARY.

Steamer Pampero, at New Orleans, from San Juan, brings particulars of suffering and death among the passengers on the steamer Columbia, which left Panama with the passengers having through tickets to the Winfield Scott, for which vessel they had waited eight days at Panama. The Columbus sprung aleak in the Gulf of Tehuantepec, and it was only by the unremitting exertions of the passengers and crew that the vessel was got into Acapulco. They were several days without food, and up to the time the Columbus left Acapulco 40 of the passengers had died and a large number were remaining ill.

At Oldtown, Me., on Tuesday evening, while a party were dancing at Grey's tavern, a young lady discharged both barrels of a double-barreled pistol at a man named Wm. Bowman, of Upper Stillwater. One of the balls entered Bowman's shoulder, and the young lady with whom he was dancing had her face burned by the powder. The lady who fired the shots went home without being arrested. Public sympathy is strongly in her favor, as Bowman had inflicted upon her an irreparable wrong, and then refused marriage.

A dispatch dated Philadelphia, March 6, says that on Thursday night the emigrant train coming East ran off the track in a deep cut on the Pennsylvania Road, between Lewistown and Huntingdon. Persons were sent either way to warn trains nearly due of what took place, but the man who was sent west, after walking some distance, sat down in a shanty, and unfortunately fell asleep. The train that passed him came in violent collision with the crippled train, killing four emigrant passengers instantly. Two others died yesterday, and two others are not expected to live.

The Baton Rouge (La.) *Gazette* says: A negro man, the property of Mr. Isaac Singletary, of this Parish, drowned himself, on the 19th of February, by jumping over the bow of the ferry-boat. It appears that Mr. Singletary had sold or was about to sell the boy to Mr. John Buhler, of the Parish of West Baton Rouge, whom the boy was unwilling to go to, and expressed his intention to drown himself before he would live with Mr. Buhler. While on the ferry, the boy waved his hand—a last adieu to the pilot, and jumped foot foremost into the river.

The late Dr. William Kirkpatrick, Superintendent of the Syracuse Salt Works, was cousin to the grandfather of the Empress of France, the Consul of Malaga. The Kirkpatricks are not a numerous family, and it is said the Empress has quite a number of relatives in America and Scotland, including several in New York City, one of whom, a cousin of the Empress, has recently left for Paris, to join in the good fortune of his cousin.

The Regents of the New York State University have published their annual distribution of the income of the Literature Fund. New York and Brooklyn get the following sums: Deaf and Dumb Institution, $496 65; Columbia College Grammar School, $343 83; University Grammar School, $215 85; Conference Seminary, $806 10, and $250 for books; Free Academy, $1008 58; Rutger's Female Institute, $447; Brooklyn Female Academy, $659 02, and $250 for books.

A cashier of a bank in Lexington, Ky., writes to the Cincinnati *Commercial*, that a few months since a teller in that bank paid a forged check for the amount of $633, and that on the 24th ult., he received a letter from Archbishop Hughes, of New York, stating that the money was received from Belfast, Ireland, by the last steamer, from an individual with the request that it be forwarded to the above bank.

In the Legislature of New York, last week, Mr. Taber reported a bill to make a Ship Canal from Albany along the west side of the Hudson River to a point below the Overslaugh, so that navigation for any ordinary draft might be secured.

Count Pulzsky, the friend and companion of Kossuth, arrived at New York last week, by steamship Humboldt. He visits this country for a short time only, on private business.

The following steamers left New York on Saturday: The Collins steamship Arctic, Captain Luce, for Liverpool; the Union, Captain Adams, and the Georgia, Captain Porter, for Aspinwall; the Star of the West, Captain Tinklepaugh, for San Juan; the Alabama, Captain Ludlow, for Savannah; the Marion, Captain Berry, for Charleston; and the Roanoke, Captain Cavendy, for Richmond.

The apparatus which was sent out by the British Government, some years ago, for distilling *fresh water from Lake Erie*, is still in existence at one of the Canadian Navy Yards, and it is an undisputed fact, that all the war vessels intended for the navigation of the lakes in 1812 were well and thoroughly supplied with tanks and casks for containing a full supply of *fresh water!*

A negro barber in Albany, when partially recovered from the small pox, left his bed and commenced shaving his customers as usual. A young man whom he shaved, and who, it is supposed, caught the infection from the barber, died a few days ago, and one or two others have taken the disease from him. His shop has since been shut up by the city authorities.

There is in one of the country poor houses of Alabama an old man of more than ninety years, who was the ferryman for Washington and his army when he crossed the Delaware just prior to achieving the great victories of Trenton and Princeton. This is a sad truth. Better provision should be made for the veteran and his wife who shares his humble lot.

Among the last acts of the recently adjourned Congress, was the raising of the salaries of the Vice-President and seven members of the Cabinet to $8,000 each. The four missions to Great Britain, France, Russia, and Spain, were raised from $9,000 to $20,000 each.

The report of the Indiana Insane Asylum shows that "spirit rapping" is a fruitful cause of insanity in that State. During the past year eighteen persons have been admitted whose insanity is ascribed to this cause. The reports from nearly all the insane asylums tell the same story.

Gen. Levi Hubbell, formerly of Ithaca, N. Y., now of Milwaukie, Wisconsin, and a District Judge, was arraigned before the Wisconsin Legislature, on the report of a Committee, charging him with flagrant corruption in his Judicial conduct in several specified cases. The Assembly impeached him on Friday, March 4th.

The contract for building the Alleghany Railroad has been awarded to Leech & Co., Messrs. Chamberlain, and a New York Company. The route chosen lies on the easterly side of the Alleghany River. The guage adopted is that of the New York and Erie Railroad.

The work of grading on the Watertown and Potsdam Railroad has been commenced. The probability is that the track will be in running order from Watertown to Philadelphia, or Antwerp, in the course of one year from this time.

About one hundred letters, addressed to Bostonians, and supposed to contain money, were stolen from the mail agent's office on board the steamer Commodore on her trip from New York, on Friday evening, to Stonington.

Among the ruins of a stable which was burned at Lawrence, Mass., on Friday morning, were found the charred remains of a man supposed to have been murdered. Indentification was impossible.

"Father Giovazzi," so called, a seceder from the Romish Church, arrived at New York on the 6th inst., by the steamer Baltic.

New York Market—March 7, 1853.

Ashes—Pots $4 75, Pearls 5 75.

Flour and Meal—Flour is 6 a 12c. lower than last week; Canadian 5 00 a 5 12; common to straight State 4 94 a 5 00; mixed to fancy Michigan and Indiana and good Ohio 5 12 a 5 31. Rye Flour 4 50. Corn Meal 3 25 a 3 31 for Jersey.

Grain—Wheat, 1 15 for good white Canadian. Rye 90c. Barley 69c. Oats 44 a 46c. for Jersey, 47 a 49c. for Western and State. Corn 60 a 67c.

Provisions—Pork, 16 50 for old prime. Beef, 5 50 a 7 00 for prime, 9 50 a 11 00 for country mess. Lard 9½ a 10c. Butter, 13 a 16c. for Ohio, 16 a 20c. for Western dairies. Cheese 8 a 9½c.

Hay—87c. a 1 00 per 100 lbs.

Hops—20 a 22c.

Lumber—Pine and Spruce 15 00.

Seeds—3 25 a 3 50 for Timothy. Clover is in demand at 11 a 11½c. Flaxseed 1 55 a 1 60 for 56 lbs.

Tallow—9½ a 10c., the latter for Butchers' Association.

MARRIED,

At Adams Center, N. Y., Feb. 22d, by Eld. James Summerbell, Mr. IRA J. ORDWAY, of Brookfield, and Miss ELIZA A. CLARKE, of West Edmeston.

In Charlestown, R. I., Feb. 26, by Rev. Mr. Vurbank, Mr. GROVE D. CLARKE, of Brookfield, N. Y., and Miss LYDIA M. TAYLOR, of Charlestown.

In Albion, Wis., Feb. 18th, by Eld. Z. Campbell, Mr. GEORGE H. MECON, of Fulton, to Miss LAURA PARKER, of Milwaukee.

In Christiana, Wis., Feb. 21st, by the same, Mr. C. A. SWAN, of Delavan, to Miss DIANTHA C. J. BURDICK, of Clinton.

DIED,

In Walworth, Wis., Feb. 18th, of consumption, HARRIET A., wife of Edwin Payne, aged 23 years and 6 months.

At Ashaway, R. I., Feb. 10th, HARRIET, daughter of Pearce and Nancy Handel, aged 6 years.

At Potter's Hill, R. I., Feb. 20th, JENNETTE, wife of William Maude, aged 24 years, formerly of Scotland.

LETTERS.

R. B. Davis, A. M. Cochran, M. Miner, Charles B. Miller, B. F. Bond, D. A. Babcock, L. L. Covey, Z. Campbell, Wm. Tew, Erastus Harris (rec'd—pays to June 9, '53,) Elias I. Maxson, Levi H. Bond, S. Weeden, H. W. Stillman, M. L. Potter, W. M. Fahnestock, J. J. Hare, C. D. Langworthy, D. Clawson, H. P. Sadler, E. D. Spicer.

RECEIPTS.

FOR THE SABBATH RECORDER:

W. H. H. Coon, Utica, Wis.	$3 00	to vol. 8	No. 26
George Button "	2 00	8	52
H. C. Crandall "	2 00	9	52
E. M. Crandall "	1 00	9	52
Levi H. Bond, Milton, Wis.	2 00	10	52
B. F. Bond "	2 50	~~10~~	13
Francis Greenman, Townsend, O.	2 00	9	52
Penelope David, Farmington, Pa.	2 00	9	52
R. B. Davis, Shippen, Pa.	5 00	9	52
James Dunham, Trivoli, Ill.	4 00	9	52
Chas. B. Miller, Southampton, Ill.	2 00	9	52
E. A. Crossley, Shiloh, N. J.	2 00	9	52
D. D. Bacon "	2 00	10	39
Joel Tappan, Perth Amboy, N. J.	2 00	9	52
Jacob Russell, New Market, N. J.	2 50	9	39
Owen Coon, Berlin	4 00	11	26
A. R. Andrus, Mill Grove	2 00	10	38
Wm. H. Hull, Berlin	2 00	10	36

FOR THE SABBATH-SCHOOL VISITOR:

William W. Crandall, Little Genesee	$6 00
Elias L. Maxson, West Genesee	1 00
M. L. Potter, Potter Hill, R. I.	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Charles Potter, Jr.	$1 00	Maxson Dunham	$1 00
Reilay Potter	1 00	John Whitford	1 00

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of David Dunn, New Market, N. J., on Fifth-day, March 31st, at 10½ o'clock A. M. GEO. B. UTTER, Rec. Sec.

A Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at the same place at 2 o'clock P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms.

Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, JR., & Co.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1852. 2t51

American Baptist Register.

THIS Volume, now issued, contains 496 pages; or, reckoning the 26 engravings as two pages each, 548 pages. It is printed on beautiful paper, and embraces (including the ornamental stamp on the cover) engravings of 27 church and college edifices. The sketches of State Conventions, Associations alphabetically arranged, names of churches, dates of constitution, counties in which located, pastors, the baptized in 1851, number of communicants, with the names and post-offices of ordained and licensed ministers, fill 373 pages. These are followed by the American Indian churches, also the Welsh and German churches. Summary tables of the Associations in each State, (the most complete we have ever seen,) fill 26 pages. These are followed by valuable tables, embracing a comparative summary, colored members, Sabbath schools, ratio of churches, ministers and members to the whole population, Baptist periodicals, ordinations, churches constituted, new church buildings dedicated, and obituary notices. Then follows the educational department, embracing theological seminaries, colleges, academies, high schools, &c. Also an account of our Benevolent Societies. Next we find tables of the Baptist churches in other countries, British Provinces, Europe, Asia, and Africa. The concluding pages contain an account of the Anti-Mission, Free-Will, Six-Principle, Seventh-day Baptists, &c., with a grand summary of baptized Christians and religious denominations.

No description of the volume will do it justice. It must be seen to form a correct idea of the expense and labor bestowed upon it. In view of the expensiveness of so many statistical pages, its engravings, &c., it is one of the cheapest volumes ever issued. It contains 200 pages more than was anticipated when the price was announced.

Price, bound in cloth or sheep, $1 50; five copies, $6. It will be sent by mail, postage paid, to any part of the United States, for $2.

Published by the American Baptist Publication Society. Orders for the Register should be directed to Rev. [illegible] B. Loxley, 118 Arch-street, Philadelphia.

Just Published.

THE DEMOC[illegible]ACY OF CHRISTIANITY, or an Analysis of the Bi[illegible]le and its Doctrines, in their relation to the principle of de[illegible]ocracy. By WM. GOODELL. Sold also by William Cady and Burgess, New York[illegible] New York. The *first* Harned, 48 Beekman-street, N[illegible]ation of the *Old* volume is occupied with an exami[illegible] investigation Testament; the *second* volume carries th[illegible]ding doctrines into the *New*, shows the bearing of the le[illegible] trines of the Gospel upon the principle of demo[illegible]cracy, examines the institutions of the New Testament, trac[illegible] the progress and the influence of Christianity in promoting human liberty, to the present time, and, in the light of Scripture prophecy, as illustrated by the signs of the times, unfolds the future prospects of humanity. The work is designed to promote *liberty*, both in the Church and the State, and to show that the cause of human freedom is identified with the Christian religion.

Price $1 50 at retail, $12 per dozen, or $90 per hundred.

SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in Both Hemispheres; with a View of the Slavery Question in the United States. By WILLIAM GOODELL, author of "The Democracy of Christianity."

This work is designed to embody a great amount of historical information in a single volume, conveniently arranged for reference. It contains fifty chapters on as many distinct topics, embracing the most important facts in the *political* and *ecclesiastical* history of the contest, together with an account of the Anti-Slavery agitation in England and the United States up to the present time; the divisions among American Abolitionists, and the various measures advocated among them; and closing with a brief discussion of the question, "What ought to be done?" The book is an abstract of several volumes, besides the Anti-Slavery history of the last twenty years, a great part of which has never before been collected into any volume, but lies scattered in the newspapers of that period. The Table of Contents and a copious Alphabetical Index will facilitate a reference to particular facts, and to dates when desirable.

It is a large royal 12mo. volume, of about six hundred pages, well printed, on handsome paper, neatly bound in cloth, and lettered. Price one dollar per copy, at retail; $9 per dozen, or $65 per hundred, to booksellers and book pedlars, for cash.

The postage on a single copy will be 30 cents to any part of the United States, and *must be prepaid*.

For sale by the publisher, WILLIAM HARNED, 48 Beekman-street, New York.

Miscellaneous.

Another Arctic Expedition.

The *Tribune* learns that the organization of Dr. Kane's expedition is now nearly complete, and that it may be expected to sail by the middle of April. In addition to the brig Advance, the expedition will carry out a smaller vessel in frame, ready to be put together when necessary. It takes also, five whale-boats, two boats made of cedar, and four gutta-percha boats, which can also be used as sledges. On the upper coast of Greenland, 48 dogs will also be added to the party. The scientific corps will consist of three gentlemen, beside Dr. Kane himself, who will not only discharge the duties of Commander of the expedition, but will also share in its scientific observations and labors. There will be an astronomer, who will coöperate with Dr. K. in all matters relating to general physics; a zoologist, who will pay particular attention to the observation of the radiata and lower orders of marine life, the products of the dredge being especially cared for; and a general draughtsman. The expedition takes out a transit instrument, and will it is hoped be able to establish a permanent observatory at the head of Smith's Sound during the whole time that the Advance remains in that region. The sailing officers will be Meeker Brooks, McGeary, John Ward Wilson, and Amos Bonsall, all volunteers. Mr. Brooks was the boatswain of the former expedition. Mr. McGeary has been in Baffin's Bay on whailing expeditions, has been wrecked there and knows the coast thoroughly. Messrs. Wilson and Bonsall are sailors by taste and habit, but gentlemen of position and fortune, who go out from a love of adventure. The crew consists of eleven picked men, stalwart fellows from Maine. Each man has one of Marston's rifles with a due supply of ammunition, as they will have to rely on hunting for fresh meat for themselves, and food for their dogs during the whole time of their stay in high Northern latitudes. The supply of food taken out will consist of Borden's Meat Biscuit and pemmican. The Navy Department has ordered Dr. Kane to receive on board any articles of diet that victualers or others may desire to send for trial, and on his return to report the result of the experiment made with each article. Dr. Kane has also been directed by the Department to prepare a detailed report of the scientific observations and results of the expedition, for publication by the Government on his return. Among the great subjects to which his attention is particularly directed by his orders, is the distribution of magnetism, and the question of the existence and extent of an open sea about the pole.

The Anglo-Saxons.

Theodore Parker, of Boston, delivered a lecture in New York, Feb. 22d, on the Character and Influence of the Anglo-Saxons; from a report of which, we clip the following:

The Anglo-Saxon race numbers from about forty to fifty millions of people at the present time, and they have more commerce than the rest of the world—they possess the one-eighth part of the globe, and the American and British Governments control the one-sixth part of its inhabitants. See the difference in the countries which they colonize. Look at North America, covered with Anglo-Saxon inhabitants and their descendants, and then look at South America, which is inhabited by the descendants of the Spaniards. Look at the cultivation, the produce, and the riches of the one, and then at the poverty, squalidness, and misery of the other. If we compare the state of Para on the Amozon with New Orleans at the mouth of the Mississippi, we will be able to see this the more plainly, and to trace the great prosperity of the latter to the predominating characteristics of this dreadful Anglo-Saxon race, which, by its desire for federation, has become the most powerful of any on the face of the earth. He did not mean military power, but the power which was produced by Commerce, for no other race had the same aptitude of organizing men into groups, and they could not, consequently, with the like facility, transact such an immense amount of business. They were truly a trading, a commercial people, and the dollar was the symbol of the Anglo-Saxon as truly as the sword was the symbol of the ancient Roman. Neither is the descendant of the Anglo-Saxon race very fond of universality—whatever is practicable and useful is more consonant with his ideas and disposition. He knows there is a God—he acknowledges him as the Supreme Ruler, and delights more in his individual independence and freedom than submission to any particular forms of worship which may have been established for him. Though religious, he has no higher-law veneration. We will see this feeling exemplified in the conduct of the first Puritan settlers of Connecticut, who resolved in public assembly, that "the law of God should be the law of the State until they could have time to form a better law." The Anglo-Saxon abhors a universal idea—he loves to deal will tangible things, and with things useful, more than any thing else. In this he differs from the Germanic branch. The English cultivates and deals in things which will produce profit, while the German will ponder over the general idea; and thus, while the latter is generalizing on principles and theories, the former turns men into practical things. Mr. Farraday had to explain to the people of England, that the science of Chemistry was profitable, and if properly encouraged would be the means of producing great wealth, before he could get them to listen to him; while Mr. Liebig was accused by his countrymen of pursuing that profession from a sordid motive of base lucre. The English have the idea of the loaves and fishes predominant, and none can become great among them who will not bring them these; while it is different with the Germans; and before Liebig could gain the confidence or respect of his countrymen, he was forced to disclaim the intention of pursuing his labors from any desire of profit, but merely from the pleasurable ideas to which they gave rise; so the very conduct which makes a man respected in England would disgrace him in Germany. The Anglo-Saxon great man is a doer, while the great German only thinks—is always thinking, and thinks about thinking. This indeed will be found to be the great difference between the two people, and which does not always turn out to the advantage of the Anglo-Saxon man. Their institutions are full of contradictions, and contain none, or at least few, general principles. Their laws consist of a whole host of decisions, and are consequently cumbersome and difficult. Unlike the Roman or French laws, which are founded on original and general principles, and are consequently simple and easily understood, when we come to the English law, we find it to consist of the decision of Lord somebody, which goes against the decision of Lord anotherbody, and both are qualified by another decision of Lord this or that; and after this there is a decision of Baron anybody, explaining this qualified decision, and then the decision of Baron somebody else, which knocks all those gone-before and learned decisions to pieces. Some will say that the Constitution of the United States is a proof that this is not a character of the English mode of legislation; but that Constitution is not of Anglo-Saxon growth, or the production of Anglo-Saxon minds, for the principles and ideas and ground-work of that Constitution were received from the great writers of the continent of Europe. An exemplifying proof of the individuality of the Anglo-Saxon race will be found in the present condition of Britain; for though England is the richest country in the world, that is, if the wealth which it contains was divided among the number of its inhabitants, yet every sixteenth man is a pauper. He becomes destitute, is sent to the poor-house, lives at the expense of the public, and when he dies, at the public expense he is interred. The British nobility are the best fed, best housed, best clothed, and best carriaged people in the world; while the people engaged in agricultural pursuits and labors, and employed in factories, are the most miserably fed, the most barbarously treated, cruelly worked and badly housed and clad of any other people in the whole compass of the civilized world. The aristocracy are the most learned and enlightened of any other people in the world, as well as the most refined; and they ought to be so, for they have the two greatest seats of learning, and the Colleges of Oxford and Cambridge are the most richly endowed of any others that we know; but their peasantry are the most besotted and ignorant of any in Europe. In England there is no universal idea—the great idea cherished there is individuality, and this is the substratum of everything, the foundation of every superstructure, and flames out at the roof. This has caused an immense amount of property to be concentrated in particular families or individuals. The Russell family alone possess four miles square in the heart of the City of London, on which are built four hundred thousand houses and more. The head man of business of one of the Lords of this class, I have known to advertise for three thousand hands to erect buildings within the city and the environs of Westminster. One who lives ten miles from the sea, travels to it from his own house without putting a foot-print off of his own property. Rhode Island contains more proprietors, and Long Island more persons who possess an interest in property, than the entire of Great Britain.

The Slave Nancy.

A few years since, says the Cincinnati *Gazette*, a bright-eyed mulatto woman, the slave of a gentleman residing in Anson Co., North Carolina, fled to the Free States, which, after unusual hardships, and the exercise of more heroism than is generally attributed to her race, she succeeded in reaching. She left behind a husband, who was also a slave, belonging to a Mrs. K., of the same county. To this husband Nancy was strongly attached, and though she was well situated in this State, could give herself no peace until she had resolved to return and attempt his rescue. The long and weary journey to her old home was made on foot, and by night Arrived near the residence of her husband's. mistress, she lay concealed for more than a week in the mountains, before she could procure an interview. But her husband lacked courage. He dared not risk the attempt to flee; and it was several weeks before this black Macbeth's courage could be "screwed to the sticking"—or rather to the running—"point." At last he fled, and had nearly reached the Cumberland Gap, when he was overtaken and captured.

His mistress, by the way, was willing he should escape, but she was in fear of her heirs, who, indeed, were the parties that chased and captured the slave. Nancy escaped and returned to Cincinnati. The aged mistress of the fugitive was so affected by the devotion of Nancy, and the desire of the husband to be reunited, that she conceived the idea of herself running off with her own slave, for the purpose of bringing him to a free state. The preparations were made with the greatest secrecy, and carried out with so much skill and prudence, that she succeeded, and lately passed through this city, on her way to the residence of Nancy, who is now living with her husband. The old lady left what property she had, besides this slave, in North Carolina, and has made no attempt to regain it. She is now permanently settled in this State, and is supported by the charity of her neighbors.

Sale of Slaves in Washington.

From the National Era.

"Piano-Forte, household and kitchen Furniture, Negro Boy, Horses, Harness, Carryall, Carts, Farming Utensils &c., at auction, on Saturday morning, December 11, at 11 o'clock, in front of the auction rooms. I shall sell without reserve, &c., at 12 o'clock: One Negro Boy, 18 years of age; also, a Negro Girl, three Horses, Saddles, Bridles and Harness, Carryall, two Carts, Wheelbarrow, Hay-rake, two Plows, Cultivator, Hay-cart, lot of farm Harness, &c. Terms cash.

JAMES C. MCGUIRE, Auctioneer."

The above advertisement appeared in the *National Intelligencer* for several days prior to the sale. Pursuant thereto, a crowd collected at the corner of Pennsylvania-av. and Tenth-st., on Saturday morning. After the sale of horses, cows and farming utensils, the human cattle were put up, viz: a boy, — years old, and a girl, — years old.

On putting up the boy, the auctioneer said that he would give any man $25 if he would relieve him of the disagreeable duty of selling those children. No one offering to relieve him, he proceeded to sell them. He stated that he was informed that the boy was restricted to the District, which he believed was the fact; that the boy was deaf, had a running in his head, and was an invalid; that he was the pet of his mother, who was present, in great distress, and desired; as did also the relatives of the family to whom he belonged, not to be separated from him. These children were part of the estate of Jesse Brown, deceased, late proprietor of "Brown's Hotel;" and it was known that Marshall Brown (one of the heirs) was present for the purpose of buying the boy, if sold at a reasonable price, that he might not be separated from his mother. The bidding commenced, and he was struck off to Mr. Brown at $325, when a man by the name of Naylor, a trader, claimed the bid as his, and insisted upon the negro being struck off to him. Mr. Brown averred that the bid was his, and claimed the boy; Naylor threatened to prosecute the auctioneer if he did not get him. After much caviling among the bidders, the boy was again put up, and this man Naylor advanced the bid to $330, when the auctioneer, prompted by feelings of humanity, offered him $25 if he would not bid more. This offer was accepted, with the Chrisian remark, that he (Naylor) "had as lief make $25 in this way as to make it out of a nigger." So the $25 was paid over, and the poor trembling boy was delivered to Mr. Brown.

The girl, only 16 years of age, was next put up, and in the presence of her agonized mother, was struck off to Judge Sturgis, of Georgia, for the sum of $—; and this child is now probably on her way to that distant State, where she will most likely drag out a miserable existence in the cotton field, without a single friend on whom to rely in case of sickness or distress.

This all took place in a Christian community, within half a mile of the Capital of this free and enlightened nation, where sat, at the very time this disgraceful scene was going on, the Representatives of a people whose laws are based on the principle of equal rights and privileges, and who have declared "that all men are created free and equal!"

A Wild Man.

A wild man named Goings, originally from East Tennesee, who has been living in the hollow of trees and caves, and who has frequently been mentioned in the newspapers, was recently captured near Florence, Alabama. He is from 25 to 30 years of age. He had been surprised several times by parties, and tales of romantic encounters with him were deemed fabulous heretofore. Last December an attempt was made to capture him, but he eluded his pursuers, and forsook his then quarters in the hollow of a chesnut tree. A pack of hounds afterwards got on his trail, but owing to the rugged character of the country, the horsemen could not keep up, and *the fugitive was lost in the waters of Shoal Creek.* All further pursuit was then abandoned, and many believed the whole story fabulous, until last Sunday week, a boy, belonging to A. P. Neely, reported, to his master that he had seen a man upon the bluffs near a noted cave, on the plantation of Judge Posey. Mr. Neely immediately collected a number of gentlemen, and proceeded to the spot indicated. The day was one of the most inclement of the season. On nearing the mouth of the cave, they *discovered the shivering form of the poor wretch, buried beneath a covering of straw.* He paid no attention to their summons to come forth, and one of the company (thoughtlessly, we hope) tossed in a dog, which, making a furious assault, brought the hapless Recluse to his feet. He then came out in a state of almost perfect nudity, presenting a picture of abject misery and squalid wretchedness, which utterly beggars all description, and we shall not attempt it. He appeared perfectly sane, but gave no satisfactory reasons for his singular conduct, beyond a general charge that the world had treated him badly, and he had determed to come out from it. He protested that he had done no man harm, and begged to be allowed to continue his solitary life, but he finally agreed to go home with Mr. Eastrage, which he did, and when we last heard of him he was suffering from a violent cold, contracted no doubt by his sudden change from a worse than savage to a civilized life.

State Asylum for Idiots.

From the Albany Journal.

About half way between here and Troy stands a house that used to be a famous rendexvous for races, fairs sleighing parties, drinking, and all manner of merry-making—the old "Bull's Head" Tavern. Two years ago the sign of the Bull's Head was taken down, and the place sold to the State of New York.

If you go there now, you will find a plain, unpretending, dark-colored edifice, everything about which is kept with the most scrupulous neatness. You enter, and you find blackboards, pictures, books, dumb-bells, ladders, and other apparatus, indicating that it is either a school, or a gymnasium, or both. And so it is. But there is a strange set of scholars. Boys with the vacant, lackluster stare of confirmed lunatics. Girls with a look of senseless animal imbecility. Children on whose faces there has never been a ray of intelligence; and nearly grown-up young men and women engaged in the occupations and plays of children five or six years old. Their instructors have a watchful, care-worn look, as if they knew their charges could not be trusted to perform even the simplest avocations without constant help and guardianship. It is the State Asylum for Idiots.

From the Annual Report of the Institution, just issued, we learn that there are now forty-two pupils under treatment. Applications have been made for the admission of nearly as many more, but were refused because there was no room for them.

During the time this experiment has been in operation, its results have been of the most gratifying character—far more gratifying than could have been anticipated. Three years ago it was a matter of serious doubt, whether it was possible ever to educate this unfortunate class of beings, so as to be of any use to themselves or others. Now, it may be considered demonstrated beyond a doubt. By a system of gradual training, first in physical exercises, then by slow steps to simple mental exertion, they are led finally to a knowledge of duties, responsibilities, and the truths of religion.

To use the words of the Superintendent, "We have taught a child to walk when we had first to awaken or cultivate a fear of falling as an incentive to any efforts on her part. We have awakened perceptions of sounds in ears where the sense of hearing resided without the use of it. We have developed perceptions of sight through eyes that had never performed their appropriate office. We have been teaching children to speak in every stage of articulation." Cases that three years since only promised to be hopeless, helpless burdens to their friends all their lives, have been elevated to the rank of happy, useful members of society.

"In almost all cases, and with very few if any exceptions, those usually called idiots under the age of 12 or 15, may be so trained and instructed as to rendered them useful to themselves, and fitted to learn some of the ordinary trades, or to engage in agriculture. Their minds and souls can be developed so that they may become responsible beings, acquainted with their relations to their Creator and a future state, and their obligations to obey the laws and respect the rights of their fellow citizens. In all cases, we believe, for we have seen what has been accomplished in apparently desperate cases, they can be made cleanly and neat in their personal habits, and enabled to enjoy the bounties of Providence and the comforts of life, and to cease being incumbrances and annoyances to the families in in which they reside."

Occupations of the Royal Children.

The following details of the manner in which the day is filled up by the children of Queen Victoria are given by the *Field*, a new sporting paper, "on reliable authority." They rise early, breakfast at eight, and dine at two. The various occupations are allotted out with almost military exactness. One hour finds them engaged in the study of the ancient, another of the modern authors—their acquaintanceship of languages being first founded on a thorough knowledge of their grammatical construction, and afterward familiarized and perfected by conversation. Next they are trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with the lighter accomplishments of music and dancing. Again the little party assemble in the riding school, where they may be seen deeply interested in the various evolutions of the manege. Thence, while drawing and the further exercise of music and the lighter accomplishments call off the attention of their sisters, the young princes proceed to busily engage themselves in a carpenter's shop, fitted up expressly for them, with tools essential to a perfect knowledge of the craft. They thus early become not only theoretically but practically acquainted with the useful arts of life; a small laboratory is occasionally brought into requisition, at the instance of their father. This done, the young carpenters and students throw down their saws and axes, unbuckle their philosophy, and shoulder their miniature percussion guns—which they handle with the dexterity of practical sportsmen—for a shooting stroll through the royal gardens. The evening meal, the preparation for the morning lessons, and brief religious instruction, close the day.

Australian Wines.

The progress of this branch of industry will be shown by a glance at the statistical returns of the last seven years. In 1845 there were 611 acres of vineyards under cultivation throughout the colony, producing 54,996 gallons of wine, and 1,433 gallons of brandy. In 1846 the quantity of land under vine was 749 acres, and its production was 52,337 gallons of wine, and 1,382 gallons of brandy. In 1847 there were 899 acres of vineyards, producing 54,035 gallons of wine and 1,402 gallons of brandy. In 1848 there were 887 acres of vineyards, producing 97,300 gallons of wine and 1,163 gallons of brandy. In 1849 there were 963 acres of vineyards, producing 95,843 gallons of wine and 1,266 gallons of brandy. In 1850 there were 1,069¾ acres of vineyards, producing 111,085 gallons of wine and 1,958 gallons of brandy; and in 1851, there were 1,860½ acres of vineyards, producing 84,843 gallons of wine and 1,161 gallons of brandy. One of the greatest difficulties which the manufacturers of the Australian wine have had to contend against of late has been that of procuring bottles, and they now have under consideration the propriety of establishing a bottle-factory. This, however, is a difficulty which would not affect the producers of light cheap wines for immediate consumption, as those wines would need no bottling.

THE WONDERS OF OMNIBUS TRAFFIC.—There are daily plying through the streets of London 3,000 omnibuses, each carrying 300 passengers daily, or 2,000 a week, which makes for the entire omnibuses 6,000,000 a week, or the enormous number of 300,000,000 passengers a year. An omnibus coachman driving an omnibus sixty miles a day—which is below the average—although he may not drive a greater distance than five miles each journey, yet passing the same ground over and over again, he would in the course of seven years perform the extraordinary distance of 173,880 miles, or 521,640 miles in twenty-one years, which several coachmen have done without varying their route—say from Chelsea to the Bank. The manual labor employed comprises the following: Coachmen and conductors, 6,000; horse keepers, 3,000; occasional drivers and hangers-on, 2,000; total, 11,000. The value of the metropolitan omnibus establishments is estimated at £962,000, viz: horses worth £600,000; omnibuses, £300,000; harness, £6,000; and sundries, £2,000. The expenditure £787,000 for corn, £225,000 for straw, £750,000 for hay, and £7,800 for horse-shoeing; to which are added £156,000 for wear and tear, and £180,000 for harness, exclusive of stabling and its accidentals. The government duty, at three halfpence per mile, amounts to £393,756.

YOUNG AMERICA.—Mr. M'Kay, of East Boston, has now on the stocks the longest, sharpest, and largest ship in the known world, and has named her Young America. Her keel is 310 feet long; the vessel will be 330 feet long on deck, will have 53 feet breadth of beam, 30 feet depth of hold, with three decks, and will register over 4,000 tuns. The frames are placed close together and bolted fore and aft, and will be diagonally cross-braced with iron, like the Collins steamers, and every other means of strength will be used to make her a perfect ship. Her model is said by competent judges to be the most perfect specimen of naval architecture ever produced by Mr. M'Kay, and she is expected to prove the swiftest in the world. She will have four masts, the after one fore-and-aft rigged, and the others square-rigged, with double topsails. The yards on the fore and mainmast will be alike, and on the mizzenmast will correspond with the yards above the lower topsail yards on the other masts. In rig as well as model all the improvements of the day will be introduced. Mr. M'Kay builds her on his own account, and intends to place his brother, now captain of the Sovereign of the Seas, in command of her. She will cost about $300,000.

THE TERM YANKEE.—Mr. Gustavus Austin gives in the Hartford *Courant* a new definition of the term Yankee, thus: Would you know the origin of the word Yankee? I will tell thee friend. There were once several tribes of Indians on the shores of Narraganset Bay within the bounds of Rhode Island. They had numerous battles with each other, and one tribe finally succeeded in conquering all the rest and putting them under tribute, were called in the Indian tongue Yankees, or Conquerors. The English, settling in Rhode Island soon after, conquered this tribe, and were called Yankoos, or Conquerors of the Conquerors—a dignified title, shared by all New England, in which Suffield takes the lead and stands Yankoo!

THE MASSACHUSETTS TRUANT LAW.—By a law of Massachusetts, the authorities of towns and cities are empowered to arrest and punish all boys who absent themselves from school and spend their time in idleness about the streets or elsewhere. The law works well, and wherever it has been executed the results are beneficial to truant boys and to society. Boston is divided into three districts under this law, and an officer is appointed in each to look after vagrant children. In September, October, and November, three officers arrested 625 truant children, who were dealt with according to their desert by the Courts. Confirmed truants, of whom there were 191, were sent to the House of Reformation, Schools of Reform, or Farm Schools; others to Charity Schools, or to the Alms-House. The majority of the young offenders were induced to attend school punctually. The decrease of crime among the juvenile population, it is believed, will be one of the excellent results of this system.

AS GOOD AS IF IT WERE IN ÆSOP.—The Nantucket *Islander* says the following story was lately told by a reformed inebriate as an apology for much of the folly of drunkards: A mouse ranging about a brewery, happening to fall into a vat of beer, was in imminent danger of drowning, and appealed to a cat to help him out. The cat replied, "It is a foolish request, for as soon as I get you out, I shall eat you." The mouse piteously replied that would be far better than to be drowned in beer. The cat lifted him out, but the fume of the beer caused puss to sneeze, and the mouse took refuge in a hole. The cat called upon the mouse to come out, "Did you not promise that I should eat you?" "Ah!" replied the mouse, "I did, but *I was in liquor at the time!*"

VARIETY.

Ericsson's only brother is the most distinguished engineer in Sweden. He has lately completed a massive and magnificent sluice or lock of marble, which unites the fresh-water harbor on one side of Stockholm with the salt-water on the other, and is now engaged, at the request of the Emperor of Russia, in building a canal to connect the interior lakes of Finland with the Baltic. The house in which these two brothers were born has been purchased by the Swedish Government for preservation as a public monument.

The number of Cigars manufactured in Cuba baffles statistics. Cabargo makes 3,000,000 a year, taking great pains in flushing them. There are other establishments rolling out from 5,000,000 to 7,000,000. And notwithstanding a full tobacco crop this year, cigars have risen in price, within the last three weeks, from three to five dollars a thousand. The cigars are made in the city, chiefly, by men and boys, and there is a good deal of art in the manipulation of a good cigar. Much depends on laying the grain of leaf the right way.

Near Fontery aux Roses (France) a gentleman, who was devoting his leisure to statuary, committed suicide under the following circumstances: He was engaged in the completion of a *Leda* in marble, which he considered his *chef d'œuvre.* In giving the last touch to the composition, he broke the swan's beak, which formed part of the group. The artist was plunged from this accident into a state of the most profound despair. He abstained from seeing his friends, and kept himself constantly confined to his house; after a few days he put an end to his life.

The Columbia (Tenn.) *Intelligencer* tells of, perhaps, the most remarkable family in the United States, who reside in Maury County, the head of which is Mr. John Kennedy, living about eight miles north of that place. He has *eighteen* children living, *seventy-four* grandchildren, and *fifty-one* great grand-children—in all, *one hundred and forty-three!* There has not been a single death in the family since the year 1806.

"The annual loss of human life from tigers, at Singapore," says Capt. Keppel, "chiefly among the Chinese settlers, is perfectly fearful, averaging no fewer than 360, or one per diem. Great exertions are still making for the destruction of these animal, which is effected by pitfalls, cages baited with a goat, dog, monkey, or other restless animals, and by sundry cunning contrivances."

When a man gets mad and stops his paper, he always borrows the next number of his neighbor, to see if the withdrawal of his patronage hasn't killed the editor and dressed the columns in mourning. This grows out of the fact that none try to show their spite in this way, but the kind of people who imagine that the world rests on their shoulders.

Le Phare de New York tells a story of an old man, eighty years of age, who died lately at Bayonne, (France,) and for the last forty years has slept in a stable on a lock of straw, and derived his subsistence by holding the asses of the peasants who came to Market. After his death 1,786 francs were found belonging to him, which he had saved sou by sou.

There are three kinds of men in this world—the "Wills," the Won'ts," and the "Can'ts." The former effect everything. "I will," builds our railroads and steamboats. "I won't," don't believe in experiments and nonsense; while "I can't," grows weeds for wheat, and commonly ends his days in the slow digestion of a court of bankruptcy.

A letter has been lying in the South Boston Sub-Post-Office for some days, post-marked New York, and directed to the "Handsomest Girl in South Boston." No personal application has yet been made for it, though it has been sent for several times. The Postmaster reserves the privilege of judging as to the respective merits of any claimants that may appear.

The whole number of persons convicted of crime in the United States for the year ending the first day of June, 1850, was about 27,000, of whom 13,000 were natives, and 14,000 foreigners. The whole number in prison, at that time, was about 6,700, of whom 4,300 were natives and 2,400 foreigners.

Mr. Daniel Stall, living near Rome, Oneida Co., N. Y., was shot in the back, accidentally, by a man who was out hunting with him on Thursday last. The Rome *Sentinel* says: "Stall is the same man whose head was mistaken for a squirrel last year, and received a ball from the gun of a friend."

The strife with evil never ceases. We are afloat in a leaky ship, and must keep pumping to keep from going down.

The surest way to improve one's condition is to improve one's self.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper [illegible] to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,		$0 75
" "	each subsequent insertion,	50
" "	six months,	6 00
" "	one year	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 40. NEW YORK, FIFTH-DAY, MARCH 17, 1853. WHOLE NO. 456.

The Sabbath Recorder.

For the Sabbath Recorder.

DEDICATION OF CHILDREN.

BY WILLIAM M. FAHNESTOCK, M. D.

Its Nature--Concluded.

Having exhibited, and I trust successfully, the difference between *proselytism* and *discipleship*, by showing that proselytism, under the ancient dispensation, was more a *nominal* adhesion to the *nation* of Israel, than *conversion* to their *religion*, and that Christian *discipleship* differs from it, in being a *vital exercise of conscientious belief*; I now adduce some additional testimony, to fortify my position in reference to the absolute necessity of *volition* and *cognition* to true discipleship; and this I propose to do by the expressed sentiments of some of the most distinguished Pædobaptist writers, themselves, as collated by J. S. C. F. Frey, the convert from Judaism.

"We assert, that our Lord enjoins two different things upon his disciples, to *teach and to baptize*—*Maccovius*, Loci Com. p. 823. In the primitive church, instruction *preceded* baptism, agreeably to the order of Jesus Christ; go *teach* all nations, baptizing them—*Saurin*, Ser. t. 1, p. 301. In Matth. 28: 19, our Lord speaks not concerning *infants*, but *adults*, who are capable of *instruction*—*Gomarus*, Opera Theolog. p. 148. They could not make disciples, unless by *teaching*; by that instruction were disciples brought to the faith before they were baptized—*Limborch*, Inst. l. 5, c. 67, § 7. Because Christ requires *teaching* before baptizing, and will have believers only admitted to baptism, baptism does not seem rightly administered, *except faith precede*—*Calvin*, in Harm. Evang. Comment. ad loc. By the disciples of Christ, I intend them, and them only, who profess faith in his person and doctrine, and to hear him or be guided by him alone, in all things that appertain unto the worship of God, and their living unto him—*Owen*, Inq. into the orig. Nature of Churches, p. 120. A disciple of Christ is one that will take him for the great prophet of the church, and will learn of him as of the Christ. None are disciples but upon the account of either saving faith, or the possession of it—*Baxter*, Disput. of Right to Sac. pp. 95, 183. There are some duties of worship that imply a *profession* of God's covenant, whose very nature and design is an exhibition of those vital, active principles and inward exercises, wherein the condition of the covenant of grace consists; such are the Christian sacraments, whose very design is to make and confirm a profession of and compliance with that covenant, and whose very nature is to exhibit or express those uniting acts of the soul—*Jonathan Edwards*. Without faith, water baptism cannot by any means be lawful; for the command is, *believe* first, then also, and not otherwise, be baptized—*Hoornbeekius*, Socin. Confut. t. 3, p. 389. Faith and repentance were the great things required of those that were admitted to baptism. This was the practice of John, this the practice of the apostles, in the history of their ministry—*Watts*. What the action itself enjoined is, and what the manner and form thereof, is apparent by the words of our Lord's institution; *going forth*, saith he, *teach* or disciple all nations, baptizing them; the action is baptizing or immersing in water; the object thereof, those persons of any nation whom his ministers can by their instruction or persuasion render *disciples;* that is, such as do sincerely believe the truth of his doctrine, and sincerely resolve to obey his commands—*Barrow*, Works, vol. 1, p. 518."*

I need not enter into an argument, or analysis of the facts, to show the utter fallacy of tracing "infant baptism" to the days of the Apostles, or to the primitive church immediately after the inspired men of the Scriptures; for the concessions of the Pædobaptists are so abundant, that my only difficulty is to restrain myself within proper bounds in making a few selections from their acknowledgments. "We have not in Scripture either precept or example of children baptized—*Cawdrey*, in Tombes' Antipædo. Baptism, part 2, p. 84. Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant; there is no express mention, indeed, of any children baptized by him, *i. e.* John the Baptist—*Dr. Wall*, Introd. Hist. Inft. Bapt. It cannot be proved by the Sacred Scriptures, that Infant Baptism was instituted by Christ, or begun by the first Christians after the apostles—*Luther*. We do freely confess, that there is neither express precept nor precedent, in the New Testament, for the baptizing of infants—*Fuller*, (Episcopalian,) Answer to Dr. Priestley, Address on the Lord's Supper, p. 7. Infant baptism was not practiced until the *third century*; nor enjoined as necessary till *four hundred years* after Christ—*Danverse*, on Baptism, p. 105. It is, indeed, certain, that Pædobaptism was practiced in the *second* century, (*clinical* probably,) yet so that it was not the custom of the church, nor the general practice, much less was it generally esteemed necessary, that infants should be baptized—*Venema*, Hist. Eccles. t. 3, § 108. In the first plantation of Christianity amongst the Gentiles, such only as were of full age, after they were instructed in the principles of the Christian religion, were admitted to baptism—*Dr. Holland*, in Dr. Wall's Hist. Inft. Bapt. p. 281. The primitive church did not baptize infants; and the learned Grotius proves it in his Annotations on the Gospel—*M. De la Roque*."†

To this astounding testimony, for astounding it must prove to some of my Pædobaptist readers, who have always been taught that "infant baptism" had its origin in the days of the apostles—and what descends from the apostles must be right—I shall only add, that the frank and truthful Neander traces the innovation of "infant baptism" to Irenæus, and shows, clearly, that Tertullian opposed it strenuously; and thus it will be seen, that the grounds upon which "infant baptism" is assumed, and the authority for its apostolic origin, fall together.

To these frank admissions, which might be multiplied *ad libitum*, I proceed to adduce a few extracts from the admissions of Pædobaptist writers, in reference to the baptism of some distinguished personages in the early church; which may aid to set this subject in its proper light, with such persons as rely on that kind of testimony to establish their faith—a position, I candidly confess, I decidedly oppose, and never resort to, but to beat an opponent with his own weapons. *Lawson* informs us, "that *Augustine*, the son of the virtuous *Monica*, being instructed in the faith, was *not baptized* till about the *thirtieth* year of his age. *Ambrose*, born of Christian parents, was instructed in Christian principles, but remained unbaptized till he was chosen Bishop of Milan. *Jerome*, born of Christian parents, was baptized when about *thirty years* of age. Nectarius was made Bishop of Constantinople before he was baptized. * * * The doctrine of Fidus concerning dipping or sprinkling *children*, was new and seemed strange to Cyprian; seeing he could not certify and confirm the same without the sentence and advice of sixty-six bishops. Had it been commanded by Christ, practiced by the apostles, and continued in manner and matter to Cyprian's days, there had not been a necessity for the concurrence of so many bishops concerning the same—*Baptismalogia*, pp. 75, 87. Bishop Taylor says: "St. Ambrose, St. Hierom, and St. Austin, were born of Christian parents, and yet not baptized until the full age of man or more—In Dr. Wall's Hist. Inft. Bapt. p. 2. The famous Austin, in his *Confessions*, having said, "I was then signed with the sign of his (Christ's) cross, and was seasoned with salt, so soon as I came out my mother's womb, who greatly trusted in thee;" his translator, Dr. W. Watts, has the following note upon it: "This was the practice of the primitive times, by which religious parents devoted their children unto Christ, long before their baptism, which, in those days, was deferred until they could answer for themselves"—Confes. b. 1, p. 17. Gregory Nazianzen, born in the year three hundred and eighteen, whose parents were Christians, and *his father a bishop*, was not baptized until near *twenty-one* years of age—*Du Pin*, cent. 4, p. 159. Chrysostom, also born of Christian parents, in the year three hundred and forty-seven, was not baptized until near *twenty-one* years of his age—*Grotius*, Matth. 19: 14."*

I cannot quit this branch of my subject without inserting a somewhat lengthy extract from one of the most distinguished writers of the present age, and that not exactly a theologian, but from a most cogent reasoner, and from a work of the highest literary merit and philosophical character—namely, Coleridge's *Aids to Reflection*. Coleridge, who is an Episcopalian, is a writer peculiarly fitted to riddle the intricacies of sophisms, and has spoken frankly and learnedly on the subject. It may be well, however, to remark, *en passant*, that the reasoning on which Pædobaptists, generally, *imply* baptism—substitute for circumcision, or as an imitation of "proselytical" baptism—is unquestionably fallacious; and even were it really valid, it would be *doubly fallacious* to administer it on *all* children, when it was not (*never*) administered to the children of those within the Abrahamic covenant, but only to the children of the Gentiles and strangers. Herein lies the distinction to be made between the circumcision of infants and the baptism of infants; and here the *analogy* fails entirely, totally; therefore infants are *not implied*, I repeat, much less not commanded to be baptized. To carry out correct deductions from their premises, Pædobaptists can only claim that "infant baptism" is designed for the offspring of *infidels* who embrace Christianity, and not for the children of professing Chaistians—disciples in covenant with God; for their children, according to Whitby and others, are "*seminally holy*."

COLERIDGE'S CONCESSION.

‡ A born and bred Baptist, and paternally descended from the old orthodox non-conformists, and both in his own and in his father's right a very dear friend of mine, had married a member of the National Church. In consequence of an anxious wish expressed by his lady for the baptism of their first child, he solicited me to put him in possession of my views respecting this controversy; though principally as to the degree of importance which I attached to it. For as to the point itself, his natural prepossession in favor of the persuasion in which he was born, had been confirmed by a conscientious examination of the arguments on both sides. * * * * *

Our discussion is rendered shorter and more easy by our perfect agreement in certain preliminary points. We both disclaim alike every attempt to explain anything *into* Scripture, and every attempt to explain anything *out* of Scripture. Or, if we regard either with a livelier aversion, it is the latter, as being the more fashionable and prevalent. I mean the practice of both high and low Grotian divines, to explain away positive assertions of Scripture on the pretext, that the literal sense is not agreeable to reason, that is, their particular reason. And inasmuch as (in the only right sense of the word) there is no such thing as a particular reason, they must, and in fact they do, mean that the literal sense is not accordant to their understanding, that is, to the notions which their understandings have been taught and accustomed to form in their school of philosophy. Thus a Platonist who should become a Christian would at once, even in texts susceptible of a different interpretation, recognize, because he would expect to find, several doctrines which the disciple of the Epicurean or mechanic school will not receive on the most positive declarations of the Divine Word. And as we agree in the opinion, that the *Minimifidian* party err grievously in the latter point, so I must concede to you, that too many Pædobaptists (asserters of Infant Baptism) have erred, though less grossly, in the former. I have, I confess, no eye for these smoke-like wreaths of *inference*, this ever widening spiral *ergo*, from the narrow aperture of perhaps a single text; or rather, an interpretation forced into it by construing an idiomatic phrase in an artless narrative with the same absoluteness as if it had formed part of a mathematical problem. I start back from these inverted pyramids, where the apex is the base. If I should inform any one, that I had called at a friend's house, but had found nobody at home, the family having all gone to the play; and if he, on the strength of this information, should take occasion to asperse my friend's wife for unmotherly conduct in taking an infant six months old to a crowded theater; would you allow him to press on the words "nobody" and "all the family," in justification of the slander? Would you not tell him, that the words were to be interpreted by the nature of the subject, the purpose of the speaker, and their ordinary acceptation; and that he must or might have known, that infants of that age would not be admitted into the theater? Exactly so with regard to the words *he and all his household*. Had baptism of infants at that early period of the Gospel been a known practice, or had this been previously demonstrated, then indeed the argument, that in all probability there were infants or young children in so large a family, would be no otherwise objectionable than as being superfluous, and a sort of anti-climax in logic. But if the words are cited as the proof, it would be a clear *petitio-principii*, though there had been nothing else against it. But when we turn back to the Scriptures preceding the narrative, and find *repentance and belief* demanded as the *terms* and *indispensable conditions* of baptism, then the case above imagined applies in its full force. Equally vain is the pretended analogy from circumcision, which was no sacrament at all, but the means and mark of *national distinction*. In the first instance it was, doubtless, a privilige or mark of superior rank conferred on the descendants of Abraham. In the patriarchal times, this rite was confined (the first governments being theocracies) to the priesthood, who were set apart to the office from their birth.) At a later period, this token of the premier class was extended to kings. And thus, when it was reordained by Moses for the whole Jewish nation, it was at the time said, Ye are all priests and kings—ye are a consecrated people. In addition to this, or rather in aid of this, circumcision was intended to distinguish the Jews by some indelible sign; and it was no less necessary that Jewish children should be recognizable as Jews than Jewish adults—not to mention the greater safety of the rite in infancy. Nor was it ever pretended that any grace was conferred with it, or that the rite was significant of any inward or spiritual operation. In short, an unprejudiced and competent reader need only peruse the first thirty-three paragraphs of the eighteenth section of Taylor's Liberty of Prophesying, and then compare with these the remainder of the section, added by him after the Restoration; those, namely, in which he attempts to overthrow his own arguments, I had almost said, affects, for such is the feebleness, and so palable the sophistry of his answers, that I find it difficult to imagine that Taylor himself could have been satisfied with them. The only plausible arguments apply with equal force to Baptist and Pædobaptist, and would prove, if they proved anything, that both were wrong, and the Quakers only in the right.

Now, in the first place, it is obvious, [that] nothing conclusive can be drawn from the silence of the New Testament respecting a practice, which, if we suppose it already in use, must yet, from the character of the first converts, have been of comparatively rare occurance; and which, from the predominant and more concerning objects and functions of the apostolic writers, (1 Cor. 1: 17,) was not likely to have been mentioned otherwise than incidentally, and very probably, theresore, might not have occurred to them to mention at all. But, secondly, admitting that the practice was introduced at a later period than that in which the Acts of the Apostles and the Epistles were composed, I should yet be fully satisfied, that the church exercises herein a sound discretion. On either supposition, therefore, it is never without regret that I see a divine of our church attempting to erect forts on a position so evidently commanded by the strong-hold of his antagonists. I dread the use which the Socinians may make of their example, and the Papists of their failure. Let me not, however, deceive you. (The reader understands, that I suppose myself conversing with a Baptist.) I am of opinion, that the divines on your side are chargeable with a far more grievous mistake, that of giving a carnal and Judaizing interpretation to the various Gospel texts in which the terms *baptism* and *baptize* occur, contrary to the express and earnest admonitions of the Apostle Paul. And this I say, without in the least retracting my former concession, that the texts appealed to, as commanding or authorizing Infant Baptism, are all, without exception, made to bear a sense neither contained nor deducible; and likewise, that (historically considered) there exists no sufficient positive evidence, that the baptism of infants was instituted by the apostles in the practice of the apostlic age.*

I need not pursue any further the error of "infant baptism"—which term I only use as a *quotation*, for I could not perpetrate such an absurdity of language—an absurdity in reference to the purpose of the Lord's institution, as well as an absurdity in the *mode* of administering the rite—a subject which, perhaps, should not have occupied so much of my space, but that it underlies most of the difficulties existing in the professing church, and is so pertinaciously persisted in by the Pædobaptists, maugre the total absence of any scriptural authority for it; which term Pædobaptist I desire to be understood always as using as I do the word *Catholic*, not recognizing its literal signification.

CONSECRATED ASSOCIATION.

Having shown that the passage in Mark 10: 13—16, and its correlative in Matt. 19: 13—15 does not mean—does not in the most distant degree *infer*—"infant baptism," I now proceed to expound its *true meaning*, and enforce the propriety of observing the rite, as inculcated by the *precept* and the *example* of the blessed Master.

"*Suffer little children to come unto me, and forbid them not*," &c., is the gracious invitation of the tender-hearted Saviour; an intimation approximating to a command, *to bring* our children unto him, for his *blessing*, through his church—his living representative on earth—after his own precept and formula—"*no more, nor less, nor otherwise, than the example*." That formula had not the slightest, not the most distant semblance to baptism—contains not the slightest pretext for the use of water, *applied after any mode*; nor any thing like it.

He took them up in his arms, put his hands upon them, and blessed them. Here we have the express formula in the example *to lay hands upon them and pray for them*; as "pray for them" is Matthew's interpretation of "bless them." And *this is all*. No honest interpreter can make aught more of it, without disingenuously contorting it. The text speaks for itself. It needs no comment but to remove the false application of it by Pædobaptists. I do not claim any thing for the institution like the nature of a *federal rite*, or a covenanting rite, (which would make materially for my cause, were I to avail myself of that kind of adventitious support—spurious support—it needs no such equivocal aid,) but simply, to bring them into *consecrated association*. I disclaim all else, as pertaining to this privilege and this rite.

While Dr. Schmucker, with an innumerable host of his predecessors, regards "infant baptism" as conferring church membership on children, and while Dr. Dwight makes the nice distinction between being members of the *church general* (to which he contends they belong by baptism,) and a *particular church*. Mr. Helfenstein and Dr. Kurtz—the former a minister in the German Reformed Presbyterian Church, and the latter already announced as a prominent minister of the Lutheran Church—*deny* that baptism is the *initiatory* ordinance for little children into the visible church, but regard it simply as the act of *recognizing* them as members in virtue of Christ's atonement. "It is a common sentiment, (says Mr. Helfenstein,) that the baptism of children makes them members of the church; but this is an error; their baptism does not make them members, it only recognizes their right of membership already existing; their membership is not founded upon their baptism, but their baptism upon their membership; and whether that seal of the covenant be applied to them or not, they are (in the case of believing parents) not without but within the pale of the church."* Dr. Kurtz contends, that baptism is only "*a formal recognition of membership in the church of God*. Baptism (says that writer) is almost universally spoken of as an *initiatory rite*, or means of introducing individuals to membership in the church. * * * Children are members of the visible church of God through the merits of Christ's atonement, and in virtue of their birth of Christian parents, or of their being brought under Christian guardianship, and therefore have no need to be made members by baptism."†

This is a considerable step towards the truth; and a startling one it is to most of the strenuous advocates for "infant baptism," to find it admitted, by some of their own distinguished writers, leaders, that children are members of Christ's kingdom without that mutilated rite—reducing it to a mere ceremony of recognition—not the essential ordinance for *regenerating* infants. This view of the subject, in the main, is that in which the Baptists, generally, regard the condition of children under the Gospel dispensation, namely, that little children—unconscious babes—are embraced in the atonement of the precious Redeemer, who loved little children; which induces them to deny the necessity of baptism to infants, and rigidly withhold it, until they come to years of maturity—until they are capable of complying with the concomitant prerequisites, faith and repentance, and profess an allegiance to the King of kings. The Baptists can cordially adopt this phase of controverted truth; and I rejoice, exceedingly, to learn that this principle is spreading rapidly, and gaining much favor among the Presbyterians, Lutherans, and nearly all sects of Pædobaptists. But the Baptists err as much as the Pædobaptists, in not recognizing any manifestation whatever, not even the legitimate manifestation of the Master, to receive their offspring into *consecrated association* with the family of the redeemed, in their proper position, and by the *rite* suited to their condition.

To Messrs. Helfenstein and Kurtz's theory I take no exception whatever; I object, only, to their departure from the *true* "seal of recognition"—that the recognition by baptism is, in such cases, premature, improper, and not warranted, (as I have shown from the best authorities,) by a single passage of Scripture.

This brings me to a definition and an illustration of *consecrated association*. Consecrate, consecration, and consecrated, I have already defined and explained. *Associate* and *association* I employ in its simplest meaning, as defined by Bailey—*to keep company with*—making a considerable distinction in it with compeer, confederate, and partner. Crabb, my favorite author, in explaining the terms, *association, society, company,* and *partnership,* says: "Association is *general*, the other *specific*. Whenever *association* is used in distinction from the others, it denotes that which is *partial* in its object, and *temporary* in its duration." I would, therefore, define *consecrated association: Set apart unto the Lord, under the guardianship of the household of faith*—not identified in full rights and privileges with *believers*, but *commingling* with them for the benefit of their examples of faith and good living. Instead of being compeers in the church, or partners in the society of believers, are to be regarded more as *novitiates* for full *fellowship*, when they shall be qualified for that relation, agreeably to the conditions of the covenant—taken, at the instance of the Master, within the portals of the Gospel temple, not to serve at the altar in their present state, but to receive protection and instruction in the things which pertain to holy life.

Associations may be formed from community of purpose and community of feeling, without absolute identity, as well as from community of interest. Thus, in "*society*," many associations are formed in the pursuit of pleasure, founded on mere comity, which do not extend beyond the flitting hour; yet for the time being may prove to be the boonest companions, without the least identity, or claim upon any other rights or attentions, not connected with that momentary social intercourse. Union prayer meetings, of the most motley and incongruous sects, for mutual edification, are seen, daily, without establishing any *alliance*, or any immediate *fellowship*, among them. In some of the so-called "*benevolent*" institutions of the day, we find many distinct *orders* and *degrees* in the same fraternity, conferring different grades and ranks, each of which grade or rank is invested with separate and distinct rights and privileges, which the other cannot enjoy, unless initiated into that particular order or degree. While there is a general *mystic tie* among them—the recognition of the first degree—and each degree has its own secret watchword, to exclude others, and that no one may claim equality, or rights, although associated in one fraternal brotherhood, or rather union, of one great aim and end; so in this *consecrated association*—a term which I use only for want of a better one—we may be associated in the same purpose, and to the same end, namely, the glory of the Master. Infants, having no volition, no responsible volition, cannot enter the church, even in a *brevet* degree, because not capable of exercising any function of the obligation attaching to membership, yet may be taken into association for *protection* and *instruction*.

We have an illustration in our political relations of our General Government, tending to elucidate this point. The Indian tribes, the peaceable Indians, who are living under the protection of our Government, are not full citizens, only a sort of *quasi* denizens. They enjoy no rights apart from protection; and while separated from community of interests, and community of rights, have a nominal *tribal* prerogative (if I may coin a word for my purpose,) yet no national qualifications to treat with our Government as a *foreign* nation, although their right to the soil in their possession is respected, and we recognize that right by purchasing their lands; and while we respect their rights, in that sense, and purchase their lands from them, we extend protection to them, and feel obliged to confer upon them civilization and the blessings of Christianity. We cannot force them to accept either of them, but we take them within our family influence, trusting to our good example and our good efforts to reclaim them from their savage life, and aim to bring them within Gospel privileges, and eventually to full rights of citizenship, when they shall become competent to those functions.

Again: All foreigners are received into the bosom of the American family, and are entitled to the *protection* of our Government, while yet they are not entitled to any of the rights of citizenship. So soon as their feet touch our shores, we cast around them the ægis of our Constitution, while yet they cannot, legally, perform a single function of a member of the Republic; and they have to serve a probation of five years to become instructed in the principles of our Government.

But we have a more appropriate simile for this connection with the church, or *association*, as I prefer to denominate it, in the relation and standing of the *Catechumens* in the primitive church. "Having given an account of the several names of Christians, (says, Bingham,) I proceed now to speak of the persons, and several orders of men, in the Christian church. Some divide them into three ranks, others into four, others into five; which yet come much to the same account, when they are compared together. Eusebius reckons but three orders, viz: the *hegoimenoi, pisoi,* and *catechoimenoi*—rulers, believers, and catechumens. There are in every church (says he,) three orders of men, one of the rulers or guides, and two of those that are subject to them; for the people are divided into two classes, the *pistoi*, believers, and the unbaptized, by whom he means the catechumens. St. Jerome makes five orders; but then he divides the clergy into three orders, to make up the number; reckoning them thus, bishops, presbyters, deacons, believers, and catechumens. * * In all of which accounts, these four things are proper to be remarked: 1. That the name, believers, and *fideles*, is here taken in a more strict sense only for one order of Christians, the believing or baptized laity, in contradistinction to the clergy, and the catechumens, the two other orders of men in the church. And in this sense the words *pistoi* and *fideles* are commonly used in the ancient liturgies and canons, to distinguish those that were baptized, and allowed to partake of the holy mysteries, from the catechumens. Whence came that ancient distinction of the service of the church into the *missa catechumenorum*, and *missa fiedelium*. * * 2. We may hence observe, that the catechumens, though but *imperfect Christians*, were, in some measure, owned to be *within the pale of the church*. Forasmuch as Eusebius, Origen, and St. Jerome, reckon them one of the three orders of the church. And the councils of Eliberis and Constantinople give them expressly the name of Christians. Though, as St. Austin says, they were not yet sons, but servants; they belonged to the house of God, but were not yet admitted to all the privileges of it; being only Christians at large, and not in the most strict and proper acceptation."* I barely add, that they were subject to the discipline of the church likewise. The same order is also asserted by Mosheim Giesseler, Neander, and a host of ecclesiastical historians.

Here, it will be observed, was an *order* in the primitive church of *unbaptized* persons, yet regarded within the pale of the church—enjoying many of the privileges of the Christian economy, yet denied the right to the full benefit of the "better covenant;" while they were at the same time subject to the discipline of the household of faith. I have no space, nor any inclination, to extend remarks on this point, but leave it to the good sense of the reader; believing that, from the foregoing, he will comprehend fully my position, and will not attach more stress or importance to any of those positions than I have introduced in the discussion of the above matter, to illustrate and enforce the true import of the delicate rite and the tender association I have endeavored to advocate.

IMPOSITION OF HANDS.

Before leaving the subject of the *Nature* of the institution, and closing the exposition before me with an article on the *Propriety* of observing this endearing rite, I must make a few remarks on one point intimately connected with it, namely, the *Imposition of Hands*.

The doctrine of the laying on of hands was so important a matter to the apostles as to induce Paul to record it, in his Epistle to the Hebrews, (6: 2,) and class it among other important principles and practices of the Gospel; it must therefore mean something more than the miraculous imparting of the Holy Ghost, and that circumstance is *prima faciæ* evidence of it being an ordained appliance for special purposes in the Christian church. From a very mistaken view of this subject, the Baptists, generally, regard the laying on of hands as only intended to confer the gift of the Holy Spirit, and limited to apostolic times. Should I succeed in removing that erroneous impression, I shall, thereby, overcome much of the blind opposition to the touching rite of the dedication of little children.

Cramped for space, it must suffice to adduce one scriptural illustration, which, of itself, is sufficient to disprove that futile position. When the infant church was waxing strong in numbers, and when it was found necessary to set apart some of the brethren to serve tables—Deacons—the disciples were directed to select seven men of honest report, "*full of* the Holy Ghost and wisdom." And when they had chosen Stephen, a man full of faith and of the Holy Ghost, and six others, whom they sat before the apostles, and when they had prayed, they laid their hands on them. Acts 6: 1—6. Here we have an indisputable instance of the ceremony of the laying on of hands and prayer—and for what purpose? To confer the gift of the Holy Ghost? That would have been superfluous; they were already full of the Holy Ghost and wisdom. It was, most assuredly, simply a setting apart to a particular calling, by a ceremony which had been employed in all ages of the church—through the whole old economy, and in every economy—to express the *consecration* of a person to God, or to any particular calling or office in the church. The blessed Redeemer adopted the same form to set apart infants—to recognize their *association* with the family of the redeemed. And this is all I claim for it, in setting apart little children unto the Lord, and committing them to the care or guardianship of the church. The same rite or ceremony was uniformly administered, in the primitive church, on all persons baptized, as *their baptism*. "The imposition of hands, (says Neander,) was the usual sign of religious consecration, borrowed from the Jews, which was used in different cases as the *sign of consecration*, as well as to the common calling of a Christian in general as to its particular branches. When the Apostles, or the pastors of the church, laid their hands on the head of the baptized person, they called upon the Lord to bestow his blessing on the rite they had now completed, and prayed that he would suffer all that this rite typified to be fulfilled on the person now baptized; that he would consecrate him with his Spirit for his Christian profession, and shed his Spirit upon him. This was the *closing rite, inseparably* united with the old act of baptism; all, here, had reference to the same principal matter, without which no man can be a Christian—the birth into the new life proceeding from God, the baptism of the Spirit, which was symbolically represented by the baptism of water. But in after time men were led, by a misunderstanding, to separate these two things from one another in an erroneous manner."* In the German Seventh-day Baptist Society, the laying on of hands has invariably been practiced on baptized persons, while the candidate remains kneeling in the water. A most appropriate time and a most appropriate posture for the recognition of having been set apart by open profession to the service of God.

That this is the design of the laying on of *hands*, has been most satisfactorily settled by the learned Dr. Bloomfield, who correctly remarks: "Selden and Wolf deduce the origin of laying on of hands from the age of Moses, adverting to the seven *Seniores*, on whom Moses laid his hands. (Num. 27: 18.) Hence the custom obtained in the Jewish church, and was thence introduced into the Christian. As the laying on of hands had always been used in praying for the good of any person present, in order to show *for whom* the benefit was entreated; so it was also, from the earliest ages, a rite of institution to office, which it conferred by *symbol*."† There is ample testimony in the records of the early church to prove, (so far as that kind of testimony is regarded as proof,) that the laying on of hands was regarded as part of the ordinance of Baptism—as necessary to its completeness. "The ancients, (says Bingham,‡) it must be owned, sometimes gave it (the laying on of hands) the name of a sacrament, and called Baptism and Confirmation two sacraments. But then it is very evident that they take the word sacrament in a very large sense for any sacred ceremony, rite, or mystery *belonging to baptism;* that is, the immersion in water and the unction with the Holy Chrism, both of which are spoken of as sacraments or ceremonies belonging to baptism. Thus, in the Council of Carthage, under Cyprian, Nemesianes Tubeonesis says, "It was not sufficient for men to be regenerated only by the Imposition of Hands, but they ought to be born again,§ by both the sacraments in the Catholic Church; that is, as well by the washing in water, as imposition of hands; both of which he makes sacraments—sacred rites of the sacrament of Regeneration. In the same sense Cyprian¶ himself says: Both the sacraments of regeneration were required to complete man's santification; which plainly shows, that by two sacraments he means no more than the two principal ceremonies that belonged to a complete and perfect Baptism. In like manner, Optatus° makes imposition of hands and unction to be only parts and ceremonies completing Baptism. * * Optatus professes to describe the order and parts, and mysteries of Baptism, from the similitude of the baptism of Christ. In these he makes three sacraments or principal mysteries, the washing, the unction, and the imposition of hands; which are not properly three distinct sacraments, but three parts, or rites of the same sacrament of Baptism—ordered and shadowed and completed in the baptism of Christ. * * Haimo Haberstatenses expressly makes Confirmation a rite or ceremony of Baptism; always *accompanying* and *administered at the same time* with it, as the *consummating act* and perfection of it;‖ so when the ancients call Confirmation a sacrament, they always mean, that it is a part or ceremony of the sacrament of Baptism."

The Baptists of the present day do much damage to their distinctive feature, by stripping the initiatory ordinance into the church of this appendage; which has not only the testimony of the ancient writers in its favor, as part and parcel of complete baptism, but has the full recognition of the time-honored Philadelphia Baptist Association, whose *Confession of Faith* of 1742 declares: "We believe that laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ; and ought to be submitted to by all persons that are admitted to partake of the Lord's Supper; and the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof." In laying it aside, in these latter days, they have departed from the land-marks of their own profession; and have singled out and put asunder what the Scriptures have joined together.

BORDENTOWN, N. J., March 6, 1853.

---

* Essay on Christian Baptism, pp. 30—33.

† Apud Frey on Baptism.

* Apud Frey's Essay on Christian Baptism.

* Aids to Reflection, pp. 318—22.

* Bib. Rep. for October, 1839, p. 314.

† Necessity and Advantages of Infant Baptism, p. 7.

* Origine's Ecclesiastica, vol. 1, pp. 9, 10.

* History of the Christian Religion and Church, during the first three Centuries, pp. 201, 202.

† Com. Acts 6: 6.

‡ Christian Antiquities.

§ Conc. Cath. ap. Cypr. n. 5, p. 231.

¶ Cyprian Ep. ad Stephan., p. 196.

° Optat. lib. 4, p. 81.

‖ Haimo on Heb. 13, ap. Daille.

The Sabbath Recorder.

New York, March 17, 1853.

SUNDAY SANCTIFICATION.

A reformatory movement is on foot in our wicked city with regard to the Sabbath (?.) The growing profanation of what is commonly, though without any Scriptural authority, called the Lord's Day, renders our clergy uneasy, and they have resolved upon a special effort to counteract it. A series of discourses upon the subject is to be delivered on successive Sunday evenings. The following is the arrangement, as given in one of our daily papers.

1. Origin and History of the Sabbath. Rev. A. D. Smith, D. D. Sabbath, March 13, 7½ P. M.; in the Jane-st., Associate Reformed Presbyterian Church, near Eighth-avenue.
2. Jewish and Christian Sabbath. Rev. G. Potts, D. D. March 20, 7½ P. M.; in the Church on University-place.
3. Temporal Advantages of the Sabbath. Rev. S. D. Burchard, D. D. March 27, 7½ P. M.; in Dr. Burchard's Church, Thirteenth-st.
4. Spiritual Advantages of the Sabbath. Rev. Thos. De Witt, D. D. April 3, 7½ P. M.; in the Reformed Dutch Church, Bleecker-st.
5. Sabbath Desecration and its Consequences. Rev. G. B. Cheever, D. D. April 10, 7½ P. M.; in the Church of the Puritans, Union-square.
6. The Purpose of the Sabbath. Rev. G. W. Bethune, D. D. April 17, 7½ P. M.; in the Church corner of Fifth-av. and Twenty-first-st.
7. Mode of Sabbath Sanctification. Rev. Joel Parker, D. D. April 24, 7½ P. M.; in Dr. Burchard's Church, Thirteenth-st.
8. Practical Duties of Christians in reference to the Sabbath. Rev. John Krebs, D. D. May 1, 7½ P. M.; in the Church corner of Fifth-av. and Nineteenth-st.

Here are four Presbyterian ministers, three of the Reformed Dutch Church, and one Congregationalist;—no Baptist, no Methodist, no Episcopalian, none of any sort, indeed, except such as are thoroughly Puritanic in their theological views. All right, however, for nothing short of Puritanic stringency will avail with the lawless and disobedient. The milk-and-water doctrine of those who predicate Sabbath observance upon nothing but Apostolic example, or perhaps not even that —nothing higher than the general usage of the Church—has not hitherto effected any good results.

We wish we could get the ears of the leaders in this movement, long enough to suggest a few thoughts. We have no idea, however, that they will pay the smallest attention to what we say; and we would not trouble ourselves to say any thing, only that we remember, it is sometimes a duty to speak, whether men will hear, or whether they will forbear to hear.

The first discourse will have been delivered, before our paper goes to press. If the author should prove to be master of his subject, he will have afforded his hearers abundant proof, that the Sabbath was instituted in Paradise—that it was incorporated with the Decalogue, and given to the Israelites—that it was observed by God's people down to the coming of Christ—that it was observed by Christ himself, and so commended to his followers—that it was observed by the early churches—that it was observed even after Constantine's time—and that its observance was practiced by here and there a scattering band of Christians down to the time of the Puritans. But we are very suspicious, that his hearers will not learn from him, that this Sabbath, from first to last, was the seventh day of the week.

We would suggest to the Rev. Dr. Potts, that when he comes to talk about the "Jewish and Christian Sabbath," he will do well to reflect whether Christ ever made such a distinction—whether the New Testament any where recognizes such a distinction—whether it is not a distinction of mere human contrivance, and made for the purpose of sustaining a foregone conclusion. *Jewish* Sabbath and *Christian* Sabbath That is, as we suppose, one Sabbath for the promotion of Judaism, another for the promotion of Christianity. We would also suggest the outlines of a brief Catechism, which he may use at his convenience.

Quest. Which is the Sabbath for the promotion of Judaism?

Ans. The seventh day of the week, commonly called Saturday.

Q. Which is the Sabbath for the promotion of Christianity?

A. The first day of the week, commonly called Sunday.

Q. How does the observance of the seventh day of the week serve to promote Judaism?

A. By reminding the people of the work of creation; that the world and the things therein did not spring into existence by chance, as the Atheist teaches, but were the workmanship of an all-wise Being, who designed every thing for the best and wisest purposes. This point of theology lies at the foundation of Judaism!

Q. But is not this a fundamental point of Christianity also? Is it not a part of the faith, that the worlds were framed by the word of God? Heb. 11: 3.

A. Well, there may be something in that, but then it would seem very anti-evangelical to observe an institution which commemorates the fact; it seems too much like doing as the Jews did; and Constantine said, "Let us have nothing in common with that odious brood."

Q. Is Constantine your Master?

A. No; Christ is our Master, and we glory in observing *his* Sabbath, rather than the Sabbath of the Jews.

Q. How do you know that the first day of the week is Christ's Sabbath? Did He ever observe it?

A. Observe it! Certainly. Did he not appear to his disciples on the first day of the week, after his resurrection? And did he not say to them, "Peace be unto you?"

Q. That is not an answer to the question. Did Christ observe the day *as a Sabbath?* Did he rest from labor on that day? Did he command his disciples to do so? If so, furnish the proof.

A. If you must have chapter and verse for the thing, it must be owned that the proof is somewhat deficient. But is it not reasonable to suppose that, if Christ met with his disciples on the first day of the week, it was for the purpose of designating the day as a Sabbath?

Q. You confess, then, that there is no proof of the fact at all. Christ neither observed the day himself, nor commanded his disciples to do so. Why, then, do you call it the *Christian* Sabbath?

A. Because it is intended to be the means of promoting Christianity.

Q. So Constantine intended, it is true; but in what respect is it better for this purpose than the seventh day of the week?

A. Much every way; chiefly because it commemorates the new creation, rather than the old. For though it is well to acknowledge Jehovah as the Creator and Former of all things, yet the continued recurrence to it in a weekly commemoration is very unnecessary. It is much better for a Christian to commemorate the new creation, in comparison with which God says, the old creation "shall not be remembered, nor come into mind."

Q. Has the new creation yet come into being? Is it yet finished? How can it be commemorated, before it is completed?

The answer to the last question we shall leave for the Rev. Doctor to furnish, if he thinks best. But, seriously, is it not time that such botched theology be given to the winds, and God's Word, in its naked simplicity, enforced upon the people?

Upon the other points proposed for discus sion in this series of discourses, we have no suggestions to offer at present. We intend to hear them all, if opportunity serve.

T. B. B.

MISSION TO CATHOLICS.

There is no more doubt of such an enterprise being successful, than a mission to the heathen. Though both hold with a tenacious grasp to the dogmas and superstitions in which they have been trained, yet the gospel is the power of God, which can and will break down all that exists in the human mind opposed to God and truth. The gospel is a suitable remedy for human guilt and misery, and when presented in the fullness and freeness and richness of its grace, from a warm Christian heart, in the exercise of faith and dependence on the Divine Spirit, it cannot fail of glorious results. To assail Romanism before an auditory of its adherents, or an individual, would mostly fail; but to preach to such as sinners, and present the grand doctrine of a crucified Saviour as an atonement for sin—as a remedial system for polluted and degraded human nature, and as a foundation for the hope of lost man—is sure of commanding attention. Strong as the prejudices of the mind may be, we may expect God to employ the instrumentality of his own appointing to break them all down. And the prejudices of those who have been trained up in papal doctrines, and have always been under the instruction of the Romish priesthood, are very strong and deep-rooted. The religion (if it is worth the name) of the Church of Rome is just suited to human nature; for, being destitute of all spirituality, and opening up a certain way to final happiness, without any penitence of heart, a humble dependence on the merits of Christ alone for salvation, and a holy life, the depraved mind readily coincides with it, and holds to it as the great good. The reason why so many of the Irish Catholics have gone over to the Established Protestant Church, is because it is so much like their own, and the more so of late, through the influence of the Oxford Tractarians. They have gone over from one system of baptismal regeneration and religious formality to another, and if the truth could but be fairly fathomed, by worldly inducements held out to them greater than they at present enjoy. In fact, it is a conversion from Romanism to a nominal Protestant faith and practice, without any religion or spiritual Christianity about it. But that blessed light which emanates from the Holy Spirit —that mighty power which can break the hardest heart, and subdue the most stubborn will—which can tear away the strongest prejudices from the soul, and set the captive to error, superstition, and folly, free—can make a poor ignorant and deluded Catholic a Christian. The means which God has appointed, and has commanded his servants to employ, are the same for all people and all lands, and the promise of success is sure. "My word shall not return unto me void, but shall accomplish that which I please, saith the Lord." Nor has the promise failed, but it is fulfilling every day. It has been verified in the experience of Christians and Christian ministers in Canada, and we may expect the enterprise projected by our Missionary Board, carried out faithfully, equally as full of promise. Arduous as the task may be, that strong-hold of the devil must be assailed every where. The torch of truth must be carried into the deep and dense darkness of Popery, by those who have the light within them. Armed with love and faith and Christian zeal, that citadel of darkness must be assailed by the servants of the Lord of Hosts. The time has fully come for the friends of truth to prepare themselves for the expected struggle, indications of which may be seen in every direction, this country not excepted. The noble-hearted men who are willing to buckle on the armor, and in the prime of life go forth to the battle, must have the prayers and coöperation of their brethren; and if our brother Jones goes to this spiritual conflict in Canada, the prayers and sympathies of his brethren must gather round him in the onset, and follow him through the whole campaign. May he thus go, and with the especial presence of him who dwelt in the bush, is the sincere desire of the writer of this communication. W——R.

SALEM, March 6, 1853.

AGRICULTURAL LECTURES—NO. 5.

BY PROF. GURDON EVANS.

Growth and Structure of the Plant.

The plant is propagated, with one or two exceptions, from the matured seed. The potato, one of these exceptions, is best produced by the tubercles formed under the ground. Its seed is formed in the small balls attached to the vines. A farmer of New York State raised over one hundred varieties from the seed of a single vine. The production of the seed is usually small, and hence, with its many varieties, becomes unfit for the propagation of the potato. A controversy exists among agriculturists, whether large potatos, when planted, yield a greater crop than small ones. It is difficult to settle this question, since we have many and various results from well-tried experiments, which tend to favor both views. A farmer in Pennsylvania, lately, raised eighty bushels from one of small potatos.

The germ of the new plant is formed before the seed sprouts, as may be seen in the bean. The germ is first developed by the influence of warmth and moisture. Hence seed should not be sown till the earth is in proper condition to act immediately upon it, causing it to put forth in a few days roots and a plume. In its first stages, the germ is supported by the nutritive elements of the seed; but soon little fibres are sent out, which, with the small mouths attached to their extremities, imbibe nutrition from the earth; and when the plant is above the ground, it derives also subsistence from the atmosphere. Thus Carbonic Acid, the chief food of the plant, is supplied to the growing vegetable through the earth and air. The plume or sprout, which is soon sent out, is at first shorter than the root, and before reaching the surface of the ground is colorless. Sugar is probably the first organic portion of the plant formed. It soon is converted into gum, starch, and woody fibre, and sustains the plant growing in an upright position.

The plant is composed of the root, stem, bark, leaf, blossom, and fruit, which we purpose to describe separately.

The primary object of the *root*, is to attach the plant to the earth; the second enables it to become the receptacle of its mineral food. The inner formation of the root, while it is more porous, very much resembles the wood of the stem. How the sap is forced up through the different parts of the vegetable, remains an unsolved problem. Some have attributed it to capillary attraction, but this cannot be the cause. Other interesting experiments have been tried. Take a glass tube, and cover one end with a membrane, pour sweetened water in the tube, and then immerse the tube in pure water; the pure water will pass into the tube through the membrane faster than the sweetened water will pass into the pure. Some have supposed that the circulation in the plant is carried on in the same manner; the sap being heavier than water, passes out of the roots slower than the water pours into them.

The *stems* of plants are of two kinds—exogens and endogens. The characteristic difference between them lies in the structure of the grain of the wood. Bread fruit, palms, corn, and grasses, are examples of endogens, which receive their additions on the inside. They have no separate bark, no annular layers, as the oak or maple has, and the veins of the leaves are long and parallel. The top of a sprout of the endogen plant is frequently formed of nearly all water, but it soon passes into sugar, and afterwards through the other processes as before described. The rule with some farmers is to allow their grasses or grains to stand until the seed is ripened. A great waste attends this method. The starch of the vegetable is thus permitted to pass into woody fibre, and this, in the stomach of the animal, is indigestible, and hence has no more nutritive properties than saw-dust. In wheat, for instance, the amount of flour is lessened, besides materially injuring the straw for fodder. The following is an account of an experiment made by Mr. Hannam, Yorkshire, Eng., illustrative of the injury arising to wheat by late cropping; also, of the proper time for cutting. He cut samples of wheat at five different times, as follows:—

No. 1 was cut a month before fully ripe.
" 2 " three weeks "
" 3 " two weeks "
" 4 " two days "
" 5 " when fully ripe.

Of these lots, 100 pounds of grain of each yielded as follows:—

No.	Flour.	Seconds.	Bran.
1,	75 pounds,	7 pounds,	17 pounds.
2,	76 "	7 "	16 "
3,	80 "	5 "	13 "
4,	77 "	7 "	14 "
5,	72 "	11 "	15 "

It will be seen, that No. 3, cut *two weeks* before it was fully ripe, was superior.

Woody fibre is not composed of tubes, but of small elliptical-shaped cells. Through these the sap circulates. These fibres are supposed first to be globules of starch.

The *bark* formed of woody fibre, is not indespensible to the growth of the plant; for a tree stripped of its bark in the Spring will continue to thrive, and a new bark be formed around the new layer, which in the exogen is yearly added to the tree. To this new layer the bark becomes necessarily a protection. It is formed of concentric layers, as the wood of the exogen stem, but much thinner and more porous. In the spring, the bark is loosened by the formation of this new layer. In the circulation of sap, the fluid passes up in the body of the vegetable, and down between the bark and wood, and there deposits the matter necessary to the growth of the tree; and hence, in exogens, as the term indicates, the tree increases on the outside. The upward circulation is obstructed by old age, and consequently decay commences at the center.

The *leaf* is composed of cells, and two sets of veins, one communicating with the inside, the other with the outside of the tree. Through the former the sap is carried to the leaf of the plant, where, becoming impregnated with the carbon which the leaf has separated from oxygen in Carbonic Acid, it is carried back through the latter veins to the outside of the tree, and deposited in the new layer. This process is similar to the action of the lungs in animals.

SHILOH, N. J., Feb. 15, 1853.

THE PERSECUTED MADIAI.

The persecution of the Madiai has already caused more discussion of the principle of religious liberty, and the opposing practice of the Romish Church, than any other event within the last fifty years. It is not impossible—nay, it is quite likely—that most important changes may result from it. The Earl of Roden, President of the Deputation to the Grand Duke of Tuscany, recently delivered a speech in Dublin upon the subject, in which he described the actual state of religious freedom on the Continent, and showed the need of reform in *the laws.* He alledges that the Madiai are persecuted for reading and circulating the Bible. The apologists of the Tuscan Government, however, alledge that it is for "proselyting" native Tuscans, for which purpose a company of fifty, supported by funds from England, divided themselves into smaller sections of ten, and held meetings, without license, contrary to law. In a speech on the subject in the British Parliament, Lord John Russell said that laws restrictive of religious freedom in thought, speech and action, were unjust and intolerant everywhere—that when he introduced the "Anti-ecclesiastical Titles Act," it was in opposition to the Pope's assumption of a *temporal* authority—and that, in no part of the British dominions was there any restriction on the holding or propagating any religious opinions, and trying to bring as many as possible over to them. Several other Members of Parliament gave expression to the same sentiments; while a few were found to justify the course of the Grand Duke.

A Turin paper has published a full account of the trial and imprisonment of Francesco and Rosa Madiai, from a translation of which one of our exchanges condenses the following:—

"Francesco Madiai was born in the country near Florence. Going to the city early for employment, he learned French and English, and became a courier to foreign families traveling to foreign lands. Thus he visited England, and even the United States. Rosa Madiai was born in Rome; thence removed to London, where she resided some 17 years, in the service of foreign and other families. Oh her return to Florence she met Francesco Madiai, with whom she was previously somewhat acquainted, and they were married by a Protestant clergyman, and partook of the sacrament in the Swiss Protestant Church in Florence. Uniting their little savings, they furnished a house and let it to foreign families, particularly English. Rosa remained at Florence, busying herself with her domestic duties, while Francesco continued his journeys as a courier.

On the night of Nov. 15th, 1851, these pious and inoffensive citizens, together with nearly twenty other persons of all ages and conditions, were arrested by the gendarmes, as heretics, and thrown into prison like traitors—a Judas, one of the little band of brethren, having betrayed them to the police. The Madiai were thrown into separate cells, and there kept in confinement until June 4th, 1852, when they were brought to trial, not before a jury, but a bench of judges, who sat with closed doors, admitting only a few Englishmen by the interposition of Sir Henry Bulwer.

In answer to the questions of the judges, Francesco and Rosa both acknowledged themselves Protestants, or "Christians, according to the Gospel;" declared that they had been induced to forsake Romanism by reading the Scriptures, from which they learned the errors and contradictions of the Papal Church. In answer to the question—Who advised you to leave the Catholic faith? Francesco replied, "Nobody: it has been a matter between God and my own soul." He admitted that he had held meetings for prayer and religious conversation in his own house, to which some Catholics were admitted, at their own request, desiring to become acquainted with the eternal truth. The judge then asked, "Have you ever had any religious controversy except the time you spoke against the church?" Francesco: "Yes, sir, only when I was provoked I spoke of the dogmas of the church as contrary to the Bible, but have never used, during this conversation, any disrespectful language."

With this closed Francesco's examination. Rosa was then questioned as to her change of religion, &c., and answered substantially as Francesco had.

On the 5th of June, the witnesses against the Madiai were examined, and on the next day Signor O. Maggiorani, a learned jurist who had kindly volunteered his services, made an able and affecting plea for the accused. The next day the prosecuting attorney summed up the charges; and on the day following, the Court, after long consultation, decided against the accused, and the presiding Judge read with a trembling voice:—

"Francisco Madiai, the Court has decided that you should be condemned to fifty-six months in the galleys and hard labor in the prisons of Volterra; and you, Rosa Madiai, are condemned to forty-four at the *ergastolo,* (the female galleys) at Lucca, also with hard labor. Besides this, you both are answerable for all the expenses of the trial, and subject to three years *surveillance* by the police, after the completion of your punishment."

The sentence was immediately executed on the poor Christians. The *Novella* says:—

"A special order of the Tuscan government prescribed that the Madiais should be entirely deprived of all religious service and books of their faith, nor should any Protestant clergyman be allowed to visit them—a rule which is not even applied in the same country to the worst criminals. They were soon separated from all the prisoners, and kept in a private and solitary cell—the husband on the hills of Volterra, and the wife at Lucca, a distance of fifty miles. When they are allowed to walk about, it is in a yard, surrounded by walls, from which you see nothing but the sky."

MISSIONARY LABOR IN ILLINOIS.

SOUTHAMPTON, Ill., Feb. 28, 1853.

To the Editors of the Sabbath Recorder:

I returned home last evening from one of my stations, where I have been holding a series of evening meetings for two weeks, at which the congregations were quite large in the beginning, and gradually increased in numbers and interest till yesterday (Sunday,) when, preaching for the sixteenth time, I became so hoarse from a violent cold, that I had to desist, and leave the ground. What may be the result in the end, I know not; but appearances at the time I left were very favorable. Some who seldom went to a place of worship became interested in attending. One man in particular, who confessed that he had exerted a strong influence against religion, professed that he would reform, and turn his influence in favor of it. Some professors, who had been lukewarm, were much revived; some backsliders reclaimed; and though I had no evidence of any real conversions, yet I do know that there were quite a number anxious, who wept over their sins and desired prayers for their conversion. One very intelligent family appeared to be candidly inquiring into the claims of the Sabbath. S. COON.

REVIVAL INTELLIGENCE.—Our exchanges bring intelligence of interesting revivals in various parts of the country. At Carmel, N. Y., twenty persons were recently baptized; at Hamilton, N. Y., thirty-two; at Orland, Ind., about one hundred.

Rev. A. Tucker, in giving an account of a revival at Lafayette, Ind., says:—

"During the time Bro. Knapp was with us, seventy-three were baptized, several received as candidates for the ordinance of baptism, and a few backsliders were reclaimed. Since then, we have baptized fifty-nine, and the work is still going on with but little abatement of interest. The whole city has been moved —every denomination has shared in the glorious work—and up to the present time, probably not less than five hundred in the different churches have been converted, some of whom were atheists, infidels, universalists, etc."

Speaking of the revival in Newport, N. H., the *Congregational Journal* says:—

"We are informed that about 300 individuals entertain the hope that they have begun the Christian life since the commencement of the religious interest. About sixty have united with the Congregational and as many with the Baptist Church, while a still larger number has joined the Methodist class upon probation. So powerful a work of grace was never enjoyed in the town."

THE WALDENSES.—The Rev. J. P. Thompson, of New York, now in Europe, has lately visited the Waldenses, and gives, in one of his letters to the *Independent,* an interesting account of their condition. He says:—

The Waldenses now number some 23,000 souls, who are comprehended in 16 parishes. In their church organization, they do not fully carry out our American principle—which is also the principle of the New Testament—of making an evangelical experience the condition of Christian fellowship. Trained as they have been, and with the idea of State churchism which is inherent in the European mind, it is difficult to bring them to the adoption of that principle, though their ministers and teachers, so far as I have conversed with them, are satisfied of its soundness and importance. So long as they were under the harrow, there was little danger of formalism; and their historic spirit and life, as well as the truly evangelical spirit now rife among them, may long preserve their spirituality; but the danger is, that as they increase in numbers and in prosperity, their indiscriminate union of parish and church will lead to formalism and degeneracy.

MODEL HOUSES.—The N. Y. *Courier and Enquirer* says that a gentleman of this city is building a Model House, so called, on Thirty-seventh-street, designed to furnish wholesome tenements for working men at a cheap rate, embracing all the advantages of the English plan, with abundance of Yankee inventions by way of improvement.

"The building is forty feet by thirty-seven in area, four stories (exclusive of the basement) in height, and is calculated for the accommodation of thirty-nine families, each set of family apartments consisting of a parlor twelve feet by fourteen, with an alcove four feet by eight, a bedroom eight feet by ten, a kitchen eight feet by eight, with a pantry and coal bin attached. In the basement is a large coal bin capable of containing one hundred and fifty tons, to be filled by the proprietor at that month of the year when coal is cheapest, and to be sold to the occupants of the house without profit. The roof is tinned, and provided with fittings for drying clothes, and with screens to protect in summer against the heat of the sun. Every part of the building is thoroughly supplied with Croton water.

THE NEW YORK ALDERMEN SENTENCED.—Several month ago, when the Broadway Railroad project was under discussion, and it was probable that the immensely valuable privilege of building it would be granted by the Common Council to their favorites for a trifle, the Superior Court interposed with an injuction forbidding the grant. This injunction was disregarded by the Aldermen, and a resolution was even passed by them impugning the motives of the Court. For this they were attached on a charge of contempt. The judgment in the case was pronounced last Sabbath, in the Superior Court, twelve of the accused Aldermen and eleven Assistants being present. It was that Alderman Sturtevant (who presented the offensive resolution) "shall be imprisoned in the City Prison 15 days, pay for the benefit of the City Treasury the sum of $250, and to the relators for counsel fee and costs $102 20. In relation to the other Aldermen, except Ald. Smith, who offered an excuse, and Ald. Doherty, who did not vote on the resolutions of Ald. S., the judgment is, that they pay a fine of $250 each for the benefit of the City Treasury, in addition to $101 50 for costs and expenses of relators." An appeal was taken in each case to the Court of Appeals, with the exception of Ald. Smith. Security was entered into by the respective parties to abide the appeal, and in the mean time proceedings in the judgment have been stayed.

MASSACHUSETTS TEMPERANCE CONVENTION.—A State Temperance Convention was held at Boston last week, when addresses were delivered by Mr. Hawley of Hartford, Ct., Rev. Mr. Woolcut of Belchertown, and Rev. H. W. Beecher of Brooklyn. Resolves were adopted denying that the Maine Law movement is of a fanatical character; asserting that the friends of the Law have not the slightest fear that it is unconstitutional; that the decision of Judge Curtis is rather encouraging than otherwise; that the proposal for the repeal of the Law cannot be tolerated; that the friends of the Law in the Legislature should not allow my amendments to pass impairing its efficiency; that the law, if faithfully executed, will shut up every grog-shop, guard the young and weak from temptation, suppress the chief source of crime and pauperism; that the benefits already arising from this Law are unquestionable; that the consumption of liquor is already diminished, while no legitimate interests have been injured; that the chief hinderances to the Law are, want of proper care in framing indictments, the mingling of the Law with party politics, and virtual nullification in Boston.

WASHINGTON MATTERS.—The Senate was in session every day last week, but we do not see much in its proceedings to report. With the exception of confirming the President's Cabinet appointments (which will be found below) and a few other appointments, the time was mostly occupied in a discussion about "the Bulwer-Clayton Treaty and the Monroe doctrine." One day, however, was spent in overhauling the contract of the Secretary of the Navy with Howland and Aspinwall to furnish coal for the Japan Expedition. Mr. Cooper alledged that that firm are to make the enormous commission of $160,000 out of this job. He offered a resolution calling for the contract and for the facts in the case, which was passed.

THE NEW CABINET, as nominated by President Pierce, and approved by the Senate, stands as follows:

Sec. of State,	WM. L. MARCY.
Sec. of the Treasury,	JAMES GUTHRIE.
Sec. of the Interior,	ROB'T. MCCLELLAND.
Sec. of War,	JEFFERSON DAVIS.
Sec. of the Navy,	JAMES C. DOBBIN.
Postmaster General,	JAMES CAMPBELL.
Attorney General,	CALEB CUSHING.

DEAF AND DUMB IN NEW JERSEY.—There was an interesting exhibition at Trenton, before the Legislature, recently, of Deaf and Dumb residents of New Jersey, who are beneficiaries in the New York Deaf and Dumb Institution. They were under the care of Mr. J. Van Nostrand, a teacher in the Institution. There are in the State of New Jersey 192 deaf mutes, of which 111 are white males, and 81 females. Of these there are 22 males and 9 females under 10 years old; 44 males and 33 females between 10 and 30; 44 males and 37 females between 30 and 70. There are 15 of them in the New York Institution, 7 being males and 8 females, 13 of whom are supported by the State. A number are also supported in the Pennsylvania Institution. Gov. Fort stated in his message that the appropriation for this purpose was not exhausted, and reccommended that more pupils should be educated.

DEATH OF A GOOD MAN.—Mr. John B. Graham, of Brooklyn, a gentleman intimately associated with the philanthropic institutions of that city, was found dead in his bed on the morning of March 11. In conjunction with his brother, the late Augustus Graham, the deceased projected and contributed toward the erection of the Brooklyn Institute, the Home for Aged and Indigent Females, and the Brooklyn City Hospital, all of which he endowed with the means to put them into successful operation. Mr. Graham also aided in founding the Mariners' Industrial Society, on Staten Island, and was a large contributor to the New York Home for the Friendless.

LIBERAL ENDOWMENT.—Miss Catharine E. Beecher has offered to endow the Professorship of a Female Seminary in Dubuque with the sum of $20,000, and also to furnish books and apparatus to the amount of $1,000, provided the citizens of Dubuque will erect a building and guarantee a certain number of scholars. The proposition has been accepted, and a Committee appointed to solicit donations.

According to Lyon's N. H. *Register,* the number of ministers of different denominations in the State is as follows:—Congregationalists, 181, of whom, however, 25 have no pastoral charge; Baptists, 67; Methodists, 107; Free-Will Baptists, 103; Christians, 23; Episcopalians, 9; Universalists, 22; Unitarians, 12; total 464. Estimating the present population of the State at 320,000, an equal division would give about 700 people to every minister.

RELIGIOUS INTELLIGENCE.

The Report of the New York Juvenile Asylum shows that the $50,000 required by the act of incorporation has been contributed, and the Board of Supervisors have appropriated a like sum, making $100,000, to be expended for a permanent location and buildings. The collection of $50,000 entitles the Asylum to receive from the City, or from the Commissioners of Emigration, a yearly sum of $40 for each and every pupil kept and instructed by it; thus endowing an institution which it is believed will be a great blessing to the neglected children of our City.

There is pending before the Board of Overseers of Harvard University, a proposition which covers a great deal of ground. It is that a portion of the School Fund of the State be recommended to be set apart to provide scholarships at the Colleges for meritorious youth from the Common Schools, so as to widen the field of academic instruction, to relieve the Common Schools from a tendency to over action, and to set before the pupils a lofty aim.

During the year 1852, there died in South Africa, says the *Independent*, two venerable missionaries, Rev. William Anderson, of Pacultsdorp, and Rev. Mr. Read, of Kat River, both of whom left England in the year 1800, and after all the varied experiences incident to a missionary life, deceased within a few months of each other. The period of their united labors exceeded a century!

The chaplain of the Indiana State-Prison at Jeffersonville, after the sermon on Sunday, spends the whole afternoon in visiting the cells, and holding religious conversation with each prisoner; tracts, too, are put into the hands of the prisoners, and valuable books are regularly given out to them, every Sunday, from the prison library, which has been increased the past year by some 150 volumes.

A gentleman, who has with much labor collected the facts, states that there were added, by profession, during the last year, the following numbers to the different Evangelical Churches in Boston; 14 Orthodox Congregational churches, 286; 13 Baptist churches, 383; 9 Methodist churches, 361; 11 Episcopal churches, 193; total added by profession 1,223.

There are two infidel clubs in Cincinnati. The first is the society of German Turners or Freemen, numbering some five hundred persons, and the other is the Society of English "Liberals," composed of about one hundred members. The German Atheistic sheet circulates some three thousand five hundred copies.

Rev. Dr. Murray, alias Kirwan, describes Achilli as a short man, firmly built, with jet black hair, and a black and restless eye. His age may be an advance on forty years; his manners are pleasant; and in "conversation he is free, decidedly talkative."

The New York *Times* advises young men to keep away from this city. It says that nineteen-twentieths of the young men who come here to seek their fortunes, not only drag out an existence of poverty, but become miserable vagabonds.

Dr. Sharp, of Boston, is in a very feeble state of health. He is suffering under general prostration by his constant and vigorous labors for so many years. He will preach no more for the present, but will seek rest and relaxation.

The graduates of Brown University are taking measures to bring together all the alumni next commencement in September, 1853, and hold a distinct celebration by themselves during the commencement exercises.

Puseyism! What is it? The best definition we have seen, is that given by Bishop M'Ilvaine: "Puseyism is Romanism restrained." So soon as relieved of restraint, it is open and decided Romanism.

Mrs. Harriet B. Stowe, with her husband and family, sailed in the steamer Glasgow on the 4th of March for Glasgow.

Rev. J. J. Teeple, late of Morrisville, N. Y., has taken the pastoral charge of the Baptist church at Adams Center, Jefferson Co.

Judson's Memoir is to appear in May, next—so says the *Register*.

An Extraordinary Storm.

A correspondent of the Gardiner *Fountain*, writing from Bass Harbor, Mount Desert, describes the storm of the 13th ult., as it appeared there, to have been awful and sublime. A thunder-cloud passed over the place, which, for terrific appearance, exceeded anything ever witnessed there. The same correspondent adds:

"The lightning was of a purple color, and sometimes appeared like balls of fire, coming in through the windows and doors and down the chimneys, while the houses trembled and shook to their foundations.

Mrs. E. Holden was near a window, winding up a clock; a ball of fire came through the window and struck her hand, which benumbed her arm. She then, with all in the house, retreated into the entry. Another flash succeeded, and in the room from which they had retired, resembled a volume of fire, whirling round and producing a crackling noise. A similar appearance of fire was seen, and crackling noise was heard in a large number of the houses. Some who heard the noise say that it sounded like breaking glass.

Capt. Maurice Rico had his light extinguished, and his wife was injured. He got his wife on a bed, and found a match—at that instant another flash came and ignited the match and threw him several feet backward. J. L. Martin received so severe a shock that he could not speak for a long time.

A great many persons were slightly injured. Some were struck in the feet, some in the eye; while others were electrized, some powerfully and others lightly. But what was very singular, not a person was killed, or seriously injured, nor a building damaged; but a cluster of trees within a few rods of two dwelling houses, was not thus fortunate. The electric fluid came down among them, taking them out by the roots, with stones and earth, and throwing all in every direction. Some were left hanging by their roots from the tops of the adjacent trees—roots up, tops down.

The lightning, after entering the earth to the depth of several feet, and for a space some 8 or 10 feet in diameter, diverged into four different directions. One course which it took led through the open land, making a chasm to the depth of several feet, and continued to march unobstructed by the solid frozen ground, or any other substance, to the distance of 370 feet; lifting, overturning, and throwing out junks of frozen earth, some of which were 10 or 11 feet long by four feet wide; and hurling at a distance, rocks, stones and roots."

European News.

The steamer Africa, with European dates to Feb. 27th, arrived at New York March 13th.

The advices by the Africa are not favorable for Cotton and Breadstuffs.

The Africa brings interesting news from Constantinople. The Austrian demands have been rejected, and the Austrian embassy is closed, and war is expected. Russia is at hand, and Prince Menchikoff is appointed to command the army on the frontiers. France and England sustain Turkey. The conduct of the French Ambassador at Constantinople indicates especially that Louis Napoleon would like to see the war going on. England strives for peace, but must stand by the Sultan at any event.

The British Parliament had been discussing the grant to Maynooth Roman Catholic College, and the Jewish Disabilities Bill.

Vienna letters are full of the recent attempt on the life of the Emperor. The assassin's name is now spelled Janos Libeny, a journeyman tailor, from Stuhlweissenburg in Hungary. His age is *about* 23. He maintains with vehemence that he had no accomplices, and that his intention was not to kill the Emperor, but to give him "a mark." He further maintains that he had had the intention ever since 1850, and watched for three weeks past for an opportunity to find his victim unattended. The Emperor's wound was slight, and is going on favorably. When led to prison, Libeny cried, "Vive Kossuth!"

German papers state that a rising was anticipated at Pesth, and fears were entertained of an outbreak throughout Hungary. The Police of Pesth had arrested 20 travelers at the Hotel d'Angleterre. The garrison of the city is kept constantly under arms and ready to act at a moment's notice. Sentinels are posted at all the gates leading to the fortress of Buda, from which, and other circumstances, it would appear that a *coup de main* to liberate the political prisoners is feared.

The Immense Gardiner Fraud.

The case of the United States versus Geo. A. Gardiner, indicted for false swearing, in order to obtain an award from the late Mexican Board of Commissioners, was taken up in the Criminal Court at Washington, March 11. Mr. May opened the case for the United States with a succinct history of the matter, and a statement of what the prosecution expected to prove. Dr. Gardiner, in a memorial to the Board of Commissioners, stated that early in the year 1844, he was largely engaged in mining operations in the State of San Luis Potosi, Mexico; employed 500 laborers; had upward of $300,000 invested in men, buildings, steam engines, horses, mules, and men of science; that in 1849 he was compelled to abandon the establishment, his property having been despoiled by the Mexican soldiery; that said mines were worth half a million, and would have yielded him $50,000 per annum. The accused filed with this memorial depositions purporting to be from persons residing in Mexico, going to show that he owned said mine. The issue was on the truth or falsity of these assertions. The United States affirmed, and expected to prove, that every statement in the memorial, and every paper presented by him, were false—from beginning to end pure fiction and invention. Gardiner received from the United States as the fruits of the fraud, $428,750. The mine was so vaguely located that it could not be found by the Commissioners, although they offered $500 reward for it; that persons whose names were furnished as evidence of title could not be found in Mexico; that every one of the depositions were made in Washington—the title was manufactured here; that Dr. Gardiner was a poor dentist, and never could have worked such a mine as he described; that he was practicing dentistry and peddling small wares on the Pacific coast, thousands of miles distant, instead; that the mine, the title, the seals and signatures of public officers in Mexico, were all forged.

SINGULAR DEATH.—Two young men of the village of Brandes, in France, lately perished in a very singular manner. They went out to shoot wild ducks, and in order to arrive at the marshy ground which the birds frequented, they determined to proceed down the canal in a boat, and then, crossing over to the other side, to walk the rest of the way. The waters being unusually high in consequence of the rains, the young men found that they could scarcely pass under the arch in their boat. They thought, it is supposed, that by lying down in the boat they could pass. It so happened that the water was higher than they thought, and was rising every moment, so that when the boat had got under the arch it stuck fast, thus inclosing the young men completely, without their having any means of extricating themselves. They were found two days after dead in the boat and clasped in each other's arms.

BANK FAILURES.—The failure of two shinplaster banks was announced March 11—the Woodbury Bank, and the Eastern Bank of West Killingly, both purporting to be situated in Connecticut, but really owned and operated by a New York broker. This person has various business connections in the Western States, where the bills were sent for circulation, but they were redeemed in Wall-st., at a discount. The joint circulation of the two amounted to about $380,000, and the assets were small comparatively. The two Banks alluded to were among the last batch of special charters granted by Connecticut, and the public have no security for the redemption of the notes. The Bank of North America, another Connecticut concern, was also in difficulties, but being really sound, although temporarily embarrassed, has been assisted by its friends and will go through. [Tribune.

The *Baton Rouge* (La.) *Comet* of the 25th, says: The New Orleans, Red River and Texas Telegraph Company are making arrangements to put down a submarine wire across the Mississippi River at this point, and continue their wire down to Plaquemine, thus connecting the Capital with the great South-western and Northern portion of Louisiana and Texas. This telegraph system, connecting as it will the Mississippi and the East with the far Southwest, is one of the most important, and will be among the most profitable in the United States.

SUMMARY.

Some two hundred girls, all Americans, are employed in ornamenting and finishing porcelain ware in New Haven. All of them except four are employed in the process of burnishing the gold after it comes from the furnace, and the painting is all done by experienced male artists. The gilding of China ware is done in New York to a considerable extent. Importers find it cheaper to buy the white ware in France and England and have it ornamented in this country. The duty on the increased value of the ware is thus saved.

In the great case of Sturges & Anderson *vs.* Longworth, on bill of review from Hamilton county, the Ohio Supreme Court has pronounced an opinion in favor of the plaintiff. This case involves the title to some 40 acres of land in Cincinnati, which was bought by Nicholas Longworth many years ago on sale by administrators. From some defect in the proceedings, the sale is now set aside, and the heirs of the deceased have the benefit of the enormous rise in value. It is equivalent to a judgment of from $200,000 to $250,000 against Longworth.

The United States Senate Committee on Patents, to whom was referred the memorial of Levi L. Hill, in reference to his alledged discovery in Hillochrome, or sun-painting, as denominated by Mr. Hill, made a report prior to the close of the session, which fully recognizes his claim to the originality and priority of invention. The committee being unable to devise any better mode by which to recognize the claim of Mr. Hill, they recommend that his memorial, with the report, be placed on the records of the Senate.

Alexander Mayne was tried at the Oyer and Terminer at Canton, St. Lawrence County, for the murder of Samuel Snawdy, and convicted of manslaughter in the second degree. Mayne was 19 years of age and Snawdy 21. The latter attacked the former on the highway, and striking him several times with his fist, was stabbed in return, and died in a few minutes. They had previously been on ill terms. Mayne was sentenced to seven years' confinement in the Clinton Prison.

The Maine Steam Navigation Company have nearly completed a new steamer, which they have named the Daniel Webster. It is stated that, in honor to the name given to the vessel, an elegant boudoir pianoforte, valued at $700, has been presented to her by gentlemen of Boston, friends of the late Daniel Webster. Her length is 240 feet; breadth of beam, 33 feet; depth of hold, 11 feet; and, about 900 tuns measurement.

The snow which occurred at Syracuse on the morning of the 3d inst., commenced at 3 o'clock, and at 7 o'clock two feet of snow had accumulated—being at the rate of six inches per hour! We do not believe the records of meteorology will furnish any parallel to this. At Geneva, 50 miles west, and at Utica, 50 miles east, but from two to four inches fell. Twenty miles north of Syracuse there was about 15 inches, and at Rochester but a mere sprinkle.

The steam yacht North Star was launched Thursday, March 10, from the ship yard of J. Simonson, foot of Nineteenth-st., East River. This beautiful model of a vessel has been built for Cornelius Vanderbilt, Esq., and under his immediate supervision. She is to be fitted up in the most magnificent style, and it is expected will be finished about the middle of May, when Mr. Vanderbilt, with a party of relatives and friends, will proceed to Europe on their contemplated excursion.

By the arrival of the brig Favorite at this port from Bathurst, at the mouth of the Gambia, we have advices to Feb. 3. A war was raging between the different tribes, the difficulty being about drinking. The King of Combo attacked the town of Savaga, containing some 4,000 inhabitants, on the 2d December, and was repulsed by the Mirabous, with a loss of 17 men—the latter losing but one, and he a trader.

The Portland *Advertiser*, in speaking of the historical value of newspapers, mentions the fact that the Legislatures of several of the States have authorized County Clerks to preserve files of two or more newspapers published in the County. There is a similar law in Maine, and the *Advertiser* suggests that there should be a penalty for neglect of keeping files as required.

As the workmen engaged upon a row of new buildings in progress of erection in Twenty-second-st., between the Seventh and Eighth-avs., New York, were about leaving their work on Thursday evening, two of the houses in the center of the block suddenly fell to the ground. There were seventeen persons at work upon the building at the time, all of whom escaped injury except two laborers.

Iron will be the great material for almost everything at the proper time. A company is being organized at Cincinnati, Ohio, to pave the turnpike from the head of Western-avenue, at Brighton, to Comminsville, Spring Grove and Carthage, with iron plates. The sides of the road will be filled in with dirt, and ornamented with shade trees.

There are three thousand two hundred and twenty-eight McDonnells and McDonalds in the County of Glengarry, Canada, among a total population of only seventeen thousand. Rode's Directory of New York City, for 1852–53, has the places of business of upward of 150 members of this numerous Celtic family.

The *West Jerseyman* says that the New York speculators are in Burlington County, N. J., contracting for poultry of the 'capon' breed, to be delivered in May, at 25 cents per pound. Anticipation of a throng in the city during the World's Fair is the reason of this exorbitant price for poultry.

A tornado visited the vicinity of Clarksville, Tennessee, on Sunday night, leveling dwellings, stables, barns and trees to the ground, but, as far as heard from, no lives were lost. The track of the storm was half a mile wide, and so terrific was it that the roads were filled with fallen timber.

The Albany *Atlas* states that the double track of the Hudson River Railroad will be completed through in August, when the express train will make the whole distance in three hours, and the efficiency of the road will be vastly increased.

Mr. Randall, of Athens County, Ohio, has recovered $1000 damages of the N. O. & O. Telegraph Company, for injuries received by himself and wife when his horse ran away and became entangled in the wire which had been left down across the road.

The notorious pickpocket Bob Sutton, who is now in the Auburn State Prison, has fallen heir to property in England, by the death of a brother, to the value of $90,000. Sutton is over 60 years of age, and having been sentenced to prison for a term of years, it is very doubtful whether he will live to enjoy this unexpected freak of fortune. He has, however, a family residing in St. Louis, who enjoy the good opinion and confidence of the people of that place.

The most destructive fire that ever occurred in New Orleans broke out on Wednesday, March 2, in the upper part of the Alabama cotton press. The flames spread rapidly, and gained a tremendous headway before the engines arrived. It destroyed nearly all the contents of the press, besides a large quantity of cotton piled in the street. It is supposed that over twenty-thousand bales of cotton were destroyed.

The schooner Splendid went ashore about 7 o'clock on the morning of the 4th inst., about one mile south of Glade's House, Cohasset, and must have struck on the ledges south of Minot's Ledge during the night, and all hands are supposed to have perished, as two bodies were found on the beach next day. The schooner's log-book was found on the beach.

The steamer Narcissa, of Cold Spring, L. I., went ashore at the back of Cape Cod, three miles north of Highland light, on Friday night, March 4, about 11 o'clock. The crew remained on board until nearly 8 o'clock the next morning, when the Captain, Mate, and one of the sailors, were saved by some men on the shore, who arrived from Providence. Two men were drowned.

The Middletown *Whig Press* says, that many farmers in Orange County have discontinued selling their milk, and resumed their old practice of butter making, anticipating an increased demand and enhanced price for that article in the New York market, which the influx of visitors to the World's Fair must create.

The bark Lady Suffolk reports that the ship Roxburgh Castle, from Melbourne, Australia, for London, put into Cape Town on the 6th January. She had on freight eight tons of gold, valued at over five millions of dollars, being the largest lot ever shipped from Australia.

A Mr. Stephen Johnson, of Hempstead, Queen's county, L. I., raised, the past year, on twelve square rods of ground, potatoes and peas which he sold for $603, besides using from the same lot for family purposes, and 31 bushels of turnips. Reckoning the produce at their market value, this would be at the rate of about $235 per acre.

The oath of office was not administered to the Vice President on the 4th inst. Mr. Rodney, the Vice Consul, visited Mr. King on the 3d for the purpose; but Mr. K. considered the ceremony unnecessary, fearing that he should never be able to reach Washington to assume the duties of the office, and if he should, the oath could be administered at Washington.

We have received Mexican dates to Feb. 21. The *Trait d'Union* says—There is little doubt that Santa Anna will be reëlected. A house has been already secured and furnished for him, and a Mexican revenue cutter sailed from Vera Cruz, on the 21st, with a commissioner to invite his immediate return.

A most destructive storm swept over Columbus, Ga., on the 10th inst. The damage, it is estimated, will amount to at least $250,000. The telegraph line between Columbus and Alexandria was completely demolished for several miles, but has again been put in working order.

A Niles (Michigan) correspondent of the Chicago *Tribune*, says the California fever is raging in that part of the country as fierce as ever. Many who had gone thence to the land of gold had returned, bringing back highly favorable reports, and determined to go again.

The Barre (Mass.) *Gazette* states that an Irish servant girl in that town recently received intelligence of the death of a maiden aunt in the old country, leaving to her and her brothers and sisters, six in number, £18,000, or about $90,000.

A law has passed the Legislature of New Jersey reducing the rate of ferriage of the Jersey City and Hoboken Ferries from four cents to three cents for passengers, and making the charge of ferriage for vehicles and other articles about 25 per cent. less than at present.

In Southwark, (Philadelphia,) on Thursday night, Feb. 10, two women were murdered, probably by persons intent upon getting money known to be in the house. One of the women was wounded in forty-five places, and the other in seventeen.

The Sandy Hill (Washington Co.) *Herald* says that the celebrated tree near Fort Edward, under which Jane McCrea was assassinated by the Indians, is to be cut down and made into snuff-boxes.

The name of Fever River, on which the thriving city of Galena stands, has been changed by the Common Council of that place to Galena River. The old name, it seems, had the effect sometimes of frightening people.

The Chicago *Democrat* says that disclosures of the recent State survey of Illinois make it certain that the coal fields of that State are equal in extent to those of Pennsylvania, if not greater.

The Illinois Central Railroad is completed, and the cars have commenced running between Chicago and Peru. By that route passengers from Chicago can reach New York by railroad within four days.

The English ship Crowningshield, bound from Melbourne for London, with seventy thousand ounces of gold dust, touched at Pernambuco on the 15th of January. She had also on board an ingot of pure gold weighing forty-six pounds, Troy weight.

A bill was passed by the Lower House of the Canadian Parliament, to permit lenders to charge what rate of interest they please, but 6 per cent. only, to be recoverable by law.

Many of the persons so suddenly imprisoned by Louis Napoleon were very young. Among them was a child of ten years, apprenticed to a saddler.

The steamship Unicorn, Captain Lapidge, will leave Panama in the early part of April for Australia, under steam and canvas.

The government, it is said, has ordered a caloric engine of sixty horse power for the Navy Yard at Washington.

Samuel S. Howland, Esq., senior partner of the house of Howland & Aspinwall died at Rome on the 9th of February last. Mr. Howland left New York a few weeks since for Europe, in the hope that a sea voyage, and a tour to Italy would benefit his impaired constitution. He died of disease of the heart.

On Saturday afternoon, on the Lawrence Railroad, forty loaded baggage cars out of a train of fifty, were thrown of the track, and eight of them pitched down an embankment of 20 feet. The freight conductor was badly injured, and the track considerably damaged.

Two hundred and five vessels are now on the berth at British home ports for the Australian Colonies, and comprise 90,000 tuns with no scarcity of either passengers or cargoes.

The will of B. S. Hairston, of Henry Co., Miss., by which his whole estate, amounting to nearly a million of dollars, is given to a little colored boy, was admitted to record at the last term of the County Court.

Rev. Antoinette Brown has two invitations to settle as pastor of religious societies in this State—one of them at Troy. It is probable that she will accept one of them.

John Hooker, of Farmington, Conn., has been nominated by the Free Soil party as their candidate for Congress, in the 1st Congressional District of Connecticut.

A Comet was discovered at Harvard Observatory, March 8, by C. W. Tuttle. It is situated about 5 degrees south of the bright star Rigel.

A dispatch from Trenton, N. J., March 8, says:—Hon. Reuben Fithian, Senator from Cumberland, died this afternoon, at his lodgings, of pleurisy.

President Pierce solemnly declares that he will appoint no Marshal opposed to the Fugitive Slave Act.

The Governor of New Hampshire has appointed the 7th of April as a day of fasting and prayer.

Wisconsin will get no Maine Law this winter. A majority report has been made against it in the Senate.

Fort Atkinson, in Arkansas, is to be broken up, and a more eligible site for the Fort selected.

By the arrival of the Isabel at Charleston, we have dates from Havana to March 7, Mr. King's health is somewhat improved.

The first law of gravity is never to laugh at your own jokes.

New York Market—March 14, 1853.

Ashes—Pots $4 75 a 4 81; Pearls 5 62.

Flour and Meal—Flour, 4 75 a 4 81 for common to straight State, 4 94 a 5 18 for Michigan and Ohio, 5 00 a 5 28 for Southern. Rye Flour 4 37. Corn Meal 3 75 for Jersey.

Grain—Wheat, 1 10 a 1 14 for red and mixed Ohio, 1 15 a 1 17 for Michigan, 1 16 a 1 18 for good Ohio. Rye 90c. Barley 67 a 72c. Oats 44 a 46c. for Jersey, 48 a 50c. for State and Western. Corn 60 a 65c.

Provisions—Pork, 14 75 for prime, 16 00 a 16 12 for mess. Beef, 5 50 a 6 87 for prime, 9 50 a 11 00 for country mess. Lard 9 a 9½c. Butter, 13 a 16c. for Ohio, 16 a 22c. for State dairies. Cheese 8 a 9½c.

Beeswax—28c. for good.

Feathers—48c. for live Ohio.

Fruits—Dried Apples 5 a 5½c. for Western; Dried Peaches 14 a 14½c.; Dried Plums 16c.

Hay—Lower, selling at 81 a 94c. per 100 lbs.

Hops—21 a 22c.

Laths—2 50 per thousand.

Lumber—Eastern Pine and Spruce 15 00.

Seeds—Clover is in better demand at 11½ a 12c. Timothy 3 00 a 3 50 per bbl. for reaped. Flaxseed 1 45 a 1 50 for 56 lbs.

MARRIED,

In Westerly, R. I., March 3d, by Eld. D. Coon, Mr. ABEL F. PALMER, of North Stonington, Ct., and Miss SUSAN A. LANPHEAR, of Westerly.

In Hopkinton, by the same, March 6th, Mr. GEORGE A. BABCOCK, and Mrs. THANKFUL L. BURDICK, all of Hopkinton, R. I.

At North Brookfield, N. Y., March 9th, 1853, by A. M. Covey, Esq., Mr. CHRISTOPHER C. MASON to Miss LYDIA JOHNSON, all of Brookfield.

In Hornellsville, N. Y., March 5th, 1853, by Eld. H. P. Burdick, Mr. THOMAS B. BARDEEN, of Howard, to Miss SIBBELL L. BURDICK, of Hornellsville.

By the same, in Cleveland, Ohio, Feb. 23, 1853, Mr. JAMES W. NOYES and Miss LOUISA HARRINGTON, all of Cleveland.

DIED,

In the town of Willing, Allegany County, N. Y., Feb. 23d, in the forty-first year of his age, Deacon ELIPHALET H. JOHNSON, after a short but painful illness Deacon Johnson had been for many years a professor of religion. At the time of his death he was a member of the Church of Amity. It was during his connection with this church that he was ordained to the office of deacon. He was highly esteemed by the church, for his godly walk and for the faithful manner in which he discharged his Christian duties. He has left a widow and several small children, who must of necessity feel that they have sustained an irreparable loss. As our brother's life was one of obedience to God, so in death did his God graciously smile upon him, giving him strong hope through grace of eternal life. N. V. H.

At Farmington, Ill., Feb. 23d, GEORGE THOMAS, only child of Joshua and Maria Wheeler, aged one year and twenty days.

At Marlboro, N. J., March 6th, of inflammation of the lungs, REBECCA FRANCES, daughter of Dennis and Rebecca Campbell, aged two months and six days.

In Plainfield, N. J., on the evening of the 5th inst., OLIVER ALBERTI DRAKE, son of Randolph and Jane Drake, in the eighth year of his age.

LETTERS.

Isaac F. Randolph, A. M. Covey, C. Vars, D. Clawson, Elias I. Maxson (cash rec'd Oct. 17, *Visitors* sent from that date to Portville P. O.,) L. A. Davis, S. Coon, D. Saunders, J. M. Allen, J. Bailey (probably,) N. V. Hull, S. S. Griswold, D. Coon, Isaac West, R. S. Geer, W. M. Jones, W. C. Whitford, Ezekiel R. Clarke, H. P. Burdick.

RECEIPTS.

FOR THE SABBATH RECORDER:

Malachi Bonham, Shiloh, N. J.	$2 00	to vol. 9	No. 52
Woodruff & Fisher "	2 00	9	52
John Bounds, Plainfield, N. J.	2 00	8	52
Calvin Waldo Edinboro, Pa.	2 00	9	52
W. B. Babcock, Hopkinton, R. I.	2 00	9	52
E. D. Barker, Mystic Bridge, Ct.	2 00	9	52
Daniel Hakes, Southampton, Ill.	5 00	9	52
J. Dimick, Stowell's Corners	50	9	52
P. C. Stillman, Alfred Center	2 00	9	52
L. D. Worden "	2 00	9	42
A. M. Covey, North Brookfield	2 00	9	52
E. R. Clarke, Nile	2 00	10	26
E. Johnson "	4 00	9	52
J. H. Chester, New York	4 00	10	52
Wm. M. Rogers "	6 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

N. V. Hull, Alfred Center	$5 00
R. S. Geer 25c., S. S. Sockwell 12c.	37

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Nathan V. Hull	$1 00	Edgar Ayars	$1 00
Geo. Maxson	1 00	V. F. Randolph	1 00
W. S. Burdick	1 00	Alex. Dunham	1 00
R. A. Thomas	1 00	Mary T. Davis	1 00
Stephen Burdick	1 00	Isaac S. Dunn	1 00
Barzilla Randolph	1 00	R. S. Geer	1 00
Maxson Stillman	1 00	Peleg Babcock	1 00
A. Lewis	1 00	T. W. Potter	1 00
Asa Burdick	1 00	Peleg Saunders	1 00
N. G. Satterlee	1 00	Clarke Rogers	1 00
Ezekiel Crandall	1 00	Jos. Stillman	1 00

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of David Dunn, New Market, N. J., on Fifth-day, March 31st, at 10½ o'clock A. M. GEO. B. UTTER, Rec. Sec.

A Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at the same place at 2 o'clock P. M.

Notice—Eastern Association.

THE churches composing the Seventh-day Baptist Eastern Association are requested to take a contribution to aid the missionary operations within the limits of the Association, and remit the same to the Treasurer, Asher M. Babcock, of Westerly, R. I., previous to the 1st of April, as the money is needed.

By order of the Executive Committee,
S. S. GRISWOLD, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will hold its next quarterly session at Nile, on Fourth-day evening, April 6. J. BAILEY, Sec.

Ministerial Conference.

AT a meeting of several of the ministers of the Eastern Association, for the purpose of considering what is advisable for the ministers to do in addition to their regular pastoral labors for the advancement of religion in their several churches, it was thought advisable to form a Ministerial Conference, the object of which should be the promotion of Christianity among the churches, and the mutual improvement of the ministers. And to carry the same into effect, it was concluded to hold a meeting with each church located in the eastern part of the Association, at least once a year. The first meeting of said Conference is to be held with the church at Greenmanville, Ct., commencing April 10th, at 2 o'clock P. M., to continue as long as circumstances shall require.

It will be remembered, that the primary object of this arrangement is the advancement of religion; therefore members of sister churches are requested and expected to attend as convenience may permit.

It is to be hoped, that our churches will coöperate with us in this effort, by their prayers and labors; and may the Head of the Church favor us with his presence and blessing. S. S. GRISWOLD, Sec. of Con.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals or Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By WILLIAM GOODELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to LEWIS TAPPAN, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I.—The Relation of Master and Slave.
Chap. I.—Slave Ownership.
II.—Slave Traffic.
III.—Seizure of Slave Property for Debt.
IV.—Inheritance of Slave Property.
V.—Uses of Slave Property.
VI.—Slaves can Possess Nothing.
VII.—Slaves cannot Marry.
VIII.—Slaves cannot constitute Families.
IX.—Unlimited Power of Slaveholders.
X.—Labor of Slaves.
XI.—Food, Clothing, and Dwellings of Slaves.
XII.—Coërced Labor without Wages.
XIII.—Punishments of Slaves by the Owner and Hirer.
XIV.—Of Laws Concerning the Murder and Killing of Slaves.
XV.—Of the Delegated Power of Overseers.
XVI.—Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII.—Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII.—Fugitives from Slavery.
XIX.—The Slave cannot Sue his Master.
XX.—No Power of Self-Redemption or Change of Masters.
XXI.—The Relation Hereditary and Perpetual.
XXII.—Rights to Education—Religious Liberty—Rights of Conscience.
XXIII.—Origin of the Relation and its Subjects.
Part II.—Relation of the Slave to Society and to Civil Government.
Chap. I.—Of the Ground and Nature of the Slave's Civil Condition.
II.—No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III.—Rejection of Testimony of Slaves and Free Colored Persons.
IV.—Subjection to all White Persons.
V.—Penal Laws against Slaves.
VI.—Education Prohibited.
VII.—Free Social Worship and Religious Instruction Prohibited.
VIII.—Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III.—Relation of Slave Code to the Liberties of the Free.
Chap. I.—Liberties of the Free People of Color.
II.—Liberties of the White People of the Slaveholding States.
III.—Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

☞ Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, or 78 cents in paper covers. Persons sending for a single copy may enclose $1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

☞ A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to LEWIS TAPPAN, No. 48 Beekman-st., New York City. Also, an additional copy of the book will be delivered to order for every additional three months' insertion.

Miscellaneous.

Remarkable Phenomenon.

The Holmes County (Ohio) *Farmer* contains a communication from an eye witness of the facts stated therein, which discloses the existence of a rare phenomenon in that part of Ohio. The following extract from the communication explains the character of this curiosity :—

In company with several gentlemen I visited the farm of Sylvanus Purdy, Esq., three miles west of Oxford, on the Mount Vernon road, in Wolf creek valley, for the purpose of examining his newly discovered "gas works," and, to my astonishment, found the following state of facts :—Mr. Purdy's farm lies on the north side of Wolf creek ; the road runs near his house, at the base of the hill ; just below his house the level bottom of the valley begins, and stretches out southward to the creek. Some eight or ten rods south of the house is a curious kind of earth, resembling dark sawdust. The owner, for some years, has been aware of the existence of some wonderful phenomenon. The place on which the discovery has been made, has been cultivated for a number of years, and it has been observed that, in a number of places, everything sown or planted, and all kinds of vegetation, would dwindle and die, and seemingly burn up. After the late rains, the water was discovered to be agitated and to bubble up in several places, which led Mr. Purdy and others to experiment, by collecting a bottle of this gas and setting it on fire, when, the instant a lighted match was touched to it, the vapor ignited, and sent the bottle whizzing through the house. I found the extent of the space from which this igneous or inflammable vapor issues, to be about two and a half rods wide, and fifteen or twenty rods in length ; the soil to the depth of six inches or there-abouts is, as above stated, loose, and resembling dark sawdust ; beneath this is the common clay soil. An examination of this led to the discovery of small holes, about half the size of a man's little finger, out of which this vapor issues. There are undoubtedly many hundreds of these holes in the space above indicated. Into one of these holes Mr. P. thrust a small hollow stick, and upon applying a light the vapor was ignited, and burned throughout the night. This led to a further and more critical examination, when they procured a barrel, and taking out one of the heads, uncovered two of those holes, and placed the barrel over them, and having secured and closed it properly, bored a small hole in the head, and inserted a tin tube ; to this a light was applied, when the vapor was instantly ignited, and has been burning a large, steady, brilliant light, day and night, for nearly two weeks, at the time I am writing. It has no smell, and emits no smoke, but it is about as warm as the heat of a common tallow candle. It looks much like the gas light, is firm, bright, and steady at night, and can be seen for miles up and down the valley. Hundreds have visited the place since the discovery, and as yet no one has been able to account for the phenomenon. It will not smoke glass when held over it, and it is believed to be free from any poisonous substance. It is thought by some that it proceeds from burning stone coal—the hills above the road seeming to favor that idea. But, upon the other hand, it is argued that if it proceeded from such a cause, it would smoke glass, or have an odor. The light is of a bluish color where it is emitted from the tube, but it is of the usual color above that. The earth at these places is somewhat raised above the level of the field, and can be readily distinguished.

Minnesota.

Rev. H. M. Nichols, who is now in Minnesota prospecting for a colony that intend to emigrate from Massachusetts in the Spring, tells some magnificent stories about the country, in letters written to the Northampton *Courier*. He says the sleighing is excellent, but the air is dry, with no wind to cause any drifts of snow. The clearness and dryness of the atmosphere render the climate favorable to those of a consumptive constitution, and then there is so much electricity in the air that a person cannot feel languid. Speaking of wild fruit, he says :—

"Cranberries, blackberries, strawberries, raspberries, whortleberries, plums, cherries, grapes, crab apples, gooseberries, black currants, black haws, rice and beans, all grow wild, and some of them in the greatest abundance. And besides these, there is the m'do or Dacotah potato, and two species of turnips, which grow wild and are much used by the Indians for food. One of these last named, the *tipsinna*, or Dacotah turnips, grow in size from year to year, increasing with every summer that passes over it. Apples will flourish here, if grown in the first place in a northern climate, and nurseries are now growing in St. Paul, where persons can supply themselves with grafted trees at a cheap rate. Quinces will do well here, but it is not yet fully proved whether peaches will flourish here or not.

"Melons of all kinds grow luxuriantly ; indeed, the accounts of the vine race are such as to challenge the strongest faith of my Eastern friends. I have it as a sober truth, from a man of veracity, the present Sergeant at Arms of the House of Representatives, that a squash, raised by himself, grew so large that he was unable to turn it over, and that it required two men to load it into a wagon, rolling it up an inclined plane. Cucumbers have been grown here eight and nine feet long, and pumpkins measuring three feet in diameter.

"Garden vegetables surpass anything ever know at the East. Onions, so large they cannot be put in a flour barrel whole ; cabbages, the solid head two and a half feet in diameter ; beets, six inches in diameter ; carrots, three feet and a half long ; ruta-baga turnips, so large that one will not go into a half bushel. Now I am aware that many of your readers will call this a 'fish story,' and pass it by. I can assure them, however, that these are the statements of sober and truthful men, and are what has actually been done here. Every one cannot do this ; every place will not do it ; but these are real occurrences. And if you don't believe it, come and see."

An Arctic Settlement.—Capt. Penny, the eminent Arctic navigator, has at length succeeded (says *The Literary Gazette*) in forming a Company for prosecuting the Whale Fishery, and founding a permanent settlement in the Arctic Regions. He designs to employ propellers in whale-fishing in the bays and inlets of Davis' Straits. A Colony is to be founded in the inlet known as Northumberland Inlet, or Hogarth Sound, in about the same latitude as Archangel. In this locality there are not only excellent fishing grounds, but great store of mineral wealth, especially of plumbago. The Company will send out two screw steamers of 500 tuns each, in the spring months, to the seas between Greenland and Nova Zembla, and later in the year the steamers would start for Hogarth Sound, so as to arrive there before August. They would remain there until the ice forms in November, when they would return to England with the produce, leaving settlers to prosecute the inshore fishery, and store up the proceeds until the return of the steamers in the spring.

One of Kosciusko's Wills.

The recent decision in the Supreme Court of the United States of the controversy between the Russian Government and the heirs of Gen. Kosciusko, has reminded us, says the Charlottsville (Va.) *Advocate*, of the original will of Gen. Kosciusko of the 5th day of May, 1798, now on record in the Clerk's Office of our county, which we publish below. The orthography and punctuation are published literally from the will :—

"I Thaddeus Kosciuszho being just in my departure from America do hereby declare and direct that should I make no other testamentary disposition of my property in the United States I hereby authorize my friend Thomas Jefferson to employ the whole thereof in purchasing Negroes from among his own or any others and giving them liberty in my name, in giving them an education in trades or otherwise and having them instructed for their new condition in the duties of morality which may make them good neighbors good fathers or moders, husbands or vives and in their duties as citizens, teaching them to be defenders of their liberties and Country and of good order of society and in whatsoever may make them happy and useful, and I make the said Thomas Jefferson my executor of this.

"15th day of May 1798. T. KOSCIUSZHO."

Thomas Jefferson, at a Circuit Court held for Albemarle County, the 12th day of May, 1819, refused to take upon himself the burden of the execution of the said will.

Slavery among the Indians.

A correspondent of the *N. Y. Tribune* writing from Chihuahua, gives the following account of slavery among the Indians :—

Of all the numerous Comanches and Kiowas, whom we met on the Arkansas in the neighborhood of Fort Atkinson and the crossing of the river, there was indeed scarcely one who had not one or several male or female Mexican children with him, whom they themselves boasted of having kidnapped in Mexico, telling us the places where they were from. To conclude from what we saw, there must be, not hundreds, but thousands of Mexicans, most of them of a tender age, in slavery among the Indians of the plains. Others were full-grown men and women, the former entirely barbarians like their Indian masters among whom they had lived from their youth, the latter in some cases a good deal more cultivated on account of their having been kidnapped at a more advanced age, which is never the case with a male captive, full-grown men being always killed when they fall into the hands of these savages. Some of the Mexican men whom we met in this state of captivity looked worn-out and poor, and complained of being ill-treated and not getting food enough, while others declared that they would by no means, even if they could, return to their native country, and confessed that they were themselves used to participate in those horse-stealing and kidnapping expeditions which the Comanches and Kiowas proudly call "*campañas*," speaking with an expression of cupidity of the "cavallas, mulas, mugersey muchachas," the horses, mules, women and girls, of Mexico. The boys appeared to be gennerally well-treated. Some of them had even been adopted as children by the Indians. An old Kiowa chief who visited our camp, had three boys with him whom he declared to be *his children*, telling us at the same time that of two of them he was the real father, while he had brought the third one from Mexico in one of his military expeditions. This third boy was evidently kept as well as the two real sons of the old man, and when we asked the chief, as well as the boy, whether they would like to separate in case we should pay him a good price for the boy for the purpose of taking him along with us to his native place, both laughed with a sort of contempt, showing fully that both were as well satisfied with each other as with their situation in general.

The fate of the girls kidnapped in a tender age is even less painful. They are generally brought up by those who capture them to make the wives of their sons. The chiefs visiting our camp with their families, all had Mexican wives. The fate of a full-grown woman falling into the hands of the Indians is often not so easy as this. She seldom escapes violence and brutality.

Slave Auction at Richmond, Va.

The N. Y. *Tribune* publishes a letter dated Richmond, Va., March 3, 1853, from which we make the following extract :—

I have spent two hours at the public sales of Slaves. There are four of them, and all in the same street, not more than two blocks from the Exchange Hotel, where we are staying. These Slave depots are in one of the most frequented streets of the place, and the sales are conducted in the building on the first floor, and within view of the passers-by. There are small screens behind which the women of mature years are taken for inspection ; but the men and the boys are publicly examined in the open store, before an audience of full one hundred. These examinations are carried on by various persons interested, and are enough to shock the feelings of the most hardened. You really cannot conceive that men in human form could conduct themselves so brutally ; each *scar* or *mark* is dwelt upon with great minuteness—its cause, its age, its general effect upon the health, &c., &c., are questions asked and readily answered. I saw full twenty men stripped this morning and not more than three or four of them had what they termed "clean backs," and some of them—I should think full one quarter of them—were scarred with the whip to such an extent as to present a frightful appearance ; one in particular was so cut that I am sure you could not lay your finger on any part of his back without coming in contact with a *scar*. These scars were from the whip and were from two inches to one foot in length. These marks damaged his sale ; although only about 45 to 50 years old, he only brought $460 ; but for these marks he would have brought $750 to $800.

I saw several children sold ; the girls brought the highest price. Girls from 12 to 18 years old brought from $500 to $800.

I must say that the slaves did not display as much feeling as I expected, as a general thing —but there was *one* noble exception—God bless her ! and save her too ! ! as I hope he will in some way, for if he does not interpose there were no men there that would.

She was a fine looking woman about 25 years old, with three *beautiful* children. Her children as well as herself were neatly dressed. She attracted my attention at once on entering the room, and I took my stand near her to learn her answers to the various questions put to her by the traders. *One* of these traders asked her what was the matter with her eyes ! Wiping away the tears, she replied, "I s'pose I have been crying." Why do you cry ? "Because I have left my man behind, and his master won't let him come along." "Oh, if I buy you, I will furnish you with a better husband, or man as you call him, than your old one." "I don't want any *better* and won't have any *other* as long as he lives." "Oh, but you will though, if I buy you." "*No, Massa, God helping me, I never will.*"

Maple Sugar Making.

A meeting of the Farmer's Club was held last week at the rooms of the American Institute, New York, when the Forest Trees of America, and the Power of Vegetation, were the topics for discussion. A paper was read by Mr. Alanson Nash on the Sugar Maple. This tree grows extensively in most parts of North America, and is one of the most useful and ornamental trees on the continent. It seeks a frosty climate, and a rich, strong soil. Its hight is sometimes 100 feet. It usually grows to a hight varying from 40 to 80 feet. It is bushy, therefore an elegant shade tree. It makes the best of fuel. Its great excellence consists in yielding sap for the manufacture of vast quantities of maple sugar in the country during the months of Spring. An open winter, constantly freezing and thawing, is a forerunner of a bountiful crop of sugar. The orchard of maple trees is almost equal to a field of sugar cane of the same area, in the production of sugar. This tree reaches an age of 200 years. The statistics of the United States Census for 1850 show that about 34 millions of lbs. of Maple Sugar were manufactured in that year :—

Maine	97,541	Louisiana	260
New Hampshire	1,392,429	Arkansas	8,825
Massachusetts	763 596	Tennessee	159,647
Vermont	5,159,641	Kentucky	388,525
Connecticut	37,781	Ohio	4,528,548
New York	10,310,784	Michigan	2,423,897
New Jersey	5,886	Indiana	2,921,638
Pennsylvania	2,218,641	Illinois	246,078
Maryland	47,740	Missouri	171,942
Virginia	1,223,908	Mississippi	110
North Carolina	27,448	Iowa	70,684
South Carolina	200	Minnesota	2,950
Georgia	50		
Alabama	473	Total	33,776,671

There is a balance of about two million pounds produced by Rhode Island, Texas, Oregon, California, Utah, New Mexico, Delaware, and Florida. The above statement does not include the sugar made by the Indians, east of the Mississippi River, which may be set down at 10,000,000 lbs., and west of that river 2,000,000 lbs.

The Maple Sugar product of the Canadas in 1849 is stated as follows :—

Upper Canada	4,160,667 lbs.
Lower Canada	2,303,168 lbs.

Besides the above Sugar crop, there was a yield by the Sugar Maple in the United States in 1850, of 40,000,000 gallons of Maple Molasses.

Webster on War.

The Burlington (Vt.) *Courier*, after criticising the political delinquencies and personal faults of Daniel Webster, holds him up as the friend of peace, the enemy of war—in his diplomatic capacity, the international pacificator. And here, it contends, must rest Mr. Webster's best claims to the love and admiration of posterity. His early Christian education, which was always his safest dependence, led his giant, logical mind, to such a conclusion, and induced him to advocate such a policy.

"I concur," said Mr. W., to an advocate of the Peace Cause—"I concur in sentiment with all those who think that improvement in arts, the diffusion of knowledge, and above all the influence of the Christian religion, tend strongly to render war more and more an object of dread and dislike. The peace of the world must be the wish of every good man in it."

Mr. W. always spoke and voted against war. And the negotiation of the Ashburton treaty, or treaty of Washington, and other public acts, gave the right to say what is recorded below.

"Soon after the Ashburton treaty," said Rev. M. Choules, "I was in the State Department, sitting with Mr. Webster, when a Massachusetts gentleman, who had long been in Europe, came in to pay his respects to the Secretary. Alluding to the treaty, he expressed a deep sense of the obligations of Americans abroad for his eminent services in preserving the peace of the country. Mr. Webster thanked him for his kind remarks, and then said : 'Sir, there have been many occasions, while sitting at this table, when I could, by the motion of my hand, have lighted up a war ; but, sir, my duty was perfectly plain. I had only to remember that I was negotiating for a Christian people, with a Christian people, and that we were living in the nineteenth century of the Christian era.' Mr. Webster never uttered a nobler sentiment."

"With the advancement of society," said Mr. Webster soon after the treaty, "and the improvement and diffusion of the means of education, a new and elevated tribunal has come into being, to which the disputes of nations must in all cases be referred. I mean that of public opinion. Nations cannot now go to war unless for grounds and reasons which will justify them in the general judgment of mankind. The influence of civilization, the increase of knowledge, the extension of commerce, and, more than all, that heavenly light which beams over all Christendom, restrain nations from gratifying an inordinate ambition by the bloody scenes of war. It has been truly said, that every peace arrangement is a tribute to Christianity, and a new proof of the benign influences of the Christian faith."

Dressing Furs.

We find the following description of one process by which Ladies' Muffs are manufactured in London, in a magazine before us :—

"The workmen are ranged in tubs along the sides of an apartment, or shed, or any kind of outhouse, in a yard, or some secluded spot in London. Every tubber, with the exception of those who may be unwell, and who may then wear a loose sort of jacket, which, however, tells against the efficiency and rapidity of his work, is altogether naked ! The tub in which the man works reaches up to the waist, and a thick yellowish cloth is thrown over its top, which the workman keeps every now and then gathering about him, and which he can draw around like a bag, so that, while at his labor, the upper part of his person alone is visible. To a stranger, the effect of a visit to such a workshop—to which it is not easy to gain admission—is startling. Pale, brown, and often hirsute men, move up and down in their tubs, stamping and alternating their feet with little cessation ; sometimes in silence, and in many cases with little or no expression in their faces. Each of these men are 'tubbing,' that is, treading or stamping, first upon one foot, and then on the other, on the skins which are the complements of his tub. These skins are for the supply of the furriers who employ the master skin-dressers. There is no water or any other fluid used in tubbing, but the fleshy part of the skins are all buttered, and with the cheapest butter or scrapings, and in some places rancid butter, when such things are purchaseable in sufficient quantity. Saw-dust is used, which gives the butter a firmer tread, and tends to aid, by its friction, in scouring the skins. Upon these tubbed skins, so prepared, the man treads, and the perspiration which sometimes pours from him, is considered better and readier for the cure of the skins than any butter or other fatty compound, which are looked upon as merely auxiliary to what oozes from the workman's body. And in this way men's sweat is forced for hours together into the skinny parts of the furs which are to be ladies' muffs, boas, and tippets."

Gerrit Smith's Nurse.

Among the good men of our land, of whom it is no flattery to speak well, there is one, named above, whose memory will be embalmed in the living hearts of thousands when he is dead. He is distinguished as much by the attachment of those who have become acquainted with him, as he is by his personal dignity and simplicity of character. An incident occurred during the late canvass, that resulted in his election to Congress, which is so characteristic of the man, and so touching, that it is deemed worthy of record.

After an address at the town hall in Mexico, N. Y., while the audience were slowly dispersing, Gerrit Smith might have been seen standing on the platform or in the desk, exchanging salutations with his numerous friends. Slowly pressing through the crowd, anxious to speak with him, there came an aged woman, poorly clad, with tottering step, bowed with infirmity, and apparently fatigued.

She reached out to him her trembling hand, exclaiming, "Mr. Smith, I came a good ways to hear you speak to-night. I walked all the way from Pulaski, just to be at this meeting."

"Indeed ! mother," said he, "why should you take so much pains to hear me ? I don't know that I ever had the pleasure of seeing you before."

"O yes, you have," she rejoined, "my name is Babcock. When you was a little infant, I was your nurse, and carried you in my arms many a time." The tears stood in her eyes as she added, "I have kissed you many and many a time, when you was a baby."

"My dear old nurse !" said the great hearted man, "and you shall kiss me again," stooping toward her low bending form, while the tears fell fast and free. And there they stood like little children, or rather mother and child, her withered arms about his neck, and his manly form subdued and bent with tenderness—the poor old nurse in her tattered garb, and the man of princely wealth, and generous feelings equal thereunto.

The lecture had been mighty by its impressions ; but the gushing tear that burst from many an eye that night, wore a much deeper channel in the heart than all his eloquence. To those who know him, it is unnecessary to add the detail of his action on the following day, that placed within the reach of the long unknown nurse many comforts she lacked.

[Wesleyan.

The Potato Disease.

Mr. Chauncey E. Goodrich, of Utica, lately communicated to *The Utica Gazette* some well compacted essays on the Potato. His leading ideas are that the Potato, being a native of a mountainous tropical region (part way up the Andes) requires for its perfection a long, cool, moderately damp, reasonably uniform season, and inevitably degenerates in our capricious climate, if propagated (as is usual) from the edible tubers formed underground. Gradually enfeebled in constitution by our rapid alternations from intensely hot, dry to cold and damp, together with our forcing, over-stimulating culture, with a view to large crops, it has at length fallen a victim to a disease whose immediate incitement is a cold, wet chill, or a hot, damp rust or blight. Unusual and ungenial weather always precedes and causes the rot, and no worm or insect is the usual cause of that calamity.

Mr. Goodrich's remedies may be summed up thus : Avoid late planting, which subjects the growing tuber to the malign influence of the chilly nights and storms of September. Cultivate seedlings extensively, especially those from varieties recently imported from the native clime of the Potato. (He instances the 'Rough Purple Chili' as the best of the new varieties.) But do not rely on any established varieties, and go on replanting its tubers from year to year ; for the disease has not passed away—on the contrary, it has become permanent, and will be more or less prevalent from year to year in different localities, according to the weather. We must be perpetually planting the healthiest balls, produced from the newest and hardiest varieties, and then replanting the potatoes thus produced for seedlings, as but one in a large number of new varieties usually proves valuable. The importation of healthy and primitive varieties must also be vigorously persisted in. Such is nearly the substance of Mr. Goodrich's essays.

[Tribune.

Cold in the Rocky Mountains.—A letter from Fort Laramie, written in January, says that the winter in the mountains was accounted by the oldest trappers and traders as the coldest, within their memory, ever experienced in that region. The whites about the fort remained confined as much as possible within the houses, while the Indians left their lodges only when absolute necessity drove them out in quest of food. A number of cattle belonging to the fort had perished from the cold, and some time in November two young gentlemen from Canada, who had journeyed to the Rocky Mountains for pleasure, and had taken quarters in the fort, were frozen to death. They had imprudently ventured abroad during a snow-storm, and it appeared became bewildered and unable to retrace their steps ; their bodies were found on the ensuing day, six miles only from the fort, frozen through. The snow is said to have fallen in great quantities, the storm lasting, with intermissions, almost a whole month.

The Slave-Market at Memphis.

A correspondent of the Chicago *Daily Times* gives the following description of some things he saw at Memphis :—

"I landed at this place Christmas morning. The first thing that met my eye, standing on a high bank facing the river, was the following inscription in large letters, upon a fine building, with piazza and pillars in front : 'Bolton, Dickens & Co., Slave Dealers.' In addition to this, I soon found two others on one of the principal streets in the city, situated nearly opposite to each other. The sign of one reads thus : 'Byrd Hill, Slave Market ;' the other, 'Ben Little, Slave Market and Livery Stable.' I visited them, and was invited to 'walk in and *look at the stock.*' Oh ! how my whole being recoiled at the thought. There were men and women, girls and boys, of almost every shade of complexion, ranging in age from ten to thirty or forty, all well dressed, as you see no other slaves, except some favored body servants. Some of the best looking young women were attired in beautiful de laine, made in the fashion too. When a stranger goes in, they are quickly arranged upon seats on either side of the room, and they watch with interest any one they suppose intends to buy. Of course, you can examine teeth, limbs, &c., and call for any exercises from them you choose. They are taken out every day and walked around in a large circle—the men and boys under one leader and the females under another. I was not permitted to look into their place of confinement for the night, but only saw the grated window. Near by are horses and mules for sale, and they are fat and sleek, because in the market. For the same reason were these men and women well dressed.

VARIETY.

A fish, peculiar to Surinam, called *anibleps*, has the front, or corner of the eye, shaped like the two sides of a glass prism ; the pupil is therefore divided, horizontally, in the middle ; one half being adapted for seeing in the air, and the other in the water. These singular fishes run out of the deep water into the slimy banks of the river, in quest of a species of worm, which form their principle sustenance ; in doing which their bodies are necessarily half out of the water. Thus, while searching in the mud with the lower division of their eyes, with the upper they keep a vigilant watch on their constant enemies, the birds of prey.

A cabbage will throw out, during its growth, in the form of insensible vapor, half its weight of water. A sun-flower, not more than three feet high, threw off two pounds of water in one day. A sprig of mint weighing 27 grains, threw out 2,543 grains of water in 77 days, a little more than 33 grains per day, and a sprig of night-shade, weighing forty-nine grains, threw off 3,700 grains in the same time, or more than 48 grains per day. It has been calculated that an acre of land growing 640 trees, eight inches in diameter, will throw off, through their leaves, 3,875 gallons of water in 12 hours.

A singular crime has just come to light in the little principality of Lippe Schaumburg. A country gentleman of large property in that principality died, leaving one daughter and two sons. The daughter, who was heiress to the greatest part of the property, soon after disappeared, no one knew whither, and consequently the two brothers became sole heirs of the estate. Now, after the lapse of some 15 or 20 years, accident has brought to light the fact, that the daughter still lives, and has been kept imprisoned by her two inhuman brothers during all this time in a cellar. The matter has already come into the courts, and the monsters will get their deserts.

Hon. Alvah Hunt was recently initiated into the White Heron Totem of the Iroquois, by the name of Wan-nis-he-yo—"The Beautiful Day." There were present to perform the interesting ceremony, two Chiefs of the Cayugas, two of the Onondagas, two warriors of the latter tribe, an aged Chief of the Oneidas, and his colleague, with two warriors and two interpreters. This honor was conferred in testimony of gratitude for the services of Mr. Hunt, in preventing the remnant of the Cayugas from being driven from their homes. The scene is described as one of high and romantic interest.

Mr. McAlpine estimates that it would require two double track railroads from Albany to Buffalo, to do the business which the Erie canal did last year, and that those roads would cost fifty millions of dollars. He also estimates that it would require nine railroad tracks to do the business which the enlarged Erie canal could do, and such tracks would cost nearly one hundred and twenty millions of dollars.

In Meurs, a Prussian town near Dusseldorf, an aged Jewess died on the 8th ult. She was born there in 1746, and had consequently reached the age of 107 years. On the first of the same month, at another town called Humme, Miriam Goldstein died still older, having been born at Metz, May 11, 1742—making her nearly 110 years of age.

Rev. Dr. Scudder, the eminent servant of Christ, and veteran missionary, writes that his sigh is fast failing. He is thankful that it is not his voice, or both sight and voice. If he cannot see, he can still preach the Gospel. He may yet be known in the annals of the church as the "Blind Missionary." "Thy will, O Father, be done !"

In Paris, in 1852, the oyster eaters consumed 1,678,926 francs worth of oysters ; the average price was 2½ francs the hundred, and total number devoured was 70,000,000.

The privilege of keeping gambling houses at Baden has been rented for the present year for 152,400 florins.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz :—

- No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4—The Sabbath and Lord's Day : A History of their Observance in the Christian Church. 52 pp.
- No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7—Thirty-six Plain Questions presenting the main points in the Controversy ; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8—The Sabbath Controversy: The True Issue 4 pp.
- No. 9—The Fourth Commandment : False Exposition. 4 pp.
- No. 10—The True Sabbath Embraced and Observed. 16 pp.
- No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12—Misuse of the Term Sabbath. 8 pp.
- No. 13—The Bible Sabbath. 24 pp.
- No. 14—Delaying Obedience. 4 pp.
- No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited :—

- A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724 ; reprinted at Stonington, Ct., in 1802 ; now republished in a revised form. 168 pp.
- The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
- Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
- Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 *per Annum, in Advance.*

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance :

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 *a Year*, 25 *Cents a Number.*

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampten..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,
PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms :

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$	75
" " each subsequent insertion,		50
" " six months,		6 00
" " one year,		10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS--$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 41. NEW YORK, FIFTH-DAY, MARCH 24, 1853. WHOLE NO. 457.

The Sabbath Recorder.

For the Sabbath Recorder.

DEDICATION OF CHILDREN.

BY WILLIAM M. FAHNESTOCK, M. D.

Its Propriety.

From the foregoing remarks on the *Nature* of the institution under consideration, it will be seen, that I do not claim for children dedicated unto the Lord, actual membership in the visible church of God, other than children derive from the atonement of Christ Jesus imputed to them before they arrive at years of maturity, and willfully transgress in their own bodies; that I do not claim any special rights or privileges for them, other than the care and guardianship of the church; and that I do not entertain any affinity whatever for "infant baptism"—not the most distant concord with it, nay, not even sympathy enough to tolerate it; for I not only regard it as a perversion, but a wanton, a flagrant, and a most dangerous perversion, of a simple and beautiful rite, instituted by the precious Redeemer, and adapted, peculiarly adapted, to the state and condition of children, and equally harmonizing with the wants of the sanctified nature of earthly parents.

In my paper on *Motherheart*, which gave rise to the present extended exposition—(feeling that I had no right to decline giving a reason, and full reasons, for the faith I profess, when called upon publicly, as I have been in this instance, and especially when in reference to a point assumed by me, even if only, as then, incidentally introduced)—I attempted, and I trust successfully, to educe the philosophy of the natural longings of the regenerate heart for consecrated association of their offspring; and pointed at the sad perversion of the touching and endearing rite instituted to meet this want of the regenerate heart. In further exposition of its claims to a place in the Gospel economy—the visible kingdom—I now proceed to exhibit its relevancy from the nature of the institution and the wants of sanctified human nature.

It has, very correctly, been observed by a distinguished writer, Brown, that "Christ came not to curtail the privileges of his church, but to enlarge them;" and as children were placed in covenant relation with their parents under the *old dispensation*, he certainly would not, he did not, destroy, utterly destroy, a privilege so well adapted to the wants of the parental breast, and one so well calculated to promote the child's eternal welfare, although he saw proper to change the *aspect* of the institution, which could only correspond with a covenant of works—the ministration of death—and instituted a new mode of receiving our tender offspring unto himself, by a rite better suited to their condition, and one more appropriate to the *new* and *better covenant*—the perfected covenant of grace.

In no part of the Redeemer's code has he required us to steel our hearts against the tender claims of our children, or to put an embargo on the legitimate manifestation of deep concern for their spiritual interests. Jesus was no stoic; he was fashioned, as a man, after our own nature, that he might be touched with a feeling of our infirmities; and when the mistaken disciples rudely repulsed and rebuked the persons who sought the Saviour's blessing on their children, *He recognized that want of the human heart*, and established, thereupon, this *means* of approach, to bring their offspring unto him, and thus to dedicate them, and place them under the care of his church, of which he is the ever-living Head. After giving the *precept* to "suffer little children to come unto me"—suffer them to be brought—he gave the *formula*, not of sprinkling water, but *the laying on of hands and prayer*. I repeat, that I do not claim for this rite any thing like constituting them members of the visible church; yet it cannot be disputed, that it recognizes them as *lambs* of the flock, by the express declaration of the Head of the Church, calling them to his fold, and sealing them with *his seal* of recognition—*his blessing*—his mode, and his seal of recognition for little children. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them." Mark 10: 14 and 16. Dr. Clarke truly remarks: "Christ loves little children, because he loves simplicity and innocence; he has sanctified their very age, by passing through it himself—the Holy Jesus was once a *little child*;"[*] and, again, the same writer, in another place, says: "Jesus Christ loves little children; and they are objects of his peculiar care. Who can account for their continual *preservation* and *support*, while exposed to so many dangers, but on the ground of a peculiar and extraordinary providence."[†] I wish to be understood, distinctly, that I do not claim it as a covenant rite, nor as a federal rite, (much as that position would make for my cause,) unless Christ be regarded as the *federal head*, and it depend not upon the frail, earthly parent; for I confess that I have too little confidence in the "*federal holiness*" of human nature to predicate any reliance on it, or attach any confidence whatever to an arm of flesh; even when, as I have heard it claimed by a distinguished church dignitary, "that his hands were connected by the three-chorded golden chain of apostolic succession, with the throne of heaven, and that when he laid his hands upon them, they would feel the *Holy Spirit* descending and abiding upon them." I not only repudiate but deprecate such mummery, such blasphemous mummery. Christ was sufficient, and the only one sufficient; and while the fullness of the Godhead bodily dwelt in him, He, in his wisdom, appointed this mode of approach and recognition for little children, to become *associated* with the family of the redeemed.

It will also be readily perceived, that I do not regard this *rite* as an absolute *ordinance*, but as a mere ceremony for the public recognition of a most exalted *privilege*; for I look upon it only in the light of a privilege, and as bearing the same relation that many other of the most gracious privileges, which have been bestowed on the followers of the lowly Jesus, do—privileges which are regarded as very periapts of spiritual life. By referring to the definitions and explanations of terms, in my *preliminary remarks*, the reader can almost anticipate my argument for himself. A cursory application of some of those definitions and explanations, together with a few comments, may elucidate the subject more satisfactorily to persons not fully acquainted with the bearing of those matters.

Laying aside the term *ordinance*, as not legitimately applicable to the *rite* now under consideration, I would remind the reader, that a *rite* is not an *ordinance*, but simply a solemn act of religion—the *manner* of performing religious service, or solemn service established by law, precept, or custom. I, therefore, turn to notice it as a *privilege*—the distinguished *favor* of approaching unto the Lord, and the peculiar *right* of appropriating unto ourselves all and every mode of his own appointing, connected with his *means of grace*, and adapted to our capacity and condition, "whereby God not only comes near to us, but we draw near to him." Circumcision was the sign or seal of *a nation*. If Baptism is its substitute, it would likewise be a sign or seal to some *one nation*, to whom was committed the New Covenant; but Baptism is unto *all nations*, as "the answer of a good conscience towards God," and as a simple sign or seal of recognition, or embracing the Gospel, and confessing Christ to be the Messiah; for in apostolic times it was administered to all who confessed that Jesus was the Christ, and sought admission into his kingdom. It may seem strange to some persons, yet it is nevertheless the fact, that the only confession required by the apostles was, "Believest thou that Jesus is the Christ?" And to this end John says: "These (his gospel) are written, that ye might believe that Jesus is *the Christ*, the Son of God."[*] Baptism, therefore, instead of coming in the place of a *national seal*, is the *sign* of all nations who enlist under the banner of the Cross, and prove loyal to the Captain of their salvation—the ratification of the New Covenant, embracing all "nations, tongues, and kindred," when all the conditions shall be complied with by man. Circumcision was esteemed a covenanting rite—a federal rite—to the children of Israel, as a national seal, to be inflicted on unconscious babes; and consistent with the same, the Passover was regarded in the same light, and the unconscious babes were, in like manner, forced to partake of the Passover. To be consistent, those who advocate Baptism as the substitute for Circumcision, ought to insist upon having the Communion administered to them also. This many of the Pædobaptists would consider a monstrous perversion; but, certainly, no greater, or no more monstrous, than the perversion of Baptism in substituting sprinkling for immersion, and unconscious babes for *believers*. To be consistent, I repeat, they must follow the first ordinance by the second; and this obtained, and was strenuously advocated for many centuries, as attested by Mosheim, Bingham, Waterland, Gieseler, and others without number. But unfortunately there is no consistency in the conceptions of the most distinguished Pædobaptist writers respecting "infant baptism;" or, what is equally difficult, we can scarcely find one, even of the most prominent among them, consistent with himself; which has been frequently wielded, and with much success, against the Protestant Church, by Roman Catholic writers, and especially by Bossuet, Bishop of Meaux, in his *History of the Variations of the Protestant Churches.*

Mr. Helfenstein and Dr. Kurtz are right in regarding the atonement of the Redeemer as covering the imputed sins of our first parents, and as making little children partakers of the blessings of redemption, while they remain in their innocency, (I ought to have said children of believing parents, for that is *their* belief;) and therefore, while I repudiate the administration of a mutilated ordinance to recognize that relation, under the Gospel, I do think, and think most solemnly, that we have no right to refuse or delay a formal acceptance of that kind and gracious provision; for I consider that every one who has experienced the transforming love of the blessed Saviour, and has professed to be a *follower* of the lowly Jesus, is under the greatest obligations to show forth his or her thankfulness for so wise and so excellent a provision to meet this want of our own breasts. It is a high and blessed privilege, which should, unquestionably, draw out our hearts in gratitude to our Heavenly Parent, the giver of every good and perfect gift, and prompt us to go up to the Sanctuary with every pledge of love the Father of Mercies commits to the keeping of earthly parents.

In connection with this matter I most unhesitatingly declare, that I reject the *theological* idea of *original sin*, as an imputed sin, bearing the penalty of the original transgression of our first parents, on all the sons and daughters of every succeeding generation, till the end of time; for which sin they remain under condemnation, unless regenerated, even before having volition to sin, or capacity to accept means of redemption. It is this latter doctrine, this horrible doctrine, for I can not regard it in any other light, which introduced and has maintained, with so much pertinacity, the perverted institution of "infant baptism," after that "philosophy," founded on the mystery of iniquity, which began to work even in the days of the apostles, had become concocted and embraced, partially, and this mutilated rite—this mummery—was presented as a regenerating panacea. But while I reject the *theological* idea of original sin, still I have no desire to reject the *scriptural* idea of the depravity and corruption of human nature; which I confess and advocate on all proper occasions. I regard human nature corrupt through the transgression of Adam—tainted with tendency to sin, and to sin continually, so soon as human nature comes into active relation or reaction with the material world and in contact with spiritual iniquity—just so prone as the sparks to fly upward; but I likewise think that sin and transgression can only attach, under the Gospel, through volition, absolute personal perpetration of sin. While I acknowledge that the imprecation of God's displeasure rested on all flesh, under the ancient dispensation, yet I regard that the atonement of Christ, under the *better covenant*, restored man to a better condition, until by his own personal rebellion, in casting off the gracious overtures of the Redeemer, and by his own voluntary, responsible act, he declares that he will not have Him to rule over him, he thus makes himself an alien and a stranger to the covenant of promise. My reasoning, in a word, for I must be very brief on this point, (for it is simply an *opinion*, and cannot affect the validity or the propriety of the rite under consideration,) is on this wise: If by the act of the first Adam, sin entered the world, and condemnation passed upon all men, so by the atonement (the *at-one-ment*) of the second Adam, Jesus Christ, we are all made *alive*—made susceptible, *generally*, not *specially*, to divine and spiritual influences—brought into harmony with the principles of the gospel, and imbued with power to accept the benign provisions which are to perfect newness of life in our fallen nature. From whence the infant race of man fell, through the common head of the human family, to a somewhat similar position, save the *taint*, the inherent taint—tendency to sin—Christ's atonement restores the *unconscious infant*—the child of man; and, in that sense, he declares, explicitly, "Of such is the kingdom of God." Christ's redemption was fully equivalent to Adam's fall—yet conditional. As the race fell with Adam, and became dead to all good, so with Christ man is made *alive*—restored to capacity to receive spiritual good, and be moulded by the truths of the Gospel. Therefore, infants need no baptism to regenerate them, for they are regenerated by Christ; and therefore they become proper subjects to be publicly dedicated unto the Lord, to obtain the immediate position of his redemption, and to be placed under circumstances for spiritual development, and be restrained from evil influences. While I cannot see the least propriety of administering a rite not imposed by lawful authority, and not appropriate to the subject, yet that does not militate against one appointed by the Master, and every way suited to the purpose, as a proper manifestation of obedience on our part, to bring our offspring under holy influence, by associating them with the family of the redeemed.

And why, I ask, should not this privilege be enjoyed; nay, why should not all Christians esteem it a special favor, and a bounden duty, thus to dedicate their children to so gracious a Redeemer? The Lord's Supper I have shown to be more an exalted privilege than a duty. Are we not to embrace any and every distinguished favor, "whereby God not only comes near to us, but we draw near to him," unless forced to do so by commandment, by absolute injunction? Then should we enjoy but a moiety of the exalted privileges vouchsafed unto the disciples of Jesus; who, while he preferred mercy to sacrifice, yet has provided abundant means of grace—numerous opportunities to approach the Mercy Seat; and connected with some of them, as with the rite under consideration, the tenderest incentives and legitimate motives to obedience. Shall we not, then, avail ourselves of all the gracious promises of grace and comfort appointed unto us? And is not the bringing of little children unto the Lord, to place them under his *patronage*, for he alone is our "*Patron*," and under the guardianship of his church, a peculiarly appropriate manifestation for all the disciples who have been entrusted with the responsibility of bringing up children "in the nurture and the admonition of the Lord?" I think so, most unquestionably; for I maintain, that whatever is dedicated unto the Lord, agreeably to his express *precept* and *formula*, should ever abide under the *special* care and guardianship of the church. I repeat, that the dedication of children rests on the same platform with many of the other acknowledged means of grace; and why make invidious distinctions? and, still more, why distort so simple and so appropriate a rite, and substitute, to say the least of it, a most questionable one? Prayer, I have already shown, Dr. Dwight regards "the method *Nature* points out for obtaining blessings from God;" and this bringing our children unto the Lord, and dedicating them unto his praise, is the *instinct*, if I may so express it, of the regenerate heart. It is part of a man's renewed, sanctified constitution; and if we disregard it or neglect it, we do despite to our own spirits, and inflict damage on our offspring; and thereby dishonor our gracious Master; who has afforded his followers this fitting opportunity, by this touching rite, to *harmonize* our inherent wants with his wise and liberal provision—a beautiful, as it is a grateful, correspondence between his proffered protection and blessing to our little ones, and our own deep convictions of the necessity of a higher power to guide them through the mazes of life, and secure their safety against the snares of the Tempter here below.

I have not space to argue this point, and must, therefore, be satisfied to state my firm conviction, that a child solemnly dedicated unto God, cannot but feel its influence through life, if the parent follow it up by his own duty, faithfully and indefatigably. Neither have I much space to show, that such great privileges bestowed, bestowed freely, impose the duty on the parent. The Scriptures are full of admonitions in respect to the relation we sustain to our children; and not only full of admonitions, but replete with encouragements to the discharge of that duty. It must suffice to adduce one or two scriptural injunctions. "These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."[*] "Ye shall command your children to do all the words of this law."[†] "Train up a child in the way he should go, and when he is old he will not depart from it."[‡] The privilege of approaching the Mercy Seat in devout supplication, imposes the duty of prayer and thanksgiving; the privilege of reading the Word of God, imposes the duty of careful perusal, meditation, and examination of its sacred contents; the privilege of hearing of the preached word, imposes the duty of waiting on the regular ministry of the Word of Truth; the privilege of praising God "in psalms, and hymns, and spiritual songs," imposes the duty of engaging in this solemn exercise—in all of which "God not only comes near to us, but we draw near to him." In like manner, the privilege of bringing our children unto him, after his own precept and formula, imposes the duty as imperatively upon our consciences, or at least ought to do so, if we are not derelict to consistent duty, and turn a deaf ear to righteous convictions. Certainly, the same motives which prompt the observance of the other means of grace, ought to impel us to the discharge of this tender obligation; for I not only urge it as a simple *duty*, but as an *obligation*, accruing from the *nature of the favor*. Circumcision made us "*debtors to the law*;" this delicate institution makes us "*debtors to grace*," under the Gospel. Our indebtedness to grace divine constrains, yea, requires us, to *accept* and *embrace*, cordially, every overture of divine Beneficence, and to implicitly obey every injunction, and every intimation of duty, especially when that intimation is followed by an example or pattern. As followers of the lowly Jesus, it becomes our bounden duty, with every opportunity, to magnify and honor every one of his acts and institutions; and what so natural and so endearing—what so appropriate and so consonant with the gushing exercises of the regenerate heart, as duly attending to this gracious privilege—the privilege of taking our children to the tender Jesus for his blessing? How should it warm all our souls, and all that is within us, humbly to acknowledge his appointment of this delicate and truly assimilatory rite, to associate parent and child in spiritual interests—in eternal hopes? How much is it calculated to quiet our anxious perturbations of mind on the uncertainty of our children's destiny, when wholly without consecrated association—our natural concern to be assured of their being included in the great salvation of Christ; and, so far as lies in our power, to certify ourselves of having placed them within the Redeemer's recognized means of safety. And if it be deemed too overweening on our part, when we regard the salvation of infants secured by the general atonement of Christ, to desire any act of ours to secure it, I remark, that as all blessings are communicated through certain appointed means, it is necessary that we should comply with every requirement of those appointed means—those *intimated terms*—as a *free-will offering of the heart*, to one who has been so exceedingly gracious, to obtain their full benefit. So great a privilege demands a ready compliance with every *legitimate* mode of manifesting our acceptance of the boon for our children. Dr. Waterland, in some excellent comments on being prepared to partake worthily of the Eucharists, pertinently remarks: "It has been thought somewhat strange, by those who have imbibed wrong notions of the case, that all Christian privileges should be supposed to follow a single duty, when they really belong to a whole system of duties. But when it is considered, that these privileges are never conceived to be annexed to a single duty, in any other view, or upon any other supposition, but as it virtually carries in it all duty, the main difficulty will vanish; for it may still be true, that those Christian privileges go along with the whole system of duties, and with nothing short of it."[*] The same writer says: "The comparative value of any duties, depends not upon their positive or moral nature, but upon their relation to or connection with the general good of the whole rational system, taken in its largest compass, both of extent and duration."[†] So until the privilege of dedicating our children is embraced, *all our duty* cannot be performed—an important item of duty remains to be fulfilled; it must be regarded and complied with, to complete the band, the cement of all our duties, before we may claim all blessings to descend upon us.

But while distinguished privileges roll an amount of duty and obligation upon us, which cannot be disregarded or rejected without peril, the *example* of the Master does infinitely more. By referring, again, to my preliminary remarks, it will be seen, that example is a precedent for our imitation; that examples have a peculiar power above naked precepts; that they most clearly express to us the nature of our duties; that example, by secret and lively incentive, urges us to imitation. A distinguished writer, Richard Watson, asserts expressly, (and it may be well to remark, that it is the first sentence of his chapter on Baptism,) that "the obligation of baptism rests upon the example of our Lord, who, by his disciples, baptized many, that by his discourses and miracles were brought to profess faith in him as the Messias."[‡] Dr. Dwight as distincly declares, that the example of the Saviour renders prayer a *binding law*. "Christ, as is well known, says he, lived a life of continual and extraordinary prayer. * * * This example, you know, is not only a pattern, and a motive, but a law, also, binding us with divine authority."[†] And Professor Pictet, of Geneva, Switzerland, resorts, falsely, to the force of example, (knowing the force of example,) as his sole reliance for the observation of the first day of the week as "Lord's day," while he acknowledges that the apostles have left no command to sanctify it. "Let it be observed, (says that writer,) that the Sabbath was abolished, with other ceremonies of the law, and in the place of it succeeded the 'Lord's day;' which the apostles did not expressly command, but which they observed; whose example, therefore, the church is bound to imitate, although one day is not in itself holier than another."[‖] In this way we often find, among great and learned men, *quasi*—spurious—example assumed to sustain a mutilated or perverted rite or ordinance, while they wholly disregard the express precepts and explicit examples of the only legitimate power to prescribe injunctions or ordain religious examples. If Christ's example makes prayer and baptism laws unto us, why not this example of bringing little children unto him of as binding force? For he gave the precept first, and then the precise formula for our imitation. It is truly singular to what shifts men will resort to stretch an assumption, and to what subterfuges others fly to evade the plain truth which does not chime with their predilections. It would be an easy matter to fill the whole paper with illustrations of this nature, but I must pass on with the remark, that they can *infer* any thing, however incongruous and contradictory, as truth and duty, and dispatch, yea, decapitate, any obligation, as easily, by *inferring* it to be a *nullity*.

After this fashion precept and example are turned aside for inference. When will man learn the force of example? The *law of example* has yet to be written. It would occupy entirely too much space even to glance at it in this place; it must, therefore, suffice to say, that much metaphysical fume has been exhausted on hair-spliting vagaries, while the source of practical duty, arising from the express examples of the legitimate, the only legitimate Exemplar, is neglected, shamefully neglected. The blessed Redeemer, who spake as man never spake, and who understood as man never understood, understood the workings of the human mind, and all its psychological relations, better, nay, ten thousand times better, than the countless legions of quirking philosophers who preceded and who have followed him, and who have ever made themselves ridiculous by attempting to be wise above the Written Word. He (Christ) not only understood the general workings of the human mind, but he, who formed and fashioned all our members, understood well which faculty of the mind is first brought into activity, and the importance of using that faculty to his own highest purposes. That faculty is, confessedly, the faculty of *Imitation*. The first apprehension of the infant mind is the cognizance of the *actions* of others, and its first monitions are exhibited in its efforts to *imitate* what it perceives done by others. This is a fundamental in the constitution of the human mind, which ought not ever to be overlooked in any system or species of education. Levison correctly observes:

> "When we reflect on the multiplicity of ideas which are acquired by children without any kind of *direct* tuition, we must conclude that there is an innate faculty of imitation, which acts with more a less energy, and educates itself (as most of our affections do) from an inherent impulse. Imitation may be excited by all the feelings and sentiments; and we shall soon perceive, that however indispensable this faculty is, it is liable to certain aberrations, unless controlled by a good organization, or early regulated by education.
>
> "The organ of Imitation is situated on each side of Benevolence, and, from its natural tendency, might be designated the '*mimic power*,' as it is this same faculty which gives to children a language of natural expression long before they acquire the least knowledge of artificial sounds (verbal language): and, in this manner they comprehend physiognomical signs, even when they do not understand the words which orally represent them; as, for example, the nod of the head as an affirmative; and the lateral shake as the negative. They also evidently distinguish between the frown of anger and the smile of appropriation, as they intuitively shrink back at the exhibition of the former, and are attracted by the pleasing impression of the latter.
>
> "It is also the imitative instinct which enables the deaf and dumb to express, by the powerful aid of natural language, the various feelings and sentiments, and this with such a nice discrimination of the many shades of affections which the different faculties are susceptible of impressing, under various degrees of excitement, as is far superior to the parrot-like repetition of words with which most people express the same sentiments and feelings."[*]

This first developed faculty of the human mind, which is certainly educated by example, is designed to lead us to embrace, submissively, without questioning the behest of the Most High, the teachings of his economy, as manifested in *ordinances* and *rites*, whether truly exhibited to our visual organs, or discovered in his Word—the lamp to our feet and the light to our path. The abuse of this faculty is seen, on leaving the explicit examples of the legitimate Exemplar, and following the perverted examples of false teachers, shrouded in the smoke of a superstitious age; and which they were brought to revere irrespective of an express injunction from proper authority; and thus imbibe and practice the most absurd vagaries and childish mummeries ever palmed on man, when set before them by venerated dignitaries. And it is thus that example, for evil or good, moulds and controlls the popular movements in religion as well as in politics. The sanctimonious air of a popular prelate, may set up or overthrow almost any doctrine or practice that he may advocate or question, when accompanied with a devout example and the confident expression of sincere faith. The more showy the religion—the more it is made up of externals—the more popular it becomes, until their illusion becomes apparent. Mankind can imitate better than they can cogitate, and deduce the why and the wherefore of their belief—can follow an example, placed before their eyes, better than analyze and test its truth. Mankind are swayed infinitely more by the authority of example than they are by inductive reasoning. Therefore, when the parental breast is alive to a deep solicitude for the spiritual welfare of their offspring, and being cognizant to the union of parent and child, under the ancient dispensation, they look for a like provision for them under the New Covenant, naturally, and I may say properly, (for our precious Saviour would not have us do such violence to our renewed affections as to disregard their eternal welfare or be satisfied without some token of consecrated association of eternal destiny,) look for an opportunity to manifest their internal sense of good and propriety, and not finding a legitimate one exercised by the Church, prefer to embrace a perverted, a mutilated one, rather than suffer the deprivation of any expression. This explains the prevalent practice of "infant baptism" throughout the "*christianized*" world; and thus it is, that the example of that perversion recommends itself to the warmest feelings of the masses, regardless of the absence of any divine warrant for it.

How then can we excuse ourselves for neglecting the observance of this endearing rite? And how can man justify himself for foisting a mutilated, perverted ordinance, without the slightest precept or the most distant example, when a proper one is provided for him by the Master? When will man learn to regard the behest of the only Lawgiver in Zion, and obey implicity his express examples? How can conscientious men resist so strong an appeal to their quickened sensibilities, and become so indifferent, so steeled, to such a touching rite, which unites parent and child in consecrated association? How can a father, or a mother, restrain a child from the blessings vouchsafed to that offspring by the precious Redeemer?

The rite I am advocating is a *double* privilege—an endearing privilege to the parent, and an efficacious blessing to the child. I need not illustrate how it is a privilege to the parent, for every renewed heart must feel, feel deeply, how great a privilege it must be, to be certified of having his offspring in consecrated association with him, under the pledged smiles of the Lord.

I might enumerate scores of incentives, and detail numberless motives, to commend this tender rite; but as I am admonished by the extent of my article to draw it to a close, I shall only add, that the strongest evidence of its propriety will be found in the simple *observance of it*. It will speak a thousandfold more potently to a congregation than whole pages of argument or persuasion. Horace truly says:—

> "Segnius irritant animos demissa per aurem
> Quam qua sant oculis subjecta fidelibus."

If a Pastor, who may doubt its propriety in *theory*, will make the practical experiment a few times, he will soon become convinced, not only of its *propriety*, but of its *efficient* instrumentality against that hydra-headed monster, Pædobaptism—will find it to be the most *efficacious weapon* that can be *wielded against that flagrant error*. And as it may be a new ceremony to him at first, I will volunteer a suggestion to aid him on the occasion. After his regular service, let him come down from the pulpit, read the passages in Matthew and Mark, already sufficiently pointed out, invite persons forward who desire to dedicate their children to the Lord, and while they are going forward, have the following hymn sung:—

1 The gentle Saviour calls
  Our children to his breast;
He folds them in his gracious arms,
  Himself declares them blest.

2 "Let them approach," he cries,
  "Nor scorn their humble claim;
The heirs of heaven are such as these,
  For such as these I came."

3 Gladly we bring them, Lord,
  Devoting them to thee,
Imploring that, as we are thine,
  Thine may our offspring be.

Then, after the *formula* of the Master, lay hands upon them and pray for them. And if the minister think proper, it would afford a fitting opportunity to address the parents and the church on their respective duties in the premises; and while they are returning to their places, let the following hymn be sung:

1 Saviour, who thy flock art feeding,
  With the shepherd's kindest care,
All the feeble gently leading,
  While the lambs thy bosom share;

2 Now, *these* little *ones* receiving,
  Fold *them* in thy gracious arm;
There, we know, the Word believing
  Only there, secure from harm.

3 Never from thy pasture roving,
  Let *them* be the lion's prey:
Let thy tenderness, so loving,
  Keep *them* all life's dangerous way.

4 Then, within thy fold eternal,
  Let *them* find a resting place;
Feed on pastures ever vernal,
  Drink the rivers of thy grace.

Try that, I say, a few times, and test it, whether it does effectively and effectually testify to the *truth* and the *propriety* of the Master's wisdom, both to the heart of the Pastor and to the hearts of his people. They will *see* and *feel*, that it is precisely what the blessed Saviour designed, and what he, himself, carried out, as an example for them to imitate. It will prove, I am confident, just the external manifestation which every regenerate heart desires to express of their internal sense of beauty and good, and likewise the proper acknowledgement to our gracious Redeemer for this kind provision of his goodness.

Why it is not duly administered, generally, and especially by the Baptists, has always been an inexplicable mystery to me, unless it be the fear of appearing to symbolize in a measure with the error of the Pædobaptists. It is a pity that they are not afraid of other contamination, from other doctrines and practices they hold in common with them. Truth must be embraced, however much perverted and abused by others, for it can only be made beautiful, by shaking off the dust and rust of a superstitious age, which has covered it with a dark and repulsive coat. While the Baptists continue to exclude so essential an element from the Redeemer's economy, they must suffer immense damage as a denomination, and bear the odium of casting off, or treating as nought, this source of prosperity, so wisely ordained by the only Lawgiver in Zion. "It is impossible, (says Chapin, in his View of the Organization and Order of the Primitive Church,) for us to see how any servant of Christ can drive from his altar, and reject from his covenant, those to whom He extended his blessings, while on earth, and of whom he said, 'Of such is the kingdom of God.'"

Before bringing to a close my remarks, hastily thrown together in hurried moments of limited leisure from anxious responsibilities and distracting cares, and attended with constant and perplexing interruptions, I must add, that I deny the validity, *in toto*, of all observances, as church ordinances, for which we have not an explicit scriptural injunction or example; and that I not only repudiate but deprecate all *extra scriptural* ordinances, rites, and ceremonies, as wholly "the inventions of men." Therefore, in urging the dedication of children unto the Lord, I advocate no more than that for which we have an explicit "thus saith the Lord," and an express, unmistakable example. *Less* than his precept I regard as derelict and culpable as supererrogation. "No more, nor less, nor otherwise, than the example," is the only safe, the only correct rule. Let God be true, though it make every man a liar.

BORDENTOWN, N. J., March 13, 1853.

---

[*] Commentary on Matth. 19: 14.

[†] Loc. Cet. Mark 10: 16.

[*] John's Gospel, 20: 31.

[*] Deut. 6: 6. [†] Loc. Cit. 32: 46. [‡] Prov. 22: 6.

[*] Works, vol. 1, p. 470. [†] Idem, p. 61.

[‡] Theological Institutes, p. 429.

[†] Theology vol. 4, p. 94.

[‖] Christian Theology, p. 393.

[*] Mental Culture, p. 62.

The Sabbath Recorder.

New York, March 24, 1853.

"ORIGIN AND HISTORY OF THE SABBATH."

The discourse of the Rev. Dr. Smith upon this subject, in the Jane-st. Associate Reformed Presbyterian Church, on the 13th inst., was one of those specimens of theological charlatanry, of which there have been oft repeated exhibitions for the last three hundred years. We say this without the least disposition to impeach his sincerity; on the contrary, we suppose he meant well, and it is quite likely, that he thought he had made himself master of the subject. It is a pity, however, that men of good intentions and respectable talents should be so blind to the irreconcilable contradictions of their own system.

Full half of the discourse was occupied in refuting the argument of Paley, that the Sabbath was first instituted, not in Paradise, but in the Wilderness of Sin. Exod. 16. It was well to take some notice of the argument, perhaps, but we thought that the speaker spent entirely too much time upon it. We judge that some of his sleepy hearers thought so too. Paley's argument serves to prop a falling creed, but it has a very slight hold upon the convictions of sober, common-sense people. The plain, unsophisticated reader, finding it written, "God blessed the seventh day, and sanctified it," naturally concludes that these words mean something; he believes the meaning to be, that God set apart the day for a holy use, and rendered it a day peculiarly happy for man. For it were contrary to all reason to suppose, that God proposed to render homage to himself, or to bless himself. And though Paley argue, that God's resting on the seventh day, at the close of creation, was the reason why he blessed and sanctified it for the Israelites in the wilderness, a man of common sense cannot very well understand why that reason was not just as good in the beginning, as it was twenty-five hundred years afterward. Paley's argument is as flimsy as a cobweb, and finds no response in the conscience of a God-fearing man.

After disposing of Paley, and glancing at the scriptural allusions to the Sabbath in the Patriarchal Age, the lecturer dwelt upon the institution as embodied in the Jewish Dispensation. He brought it down to the Christian Era, and showed that our Saviour himself honored the institution, holding him up in this respect (so we thought) as an example for his followers. But lo! a new tack is suddenly taken. His followers, instead of imitating his example, are found, immediately after his resurrection, in the observance of the first day of the week! And, according to the lecturer, they continued to do so from that time onward. One would have supposed, from his statements, that the observance of the seventh day bacame suddenly obsolete, and that the numerous references to it as the Sabbath, in Acts of Apostles, (see chaps. 13: 14, 27, 42, 44; 16: 13; 17: 2; 18: 4,) meant nothing at all. True, the lecturer spoke of the first day of the week as if it were identical with the old Sabbath, differing from it only in a small circumstance; but, in so doing, he not only placed himself at variance with truth, and with all just rules of logic, but appropriated to the first day of the week a name which the above-mentioned passages uniformly appropriate to the seventh. Does open, honest-faced truth, require such craftiness? If the references in the Book of Acts to the Sabbath are to the day which had always been observed as such, then Sabbath is the *inspired* name given to the seventh day of the week, notwithstanding the resurrection is past. And when man robs the seventh day of this inspired name, and appropriates it to another day, he exhibits a presumption which deserves rebuke.

The advocates of Sunday sanctification, however, dare not conform their language to the inspired pattern; it would be fatal to their cause. Had they never given the name Sabbath to the first day of the week, the Sunday observance would not now be any more strict in Great Britain and America, than it is in the most purely Catholic countries. Had they always given it to the seventh day, according to the Scripture pattern, there would be twenty Sabbatarians where there is now one. We repeat it, they dare not conform their language to the Scriptures. All their hope of success rests upon keeping up the cheat that the designation of Sunday as the Sabbath rests upon inspired authority. They dare not tell the people to the contrary.

But why did not the Rev. Doctor tell his auditors something about the observance of the seventh day of the week by Christians? Can he who undertook to give the "Origin and History of the Sabbath," be ignorant of the fact, that Christians *did* observe the seventh day, even for hundreds of years after the Lord's resurrection? He was very careful to give as copious quotations from the old Fathers as possible, showing that Sunday had obtained an honorable distinction among their Church Festivals—a thing that no well-informed person disputes—but the quotations that might have been made in behalf of the Sabbath were wisely let alone. Well, we trust the day will come when the teachers of the people will be willing to look at both sides of the question.

The next lecture of the course, as given in the programm which we published last week, will be "The Jewish and Christian Sabbath," by the Rev. Dr. Potts. It will have been de livered before our paper goes to press, but we shall not be able to furnish any notice of it this week. We intend to hear it, if possible.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Movements—Jewish Disabilities—Popery—The Pope and the Emperor.

Glasgow, March 4th, 1853.

Next week the Crystal Palace Company's Bill will be considered by a Select Committee of the House of Commons. Whether a clause for the Sunday opening will be then inserted or considered, seems a matter of uncertainty. If not then proposed, the clause will be submitted, it is presumed, in the Committee of the Whole House—although a doubt has been expressed as to whether this can be done before the Easter recess. Government, as at present constituted, has not expressed any opinion, or indicated what part they may take, collectively, in regard to the opening. When the Committee of the Working Men's Movement, organized to procure its being so opened, waited on Lord Palmerston, now Home Secretary, he heard them with attention, promised to give the matter his best attention, and expressed the pleasure he would feel in presenting their petition to the House of Commons. Meanwhile, opposing petitions are being forwarded from all parts of the country, from congregations, presbyteries, and synods of the church. In this effort, however, the supporters of Sunday sometimes fail. It is stated that the ministers of Sheerness met privately, and, instead of calling a public meeting, deemed it more prudent to submit for signature a petition purporting to be from the working men of the locality. But the working men, dissatisfied with the object of that petition, and also with its origin, did themselves convene a public meeting, to which they invited the ministers, some of whom did attend. After considerable discussion, and the proposal of three different motions, a resolution was adopted to petition Parliament in favor of the Sunday opening of the Crystal Palace.

Our Glasgow Improvements Bill, with a clause against Sunday trading, with a view to protect the church's holiday more perfectly than the law of the land does, has been withdrawn, in consequence of the Bill's being otherwise so faulty. And the delay of a year may render more difficult the insertion of such a clause, as Sunday desecration progresses. There are now fifteen omnibuses plying every Sunday—extending farther their range, and making, we believe, less pretension that they are only for the accommodation of churchgoers. On *Sunday*, 20th ultimo, it was calculated that 42,000 persons were engaged in skating, sliding, &c., in the parks of London. More than fifty fell through the ice, at different times.

In the House of Commons, the Jewish Disabilities Bill—rendering unnecessary, in the case of Jewish members, the oath, "on the true faith of a Christian"—was read for the first time, this week. When Lord John Russell previously moved for a Committee of the House with this object, the majority of 234 against 205 was understood to give a pretty distinct intimation of the success of the measure in the Commons. But as a similar motion has repeatedly been carried in that House, and yet been rejected by the Lords, the success of the measure is far from being secure.

Lord John Russell has now resigned the office of Foreign Secretary into the hands of Lord Clarendon, for whom it was understood to be designed. As regards Papal States on the Continent, it is generally feared that his Lordship will prove a less decided protester against inroads on Christian liberty than Lord Palmerston was, while he held that office. Indeed, with several Papists in the Cabinet, it is not easy to see how there can be any very decided measures taken against the encroachments of Popery. Of avowed members of that apostacy, we have Mr. Sadler, a Lord of the Treasury; Mr. Monsell, Clerk of the Ordnance; and Mr. Keogh, Solicitor General. If these men are consistent, or, rather, if Pope or Cardinals deem it safe so to enjoin, they must do their utmost to thwart any measure tending to check the intrigues of their church. But Pope and Cardinals may permit, for a time, what they wholly disapprove—as the good of Mother Church does not require that truth or honesty be followed or adhered to. The records of history furnish numberless examples of the crooked policy which seeks to make the end sanctify the means; and in our own times the same course continues to be followed. In illustration, I fear, we might point to the case of priest Forbes, of Glasgow, whose letter, renouncing the errors of Popery, we some months ago had occasion to notice. In the Popish paper published here, he has just intimated his return to that fold, not only under circumstances, but with expressions which, in the circumstances, render doubtful his sincerity in the whole matter. His soul loathes herself now—and that loathing probably led him formerly to devise means for its misrepresentation, which may be expected to follow.

The Pope, it is announced, has agreed to come to Paris to crown the new Emperor. He is to remain there two months, but competent judges may be permitted to question whether there be security for the crown remaining so long on the imperial head—even if held there by both hands of his miscalled Holiness. Married, civilly and religiously, and anointed with Pope-made oil, the fugitive of former days may deem his position made thus more secure. And as he has ostentatiously announced that the new Empress (though of Scottish extraction) is of the faith that bows before the Virgin, the priesthood will lend him all the aid they can—so long as he, in return, gives to them imperial patronage. But there is, nevertheless, One above, who controls all events, and who, in his Word, hath foretold the overturning of thrones till He come whose right all dominion is.

J. A. BEGG.

NEW ENGLAND BAPTIST CONVENTION.

The New England Baptist Convention was held at Boston, agreeable to appointment, on the 8th inst., and was full of interest. Its deliberations and results are summed up as follows by a correspondent of *The Independent:*

"It has resulted in the establishment of an Historical Society, bearing the name of "Backus," the design of which is to collect and preserve documents, known to exist, of interest and importance to the denomination. Reports were made upon the condition of Baptist Academies in the New England States, from which it appears that in Maine there were none under the direct supervision of the Baptists, but that of the sixty endowed by the Legislature, there were some ten or twelve of whose trustees the majority are Baptists. In New Hampshire, a convention had recently been held to take measures for the establishment of a classical school of high character, and it was expected that an endowment of twenty-five thousand dollars would be raised within the State of New Hampshire. In Vermont there are four academies under the patronage of the denomination. In Massachusetts reports were made respecting three institutions. In Connecticut an academy has existed for twenty years at Suffield, the trustees of which are chosen by the Baptist Education Society, once in three years. No report was made from the State of Rhode Island, there being no academies in that State under the special supervision of the Baptists. The two colleges belonging to the denomination are Brown University and Waterville College. The president of the first-named, Rev. Dr. Wayland, made a report respecting that institution, which awakened some discussion. He said their endeavor had been to lay out a course of study suited to the peculiar wants of Baptists, who, he maintained, belonged to the middle class. Their great aim, therefore, should be to elevate the masses. He said that the changes recently introduced in that college had been attended with most encouraging success. The number of students, who have entered the last year, has doubled. Dr. Wayland said that their plan was to furnish instruction for all classes of society. He mentioned the case of a young man, a farmer, who had spent a year with them, and had made great acquisitions. Prof. Chase, of the department of Analytical Chemistry, had given a course of lectures to the jewelers of Providence, between three and four hundred jewelers attending them.

"Prof. Champlin gave a favorable account of the condition and prospects of Waterville College. The College sustains a president and four professors, and during the last thirty years some three hundred students have graduated, from a quarter to a third of whom have become ministers.

"The Convention bestowed considerable time upon the subject of Theological Education, the result of which was a recommendation of the plan of establishing a Theological Institution in Vermont, to meet the wants of a class of young men desirous of pursuing a shorter course of literary and theological study. The institution at Newton having been modified to meet the wants of the same class, and its Board of Trustees having been opened to the annual election of members by the Northern Baptist Education Society, it was recommended to the sympathy and support of the churches."

CALIFORNIA GOLD-HUNTING.

The large amount of gold received last week from California, and the announcement that the "miners are very successful," will doubtless increase the already too high California fever. If those in whom it rages could stand on one of our docks when a steamer arrives, and see the returned Californians debark, we fancy that the effect would be cooling. Some of those who return present pictures of disappointment and suffering such as are to be seen nowhere else. And then to hear their stories of unrequited labor and abused confidence, is enough to make one's heart ache. We recently met a returned Californian, who expressed the opinion, that of those whom he had met during a two-years residence in that country, nine-tenths would have been better off pecuniarily if they had staid at home; and he knew of thousands there who would sell the last rag from their backs to raise money enough to pay their passage home. What folly, for those who are now comfortably situated, to break up existing arrangements, and expose themselves to the inconveniences and dangers of a long sea voyage and change of climate, with this bare possibility of improving their pecuniary condition.

An intelligent correspondent of the N. Y. *Tribune*, writing from Marysville, under date of Feb. 10, gives the following results of his experience and observation in gold-hunting:

"I came to this country with a party of acquaintances, all working men, and, at the time of leaving home, all in good health. We took passage by the mail steamer, were thirty-five days in reaching San Francisco, and lost by death one-sixth of our number. In our company were several old miners, who had been here before and had been successful, but in the time of their absence the prospect for mining had so changed that they traveled a month or more, at an expense of some hundreds of dollars, before they decided upon a location. When that was done, it was, for two months, too dry to accomplish anything at mining, and then it rained almost constantly for six or eight weeks, flooding nearly all the diggings in the country, and retarding very materially all mining operations. Since the weather has become pleasant, they have been making about five dollars a day to the man, which is probably quite up to the average of miners' wages, and is, even for this country, doing very well. But, take from that the cost of a claim, tools, provisions, and clothing, it will require a long time to make up the expense of the journey here, and leave them worth as much money as they would have been if they had remained at home. Some of our party have worked at mining all the available time through the winter, and paid out no money but what was necessary, and are out of pocket from twenty to fifty dollars each man.

"From conversations I have held with miners, I have no doubt but this short narrative will fit the case of hundreds of similar parties that have come to this country during the past season.

"Wages for mining cannot be quoted at more than four dollars a day without board, and almost any number of men could be procured at that price. The expense of board through the winter has ranged from ten to fourteen dollars a week, although a man with a cabin of his own, may board himself for something less. But adding the expense of cabin, provision, and clothing, and subtracting the rainy days, the sum is left open for cyphering. This calculation is for a well man; if he should be taken sick, and have to pay a doctor five or ten dollars a visit, cyphering will not make his account good. He must work for that when he gets well, if he is not so fortunate as to have the funds on hand, or pay the debt along with one we all owe to nature, which is not an unusual manner of settling accounts at the diggings."

Letters from our Missionaries.—By the ship Nestorian, from Shanghae, which arrived at New York last week, we received letters from our missionary brethren Carpenter and Wardner, dated Nov. 7. Alluding to changes in the missionary families at Shanghae, Mrs. Carpenter says:—

"It is not yet a year since Mrs. Lockhart and her children, with Miss Phillips, went home. A month or so after, Dr. Bridgeman and wife, Mrs. Boone, Mrs. Dr. Taylor, and their children, went; and a few weeks ago Bishop Boone. Last week Mr. Jenkins and family went; and this week goes Dr. Burton and Mr. and Mrs. Byers, (the two latter came out on the same ship which takes them home; Mr. B. has been here about two months, and his health has failed so rapidly that he must return at once.) Next week Mr. Shuck and his family leave; and next February Mr. and Mrs. Syle expect to go with their family. Then we shall have but two missionary families, (Dr. Medhurst and Mr. McClatchie,) and two other persons, (Dr. Lockhart and Miss Jones,) of all who were in the field when we came here."

Bro. Carpenter writes:—

"We are in usual health, and never felt more interested in our work, though we see no signs of a speedy harvest."

Church Organized at Dakota, Wis.—Under date of Dakota, Wis., March 1, 1853, Bro. C. P. Rood writes: "Eld. Todd, of Berlin, has been laboring with us for a time past, and his labors have been blessed to the conversion of sinners, the reclaiming of backsliders, and the strengthening of the brethren and sisters. Elds. Todd and O. P. Hull organized a Seventh-day Baptist Church at this place on the 13th day of the 2d month, 1853, consisting of ten members. Four were baptized, and will join the church when Eld. Todd visits us again. Others are expected soon to unite with us, both by letter and baptism. One family, also one married lady and a young man, have recently commenced keeping the Sabbath of the Lord. There are at present ten Sabbath-keeping families here, and two more will be here soon. For the past two years we have sustained meetings and a Sabbath-School. I have attempted to get up a list of subscribers for the *Sabbath-School Visitor*, but have failed in consequence of the scarcity of money. O that some brother whom the Lord has blessed with abundance would send us the *Visitor*."

Revival at Verona, N. Y.—A letter from Bro. Martin Wilcox gives us the particulars of an interesting work of grace in the first Seventh-day Baptist Church at Verona, Oneida Co., N. Y. Meetings were held nearly every evening, and on each Sabbath and First-day, for between four and five weeks, closing about the 7th inst. They were conducted by Eld. Joshua Clarke of Brookfield, and Eld. Christopher Chester, pastor of the church. The church generally, and the surrounding community, have been greatly revived; about forty persons, it is hoped, have been converted; and twenty or thirty more, who have been awakened, are inquiring what they shall do to be saved. Twenty-seven have been baptized, most of whom have joined the Seventh-day Baptist Church. Meetings are now held every other evening, and the work is still going on. Bro. Wilcox mentions, as an interesting feature of these meetings, their deep solemnity and freedom from every thing like animal excitement.

Revival at Hayfield, Pa.—Eld. Ray Green writes us in relation to a pleasant religious interest in Hayfield, Pa., and vicinity. The Methodists and Seventh-day Baptists united in a protracted meeting, which resulted in a general revival of professors of religion, and the hopeful conversion of some forty persons. The work has spread through Hayfield and a part of Cussewago. Bro. Green mentions one place where evening meetings were held for prayer, conference, and preaching, at which several of the young people had made a profession of religion.

Tragical End of a Home Missionary.—The *Home Mission Record* learns from Rev. T. R. Cressy, that Rev. Elisha S. Terry, a missionary of the American Baptist Home Missionary Society, among the Chippeway Indians, on Red River, was barbarously murdered, a short time since. As he was going one day to the woods to cut a stick of timber, singing, as he passed along, a hymn in the Chippeway language, he was pierced through the body with arrows, from the bows of a band of Sioux Indians, who were lying in ambush, and was afterwards scalped.

The Church of Scio.—*Resolved*, That the non-resident members of the Church of Scio, Allegany Co., N. Y., shall be considered as dismissed, unless they wish to hold their standing, and communicate the same, by letter or otherwise, within one year from date.

Done by order of the Church,

L. G. Witter, Clerk.

Dec. 26, 1852.

Ministers in the West.—The following statement of the inadequate support and necessary self-denial of many Western ministers, is suited to awaken interest and prayer in their behalf:—

"Nine out of ten of our young ministers in the West begin the ministry in debt for their education; have consequently very little to begin with, unless they should get it with a wife, which always subjects them to embarrassment in another way, if the wife is not much more than ordinarily prudent. The *maximum* salary of Western missionaries and village pastors is $400 instead of $500. Out of this they must contrive to pay the interest, if not the principal, of old debts; $50 to $75 house rent; purchase and keep a horse and cow; provide for all the 'little responsibilities' of life, and do more at public entertainment than any one if not all the rest of the parish! The poverty and scantiness of living of many of these dear brethren and self-sacrificing sisters, are known only to themselves and their sympathizing Saviour."

An Illustration of Slavery.—The following paragraph from a New Orleans paper furnishes the most striking illustration of slavery that we have lately seen:—

"Chauncey B. Blake was brought before Recorder Baldwin, charged with tampering with slaves. It was proved that he was seen conversing with a number of them in the street, that he asked them if they could read and write, and if they would like to have a Bible. This was the amount of the testimony against him. In palliation of his conduct, it was shown that he was a regular appointed agent of the Bible Society in New Orleans, to distribute the Bible to such as would accept it. *The Society, however, disclaimed having the most distant intention of giving the Scriptures to slaves*, and it was said that Blake had exceeded his commission in offering it. But, as it appeared to be a misunderstanding on his part, and not intentional interference, he was discharged with a caution not to repeat the offense."

Juvenile Asylum.—From the Report of the New York Juvenile Asylum, we learn that the $50,000 required by the act of incorporation has been contributed, and the Board of Supervisors have appropriated a like sum, making $100,000, to be expended for a permanent location and buildings. The collection of $50,000 entitles the Asylum to receive from the City, or from the Commissioners of Emigration, a yearly sum of $40 for each and every pupil kept and instructed by it. A house of reception has been taken in a central position, and will be opened the 1st of May—also a suitable building on the East River, above the Shot-Tower, will be occupied as a temporary Asylum for boys till an eligible site for a permanent institution can be obtained.

Mortality in New York.—We have received the City Inspector's Report for 1852—a pamphlet of 321 pages—from which we learn that the total number of deaths reported for interment during the year 1852 was 21,601. Of these 1,630 are still-born, and 140 died from old age. The number of male adults was 4,570, female adults 4,085; male children 7,289, female children 5,657. Compared with the previous year, the statistics of mortality show an increase of 644 deaths from disease alone. The aggregate, divided into periods, stands thus: Average each month, 1,800; each week, 415; each day, 59.

A Sensible Rapper.—The editor of the Palmer *Journal* has been mixing with a circle of rappers, and made a dollar and a half out of the operation, as follows:—

"We accepted an invitation to a sitting of a circle of spiritualists, the other evening, and were not a little surprised when the following message was spelled out to one of the company: 'Pay the Printer!' It was subsequently explained through a 'medium,' that the message was from the spirit of a delinquent subscriber, who owed us a dollar and a half. The friends of the departed paid us without hesitation, and the joy of a relieved spirit was manifested by raps, tipping the table, &c."

Grounds of Dismission.—A council of nine ministers and five delegates lately called by the First Congregational church of Austinburg, Ohio, unanimously advised the dismission of the pastor, Rev. J. H. Avery, on the ground of "a want of sympathy between the church and pastor," and that "his labors have not been adapted to secure the edification and spiritual fructification of the church." They also express their sympathy with the church in their trials. So says the *Independent*.

Catholic Missions.—Within the last six months, the Society for Propagating the Faith in France, one of the principal missionary centers of the Roman Catholic church, has sent out 18 missionaries to Asia, 7 to China, 2 to Cochin China, 1 to Thibet, 4 to Pondicherry, 2 to Tonquin, 1 for Siam, and 1 for Meyssone.

Sunday Labor.—The police of Brooklyn are trying to put a stop to Sunday labor. We learn from one of the daily papers, that a man was arrested there last Sunday for washing a carriage in violation of the city ordinance.

The Baptists of Nova Scotia and New Brunswick have renounced government aid to their college. The Presbyterians in Nova Scotia, corresonding to the Scotch Seceders, were the first party to denounce such aid; the Congregationalists, when they commenced their college at Liverpool, were the second; and now the Baptists, chiefly by the influences of New Brunswick, are the third. The friends of the college now hope to raise $10,000 for an endowment.

It costs thirty-five millions of dollars to pay the salaries of American lawyers; twelve millions of dollars are paid out annually to keep our criminals; ten millions of dollars to keep the dogs among us alive; while only six millions of dollars are spent annually to keep the sixteen thousand ministers in the United States. Yes, and it costs more than all these put together to pay the salaries of the ***rum-sellers.***

RELIGIOUS INTELLIGENCE.

An Editorial Convention is to be held at Marshall, in Michigan, early in June. Although the Editors of the Peninsular State are notorious for their ultraism in politics, on such an occasion as this they meditate burying the hatchet, and to renew old acquaintances, and form new ones, without regard to political differences. They have 50 or 60 presses in Michigan now. At every county seat there is to be found at least one press, and where the demand justifies it, two presses. Detroit has three dailies, and the prospectus of the fourth, a penny paper, has just been issued. Several weekly and monthly publications are published in the City of the Straits.

The Protestant Missionary Society of Basle has recently sent out three missionaries to labor on the west coast of Africa. A letter from Stuttgard, dated Nov. 11, says the same society were about to send out "a young black woman of Africa, named Pauline Fatime, who was for some years servant in the house of Baron de Muller, of Basle, to propagate Christianity among the black women in Egypt. It is said that she is the first negro woman to whom such a mission has been intrusted."

The Wardens and Vestry of St. Paul's Church, Boston, have unanimously voted to proffer to their Rector, Rev. Dr. Vinton, a leave of absence for six months, to enable him to visit Europe, at such time during the present year as may suit his pleasure, and moreover, to continue his salary, and supply the pulpit during that period, and to present him with a sum amply sufficient to pay all the expenses of his journey.

Rev. Hugh Stowell, in the course of a lecture on "Habit," which he gave to the members of the Manchester Young Men's Christian Association, recently, denounced the practice of tobacco-smoking is unmeasured terms. He said: "Never myself will I hire a curate who indulges in it. I never now make inquiries for a curate, but I invariably inquire, is he a smoker of tobacco; if he is, I instantly reject his application."

The Wyoming Seminary, at Kingston, near Wilkesbarre, Pennsylvania, took fire March 14. The south end of the building was all destroyed with its contents, except a portion of the instruments. The valuable library was burned, and the 300 pupils were unable to save any of their books or clothing. The Institution was under the charge of Rev. R. Nelson, and the loss amounts to $21,000—insured for $7,500.

A North Carolina correspondent of the New York *Recorder*, says the church in Elizabeth City, and others in its neighborhood, call the roll of membership at each monthly conference, and absentees are required to give an excuse. If a member is absent nine consecutive meetings, he ceases to be a member of the church, unles she can give a satisfactory reason for his absence.

A man who lived far from the sanctuary once complained to his minister of the distance, while many others had but a few steps to walk to enjoy divine ordinances. "Never mind," said the good pastor; "remember that every Sabbath you have the privilege of preaching a sermon six miles long. All the residents and people you pass, you preach the gospel to."

Miss Morse, of the Baptist mission in Siam, mentions the hopeful conversion of three Siamese men and one woman, and says that there is now for the first time a Siamese prayer-meeting, conducted by Siamese *brethren*. A female prayer-meeting was commenced some time since.

The late Amos Lawrence, of Boston, gave away, during his life, more than five hundred thousand dollars! On his pocket-book was inscribed the following words: "What shall it profit a man if he gain the whole world and lose his own soul?"

The town of St. Anthony, situated at the Falls of the same name, though young in years, has seven or eight organized churches, and a minister for every one hundred inhabitants, a larger proportion of ministers to the population than any town in the Union.

The Church of St. John, in Liverpool, was, towards the close of last month, the scene of an impressive public ceremony—six adult converts renouncing the Romish communion, and declaring their adhesion to the Church of England. The building was crowded by a most attentive audience.

The following missionaries recently embarked from Boston for Smyrna, in the Edisto, Capt. Kendrick: Rev. William Bird and his wife, Dr. Fayette Jewett and his wife, and Miss Sarah Cheeney. Dr. and Mrs. Jewett expect to reside at Tocat, in connection with the Armenian mission; and the others are to join the Syria mission.

The largest State Temperance Convention ever held in Rhode Island assembled at Providence March 15. The proceedings were exceedingly spirited, and after two sessions during the day, Howard Hall was filled to overflowing in the evening.

A collection was taken up in the Rev. Dr. Alexander's church, in the city of New York, on the first Sunday of the year, for the cause of Foreign Missions, amounting to $3,158 45. They had just entered a new house of worship.

Andrew Fuller says that the poor people of Glasgow used to say: "David Dale gives his money by sho'elfuls, and God Almighty sho'els it back again." David Dale was a Baptist pastor, and at the same time a manufacturer and banker.

Wisconsin, with a sparse emigrant population, has a school and university fund of $850,000, and an annual outlay for the instruction of her children of $120,000.

The eldest son of the Hon. Mrs. Norton, the authoress, has been converted to Romanism. He is attached to the British Embassy at Naples.

Mary Lyon, the excellent teacher of the Mount Holyoke school, was wont to say to her pupils, "When you choose your field of labor, go where nobody else is willing to go."

Governor Martin, of New Hampshire, has appointed Thursday, the 7th day of April next, to be observed as a day of fasting, humiliation and prayer, throughout the state.

Governor Seymour, of Connecticut, has appointed Friday, the 25th instant, as a day of fasting and prayer.

John P. Hale delivered a lecture at the Broadway Tabernacle, New York, on the **evening of Fourth-day, March 16th.**

General Intelligence.

European News.

European News one week later has come to hand since our last, of which we give the substance.

In England, the House of Commons has turned out eight Members for having got their places by bribery.

A vessel has arrived from Melbourne with nearly £1,000,000 in gold.

Many shipwrecks are reported along the coast in the hurricane of Saturday, 26th ult.

The *Morning Advertiser* announces that the Duchess of Sutherland places Stafford House at the disposal of Mrs. Stowe to give receptions in, and that the Earls of Shaftesbury, Carlisle, etc., will meet her at Liverpool, and an address, with 40,000 women's signatures, will arrive by the next steamship.

Dr. Overing, the African traveler, died in September.

The typhus fever had been prevalent in Paris, but is abating, though there are 1,200 cases still in the hospital.

Mazzini is said to have escaped from Italy on board of an English frigate at Genoa.

Dispatches announce the conclusion of the warlike difficulties between Austria and Turkey, and that a diplomatic Conference, to be held at Paris, is to definitely settle the matters in dispute. This result may be attributed to English diplomacy.

The man who tried to kill the Austrian Emperor has been shot; the Emperor's wound is said to be more serious than was at first reported.

California News.

Two weeks later news from California was received in New York March 15th. The news is to Feb. 16, and was brought from San Francisco by steamer California.

The aggregate shipment of gold dust for the middle of February is stated at $3,790,000. The largest previous shipment was made by the Panama, on the 30th of November last, which was a few dollars over $2,682,000. The Tennessee took out, on the 1st Feb., $2,430,000, which, added to the present shipment, will make the aggregate for this month, $5,220,558.

The events of the fortnight are not of a striking or exceedingly interesting character. The weather may be said to have fairly settled down into the spring season, and business of every character has been steadily improving. The roads from the trading points at the head of the various streams to the mining districts are now in a traveling condition, and large quantities of provisions and necessaries of life find their way to the remotest canon. Prices of provisions have in consequence fallen at those points from 50 to 75 per cent.

An extensive claim to land in the City of San Francisco has just been made by a native Californian, named Jose Ives Lemuntour. The Farralones, Yerba Ruena, Alcatras and other Islands in and about the bay, are embraced in the claim, which is said to have been granted in 1843. Should the claimant ever succeed in his title, two-thirds of San Francisco will be tributary to his coffers.

The new clipper ship Flying Fish, Capt. Nickels, arrived on Monday, after a remarkably short passage of ninety-two days from New York. It has been just ten months and fifteen days since she left this port, during which time she has made the voyage around the world by way of China and the East Indies, taken in her cargo at New York, and reached this place again.

A miner at French Camp determined to leave for his Atlantic home, and with that view was about to abandon his claim. Being detained a day, he employed the time at work, and luckily striking a "pocket," took from it a piece of gold weighing 271 oz. The lucky finder left next day.

At the Big Bar of the Cosumnes, on Tuesday, in the day time, a party of five Mexicans attacked a Chinese camp, and killed six Chinamen, and robbed them of over $6,000. The Mexicans were supposed to be a party of Joaquin's, headed by Joaquin himself, and were pursued by a party of Mexicans through Jackson to the Butte, where at last accounts all traces of them were lost.

At the lower Ranch Gulch, on the Calaveras River, a party of Chinamen entered a miner's tent and commenced an assault on the inmates. One, who was cooking, was fired at, and another, lying on the bed reading, was severely stabbed in several places. The wounds are not fatal.

A party of miners left their camp on the Rich Gulch, in pursuit of the Chinamen who committed the above outrage. They fell in with one of them, and immediately strung him up.

A party of three—two Americans and one German—left Murphy's some time since, *en route* for Australia. Near French Camp, last Sunday, three bodies were discovered, secreted in a hole and covered with bushes. On examination, it was discovered that they were the bodies of the above-mentioned persons. These persons had a good sum of money with them, and had evidently been killed for it.

The brig Vandalia, for Columbia, Oregon, was lost on the bar at the entrance of the river. Four bodies were washed ashore, one of which was recognized as Capt. Beard.

Oregon papers of the 29th Jan. have reached us. The weather had become mild, after a severe winter. The loss of cattle and horses, by the floods and snow storms, is said to be enormous.

A PICTURE OF IMTEMPERANCE.—On Monday evening, March 14, Officer Sleeper, of South Boston, arrested a woman named Williams, who was fighting in Second-st. She was quite intoxicated, and was committed to the Watch-House. In about an hour after the commitment, the husband of the woman brought to the Watch-House his three children, respectively four years, two years, and three weeks of age. The infant was crying for its mother, the second was shivering with cold, while the oldest seemed to be suffering from some illness, and was perfectly stupid and insensible. The youngest was appeased when given to its mother, the second soon became warm and comfortable. The oldest grew more ill, and a physician was at last ordered by the officer of the watch. Dr. Sprague attended, and discovered that the child had partaken of a quantity of rum. Emetics were applied, and for an hour the child vomited incessantly, and for a time it was feared that it would not recover. It finally partially recovered, and the whole family were conveyed home. It was supposed that the little girl obtained the rum, during the absence of her mother, from a bottle left on the side-board. The girl, as she lay dead drunk, presented a most affecting appearance. She was very handsome, and as she groaned in agony, with eyes fixed in her head, disheveled ringlets about her face, her countenance pale and cold as death, and the mother who should be watching over her, crazy drunk in a cell in the west room, the scene was most sickening.

A Picture of Slavery.

A fugitive slave was arrested in Madison County, Illinois, a short time ago, and after a hearing of the case before the Commissioner, it was ordered that she be given up to the claimant. The owner of the woman offered to release all title to his property, provided the sum of $1200 was paid him. The amount was soon raised by the citizens of Alton, and the young woman is now free. An Alton paper gives the following particulars of the case:—

"Thirteen months since, a young man arrived at Alton with this woman; he had run away with her from Memphis, where she was owned by his father, a Mr. Leach. Some family difficulty had occurred, and he brought her up here, and left her, telling her that she was now free, which she in her simplicity believed.

"The girl lived here quietly, and married young Chavres, three weeks since. An old woman in this place had formerly lived in Memphis, and in writing to her friends there she casually inquired how Amanda came by her freedom. Everybody here supposed the girl was free. This gave information in Memphis of her whereabouts to two negro traders by the name of McCullum, and they went to her owner, the father of the young man who run away with her, and purchased his claim to her, taking a bill of sale, also getting power of attorney, and all the requisite legal papers in the case.

"They came up to our city, and after a few days stay, fell upon the track of the girl, and brought the case before the U. S. Commissioner. Everything was perfectly plain—the girl admitted the main facts, and there was but one course to pursue. Commissioner Davis gave the slave over to the owners.

"The friends of the Chavres family, who are all respectable, ascertained the price of the girl—it was $1200—and they set about raising it. The family raised $400 by mortgaging their real estate, and the remaining $800 was given by the citizens of Alton, who came nobly forward to the work. The case was a very peculiar one, and excited very deep feeling, yet no outbreak nor disposition to do violence was manifested. Hard though it seemed, yet the people of Alton were determined to abide by the law."

DESTRUCTION OF A SHIP BY LIGHTNING.—The British ship Shand, Capt. Christie, from Calcutta, Dec. 5, arrived at Boston March 20. She brought the passengers and a part of the crew of the clipper ship Golden Light, which sailed from New York, Feb. 12, for San Francisco. On the night of the 22d February, in lat. 22 23 north, lon. 47 45 west, the Golden Light was struck by lightning, all hands were driven to the boats, numbering, passengers and crew, 35 persons. The ship was shortly after enveloped in flames, and burnt to the water's edge. The boats, five in number, were abundantly supplied with provisions and water; one of them was missing on the morning of the 24th, and another parted company on the fourth night after leaving the ship. After five days exposure, the remaining three boats were picked up by the ship Shand, as above. Fifteen only out of the 35 are known to have been saved. The Golden Light was owned by Mr. James Hutchins, of New York. The value of the ship and her cargo is about $300,000, which is fully insured. It was her first trip, and she had been out but twelve days. She registered 1,140 tuns. It is supposed that 15 persons have perished by the perils of the sea.

DEATH OF JOHN ASPDEN.—A Philadelphia letter, dated March 17, says: John Aspden, whose sudden death in this city on Monday I noticed, was buried this afternoon from Swanson-st., Southwark. Mr. Aspden was one of the English claimants of the immense estate left by Matthias Aspden. Before the case was decided by the Supreme Court in favor of the American heirs, the latter proposed to the deceased to compromise the matter, and offered to pay him the sum of $250,000, to relinquish his claim; this he refused to do, and the decision of the Court cut him off without a farthing. On Monday morning the estate was divided between the heirs at law, and almost in the same moment John Aspden fell dead, at a tavern in Carter's Alley, of disease of the heart, supposed to have been induced by disappointment and mortification. At the time of his death his pockets contained a solitary cent! his entire fortune! To-day, the man who might have been the possessor of a quarter of a million of dollars, was borne to his grave from an obscure part of the District of Southwark. Truth is quite as strange as fiction.

THE KAFFIR WAR.—The bark Corsair arrived at Providence, R. I., March 8th, bringing Cape Town papers to the 4th January. The Cape Town *Mail* contains accounts of a severe fight, in which 6,000 Basutos, armed horsemen, were routed by about 1,000 British. The Chief "Morhesh" had agreed to deliver 10,000 head of cattle and 1,000 horses as a fine for the depredations which he had committed on the colonists. He failed to comply with his engagements, and the Governor advanced into his territory to seize the cattle. The Basutos defended their property, and although the British at one time captured 30,000 head, they were compelled to abandon all but 6,000 head. The Basutos, however, were overthrown, and the next day the Chief sued for peace. The conflict lasted from morning till eight o'clock in the evening. The British loss was 38 killed and 15 wounded. The loss on the other side was much greater.

The extravagance of the people of New York exceeds any thing in their previous history. Houses costing $75,000, or $100,000, with furniture, mirrors, carpeting, pictures, frescoes, ect., to match, are not uncommon. There have been balls recently at which diamonds and emeralds worth $40,000 were worn. Thousand dollar dresses are common. Ladies have appeared at parties with cloaks embroidered with pearls.

A VALUABLE DEAD LETTER.—A valuable "dead letter" came to life recently at the letter office in Washington. Last September a gentleman of one of the Western States purchased a farm still further out in the "Eden of America." He was going in person to survey his new possession, but instead of carrying a sum of $2,500 about him, preferred consigning it to the mails. On arriving at the town which was the terminus of his journey, he inquired at the post-office for the letter which contained the treasure, but owing to the failure of the mail on that particular day, or some other cause, he did not receive it. The alleged loss was communicated to the Department at Washington, and prompt measures were adopted to ferret out the cause. On Monday, however, the letter, enclosing five $500 bills, in good money, was received as a "dead letter." The owner was immediately apprized of the discovery, and will soon be in possession of the funds.

SUFFERINGS OF AN EMIGRANT PARTY.—In a letter to the Galena *Advertiser*, written from Oregon, the sufferings of an emigrant party are briefly given, which makes up a sad picture of Western adventure. J. C. Morrison, of Tazewell county, arrived safely in Oregon. Their teams gave out five hundred miles this side of their destination. They left their oxen and those who had families, and started down Lewis River on the beds of their wagons; and out of twenty young men so embarked, only four ever got ashore alive, so rapid was the stream, and so full of rocks. The four having escaped, started through an uninhabited country, with but little provision, and a few clothes. They arrived at the settlement at last, after having passed through trials and dangers beyond the power of pen or tongue to describe.

JERRY RESCUERS RESCUED.—Enoch Reed, (colored,) tried for resistanne of process, under the act of 1790. Convicted. Not sentenced.

William H. Salmon, tried for resistance of the Fugitive Slave Law of 1850. Acquitted.

Ira H. Cobb, ditto. Jury disagreed.

John B. Brigham, ditto. Ditto.

Such is a brief summary of the action taken by the United States Court, during three weeks, at the City Hall, Albany. Some dozen or so persons stood accused at the beginning of the term. Three white men have been acquitted or left unpunished, for the rescue of Jerry, and one black man has been convicted of something else. And the Court stands adjourned.

SUMMARY.

We learn from the *Randolph* (Catt.) *Whig*, that Michael Bond, of Randolph, died very suddenly on the 28th ult., from the effect of chewing aconite, or what is commonly called wolf's bane, supposing it to be a root of altogether a different nature. The occurrence took place at the drug store of C. L. Fitch, in Randolph, where the root, it seems, was exposed on the counter. Mr. Bond, and two or three others, were induced to taste it, none knowing or thinking it to be poisonous. Mr. Bond was immediately taken sick, and after some delay went home. A physician was called in—too late, however, to render any assistance, and he expired in about two hours after eating the root.

The Norwich *Courier* states that Judge Wait, of the Superior Court, has issued an injunction against the Eastern Bank at West Killingly, Ct., thus closing its doors for the present. The circulation of this Bank is $110,000, in addition to which it has other liabilities which will raise the whole amount of its debts to $133,600. Its assets, according to the paper above quoted, are $40,000 in bonds of stock of the Rock Island (Ill.) Railroad $10,000 in specie, and $15,000 receivable, on notes discounted to customers—making in all $65,000.

Samuel R. Potter, Esq., of Willmington, N. C., has lost in the course of a few weeks ten valuable young slaves at Point Peter, by a disease resembling pneumonia. They were taken sick in succession, and died after a brief illness. The negroes were hearty and healthy up to the contracting of the disease which hurried them off. Near Weldon, Mrs. A. Powell, her son-in-law, Mr. Walker, and a Mr. Walker, residing in the same house, all died within two days of each other, and of the same disease.

Last year there were running within the city of New York twenty-five different omnibus lines, employing 561 omnibuses, and paying, in the aggregate, $10,500 for licenses. Most of them pay $20 per annum. The drivers receive, on the average, $1 25 daily. Each omnibus makes eight trips per day. There are attached to every stage, eight horses, with two extras, to provide against accidents. The receipts of each stage are on an average $8 per day. The cost of an omnibus is about $500.

The hail-storm at Columbus, Ga., commenced at a quarter past 2 o'clock on Thursday afternoon, and in ten minutes' time did immense damage, almost every house in the city being injured. The warehouses of Mr. Rankin and Messrs. Gunby, Daniel & Co., were all partially blown down and unroofed. Six or eight storehouses about Rankin's Corner had their front walls entirely prostrated. Many private residences were partially unroofed, almost every chimney blown down, and the streets were lumbered with the trunks of fallen shade-trees.

A Philadelphia letter of March 14 says:—John Aspden died suddenly at a hotel in Dock-st., this city, this morning. Cause—disease of the heart. Mr. Aspden was interested in the celebrated Will case which recently excited so much attention. The deceased was one of the heirs whose claim was not recognized. One curious circumstance in relation to the death of the deceased is the fact that the immense estate ($850,000) was divided this morning.

Capt. Ericsson has made a contract with the Navy Department to construct for the Government a model Caloric Engine of sixty-horse power—such an engine as Capt. E. proposes to apply to a screw frigate. This engine is to be made forthwith, and sent to be put up in the Navy Yard before the next meeting of Congress.

The telegraph from New Orleans reports the destruction of a portion of the building of Vanderbilt's Nicaragua Transit Co., at San Juan, on the 6th inst. The difficulty had led to great excitement and the refusal to take Mr. Squier up the river and any of the citizens passengers to New York.

Santa Aña is called to the supreme power in Mexico for the sixth time. The ablest man of his country, he is her evil genius; always distrusted, and resorted to by the people only when all is desperate, and anarchy and dissolution stare them in the face. His temporary popularity has not failed to be followed by universal execration; on each former occasion he has only made worse a state of things already intolerable; and now his return wears a gloomy and sinister aspect.

State Engineer McAlpine, in his report to the Legislature, in 1852, says: "An important fact is also established, which, up to this time, had been doubted by most men conversant with railroad transports, which is, that passengers can be transported at an expense of less than one cent per mile. This result is obtained as a rule, when the average loads are 90 passengers each mile run."

Among the Editors chosen to the Massachusetts Constitutional Convention, are Wm. Schouler, of the *Atlas*, J. S. Sleeper, of the *Journal*, R. Frothingham, Jr., of the *Post*, Nathan Hale, of the *Advertiser*, J. M. Earle, of the Worcester *Spy*, J. S. C. Knowlton, of the Worcester *Palladium*, P. E. Aldrich, of the *Barre Patriot*, H. L. Dawes, of the North Adams *Transcript*, and J. B. Morse, of the Newburyport *Herald*. Let any other profession make a better show.

For the collection of the Revenue at the port of Boston and Charlestown, 168 persons are employed, with the following salaries: Collector, $6,400; Naval Officer, $5,000; Surveyor, $4,900; two Deputy Collectors, $2,500 each; one do., $1,500; 26 Collector's Clerks, at salaries from $1,800 down to $1,000; 56 Inspectors, at $1,095.

The Weston *Reporter* says, that on the 10th of December last, a young Indian by the name of John Coon, aged fifteen years, killed, with an iron poker, a boy named Curtis Punch, aged fifteen years. On the 18th ult., the boy Coon was shot by six men, after sentence of death being passed upon him by a council of the nation. He died like a brave—not a tear started from his eye.

The fare from Albany to Buffalo is to be reduced to six dollars, by railroad. From Buffalo to Sandusky, new and splendid steamboats are to convey passengers for $1; and the Mad River Railroad will carry from Sandusky to Cincinnati for $4; making $11 from Albany to Cincinnati.

A dispatch dated Cincinnati, March 16, 1853, says: The boilers of the steamer Bee exploded to-day on the Ohio river, at West Franklin, below Evansville, killing Mr. Smith, (one of the pilots) and Mr. Bryan, the steward. Mr. Stark, the first clerk, Mr. Reeder, the other pilot, and four of the deck hands, were dangerously scalded.

The inventors of gun-cotton, Prof. Schonboin, of Basle, and Prof. Bottger, of Frankfort, have made over their process of preparation to the Austrian Government for 30,000 florins, two-thirds of which fall to the share of the former, as having the priority of invention. The money has already been paid in Frankfort.

An improved passenger car has been placed on the Baltimore and Ohio Railroad, the body being placed on swinging trucks, with eight springs at each end, so arranged on the second axles as to give the utmost ease and comfort to those inside. A man may read with perfect ease.

A law has recently gone into effect in Maine rendering pedlars and other persons who shall sell goods, wares or merchandize, by sample or otherwise, within that State, liable to a fine of not less than fifty or more than two hundred dollars—unless they have been for five years residents of the State.

The *True Delta* publishes correspondence from Belize, Honduras, dated 24th February, which confirms the statement that the British war steamer Devastation had taken possession of the Town of Truxillo by force, compelling the Governor to give up the town or submit to a bombardment.

A company has been organized, with a capital of six millions of dollars, to construct a Railroad from a point on the Mississippi near Davenport, in the State of Iowa, to a point on the Missouri near Council Bluffs. The line will be run in a nearly straight west direction across the southern part of Iowa.

The toll bridge at Cohoes, 1,100 feet in length, was totally destroyed by fire on Saturday night, March 12. The Rensselaer and Saratoga Railroad Bridge at Waterford, 500 feet long, was also destroyed by fire March 13. They were both, undoubtedly, the work of an incendiary.

The amount of gold shipped from San Francisco in February, up to the time of the sailing of the last steamer, was $5,320,593. This is irrespective of the amount carried away in the pockets of passengers. For January and February, the amount on the manifest was $9,896,606.

There are applications before the Legislature of Maine for an increase of Bank Capital in that State to the amount of *three millions* of dollars. The Bank Committee have reported that the addition of a *million and a half* will do. The existing Bank Capital of the State is something over *four millions*.

Mr. Edwin Forrest has obtained a verdict of $250 damages against Mr. H. Fuller for publishing in *The Mirror*, a daily evening periodical of this City, a paragraph not very complimentary to Mr. Forrest, which originated in a St. Louis paper.

The Massachusetts *Cataract*, (Worcester) hitherto issued by J. W. Goodrich and D. Brown, has been purchased by Rev. D. Higgins and Rev. Phineas Crandall, by whom it will henceforth be edited. It is thorough Temperance and Maine Law.

There are twelve vessels up at this port for Australia, and each will probably carry a large number of passengers. About 50 vessels have cleared from this port for Australia since the gold fever broke out in the early part of last summer.

A gentleman who left Matanzas on the 4th inst., says that Mr. King was then very low and getting worse. He would probably never leave Matanzas. This information is considered reliable.

The *Rouse's Point* (N. Y.) *Advertiser* has for its motto, "No pent up Utica contracts our powers, but the whole boundless continent is ours—Canada—Cuba—Mexico."

The Missouri Legislature appropriated $10,000 for a Geological and Mineralogical Survey of that State.

Three of the Michigan Railroad conspirators, whose trial was so protracted two years since, have been pardoned, viz: Erastus Smith, Erastus Champlin, and Dr. Farnham. Their pardon was recommended by the Railroad agent.

James W. Benedict, of Galveston, has manufactured some beautiful boots with leather made of alligator skins, tanned and prepared so that they resemble the finest calf-skin in pliability, and are beautifully mottled, like tortoise-shell.

In Livingston county, according to the report of the suvervisors, there was paid in the county, in 1852, for the support of pauperism and crime, $18,743 67, and of this $14,017 76 was for the direct results of intemperance.

The Florida Indians, it is said, do not exceed six hundred in all, two hundred and sixty of whom are warriors, and two hundred and fifty runaway slaves, who have adopted the Indian habits.

Petitions are before the Massachusetts Legislature for Bank Charters, or an increase of banking capital, to the aggregate amount of between $17,000,000 and $18,000,000.

On Monday, April 4, the People of Connecticut will choose their State Executive and Legislature for the ensuing year, with their Members of the next Congress.

The Caloric Ship Ericsson, after a trip to the Potomac, where she was visited by the rulers of the nation, has returned again to New York.

Keeping the Potato always in darkness is recommended in the London *Gardeners's Chronicle* and Detroit *Farmer's Companion*, as a preventive of Potato-Rot.

The Cleveland *Plaindealer* says that there are between twenty and thirty cases of small pox at the Pest House of that city.

Ex-Gov. Williams, of Vermont, died, on the 9th inst., at Rutland, of apoplexy.

New York Market—March 21, 1853.

Ashes—Pots $4 75 a 4 81; Pearls 5 62.

Flour and Meal—Flour, 5 00 for fair Canadian, 4 56 a 4 68 for common to straight State, 4 75 a 5 06 for common to good Ohio, 5 10 for fancy Genesee. Rye Flour 4 00 a 4 12. Corn Meal 3 12 a 3 25 for Jersey.

Grain—For Wheat the demand is light and prices are nominal. Rye 93c. for River. Barley 66 a 71c. Corn 63c. for Southern white, 66c. for Southern and Jersey yellow. Oats 47 a 49c. for State and Western.

Provisions—Pork, 14 75 for prime, 16 00 for mess. Beef, 5 25 a 6 75 for country prime, 9 25 a 10 75 for country mess. Lard 9¼ a 9½c. Butter, 12 a 16c. for Ohio, 15 a 22c. for State dairies. Cheese 8 a 9½c.

Hay—87c. a 1 00 per 100 lbs.

Hops—20 a 21c. for Western.

Lumber—15 00 for Spruce and Pine.

Seeds—Clover 11½ a 12c. Timothy 3 00 a 3 25 per bushel.

MARRIED,

At Alfred Center, N. Y., March 16, by Eld. N. V. Hull, Mr. LYMAN ALLEN and Miss ANN JENETTE CAMPBELL, all of Alfred.

On the 8th of March, by Eld. Ray Green, Mr. LEWIS DUNN, of Hayfield, Pa., to Miss ELVIRA BOYD, of Cussewago.

In Shiloh, N. J., 3 mo. 18, by Eld. Wm. M. Jones, Mr. WILLIAM HUMEL to Miss RUTH DAVIS, daughter of Mr. Jeremiah B. Davis.

DIED,

At his residence, near New Salem, Va., on the 8th of March, 1853, about 8 o'clock in the evening, after sixteen days illness, JONATHAN F. RANDOLPH, in the 78th year of his age. The deceased was a native of the State of New Jersey, from whence he emigrated with his father and family in early life to western Virginia, and was among the first settlers of the town of New Salem, at which place he served for a term of time in a company of Indian spies, guarding the lives and property of the inhabitants of that section of country from the depredations of that savage foe. Soon after the Indians were expelled from the country, he built of the forest trees that dwelling in which he died, after being its constant occupant for more than fifty-three years. He has left an infirm, blind, and otherways long-afflicted widow to mourn the loss of a kind, attentive husband; and by his death eight children, all of whom have families, with numerous other connections, have lost an affectionate father and relative; and the community in which he lived is deprived of a long-tried friend—a prominent, useful citizen.

He became a subject of renewing grace many years ago, and united with the New Salem Seventh-day Baptist Church, of which body he remained a faithful member up to the time of his death. His disease was erysipelas. As it made its fatal progress, racking his body with pains, swelling, and scorching distress, prostrating all its powers, his mind was composed, calm, and prayerful, anticipating the hour of his dissolution as a welcome period, near at hand. His evidences of full forgiveness seemed at times not to be as clear as desirable, yet his hope was strong, faith unwavering, trusting in the merits of Christ. As death approached, he became more and more anxious to depart. Some of his last words to his friends were, "My time is short, yet to me it seems long; I want to be delivered from this body of sin and death—go to the arms of Jesus to rest, weep not for me."

In Canton, Ill., on Wednesday, March 2d, ASA LEE DAVISON, M. D., aged 59 years and 3 months. Dr. Davison was born in Rensselaer county, New York, in 1793. Before removing to Illinois, he resided a number of years in Allegany county, New York, where he filled several important offices. He afterwards resided in Ashland county, Ohio. He removed to Tazewell county, Illinois, in 1833, and to Canton in 1840. He has been connected with *The Canton Register* as one of the proprietors and senior editor for about two years. He enjoyed a well-earned reputation as a skillful physician and a faithful and able editor.

In Scott, N. Y., on the 7th of February, 1853, of putrid typhus fever, LOUISA, daughter of Jonas Frink, aged 19 years.

In Scott, on the 16th of February, 1853, of the same disease, BARTON C. PALMER, aged 18 years, the son of a widow, from whom she expected much help in her declining years. This death is much felt by his associates.

In Scott, March 7th, 1853, of the same disease, MARY ANN BARBER, aged 32 years, widow of the late Henry Barber. She was a worthy member of the Seventh-day Baptist Church in Scott, and has left a boy eight years old, an only child, just recovering from the same disease, without father or mother to care for him, but not without friends.

In Bristol, R. I., March 2d, very suddenly, Mr. AMOS CRANDALL, aged 41 years.

In Hopkinton, R. I., March 14th, Mr. JESSE WILBOUR, aged 94 years.

In Hopkinton, R. I., March 16th, Mr. GEORGE W. HOLDRIDGE, aged 54 years, for some years a member of the State Legislature.

In Bacon's Neck, N. J., 3 mo. 11, WALTER, son of Mr. George Bonham, aged between two and three years.

In Plainfield, N. J., March 9th, JAMES H. COCHRAN, son of Isaac S. and Cornelia M. Dunn.

LETTERS.

F. Babcock, W. M. Fannestock, L. R. Babcock, B. W. Millard, R. A. Cutler, P. C. Burdick, Daniel Coon, E. G. Potter, Ray Green, M. L. Potter, M. Wilcox, C. P. Rood.

RECEIPTS.

FOR THE SABBATH RECORDER:

N. Chapman, Portersville, Ct.	$3 50	to vol. 9	No. 40
A. S. Burdick, Hopkinton, R. I.	3 00	9	52
F. Babcock, Ridott's, Ill.	2 00	10	52
A. W. Coon, Albion, Wis.	1 00	9	52
A. G. Woolworth, Alfred Center	1 00	9	26

FOR THE SABBATH-SCHOOL VISITOR:

L. R. Babcock 50c., M. L. Potter 24c., D. J. Loomer 25c., H. W. Rood 25c. $1 24

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Daniel Lewis	$1 00	Erastus P. Clarke	$1 00
Ephraim Brooks	1 00		

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of David Dunn, New Market, N. J., on Fifth-day, March 31st, at 10½ o'clock A. M. GEO. B. UTTER, Rec. Sec.

A Quarterly Meeting of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at the same place at 2 o'clock P. M.

Notice—Eastern Association.

THE churches composing the Seventh-day Baptist Eastern Association are requested to take a contribution to aid the missionary operations within the limits of the Association, and remit the same to the Treasurer, Asher M. Babcock, of Westerly, R. I., previous to the 1st of April, as the money is needed.

By order of the Executive Committee,

S. S. GRISWOLD, Secretary.

Western Association—Executive Board.

THE Executive Board of the Western Association will hold its next quarterly session at Nile, on Fourth-day evening, April 6. J. BAILEY, Sec.

Ministerial Conference.

AT a meeting of several of the ministers of the Eastern Association, for the purpose of considering what is advisable for the ministers to do in addition to their regular pastoral labors for the advancement of religion in their several churches, it was thought advisable to form a Ministerial Conference, the object of which should be the promotion of Christianity among the churches, and the mutual improvement of the ministers. And to carry the same into effect, it was concluded to hold a meeting with each church located in the eastern part of the Association, at least once a year. The first meeting of said Conference is to be held with the church at Greenmanville, Ct., commencing April 10th, at 2 o'clock P. M., to continue as long as circumstances shall require.

It will be remembered, that the primary object of this arrangement is the advancement of religion; therefore members of sister churches are requested and expected to attend as convenience may permit.

It is to be hoped, that our churches will coöperate with us in this effort, by their prayers and labors; and may the Head of the Church favor us with his presence and blessing. S. S. GRISWOLD, Sec. of Con.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By WILLIAM GOODELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to LEWIS TAPPAN, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I.—The Relation of Master and Slave.
Chap. I.—Slave Ownership.
II.—Slave Traffic.
III.—Seizure of Slave Property for Debt.
IV.—Inheritance of Slave Property.
V.—Uses of Slave Property.
VI.—Slaves can Possess Nothing.
VII.—Slaves cannot Marry.
VIII.—Slaves cannot constitute Families.
IX.—Unlimited Power of Slaveholders.
X.—Labor of Slaves.
XI.—Food, Clothing, and Dwellings of Slaves.
XII.—Coërced Labor without Wages.
XIII.—Punishments of Slaves by the Owner and Hirer.
XIV.—Of Laws Concerning the Murder and Killing of Slaves.
XV.—Of the Delegated Power of Overseers.
XVI.—Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII.—Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII.—Fugitives from Slavery.
XIX.—The Slave cannot Sue his Master.
XX.—No Power of Self-Redemption or Change of Masters.
XXI.—The Relation Hereditary and Perpetual.
XXII.—Rights to Education—Religious Liberty—Rights of Conscience.
XXIII.—Origin of the Relation and its Subjects.
Part II.—Relation of the Slave to Society and to Civil Government.
Chap. I.—Of the Ground and Nature of the Slave's Civil Condition.
II.—No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III.—Rejection of Testimony of Slaves and Free Colored Persons
IV.—Subjection to all White Persons.
V.—Penal Laws against Slaves.
VI.—Education Prohibited.
VII.—Free Social Worship and Religious Instruction Prohibited.
VIII.—Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III.—Relation of Slave Code to the Liberties of the Free.
Chap. I.—Liberties of the Free People of Color.
II.—Liberties of the White People of the Slaveholding States.
III.—Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

☞ Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, or 78 cents in paper covers. Persons sending for a single copy may enclose $1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

☞ A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to LEWIS TAPPAN, No. 48 Beekman-st., New York City. Also, an additional copy of the book will be delivered to order, for every additional three months' insertion.

Miscellaneous.

Eva.

Dry the tears for holy Eva,
With the blessed angels leave her;
Of the form so soft and fair
Give to earth the tender care.

For the golden locks of Eva
Let the sunny south-land give her
Flowery pillow of repose—
Orange bloom and budding rose.

In the better home of Eva
Let the shining ones receive her,
With the welcome voiced psalm,
Harp of gold and waving palm!

All is light and peace with Eva;
There the darkness cometh never;
Tears are wiped, and fetters fall,
And the Lord is all in all.

Weep no more for happy Eva,
Wrong and sin no more shall grieve her;
Care and pain and weariness
Lost in love so measureless.

Gentle Eva, loving Eva,
Child confessor, true believer,
Listener at the Master's knee,
"Suffer such to come to me."

O, for faith like thine, sweet Eva,
Lighting all the solemn river,
And the blessings of the poor
Wafting to the heavenly shore! [Whittier.

Juan Fernandez.

A narrative of adventures in this far-famed Island, by I. Ross Browne, is given in a recent number of *Harper's Magazine.* Its author visited the Island in 1849, and examined the Cave and Castle of Alexander Selkirk. There were sixteen persons residing on the Island at that time, one American, and four or five Chilian men, with their wives and children. Their habitations, and the productions of the Island, are thus described:—

"There are in all some six or seven huts, pleasantly surrounded by shrubbery, and well supplied with water from a spring. These habitations are built of the straw of wild oats, interwoven through wattles or long sticks, and thatched with the same; and, whether from design or accident, are extremely picturesque. The roofs project so as to form an agreeable shade all round; the doorways are covered in by a sort of projecting porch, in the style of the French cottages along the valley of the Seine; small out-houses, erected upon posts, are scattered about each inclosure; and an air of repose and freedom from worldly care pervades the whole place, though the construction of the houses and mode of living are evidently of the most primitive kind. Seen through the green shrubberies that abound in every direction, the bright yellow of the cottages, and the smoke curling up in the still air, have a very cheerful effect; and the prattling voices of the children, mingled with the lively bleating of the kids, and the various pleasant sounds of domestic life, might well lead one to think, that the seclusion of these islanders from the busy world is not without its charms. Small patches of ground, fenced with rude stone walls and brush-wood, are attached to each of these primitive abodes; and rustic gateways, overrun with wild and luxuriant vines, open in front. Very little attention, however, appears to be bestowed upon the cultivation of the soil; but it looks rich and productive; and might be made to yield abundant crops by a trifling expenditure of labor. The Chilians have never been distinguished for industry; nor is there any evidence here that they depart from their usual philosophy in taking the world easy. Even the American seemed to have caught the prevailing lethargy, and to be content with as little as possible. Vegetables of various kinds grow abundantly wherever the seeds are thrown, among which I noticed excellent radishes, turnips, beets, cabbages, and onions. Potatoes of a very good quality, though not large, are grown in small quantities; and, regarding the natural productiveness of the earth, there seemed to be no reason why they should not be cultivated in sufficient quantities to supply the demands of vessels touching for supplies, and thereby make a profitable source of revenue to the settlers. The grass and wild-oats grow in wonderful luxuriance in all the open spaces, and require little attention; and such is the genial character of the climate, that the cattle, of which there seems to be no lack, find ample food to keep them in good condition, both in winter and summer. Fig-trees, bearing excellent figs, and vines of various sorts, flourish luxuriantly on the hill-sides. Of fruits, there is quite an abundance in the early part of autumn. The peaches were just out of season when we arrived; but we obtained a few which had been peeled and dried in the sun, and we found them large and of excellent flavor. Many of the valleys abound in natural orchards, which have sprung from the seeds planted there by the early voyagers, especially by Lord Anson, who appeared to have taken more interest in the cultivation and settlement of the Island than any previous navigator."

Gen. Jackson's Reminiscences of the Battle of N. O.

'Philo Jackson' writes to the Savannah *Journal* an interesting account of a visit to Gen. Jackson at the Hermitage in 1839, from which we extract the following:—

"I longed to hear him speak of his great battle, and one of the geatest battles too of modern history, the crowning exploit of his military life, the battle of the 8th of January, before New Orleans. He had just returned from his last visit to that city, and lamented the decease of most of his old companions since that battle. All the officers except Col. Tiebault, he observed, were dead. He then graphically described the field, the *fortifications*, as he laughingly called them, and the victory, in a manner I shall never forget. Mr. Eaton (said Gen. Jackson) has greatly erred in his description of the American works. He says I had a 'strong breastwork of cotton bags.' *There was not a bag of cotton on the field, Sir!* I had some store boxes and sand-bags, or bags filled with sand, and these were extended along the lines; but they were so low, that at the close of the action, when the British surviving General, in command, came riding up on an elegant horse, to surrender his sword, when he got near me, I heard him exclaim, with mortified surprise, 'Barricades! I could leap them with my horse!' I laughed heartily at his astonishment, for so he could, and besides, *on one wing* the works were not completed; I had nothing *there* but *a cornfield fence*, if the British had only known, to turn it! But by keeping my men constantly throwing over facines and ladders on the works, the British were effectually deceived. But (continued Gen. J.) I never had so grand and awful an idea of the Resurrection as on that day. After the smoke of the battle had cleared off somewhat, (our men were in hot pursuit of the flying enemy,) then I saw, in the distance, more than five hundred Britons *emerging from heaps of their dead comrades, all over the plain!—rising up, and more distinctly visible as the field became clearer, coming forward* and surrendering as prisoners of war to our soldiers. They had fallen at our first fire on them, without having received a scratch, and lay prostrate, as if dead, till the close of the action."

Short Sight.

Those who are engaged in occupations which require the long-continued employment of the eyes on minute objects, are more apt to become near-sighted than those who are not thus employed. Mr. Lawrence attended a book sale, and found that out of twenty-three persons who were present, twelve of the number wore glasses. Like several other affections of the eye, myopia is sometimes hereditary, the children of short-sighted parents being more apt than others to be affected with the disease. All minute occupations, such as sewing, long continued reading, drawing, &c., should be abandoned; the head should be kept erect; the coverings of the neck should be loose, and straining of every kind should be avoided, to prevent increase of congestion. Mild, unirritating diet, pure air, active exercise, and the practice of looking at distant objects in the open country, will be very beneficial.

The far-discerning eye of the Indian is well known, and it is asserted that near sightedness does not exist among the Arabs, or Tartars, who are used to roam about, and to look at distant objects. The power, also, which sailors possess of seeing at a great distance, is only acquired by practice. An experienced "look-out man" can very soon descry the character and nation of a distant sail, which, to any ordinary observer, might seem a mere speck on the ocean. Some of the exercises of a soldier increase the power of recognizing distant objects. "It was not unusual," says Reveille Parise, "to observe that among the troops the sight of many near-sighted conscripts was restored." In the case of a boy born without arms, who possessed the power of writing, &c., with his toes, the power of distinct vision was so much lengthened that the boy could not see at the usual focal distance as well as at his feet. By the early application of concave glasses, the crystaline is kept in a wrong position, and efforts of nature to overcome the defect are prevented. Give a person with excellent sight a glass slightly concave, and he will at first see less distinctly than with the naked eye. He will, however, soon become so accustomed to its use, that it will not incommode, but even become indispensable to him. Gradually increase the concavity, and you shall see that the organ will change in a similar manner, so that an individual with good sight will, at the end of a few years, become affected with complete myopia, and will ultimately require glasses of the shortest focus. [Medical Times.

Curious Document from Jerusalem.

The bark Marietta, Captain Capurcus, arrived at New York a short time ago from Jerusalem, having stopped at Malta on her way, where she took cargo. Her register is one of the most curious documents we have ever seen. It is signed by the Patriarch of Jerusalem, and stamped with his seal. This seal is a very curious and ancient piece of workmanship; it is composed of five crosses—a large one with four small ones surrounding it. The seal is supposed to be about one thousand years old. At the head of the register, which is a piece of parchment, is the coat of arms of Jerusalem, with five crosses—the same as on the seal, and the words "Mount Sion in Jerusalem," encircling them. At the bottom of the large cross are two naked arms, with a small cross in the center. The paper is endorsed by the Turkish Consul at Malta, dated Feb. 29th, 1852, and underneath is the coat of arms of the Ottoman Empire, with a crescent in the center. Below is a copy of the register, translated from the original Latin.

Translation.

F. Bernardinus De Montefranco, Father over the Seraphic Province, Provincial Minister, Guardian of Holy Mount Sion and of the Holy Sepulchre of Jesus Christ, Visiter General and Guardian of all the Holy Land, and Vicar General and Humble Servant in the Lord of the Most Illustrious Remus, Patriarch of Jerusalem—

To our very much beloved in Christ, Blasius Moysius Peter Capurcus, Captain of the Jerusalemite bark called Marietta, whose proprietor is James Montanus:—

The condition of our profession so far forbids us to bestow worldly favors upon any one, that we cannot render temporal proofs of the gratitude we owe. But the benignity of the Holy See, moved by bowels of maternal compassion, to open the inexhaustible treasures of its own bounty, has mercifully granted that the superiors of the Holy Land respectively may, and have power to requite temporal benefits with spiritual recompense, in the case of those persons who have eminently deserved it, and are living in the faith of the Holy Roman Catholic Church. We, therefore, by Divine mercy, and by the grace of the Holy See, although discharging, with merits unequal to it, the duties of this prelacy, by which we respectively guide the reins of the East at this present time, in consequence of previous manifold testimony of your Catholic faith, the virtue of your morals, and your benevolent love to the associated children of the stigmatized Francis the Seraphic; also for your gratuitous transportation of the same to various regions of the world, (since in our presence you make known to us your desire of hoisting on your bark aforesaid the glorious standard of the Holy Land,) being kindly disposed towards you, and desirous to accede to your wishes, by the tenor of these presents, by the authority which we exercise, we grant you permission to unfurl the aforesaid standard, consisting of five red crosses on a white ground, viz: the royal standard of this Holy Land, which is bedewed with the most precious blood of Jesus Christ, and to raise it on the peak of your gallant bark, for which may the sea be calm, may the winds be propitious, and may a harbor be present. But we enjoin all and singular, of whatever degree and condition, whether of imperial or of kingly majesty, or whatever other heighth of exalted station, excellency, and nobility, surpassing in splendor according to the gradations of power, that these presents may have equal effect everywhere throughout the world. Moreover, we exhort by the bowels of the mercy of our God, all commanders of ships, of whatever kind they may be, and the governors of all forts, ports and States, that they suffer no damage to be sustained by you, or your crew, or your effects, or permit you to be assailed; but that they deem you possessed, as you are, of the ever living word of the Cross, worthy of being honored, defended, and venerated. And in order to your more certain success, we have decreed that this letter be confirmed under our own hand, and bear our great seal.

Farewell in the Lord, and continually give your filial service to the Holy Church, and show your kindness to our brethren.

Dated at the Holy City of Jerusalem, from the Convent of the Most Holy Saviour, on the 28th day of July, 1849.

Seal of the Five Crosses, consisting of one large and four small, one in each angle of the large Cross.	(Signed,) F. Bernardinus a Montefranco, Guardian of the Holy Land.

By order of Remus, Father in Christ,
(Signed,) F. Joannes A. Pouzo.
Secretary of the Holy Land.

The Gin Palaces of London.

The London gin palace is generally at the corner of two intersecting streets, in a gin-drinking neighborhood. The doors are large, swinging easily upon patent hinges, and ever half-and-half—half open, half shut, so that the most undecided touch of the dram-drinker admits him. The windows are of plate glass, set in brass sashes, and are filled with flaming announcements, in large letters, "The Cheapest House in London," "Cream of the Valley," "Creaming Stout," "Brilliant Ales," "Old Tom, fourpence a quartern," "Hodges' Best for mixing," and a variety of other entertainments for the men and beasts who make the gin palace their home. At night splendid lights irradiate the surrounding gloom, and an illuminated clock serves to remind the toper of the time he throws away in throwing away his reason.

Within, the splendor is in keeping with the splendor without; counters fitted with zinc, and a long array of brass taps; fittings of the finest Spanish mahogany, beautifully polished; bottles contaning cordials, and other drugs, gilded and labeled, as in the apothecaries' shops. At one side is the bar parlor, an apartment fitted up with congenial taste, and usually occupied by the publican; in the distance are *vistas*, and sometimes galleries, formed altogether of huge vats of the various sorts of liquor dispensed in the establishment. Behind the counter, which is usually raised to a level with the breasts of the topers, stand men in their shirt sleeves, well dressed females, or both, dispensers of the "short" and "heavy;" the under sized tipplers, raising themselves on tiptoe, deposit the three half-pence for the "drop" of gin, or whatever else they require, and received their *quantum* of the poison in return; ragged women, with starveling children, match and ballad venders, fill up the foreground of the picture. There are no seats, nor any accommodation for the customers, in the regular gin palace; every exertion is used to make the place as uncomfortable to the consumers as possible, so that they shall only step in to drink and pay; step out, and return to drink and pay again. No food of any kind is provided at the gin palace, save a few biscuits, which are exhibited in a wire cage, for protection against the furtive hand; drink, *eternal*, poisonous drink, is the sole provision of this whited sepulchre.

There is not in all London a more melancholy and spirit-depressing sight than the area of the larger gin palaces on a wet night. There the homeless, houseless miserables, of both sexes, whether they have money or not, resort in numbers for a temporary shelter; aged women selling ballads and matches, cripples, little beggar boys and girls, slavering idiots, pie-men, sandwich-men, apple-and-orange-women, shell-fish-mongers, huddled pell-mell, in draggle-tailed confusion. Never can human nature, one would imagine, take a more abject posture than is exhibited here; there is a character, an individuality, a family likeness, common to the whole race of sots; the pale, clayey, flaccid, clammy face, pinched in every feature; the weeping, ferret-like, lack-lustre eye, the unkempt hair, the slattern shawl, the untidy dress, the slip-shod gait, too well betray the confirmed drunkard. The noises, too, of the assembled topers are hideous; appalling, even when heard in an atmosphere of gin. Imprecations, execrations, objurgations, supplications, till at length the patience of the grog-seller, and the last copper of his customers, are exhausted, when, rushing from behind his counter, assisted by his shopmen, he expels, by force and arms, the dilatory mob, dragging out by the heels or collars the dead drunkards, to nestle, as best they may, outside the inhospitable door. Here, unobserved, may you contemplate the infinite varieties of men self-metamorphosed into beasts; soaker, tippler, toper, muddler, dram-drinker, beer-swiller, cordial-tipper, sot. Here you may behold the bare-foot child, hungry, naked, clay-faced, handing up on tiptoe that infernal bottle, which made it and keeps it what it is, and with which, when filled, it creeps home to its brutal father, or infamous mother, the messenger of its own misery. Here the steady, *respectable* sot, the good customer, slides in, and *flings* down his throat the frequent dram; then, with an emphatic "hah" of gratification, drops his money, nods to his friend, the landlord, and for a short interval disappears. Let us forget this painful scene; for it makes the head faint, and the whole heart sick.

Silk-worm Dyers.

It has long been known to physiologists, that certain coloring matters, if administered to animals along with their food, possessed the property of entering into the system and tinging the bones. In this way the bones of swine have been tinged purple by madder, and instances are on record of other animals being similarly affected. No attempt, however, was made to turn this beautiful discovery to account until lately, when Mons. Roulin speculated on what might be the consequence of administering colored articles of food to silk-worms just before they begin spinning their cocoons. His first experiments were conducted with indigo, which he mixed in certain portions with the mulberry leaves, serving the worms for food. The result of this treatment was successful; he obtained blue cocoons. Prosecuting still further his experiments, he sought a red coloring matter capable of being eaten by silk-worms without injury resulting. He had some difficulty to find such a coloring matter at first, but eventually alighted on the *bignonia chica.* Small portions of this plant having been added to the mulberry leaves, the silk-worms consumed the mixture and produced red colored silk. In this manner the experimenter, who is still prosecuting his researches, hopes to obtain silk as secreted by the worm of many other colors.

Application of the Electric Light.

Public curiosity, which has been much stimulated by repeated and partially successful experiments with the electric light, is likely to be soon fully satisfied by seeing that singularly beautiful and powerful application of voltaic electricity brought into permanent and profitable operation. It will be recollected, that up to the present time two serious obstacles have always opposed themselves to the use of this light as a means of illumination; one being the difficulty of obtaining a steady and permanent light, the other the great cost of the materials employed in its generation. These two difficulties have been at length grappled with by a young but already distinguished man of science (Dr. Watson,) who by a series of patient and highly philosophic experiments, has attained certain results, which, he has sanguine hopes, will ultimately lead to the successful commercial application of the light to various purposes. The uncertainty and flickering of the light being caused by the gradual wearing away of the points of the electrodes, and the consequent widening of the space through which the fluid must pass, Dr. Watson has attempted to obviate the difficulty, first by the employment of a new and patented material in the electrodes, which makes them less liable to wear in their incandescent state; and, secondly, by the action of a magnet placed in the base of the lamp, which, by its attractive powers, restores any deviation which may have taken place in the relative positions of the electricity under the influence of the light. By this invention the lamp is rendered self-regulating or automatic, and the first great difficulty, the inconstancy of the light, is to a considerable extent remedied.

The light having thus been got into working order, the next point to be considered was the great commercial question of cost, as until the invention could practically be made to pay, there was little hope of its being brought into general application. Without entering into any detailed technical explanation, it will be sufficient to state, that this end is attained by the substitution of cheaper metallic plates in the construction of the batteries, and the employment of such chemicals in the generation of the electric fluid, as shall, having first performed their illuminating duties, undergo such changes in their own forms as to become articles of considerable commercial value and ready sale. For the plates the inventor has substituted cast iron and platinized lead for the more expensive metals—silver, copper, and platina; and an idea of the saving here effected may be formed from the fact, that whereas a single plate of platina cost £3, one of platinized lead or cast iron can be made for 1*s*. For exciting agents, or electrolytes, as they are called, the patentee employs in one battery prussiate of potash, which, by the galvanic process is converted in those valuable articles of commerce, Prussian blue and ultramarine. In another battery, which is excited by nitrosulphuric acid, he gets, with the addition of bichromate of potash, the well-known color for carriage builders, chrome yellow, and by another chemical combination he gets red, the third primary color, having thus, it is almost needless to add, obtained the bases of almost all the pigments used in the useful or decorative arts.

The advantage which is expected from these discoveries is, that the commercial value of these products of voltaic action will completely cover the cost of manufacture, and leave the light itself a clear and unembarrassed source of profit. The value of all these improvements was tested by an exhibition of their results at the patentee's laboratory, at Wandsworth, to a circle of both scientific and commercial gentlemen. A large apartment was steadily and beautifully illuminated by the light for several hours, and much interest was excited by the mode in which, at regular intervals, the regulating operation of the magnets was brought to bear upon the electrodes. The illuminating process was pronounced to be completely satisfactory; producing, as it did, a perfect and brilliant daylight. In another apartment the chromatic products were exhibited, and were much commended for their brilliancy and truth of tints, so that both results, namely, the production of a steady and continuous light, and a costless exciting agent, may be said to be attained; provided that the debtor and creditor account which the patentees exhibit will ultimately bear the test of a rigorous commercial application.

"John Brown's Tract."

The Albany *Evening Journal* has an article, in connection with the "Racket River Improvement," in relation to the wilderness of Northern New York. It observes, that the most desolate, deserted wilderness west of the Rocky Mountains, *has had* its locality in Northern New York. "John Brown's Tract" has been the synonym of everything dreary in hills, forests, rocks and morass. Until very recently, no one has deemed it worth while to even propose measures for its improvement; and it has remained undisturbed in its primeval silence, except by the occasional tread of some hardy hunter, who has penetrated its wilds to capture the rare game and fish with which its lakes and woods abound.

Three years ago, however, moved by the desire to do something for the development of the commercial resources of the wilderness region lying on the borders of the Racket River and Lake, and lakes and rivers adjacent thereto, the Legislature appropriated $10,000 to improve the two former, with a view to render them available for lumbering purposes. A settlement has sprung up on the borders of Whitney Lake, in the town of Pomeroy; and 100 men have been for two years employed in getting out logs to float down the river upon which the bounty of the State has been expended. No less than 40,000 pine logs have been cut, and 25,000 have been put into the stream, at a point 65 miles from Potsdam, St. Lawrence County—a quantity sufficient to make 25 million feet of lumber.

This is most certainly a rich return for so small an outlay; particularly when it can be added that, as the result of this improvement, fifteen lots of land have been sold by the State to actual settlers, one saw-mill built, and preparations made for a formal organization of the town in the spring.

To render the improvement effectual, however, and to open additional territory upon the large streams which flow through the wilderness region, $10,000 more is asked.

Free Negroes in Illinois.

A most barbarous law was passed at the recent session of the Legislature of Illinois, by which free colored persons are forbidden to immigrate into that State, under the penalty of being sold into slavery. The law provides that every negro or mulatto, bond or free, who shall come into the State and remain ten days with the evident intention of residing therein, shall be deemed guilty of high misdemeanor, and be fined fifty dollars; and if the fine is not paid forthwith, he or she is to be sold at public auction to any person who will pay the fine and costs for the shortest time—and the purchaser shall have the right to compel the negro or mulatto to work for and serve out such time. And if the offender does not leave the State within ten days from the expiration of this servitude, he or she is liable to a second prosecution, the penalty being increased to one hundred dollars; and so on, with an addition of fifty dollars to the penalty for every offense—the same proceedings being had as to sale, as in the first case. This is a virtual introduction of slavery into the State of Illinois.

A Good Example.

It was recently stated, that James M. Whiton, Esq., had given $20 to the New Hampshire State Agricultural Society, but the purpose for which the donation was made were not stated. In the report of the Committee of Needlework, at the late fair at Meredith Bridge, the suggestion was made that "large quantities of embroidery and expensive work were offered for premiums, and but little needlework which was of practical utility." Acting upon this suggestion, Mr. Whiton sent the $20 to the officers of the society, with the request that it might be offered in premiums, for the best specimens of *patching* and *darning*. This is truly practical, and the New Hampshire girls will now have an opportunity of showing their skill in a description of needlework of far more importance and interest to the hard-fisted yeomanry of their native State, than fancy quilts, embroidered ottomans, tapestry, &c.

A TOUCH OF NATURE.—A car full of passengers recently passed over the Western Railroad, in which occurred a simple but touching scene, worthy of record. One of the passengers was a woman, carrying in her arms a child, who annoyed every one by its petulence and cries. Mile after mile the passengers bore the infliction of its noise, which rather increased than diminished, until at last it became furious, and the passengers nearly so. There were open complaints, and one man shouted, "Take that child out."

The train stopped at a station, when an old gentleman arose, and made the simple statement, that the father of the child had died, recently, away from home; that the mother had been on a visit to her friends, and had died while on the visit; that her dead body was on board the train; and that the child was in the arms of a woman who was a stranger to it. It was enough. There was a tear in nearly every eye, and all were melted into pity and patience. All selfishness was lost in thinking of the desolation of the poor little wanderer, who would have found a warm welcome in hands that, a moment before, would almost have visited it with a blow.

AGASSIZ AND HUMBOLDT.—Dr. Gibbs, of Charleston, at a dinner of the Medical Society, concluded a speech with this anecdote:—

"When Agassiz first came to this country, he was under the direction of Baron Humboldt, to whom he was largely indebted for aid in his pursuits, and though desirous of remaining here, he felt bound to return to Europe. Having received the offer of the Lawrence Professorship of Cambridge, he declined it on this account, but in writing to his patron, he mentioned this fact, and at the same time expressed a desire to remain longer in the United States. The reply of the noble old man was—'Sir, you belong to no country, you belong to *science;* wherever your labor can be most available in its pursuit, that is your country. You are released from all obligations to us. If you find the field of science furnishes you a better opportunity for your labors in the United States, you must remain there.'"

SMART.—The *Milwaukie Wisconsin* relates the following as an authentic transaction of the managers of the Rock River Valley Union Railroad:—

"It is said that the agent of the Company made a contract with an English house about a year since. He was to pay half cash, and the other half in bonds of the road. How to pay the half cash was the question, for the Company had no money. A lucky thought struck him—iron would probably advance. He ordered just double what the road would want—500 tons instead of 250; 1,000 tons instead of 500, and so on. Half the iron, before its arrival, was sold to the Southern Michigan Company for cash, at a trifle under the market price—by reason of the advance in iron, affording a profit to the agent. Thus the English house was paid one half cash, and the road got what iron it wanted, and had a little cash left to pay for grading a few miles."

SCOTCHMEN IN CANADA.—Col. Alex. Chisholm, when taking the census of Glengary, Canada, in 1852, made out a table of the number of persons of each clan in that county, of which we take the results from the Cornwall *Freeholder:* Of Macdonnells and Macdonalds 3,228; Macmilians 551; Macdougalls 541; McRaes 456; McLeods 437; Grants 415; Camerons 399; McGillises 359; Kennedys 333; McLennons 312; Campbells 304; Macintoshes 262; McGillivrays 243; McPhersons 242; Frasers 176; McPhees 157; McIntyres 140; Rosses 139; Chisholms 133; McGregors 114; Fergusons 110; McLaurins 102; McKenzies 99; Morrisons 99; McCormacks 83; McMartins 72; McKays 72; McArthurs 70; McLaughlins 68; Cattanachs 50. This is an inkling fo the immense Celtic emigration from Great Britain to the American Continent. Scotland is still pouring upon our shores her hardy sons.

A quantity of old Madeira wine, belonging to the estate of R. Buloid, deceased, was sold at auction in New York, recently, for $31¾ per gallon. This is equal to about fifty cents per wine glass.

The whole amount collected in New York for the benefit of the starving inhabitants of Madeira, was $14,000, a part of which was sent in cash, and a part in breadstuffs.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance.

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to
GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,		$ 75
" " "	each subsequent insertion,	50
" " "	six months,	6 00
" " "	one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 42.

NEW YORK, FIFTH-DAY, MARCH 31, 1853.

WHOLE NO. 458.

The Sabbath Recorder.

CHRIST THE BELIEVER'S LIFE—DEATH THE BELIEVER'S GAIN.

Abstract of a Funeral Sermon preached on the death of Eld. James H. Cochran, at the First Church of Alfred, Feb. 19th, by Eld. N. V. Hull.

Reported for the Sabbath Recorder by a Hearer.

"For to me to live is Christ, and to die is gain."
Philippians 1: 21.

The church at Philippi was called into existence by the labors of Paul and Silas. While at Troas, a man of Macedonia stood by Paul, saying, "Come over into Macedonia and help us." He went and preached to the Philippians. Excitement and disturbance ensued, and Paul and Silas were cast into prison. The Jailor, Lydia, and others, were converted, and a church was organized. The history of this church shows it to have been one of the most important and flourishing of the early churches. There ever existed between its members and the apostle Paul deep and abiding affection and sympathy. In writing to them the epistle from which we have taken our text, he takes occasion to speak of their many good deeds to him, as well as the trials and afflictions to which he was subject. It certainly must have been deeply interesting to them to learn of his joys in tribulation, and his confidently looking forward to the joys of heaven, preferring rather to die than to live, save as living would be for the glory of Christ.

It is proposed to consider the doctrinal and practical points of the text, and then apply it to the case of the brother whose death we mourn.

I. *Christ was the author of the life of the Apostle.* The important idea connected with this is, that Christ is divine as well as human.

1. He was the author of his natural life. "All things were made by him, and without him was nothing made that was made." John 1: 3. Christ is here evidently spoken of. "Yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him." 1 Cor. 8: 6. Here the same divinity is manifested, as also in Col. 1: 16, and other passages, to which we might call your attention. All these point to the same great truth, that Christ is divine; hence the author of our natural life.

2. Christ was the author of the Apostle's spiritual life. This is a clear and prominent truth of revelation. "In him was life, and the life was the light of men." John 1: 4. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." John 11: 25. "When Christ, our life, shall appear, then shall we also appear with him in glory." Col. 3: 4. These, with various other passages, prove that Christ is the life and the light of those who believe in his name.

II. *Christ, or his glory, was the great object of the Apostle's life.*

1. He labored for the glory of Christ. His very mission required this. He calls himself the apostle of Christ. He was bought with a price, and was the property and servant of his Lord. His sole object was to glorify God. Thus it is with all Christians. "For ye are bought with a price; therefore glorify God in your body and spirit, which are God's." 1 Cor. 6: 20. Christ having died for us, we ought not to live for ourselves, but for him. 2 Cor. 5: 15. We are not our own, but Christ's, and are bound to give the service of both body and soul to him. The Christian cannot separate between the works of body and mind—between his prayers and his labors—between his affections and his hands. We are to be religious in our heads, hands, and hearts, and we render acceptable service only when these are properly and harmoniously united.

2. The Apostle suffered for the glory of Christ. Phil. 3: 10. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." He joined labor and suffering—suffering a great part of his ministry—being often in perils, imprisonments, and persecutions. As Christ suffered, so must his followers. These sufferings are to be borne willingly and cheerfully. "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy." 1 Peter 4: 13.

III. *Death gain to the Apostle.*

Death was universally considered as the end of all delight. No one, unless enlightened by Christianity, could say that death was gain. All heathen philosophers and poets were wont to represent death as the end of all joy. Some, indeed, oppressed with evil, have sought death as a mitigation or release, but not as a positive gain. No other religion than the Christian makes death anything more than simply endurable—nothing positive. True, in their uncertainty, they sometimes picture death as connected with some indefinite reality—some elysian prospects are imagined; but nothing is certain, save as borrowed in some way from revelation. The Apostle sets death in a new and positive light—it is gain—absolute gain. What a light this was to the world! Mankind had been like a vessel tossed upon an unknown and dangerous sea, without any haven of hope and rest that could be entered. A deep and ardent longing of the human heart was satisfied when this truth was revealed. Its outgushing desires, like a hungry man presented with food, were supplied. Mankind were blindly groping after light, but found it not until Christianity came; then, all embracing it were supplied with light and life—were perfectly satisfied. It opened a fountain where we may drink and find new sweetness the longer we drink. No other religion ever did or could do this. No perfect satisfaction was ever found, save in the religion of Christ.

1. It is gain, because the Christian ceases from his labor. Every man has his labor to perform. The apostles had a peculiar and onerous labor. Paul entered upon this labor with his whole soul. He was brave and daring, vehement and persevering, whole-souled and devoted. Thus is every minister bound to labor. Ease, safety, and quietude, are not for him. Every Christian must, likewise, be zealous and laborious. He who waxes fat in the service of the Lord, is not fit for the service of Christ. Some think they have done about their whole duty, if they laud the labors and sacrifices of others. But it was not so with the early Christians. All that enter the Christian service, enter a service full of labor, privation, and sacrifice; but when death cometh, then they are released and taken home to the Lord, there to rest forever. "And I heard a voice saying unto me, Write, blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

2. Death is gain, because it releases the Christian from suffering. It is the Christian's lot, not only to labor, but also to endure sufferings incident to his profession and situation. But these all end at death. There will be to him no more weepings or dungeons, persecutions or lacerations of body—no more separations, flames, beheadings, or martyrdoms of any kind. "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

3. Death is gain, because the Christian will then be with Christ, and behold his glory. There has been a sentiment abroad in the world, that the soul has no more consciousness after death till the resurrection. But no just interpretation of Scripture will substantiate such a belief. Such a sentiment desecrates Christianity and approaches infidelity. We will refer to a few passages relating to this point. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John 17: 24; also, 14: 3, and 12: 26. These passages affirm that the disciples of Christ are to be with him. In 2 Cor. 5: 1—8, we have the spirit represented as inhabiting an earthly house, but if this were dissolved, it would have a building of God, a house not made with hands. In this earthly house we groan—the spirit groans, not the body—groans to exchange the earthly for the heavenly tabernacle. At death, mortality is swallowed up in immortality. The spirit is not represented as lying dormant, but as exchanging its mortal immediately for its immortal house. The Apostle was confident that while we are here in the body we are absent from the Lord; but he was no less confident, that to be absent from the body was to be present with the Lord; hence his willingness to depart, feeling assured that he should not have to pass through long ages in a dormant state, but would immediately be with Christ. So, also, we find him, in Phil. 1: 23, saying, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." He was like a vessel, tossed between this world and the next. Why was he thus tossed?—why did he have those desires, those longings? Was it that he might leave this world to slumber on to the judgment? No, verily—a far brighter view animated him—a view of glory, near at hand—a heavenly state, upon which he was soon, very soon, to enter.

4. The Christian is not only to behold the glory of Christ, but is also to be a partaker of his glory. "The elders which are among you, I exhort, who also am an elder, and a witness of the suffering of Christ, and also a partaker of his glory, that shall be revealed." 1 Pet. 5: 1. Christians may sometimes mourn and repine at their lot; but when they look to heaven, who are not willing to suffer all that is in store for them? What can be too much to endure? What parent is not willing to watch and suffer through long nights of weariness for the sake of seeing the bloom of health again upon the cheek of his child? The patriot labors, fights and bleeds for his country, animated by the prospect of sharing her prosperity and receiving the benedictions of his countrymen. Thus it should be with Christians. They should willingly and cheerfully toil, and suffer, and die if need be, for their Master; for soon they shall sit in his presence—their souls bathed in an ocean of glory, and enjoy the unalloyed pleasures of heaven, and the companionship of Christ.

APPLICATION.

It remains to make an application of this subject to him whose death now afflicts us. It is a most difficult task for me. Hard it was for me to bring myself to the duty; for Bro. Cochran had been to me like an own brother, ever since our acquaintance. He was a frequent inmate of my family for several years. Neither during that whole time, nor since, did there ever exist between us any thing other than the most cordial feelings. His death comes home to me as the death of one of my kindred.

Bro. Cochran was born in Lanark, Scotland. His father was a wealthy magistrate. There is no evidence that he was a pious man; but he was noted for his remarkably open and generous nature. He devoted himself, during the last thirty years of his life, almost exclusively to reading. His mother was a devoted Christian. She labored and prayed for the spiritual interests of her children. Carefully did she instruct them in the things of religion. Under her care they learned many devotional hymns, the Psalms, and other portions of Scripture. Deep were the impressions made by those lessons—deep the channels of truth worn in their hearts. She died, and the boys, left to themselves, became infidel in their principles. Some, if not all of them, received a liberal education. Their father supplied them lavishly with money, never asking what was done with it, but whether more was wanted. The natural consequences followed.

After completing his education, Bro. Cochran came to this country, spending a while in the Canadas, and thence passed over into the States. During this time he was taken very sick, and lay for weeks in the extremest suffering and destitution, having none but strangers to supply his wants, as charity might impel them. After his recovery, he was one evening wandering through the streets of Albany, when he was attracted towards a Methodist chapel by the voice of the preacher. He had been taught to despise the Methodists above all other denominations. He entered the chapel reluctantly and slily, and took his position in an unobserved part of the house, feeling all the while as if he were performing some degrading act. The preacher was at that moment addressing young men, saying, that perhaps there were some young men now present, whose mothers had wept and prayed for them, had besought them to turn to Christ, and whose pure spirits were now looking down with deep solicitude upon their wandering, erring sons. He felt as if the preacher was addressing him directly. The case described was precisely his own. The words of the speaker sank deep into his soul, and made an impression that he could not remove. The prayers and tears of his sainted mother came up before him. They were with him wherever he went, or in whatever business he engaged. They haunted him by day and by night, until he was constrained to give his soul to Christ. He was baptized at Paterson, N. J., and united with the First-day Baptists.

After several changes, he came to Clarence, where I first became acquainted with him—he becoming a member of my family. He was, at first, very strongly opposed to the sentiments of our denomination. But he was sincere, and felt it his duty to investigate—to search for truth. The more he investigated, the more he became perplexed and dissatisfied with his own ground. His conflict was long and severe, fighting faithfully and earnestly every point. I discovered, however, that the truth was gradually gaining upon him. One Sixth-day afternoon I went to where he was at work in the field, and said to him, "Bro. Cochran, it is nearly sunset, and the Sabbath is at hand; what are you going to do?" With tearful eyes, he replied, "I have made up my mind never to work another Seventh-day." After embracing the Sabbath, it was a long time before he united with us as a people. During this time his struggles were severe. Other denominations saw that he was a man of talent and promise, and wisely used every means in their power to prevent his uniting with us, and to secure him to themselves. At length he united with us, and afterwards became a minister.

His life from that time is well known to you all. You can witness how he won upon our hearts. Those of you, especially, who are members of the Second Alfred Church, can testify to his ardent desires and unremitted labors for the prosperity of Zion. His frankness, love, and zeal, are all deeply stamped upon your hearts. He lived emphatically for Christ. He was one of the most conscientious men that I ever knew. Whatever he thought was right, he did. Whenever conscious of fault, he was ready and anxious to confess it, and equally ready to forgive faults in another. He labored for Christ with his whole soul.

As he drew near the end of his life, his lot was cast among a people that were prepared and willing to do for him every thing that human aid could do—a people that knew how to sympathize with him, and to mitigate his sufferings—that smoothed for him the pillow of death. Surrounded by such a people, and in the midst of a revival of religion, and spiritual prosperity, he breathed his last. His sun did not set behind a cloud, but in gorgeous light. *For him to die was gain.*

He is gone. Never more shall we enjoy his society on earth—never more behold those sparkling eyes or energetic movements—never more listen to his rapid, earnest utterance, with its rich Scotch brogue. But let us imitate his virtues. May we, like him, live for Christ, that, like him, we can feel that to die is gain. May his mantle fall on others. May many young men of our denomination be led to devote themselves to the work of the ministry; and may those who have already consecrated themselves to that work be imbued with a spirit that will not permit them to turn aside, or be diverted to other professions. But may they, like our deceased brother, willingly and cheerfully labor and suffer in the cause of Christ, that, like him, they can feel, when death shall come, that their labors and sufferings are over, and they prepared to enter upon the blissful state of an eternal rest—beholding and partaking of the glory of Christ.

THE WISDOM OF THE IGNORANT.

Some short time ago I spent a very pleasant evening in the study of a brother in the ministry. Some facts we had both been reading in the *Watchman and Reflector*, led us into a conversation on the striking remarks, of a religious kind, which are often made by the most ignorant persons, "who come to the knowledge of the truth."

He told me that a few years since he traveled in the South, and on one evening preached to a congregation where he was a perfect stranger. When he came out of the pulpit, among others who seemed greatly interested in the sermon, was an old man, a slave, who was not a little eulogistic relative to the new minister and his sermon; my friend checked him somewhat by saying that he should bless the great Master for the message, rather than the messenger, for that, after all, unassisted by the Holy Spirit, he was a poor creature. "Ah, massa," said the poor old slave; "ah, massa, never mind about being poor, so long as you have got such a rich Father." Noble sentiment! What doctor of divinity could have uttered a better?

Another fact he heard about this old man. His *one* subject was the love of Jesus Christ. One day some person said to him, "Well, you are always talking about Jesus Christ; which would you rather do, go to heaven and never see Christ, or go to hell to be with him forever?" The old man for a moment seemed astonished with the impiety of the inquirer, but thinking a little, he replied, "Ah, massa, there can be no hell where Jesus Christ is."

[Watchman and Reflector.

For the Sabbath Recorder.

"I WOULD NOT LIVE ALWAYS."

Job 7: 16.

"I would not live always," on life's troubled ocean,
Remote from my home and my haven of rest,
To conflict forever with strife and commotion,
Borne on by the tempest, with watchings oppressed.
"I would not live always," for God has determined
The time for his wanderers to linger below,
And kindly relieves them from suffering and peril—
Affliction and sorrow the aged must know.
"I would not live always," though life is a treasure,
And childhood has dreams that are bright like the sun,
And youth full of hope has its visions of pleasure,
And manhood on missions of glory may run;
And age is the garner of life's recollections,
When the bright dreams of childhood may come up anew—
The visions of youth, and the glory of manhood,
May cheer the lone heart, as they pass in review.
Still, "I would not live always," for age has its sorrows,
None others can pity, none others can know;
No prospect relieves it with hope of the morrow,
For the foreboding shadows still darker must grow.
To-morrow the bark of the voyager may founder;
New dangers await him on each coming day;
He may break on the rocks or the quicksands asunder,
For no voyager returns from this perilous way.
Though the joys of past life may his memory retain,
And oft, when recalling, will light up his soul,
Yet how transient the pleasure, how mingled with pain,
From scenes of affliction, which sadden the whole.
For he thinks on the blessings his life has received,
As the source of his joys, of existence a part—
How the choicest of comforts his soul had conceived,
Made sharpest the arrows that pierced his heart.
His memory is faithful, and will true record keep,
On the heart's living tablets, of pangs it endures;
For the *loved* and the *lost*, he in secret will weep,
Though his tears may not tend his bereavements to cure.
"I would not live always," for life would debar me
Of treasures my broken heart longs to embrace;
It is Heaven alone can those treasures restore me,
And the impress of sorrow completely efface.
As an oak of the forest, I would not be left,
To contend with the tempests that howl o'er the waste—
Unclothed of its verdure, of branches bereft,
Despoiled of its strength, and its beauty defaced.
How could I alone drink the cup of my sorrows!
How stay, when my chosen companions have flown!
How live 'mong the tombs of my *loved ones* forever,
Like a sparrow to dwell on the house-top alone!
My Saviour, "I loathe it, I would not live always;"
O, take me to thee, in the land of the blessed;
With companions, and *loved ones*, that entered before me
In Heaven to lave in the ocean of rest. J. M.

February 26th, 1853.

THE CAPTIVE MILLERS.

A True Story.

BY S. WEEDEN.

It was on a delightful day in the early period of the American Revolution, while the British were in possession of Newport, R. I., that two men—one by the name of Hubbard, and the other by the name of Reed—started in a small boat for one of the adjacent islands. They had not proceeded far, however, before they were hailed by one of the British ships, and ordered to come on board immediately. When they reached the deck, the officer in command demanded of them whither they were going, and what was their occupation. They replied, that they were millers, and had started for one of the adjacent islands for the purpose of obtaining grain. The officer in command then ordered that they should be detained, notwithstanding they represented to him that, according to general custom, he ought not to capture and detain a miller. But to all their entreaties he remained inexorable. "You are only rebels," said he, "and deserve not your liberty." Finding it useless, therefore, to appeal to him, they tried to content themselves as well as they could, hoping they should be released in a short time. But day after day passed, and still they remained captives.

As soon as the news of their whereabouts reached their homes, Mrs. H., a most beautiful and amiable woman, and Mrs. Reed, went to visit their husbands, and, if possible, to obtain their release. They implored the commander, if he had any humanity, to grant their request, portraying in the most touching language how the British had already destroyed their property and made their once cheerful homes desolate and dreary. He listened to their touching appeals with apparent interest, but replied, "I cannot release them." They then left the ship, and returned to their cheerless homes, thinking, perhaps, that they had taken a last farewell of their beloved ones.

After this interview, the ship did not remain long in harbor before preparations were made for her departure to Halifax. During the passage thither, they suffered much from the want of food and water; for the small quantity of the latter which they were allowed, was so impure and filthy that they could hardly bear to taste it. Under such treatment, Reed soon became melancholy and dejected; but Hubbard was quite the reverse, for he had of late seemed to be a favorite with the commander, notwithstanding he was ever ready to vindicate the cause of the Colonies, whenever the subject was touched upon by any on board. One evening, however, while they were engaged in rather a warmer debate than usual, he let fall some remark which highly incensed the commander, who turned deadly pale, and started immediately for the cabin to obtain his sword. While he was gone, one of the men handed him a knife, and remarked, What you have to do, do quickly. He comprehended at a glance what he meant, and started immediately for the deck, closely followed by Reed. As quick as thought, they cut one of the boats loose, jumped into it, and started for the shore, which was but a short distance from them. But owing to the darkness of the night, they became bewildered, and when the morning at length dawned, they discovered that they had been sailing around the ship, instead of gaining the shore. They now became alarmed, and plied their oars with renewed energy, while they were consulting as to where they should go when they reached land. They soon decided to proceed directly to a house occupied by a miller, where the British were in the habit of sending daily for milk. It was not without some misgivings, however, that they made this decision, for fear of a betrayal. But knowing that something must be done, they determined to make the attempt. They soon gained the house, and asked for admission. The man inquired who was there, and they replied, Two brother millers; whereupon he arose quickly, and invited them in, calling at the same time to his wife to prepare them a bed, where they might gain a little repose. As soon as they had retired, the good lady went busily to work washing and mending their old clothes, showing them as much kindness as if they were Britons instead of rebels. They had not remained long in bed, however, before the miller came in with some of his apparel, and requested them to put it on, and repair to a wood near by, for the British were then coming to the house, and he feared they would make a search for them. Thereupon they arose and proceeded to the wood, though not exactly in the direction pointed out by the miller; for they still feared a betrayal. They lay concealed but a short time, however, before their kind host came to the wood and informed them that they could now return in safety, as the British had departed without even inquiring if they had seen them. We need scarcely add, that with hearts overflowing with joy and gratitude, on meeting such friends where they had nothing to expect but enemies, they accepted his kind offer to make his house their home, until they started for their own homes, which they reached in safety.

From the Puritan Recorder.

A PARAGRAPH ON HANDSOME WOMEN.

"As a jewel of gold in a swine's snout, so is a fair woman without descretion."—PROV. 11: 22.

This is one of Solomon's gems, albeit its *setting* may be deemed somewhat homely; but remember, ladies, some of the best nuts have very unsightly envelopes. Let us crack this one, and see if it has not a palatable, or at least a nutritious meat.

Liberally paraphrased, our proverb would run thus: Were some rich swine-owner senseless enough to ring his porkers' snouts with jewels, the ill-keeping, the inappropriateness of the thing would shock us, and beautiful as might be the jewels, we should not regard them as ornamental to swine; and the senseless wearers would soon thrust their jeweled snouts into the mire. So when a woman is "fair"—has a pretty face, a fascinating exterior, but is without *discretion*—without that delicate perception of what is fit, and that maidenly circumspection which will enable her at all times to demean herself becomingly; when it is apparent that within exists an intellectual waste, and that her face constitutes her sole capital; we instinctively feel that *her* beauty is in truth not beauty—that it is misplaced and valueless like the jewel of gold in a swine's snout. But were that jewel transferred to the forehead or neck of a comely woman, it might enhance her external loveliness. So if a handsome woman is likewise "discreet"—if a charming face is associated with a well-balanced mind, and attractive manners, it is a jewel so located as to be really ornamental and useful.

And now, fair reader, if you are blessed with personal beauty, be thankful—not elated; and improve this gift of God, as every other, to His glory in your own augmented usefulness. Remember that being a "*fair* woman," though it may prove a blessing, may and often does prove a fearful curse; while to be "without discretion," is a deficiency for which nothing can atone. Remember, moreover, that there is a *moral* beauty—not innate, but imparted by the Holy Spirit—which is worth infinitely more than personal comeliness; for it is only "the pure in heart,"—the spiritually beautiful, who shall "see God." "Beauty is vain; but a woman that feareth the Lord, she shall be praised."

Has this article caught the eye of any young man, casting about him in search of "an helpmeet for him" in his pilgrimage through life? and is some *pretty face* laying siege even now to the citadel of thy heart? Before surrendering, make sure of one thing—that the jewel, which dazzles thine eye, be not found at last to bedizen only a swine's snout.

THE PLAIN OF BETHLEHEM.

Dr. Aiton, a Scottish traveler, of marked power as a writer, speaks thus of the Plain of Bethlehem, recently visited by him:—

The Plain is mainly under pasture, fertile and well watered, and there I saw shepherds still tending their flocks. These shepherds have great influence over their sheep. Many of them have no dogs. Their flocks are docile and domestic, and not like the black-faced breed in Scotland, scouring the hills like cavalry. The shepherd's word, spoken at any time, is sufficient to make them understand and obey him. He sleeps among them at night, and in the morning he leadeth them forth to drink by the still waters, and feedeth them by the green pasture. He walks before them slow and stately; and so accustomed are the sheep to be guided by him, that every few bites they take they look up with earnestness to see that he is there. When he rests during the heat of the day in a shady place, they lie around him, chewing the cud. He has generally two or three favorite lambs, which do not mix with the flock, but frisk and fondle at his heels. There is a tender intimacy between the Ishmaelite and his flock. They know his voice, and follow him, and he careth for the sheep. He gathereth his lambs, and seeketh out his flock among the sheep, and gently leadeth them that are with young, and carrieth the lambs in his bosom. In returning back to Jerusalem, I halted on a rugged height to survey more particularly, and enjoy the scene where Ruth went to glean the ears of corn in the field of her kinsman Boaz. Hither she came for the beginning of barley harvest, because she would not leave Naomi in her sorrow. "Entreat me not to leave thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." How simple and tender! Here, when looking around me, honored I felt forever be her memory, not only for these touching sentiments, worthy of our race, even before the fall, and when the image of God was not yet effaced; but also in respect that she who uttered these words was the great-grandmother of David, and was of the generation of Jesus. Here, also, I looked back to the city of Bethlehem with lingering regret, uttering a common-place farewell to the scene, but never to its hallowed recollections.

THE BIBLE.

How comes it that this little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all the other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and made its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched upon the tide of time, and gone down, leaving no trace upon the waters. But this book is still going about doing good, leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

JEWISH NEGROES.

Every year furnishes additional proof of the wide dispersion of the Jews, according to the declaration of the inspired prophets. Nearly fifteen hundred years before Christ, God, through his prophet Moses, threatened them with overthrow in case of apostacy, saying, "The Lord shall scatter thee among all people, from one end of the earth even unto the other." In fulfillment of this, we see them in all the cities of our own land, and the traveler meets them in every country of Europe, in Egypt, and in western and southern Asia. As unknown regions are visited, they are discovered in the most unexpected places; having, in some cases, as in India, even lost their original color, and become black. Lately a new discovery has been made, to which we would call the attention of our readers. The account is contained in a French paper, published at Paris, in pamphlet form, and entitled "Bulletin du Monde Chretin." We translate the following:—

"The Rev. Dr. Phillip, missionary in the North of Africa, gives the following details concerning that country. A Russian Jew, resident at Madeah, gave him information concerning a great number of Israelites inhabiting the oasis of the Sahara, and dwelling also at Bathnor, Bis-Wrabi, Tauggurt, Bousara, Bein-Uzab, Loquaz, etc. There are in each of these places as many as a hundred families, with numerous synagogues, and about a hundred copies of the Law written upon parchment, some of which were more ancient than any he had ever seen.

"But this is not all; other curious details reached Dr. Phillip from another source. A Jew who had accompanied a German traveler as far as Timbuctoo, found near the boundary of the kingdom of Bambara a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the Prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment stitched together and containing various passages derived from the Psalms. These Jews have mingled some of their superstitions of 'oral law,' (which they have not committed to writing) with those of their neighbors, the Mahommedans and the heathen. They enjoy equal liberty with other subjects of African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves, in connection with their black skin, is this: that after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, communicated that color to their children. These children became, generation by generation, of a deeper hue, until no difference of color now distinguishes the children of Shem and those of Ham. The form of their features, however, is very different from that of the negroes around them."

These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any others now extant, would be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages. What a door of hope for Africa would be opened by their conversion to Christianity.

The Sabbath Recorder.

New York, March 31, 1853.

"JEWISH AND CHRISTIAN SABBATH."

Whoever attended the lecture of the Rev. Dr. Potts, on the evening of the 20th inst., in the expectation of hearing a discussion of the questions naturally involved in his subject, was most egregiously hoaxed. We must say, that we were never more thoroughly disappointed. His text was, "*The Son of Man is Lord also of the Sabbath,*" (Luke 6 : 5,) and we *did* expect some attempt at showing how the Son of Man, in the exercise of his authority as Lord, instituted a Sabbath of his own, to take the place of the one which had always been observed by the Jews. Certainly, this was what the announcement of his subject virtually promised. But, in our opinion, he took the most effectual method he possibly *could* have taken to show, that the Sabbath is now just what it was from the beginning. "In supporting the authority of the Christian Sabbath," said he, "I plant myself upon the morality and immutability of the fourth of the moral laws of God." "I take my stand upon the original, absolute, and immutable nature of the law itself. Moses did not originate it, but merely republished it. I claim for it all the authority which belongs to its associate laws, all of which have been held as universally true, as suitable, and as binding, as if there had never been a Jewish nation or a Jewish economy." "Like all the other laws found in company with it, the design and operation of this law proves its moral, perpetual, and obligatory character." "The Christian Church is bound by the sabbatical law, and that law has not been abrogated by any authority. There is no principle of limitation. It was recognized by Christ, and observed by the Apostles, and has been transmitted to the Church of all ages."

Certainly, principles like these would lead any logical mind to the inference, that the popular distinction of *Jewish* and *Christian* Sabbath is a mere fiction—a distinction which has no real existence. If the Sabbath which binds the Church is the Sabbath of the Decalogue, then it never was Jewish, nor is it now Christian; and the most charitable thing that we can say of those who are always mouthing these epithets is, that they use terms without meaning any thing by them. For if the terms *do* mean any thing, they must mean that the *Jewish* Sabbath is not the *Christian* Sabbath. For whatever analogy or similarity there may be between them, they are as different as a sour apple is different from a sweet one, or as a green apple is different from a ripe one. Two apples may correspond to each other very closely in appearance, size, weight, color, and structure; yet they are certainly *different* apples; one is *sweet*, the other *sour*—one is *ripe*, the other *green*. And even Dr. Potts himself might demur, if we should argue, from a law binding him to eat the sweet one, that he was therefore bound to eat the sour one; or, from a law binding him to eat the ripe one, that he was under obligation to eat also the one that was green. He certainly would, if the fruit were persimmons instead of apples.

We say, the Sabbath never was Jewish, nor is it now Christian. It would be more correct to say, it is *Human*; for it was made for *man*. Strange it is, that our Puritan Divines will plant themselves upon the Saviour's declaration, and contend like giants that the Sabbath was made for the human race—for man *as* man, not as Jew, or as Christian—and then immediately face about, and talk of a *Jewish* Sabbath, and of a *Christian* Sabbath! True, their meaning is, that Jews had one day for sabbatizing, and that Christians have another; and by making a distinction between the holy rest itself, and the day which is appropriated for it, they fancy that they avoid all inconsistency. But this distinction is purely imaginary; it is borne out neither by Scripture, nor by good reason. All that we know about a Sabbath at all—all the reason we have for saying that one was ever instituted—is found in the fact, that God sanctified a certain definite and clearly specified period of time. That period was the *seventh day of the week*. Destroy this fact, and we have no Sabbath. Destroy it, and the Fourth Commandment means nothing. The sanctification of a *rest*, without including the particular period of time occupied by it, is an impossibility. Rest necessarily includes the portion of time through which it extends; and in order to secure the rest, the time itself must be sanctified.

Now, if any one looks attentively at the inspired record, he will find that God's rest occupied the *last* day of the first week of time. *That* day was, *on that account*, constituted holy in its weekly returns. The blessing of God did not fall upon the *rest*, but upon the *day*. "God blessed the seventh DAY, and sanctified IT, because that in it he had rested from all his work which he had made." That he blessed the holy rest, apart from the day, is not in the record. And as it was for man's sake that the blessing was given, it must have been given to, or taken effect upon, something of which man could avail himself. To avail himself of rest abstractly—that is, of rest without time—is impossible.

It appears, then, that the distinction between the holy rest itself, and the particular day on which it is to be observed, is a mere abstraction; practically, it is out of the question. Our Puritanic Divines do not, and cannot, by this abstraction, relieve themselves of inconsistency. If the Sabbath is perpetual, it is perpetual because the time which was originally sanctified is holy still. For as the sanctification of the time was what gave existence to the Sabbath in the first place, so the continued holiness of that time is what renders the Sabbath perpetual. The holiness of the time being destroyed, the institution itself is destroyed.

For these reasons, we consider that the great body of Dr. Potts' discourse was a complete refutation of his own practice, and of all he said, or possibly can say, in behalf of the so-called Christian Sabbath. But as he tells us that the Sabbath is perpetual, and insists upon it, it must be that, when he talks of Jewish and Christian Sabbath, he does not mean what he says. He must mean Jewish *day* of the Sabbath, and Christian *day* of the Sabbath. But as 'day of the Sabbath' and 'Sabbath-day' are terms so nearly synonymous that we cannot see the difference, it would seem to follow that, in contending for the Sabbath as a perpetual and unchangeable institution, Dr. P. does not mean to contend for the Sabbath-*day*, but only for the Sabbatic *rest*. Does he contend for the Fourth Commandment, then? For that says, "Remember the Sabbath-*day*, to keep it holy." A pretty spectacle, truly! A Rev. Doctor of Divinity contending with all his might for the Sabbatic institution, and yet not contending for the Sabbath-*day!*—for the holy *rest*, and yet not for the Fourth Commandment which says "Remember the Rest-*day!*"

We must give Dr. P. the credit, however, of so far noticing the question involved in his subject, as to say, that 'whoever objected to the Christian Sabbath, on the ground that the day was different from that of the old Sabbath, offered a very trifling objection, and one that was justified neither by the letter nor the spirit of the Fourth Commandment.' We do not pretend to give his precise words, as we took no notes, and have to rely wholly on our memory; but we think this was his language substantially. If he really believed what he said, (and he seemed to,) we hazard nothing in saying, that the Rev. Doctor never thoroughly investigated this question. He averred that even the letter of the commandment required nothing but the consecration to God of one day in seven, or the seventh part of time. But let him look at the commandment again. It requires the commemoration, in its weekly returns, of "*the* Sabbath-day;" that is, of *the Rest-day*. Of what rest-day? 'Why, of that rest-day which God has appointed,' you will answer. No, sir, that is not the meaning. The language points definitely to that particular day upon which God himself rested, as *the* day to be remembered and kept holy in its weekly return. Whoever makes the language refer to any other day, wrests it from its proper meaning. The attempt to make it refer to the first, or to any other day of the week except the last, is an attempt to make the Fourth Commandment utter a lie. "Remember the Sabbath-day, to keep it holy," means simply this: "Remember the day of the week on which Jehovah the Creator rested, to keep it holy in its weekly returns."

One thing we took notice of; the Rev. Dr. seemed to be somewhat vexed, that there was a class of persons so unreasonable as to demand an express law for every observance imposed upon them. Indeed, his feelings waxed quite warm while discussing this point. And, conscious, probably, that the great body of his hearers were thorough-going Pedobaptists, he took good care to avail himself of the *ad captandum* argument, found in their prejudices against those who reject infant baptism. This was a master-stroke, and was, no doubt, considered very conclusive. All we have to say is, that when we are called to practice that which involves downright disobedience to a plain law of God, we shall demand "an express law." Infant sprinkling has led to the displacement of believer baptism, as far as it has obtained currency, and is therefore downright rebellion against the law of Christ's house. So has Sunday keeping led to the rejection of the Sabbath, and is such a manifest rebellion against "the fourth of the moral laws of God," that no efforts to promote Sabbath reformation can be of lasting benefit, so long as it continues. When *we* are called upon to keep holy the first day of the week, we feel that we are called upon to *disobey* the law of the Sabbath, and we *do* demand an express warrant for it.

T. B. B.

REVIVAL AT INDEPENDENCE.

INDEPENDENCE, March 22, 1853.

It may be interesting to the readers of the *Sabbath Recorder* to know, that the Church in Independence, Allegany Co., N. Y., is enjoying a season of refreshing from the presence of the Lord. The revival influence first manifested itself in the established prayer and Sabbath meetings. About this time, Elder H. W. Babcock came here, from a point on the field of his missionary labor, where he had recently been attacked by a severe sickness, intending to remain a short time to regain his wasted strength. As soon as he became able to preach, that part of the labor was committed to him; and during his stay, God prospered the word in his hand, making him an instrument to promote the work of his grace. The leading of Providence seemed to indicate the propriety of assembling more frequently for worship, and we were not slow to respond to the indication, in the appointment of evening meetings; nor was our Heavenly Father slow to pronounce his approval and blessing upon the response. Sinners were at once "pricked in their hearts," and said, "What must we do to be saved," and being assured of the strong consolation which God has offered, "fled for refuge to lay hold of the hope set before them in the Gospel." Thus, the awakening of the drowsy, the return of the prodigal to his Father's house, and the conversion of sinners, were simultaneous.

It is an interesting fact, that nearly all the scholars in the Sabbath-School, that are old enough to understand the effects of sin upon the heart, give evidence of being born again. The circumstance that they were among the first awakened to a sense of their hopeless condition while out of Christ, is calculated to encourage those who are laboring in the Sabbath-School enterprise. From these, the work spread to a wider circle, including stout-hearted sinners; and though, in their opposition to the Gospel, the struggle was fearful, God humbled their pride, changed their hearts, and attuned their tongues to speak his praise.

The Church, quite generally, have partaken of the spirit of awakening, and twenty-four have been added by baptism, three of whom embraced the Sabbath. There are a number of others that have professed hope, who are, we trust, like Saul, inquiring what the Lord would have them do. May they be guided, in their search for truth, by "the wisdom which cometh down from above." There are others, with whom, we hope, the Spirit is striving. Our daily prayer is, that the good work may be extended in every direction, and that God's name be glorified in the conversion of many souls.

T. E. BABCOCK.

BRITISH CORRESPONDENCE.

Sunday Movements—Bible Jubilee Meeting—The Madiai—Jewish Disabilities, &c.

GLASGOW, March 11th, 1853.

A few petitions, and only a few as yet, against the Sunday opening of the Crystal Palace, have been presented to the House of Commons, with little comment. The Bill relative to the powers of the Palace Co. has not yet been brought into Parliament, although there was an expectation that it would have been, and doubts expressed as to whether any clause authorizing the Sunday opening would then be proposed. The fears as well as the discussions on the question are exposing some of the inconsistencies, both in the church's creed and the church's practice. The editor of the *Record* this week confesses that the question so often put by the working men at the meetings relative to Sunday observance, "Why don't you find fault with the Bishops for riding about in their coaches on Sunday?" is a pertinent question, and that success, if not consistency, demands that the occasion for the question shall be removed.

Another effort was yesterday made, at the meeting of the Edinburgh, Perth, and Dundee Railway, to put a stop to its Sunday traffic. An attempt had been made by the church party to take the meeting by surprise. They had previously prepared the way by secretly sending out proxies to those of the proprietors believed to be friendly to their views—at a period so nearly approaching that of the meeting, that proxies could not legally be issued by their opponents. They outwitted themselves, however. The motion, as previously entered, was "that the officials of the Company shall not be worked on the Sabbath"—meaning thereby, of course, *Sunday* instead. Their Act of Parliament, however, makes it compulsory upon the Company, that a certain number of passages be made by their steam ferry-boats between Granton and Burntisland, and also that there be certain trains on the line, on Sundays. The Chairman, therefore, declared the motion incompetent; and the mover was not permitted to alter it from what was set down, although desirous of rendering it more in accordance with their act of incorporation.

A meeting of the British and Foreign Bible Society, and termed their "Great Jubilee Meeting," it being fifty years since its commencement, was held in London on the 8th instant. The Earl of Shaftesbury was in the chair, and the principal speakers were the Duke of Argyle, the Earl of Carlisle, and the Rev. J. A. James, and A. Stowell, the Bishop of Winchester, and Doctors Duff and Cumming. It was stated, that the Scriptures have been printed in 148 languages or dialects, 121 of which languages had not before appeared in print. Forty-three millions of copies of the Scriptures, in whole or in part, have been circulated. All the speakers urged the right of private judgment, and individual responsibility to do so; and the case of the Madiai was referred to, in proof that the Church of Rome is afraid of the light.

All the efforts made to prevent the reading of the word of God, in Papal and despotic states, seem to fail. In his addresses to public meetings, Captain Trotter, who was one of the deputation that went to Tuscany in behalf of the Madiai, states that after careful inquiry and diligent search, he believes that there are in Tuscany 20,000 at present Protestants who, four years ago, were Roman Catholics. An executioner has been appointed at £10 a month, and a machine erected in a part of Tuscany for the execution of such offenders. The Captain does not expect that the Madiai can survive their imprisonment. Rosa herself, in a letter at the beginning of the year, remarking that they then had been confined seventeen months, adds, that they "are reduced to skin and bone." M. Colombe, chaplain of the Prussian Embassy at Florence, speaks favorably of the kindness of the governors of the two penitentiaries in which they are confined; that the food given to Francesco is of good quality and suitable to his state of health; and that Rosa has, through the doctor's interposition, been excused from the regulation prison food, and that both prisoners are allowed, from time to time, some delicate food. Mr. C. sees the husband only once a month, but the friends of the wife are allowed to visit her four times a month. Their religious convictions, he adds, are respected, and no effort is made to bring them back to the Church of Rome. He testifies to the faith, hope, and charity of both. In the March number of *Evangelical Christendom*, however, their Florence correspondent, of date Feb. 14, remarks, that the prisoners are refused their demand "to have the Bible and their books of devotion." He states that "the laws concede to Protestant criminals the use of their own books of devotion; but in the case of the Madiai, the government made a distinction between Protestants who were *born such*, and those who had become Protestants *by apostacy*."

It does not appear as if the Grand Duke were disposed to yield the point of the release of these faithful ones, not even if, as Sir John Russell desired Sir H. Bulwer to inform him, "throughout the civilized world this example of religious persecution excite abhorrence." In such circumstances, seeing that all remonstrances prove unavailing, Protestant states, if they were really such, would surely be justified in intimating that they would withdraw from diplomatic relations with a government that would persist in such a course.

Our Jewish Disabilities Bill, which passed the second reading in the House of Commons, has now been published. It seems simply to afford opportunity for Jews getting into Parliament. They are not to be permitted to hold certain offices in the State, nor to advise in the appointments of offices in the Church.

The death of the Bishop of Lincoln has led to the appointment of Dr. Jackson as his successor. The appointment is said to have been the occasion of much dissension in the Cabinet—the Tractarian members, of whom Mr. Gladstone is chief, having fought hard to obtain the dignity for Dr. Hook, of Leeds.

J. A. BEGG.

CHINA MISSION.

From a letter of Bro. Carpenter, recently received, dated Shanghae, Nov. 9, 1852, we make the following extract:—

"The 5th, 6th and 7th days of last month we spent in a trip to the hills, which lie in a nearly western direction from Shanghae, at a distance of about thirty miles. Although the highest is scarcely four hundred feet in hight, there is nothing that we have met with in this monotonous country, that has awakened such home-like feelings as the sight of these hills, even in the distance. And when we came to ramble upon their summits, it was truly exhilarating. There are about a dozen of them, and all within a circle of perhaps fifteen or twenty miles. The sides of some of them were covered with forests of bamboo, and other trees, in their wild state. But, for the most part, they were bare of trees, and covered with a light pasturage, and in many places the bare rocks were visible. They rise abruptly from the midst of a vast plain as level as a house floor; and that plain is an immense rice field. The rocks at the base of the hills, and the rice, stand in juxta-position. The top of the highest is occupied with an idol temple, and is so steep that ascent and descent are somewhat difficult. The almost giddy hight once gained, the landscape below is most delightful. It is every where sprinkled over with thrifty-looking hamlets, and marked with canals winding in every direction. But all else, excepting the few hills around us, were fields loaded with a heavy crop of rice, just ready for the sickle, and stretching out on the north, east, south, and west, till they were lost in the distant horizon. Never did the sun, it seemed to us, shine on a more beautiful prospect. Never was a people blessed with a richer heritage. O, when shall this vast garden of the world raise the grand chorus of praise to Him who is, as yet, its unknown Husbandman? The time will come. But let us see; what have we to do in this matter? Are the people friendly and approachable? We found them so. We found numerous opportunities of introducing religious conversation, and our message was listened to, sometimes by small groups, and sometimes by large ones, and generally with better attention than in Shanghae. Had we the men and means, we might have a hundred men threading these numerous canals, hunting out the lost ones, and laboring to lead them back to God.

"On the 18th of last month, Mrs. C. and I, in company with Le-Chong and Ur-Lo, took a sail past Woo-Sung, up the mouth of the Yang-Tse-Kiang, to the village of Lee-oo. It is the home of Le-Chong, and about forty English miles by water from Shanghae. It contains upwards of twenty thousand inhabitants. Immediately upon our arrival, which was about 4 o'clock P. M., our cook conducted me to the court of the temple of the Queen of Heaven, as the most convenient place for a large concourse to assemble. In a few minutes there were nearly a thousand people, of all grades except the mandarins, assembled, and all stood as near me as their bones would permit them. They behaved so orderly that, although there were so many, I had but little difficulty in being heard by the most of them for the space of about half an hour, and when done, I appointed another meeting at the same place, at early candle light, in the evening. On returning to the boat, I had the pleasure of addressing about two hundred attentive listeners, who stood on the shore. Then we went a little way into the country, to visit the family of our cook. An elephant would not probably have attracted so much attention as a foreign woman. When we had walked more than a mile, we came to our destination, and were cordially received, but so thronged that visiting was out of the question. Here I addressed about two hundred more. After a few friendly words with the family of Le-Chong, we left them, not without anxious hearts for their salvation, and returned to the boat. After tea, I went out to meet the appointment, and found two or three hundred, but not quite so orderly as in the day-time. I called upon those present to defend the claims of the Queen of Heaven, before whose temple we were assembled. But as no one volunteered, I went on to speak of One whose claims upon our regard could be set forth in order. Next morning we left very early, and arrived home at about 2 o'clock P. M., having been absent about thirty-two hours.

"Nov. 2d, at 12 o'clock in the night, I delivered to the proper authorities, for correction, a young man, a near neighbor of ours. We had been annoyed for some time in a way that made it evident that somebody was trying to have a little sport at our expense. That night I set a watch, and having caught this fellow in the act, we immediately took him to the office of the city magistrate. He was let off next day with a fine of a few dollars, and since that the trouble has ceased.

"I preach in the Chapel, sometimes once, sometimes twice a week. Our congregations are generally small, from twenty to sixty. But we have this for our encouragement, that when we do our part well, we are generally listened to with attention, at least by a part of the congregation. In this department of our labor, we have to walk by faith, not by sight; for no one seems really to believe our report.

"On the evening after last Sabbath, I went to Sa-hwa Jau, the tea-shop out in the country, formerly spoken of in my letters. There seems to be some advantage in having an acquaintance of some standing; for I could hardly expect to receive such attention, even in a new place, unless at a greater distance from Shanghae. The farmers of the neighborhood had assembled to take their tea, and have a social time at a game resembling the game of dice among western nations. Here they play for money. There were about sixty thus employed. But by a few gentle requests, and becoming interested in the thread of my story, they were induced, one group after another, to knock off and listen; and I have not often been better gratified with the attention paid."

BRITISH AND AMERICAN SLAVERY.

Considerable notice is taken in England of the letter recently published in this country, purporting to be the reply of the women of America to the address of the women of England on the subject of Slavery. The Earl of Shaftesbury, in a letter to the *Times*, says, that if it had been the production of American ladies, he "would have regarded it with much respect and deference;" but from the general character of the document, he infers, "that no woman had any share whatever in its spirit and composition." The general doctrine of the letter—that England has evils as glaring as those of American slavery, and therefore English ladies had better expend their sympathies at home—is not admitted by the Earl. On this point he says:—

"We have had, and we still have, in England, many evils, but we are now doing our best to remove them. They have had, and they still have, in America, a great evil, which they not only will not endeavor to remove, but they make it daily worse (witness their Fugitive Slave Law), reviling, moreover, and persecuting, every one who ventures to jog their memories on things of vital importance to the temporal and eternal interests of the human race."

Of Lord Shaftesbury's claim to be heard with kindliness and respect by right-minded Americans, the London *Christian Times* says:

"Admitting for a moment that the Englishman must be dumb on witnessing human degradation and suffering, however intense, if beyond his own shores, because there is a degree of suffering and degradation in England, even then we would humbly submit, that the silencing '*Look at home!*' cannot fairly be applied to those who originated this address. Who, let it be asked, was it that successfully led the movement against the factory abuses of former years? Who has shortened the hours of labor and cared for the interest of the young employed in factories? Who is it that has descended into the mines and carried inspection there? Who has been foremost among the members of the Church of England to promote Church Reform, and to protest against mere Ritualism? Who has cared for the children of the outcasts of society, and founded Ragged Schools? Who has aided in the establishment of City Missions and Christian Instruction Societies? Who was it that separated himself from political connexions, and surrendered the representation of his own county, rather than be one to uphold 'protection,' which taxed the food of the people for the supposed interests of his class? Who but honored Lord Ashley—the Earl of Shaftesbury—and he it was that prompted those noble but like-minded ladies to address, in the gentlest spirit of Christian charity, their sisters, the women of the United States."

PROMPT RESPONSE.—On the 25th of March we received a letter dated Westerly, R. I., March 24th, saying: "Inclosed please find two dollars, contributed by a few sisters, who request you to send twelve copies of the *Sabbath-School Visitor* to the Sabbath-School at Dakota, Wis., noticed in the *Sabbath Recorder* of this date. If the request has been responded to before this reaches you, please send them a copy of the *Recorder* for one year, as we think the information derived from that will benefit them more than so small an amount invested in Sabbath-School books."

RETURN OF A MISSIONARY.—Mr. Jacob Rambo, formerly of Woodbury, N. J., has returned to that place from Africa, where he was sent as a missionary of the Episcopal Church three or four years ago. He says that the cause of Christianity is flourishing there, and the missionaries are enjoying good health. He will return in a short time to the field of his efforts.

LECTURES ON POPERY.

Father Gavazzi, the Italian orator, after awakening much interest by his lectures in England, has come to this country, and commenced a series of lectures at the Broadway Tabernacle in New York. His watchword is, *Destruction to Popery!* The scope of his lectures may be learned from the following list of subjects on which he proposes to treat:

The Bible and the Papal System.
The Pope and his Double-headed Supremacy.
Monks and Nuns.
Transubstantiation.
Popedom.
Auricular Confession.
The Worship of the Virgin Mary and Saints—St. Patrick especially.
The Papal System, its Intolerance and Slavery.
The Inquisition.
Italy.

A meeting to welcome Gavazzi to this country was held at the Tabernacle one evening last week, when speeches were made by Drs. Cox, Cheever, and Dowling, and a paper was read, giving a brief statement of some of the principal events in the life of Father Gavazzi. He was the second son of a family of twenty children, and became a monk at the early age of sixteen. When but twenty years of age, he filled the chair of rhetoric and belles-lettres in a college at Naples. Soon after this he was ordained preacher, and removed to Leghorn. From there he went to Piedmont, where his peculiarly earnest and eloquent style of preaching attracted to him immense numbers of hearers. Here he incurred the jealousy of the Jesuits, and being obliged to leave the place, went to Parma, where he continued to preach with eminent success, speaking frequently as many as ten times a day. About this time, his liberal views having attracted the attention of Pope Gregory XVI., and somewhat aroused the attention of this pontiff, he was imprisoned, and was allowed to preach only to the prisoners, of whom there were a large number confined. Being finally released, he went to Rome, where he commenced preaching again. While here, a day was set apart by some of the citizens for the purpose of celebrating and commemorating the memory of those who fell at Padua. Father Gavazzi turned out and joined this party. For this cause, and for his liberal manner of preaching, he was imprisoned. Being at last released, he was the first to move in the great cause of Freedom, which was at that time waking up. He was the first man who paraded in the streets of Rome with the emblematic colors upon his breast. He carried the cross, which was his sole defense, and exposed himself fearlessly in the cause of truth. He preached the crusade of freedom to all men. He did much toward combining the forces of Italy against the Austrian armies. When the French army entered Rome, he was a proscribed man; but, under the protection of the American flag, he was got away from Rome, generous hearts welcomed him in England, and from there he has come to our shores.

LICENSE LAW OF 1801.—The following very strong oath was prescribed to the Commissioners of Excise by the Statute of New York State in 1801:—

"I do solemnly swear, in the presence of Almighty God, that I will not, on any account or pretence whatsoever, grant any license to any person within the said town of ——, for the purpose of keeping an inn or tavern, except where it shall appear to me to be absolutely necessary for the benefit of travelers."

Under this law (says the *Christian Advocate*) all mere grog-shops were impossible, unless the Commissioners perjured themselves. Half the fine for violating the law went to the complainant, and all the costs were to be paid by the defendant. Such a law, if administered by a conscientious man, would be equivalent to a total prohibition of the retail traffic, because he could not swear that intoxicating liquors are ever "absolutely necessary for the benefit of travelers." If any class of people ought to be protected from the loaferism and crime incident to the liquor traffic, travelers constitute that class. Of all places in the world, taverns are the last that should be allowed to embark in this nefarious business.

LIBERAL BEQUESTS.—Among the public bequests of the late Samuel S. Howland, Esq., of this City, whose decease in Italy has recently been announced, are the following to charitable institutions in the City of New York:—

Institution for the Blind	$1,000
Institution for the Deaf and Dumb	1,000
Society for the Relief of Respectable Aged and Indigent Females	1,000
Orphan Asylum	1,500
Half-Orphan Asylum	1,500
Colored Orphan Asylum	1,500
American Bible Society	2,500
American Tract Society	2,500
American Home Missionary Society	2,500
Foreign Missions	2,500
Central Education Society	2,500
Total	$20,000

DEATH OF A VENERABLE LADY.—Mrs. Ruth Ballou, widow of the late Rev. Hosea Ballou, died on the 1st March, in Boston, aged 74. She was married at 18, and was 55 years a loving and exemplary wife. Six children, two sons-in-law, and one daughter-in-law, stood by her tranquil and happy death-bed. One of her sons said of her to a friend:

"I never heard my mother speak ill of a human being! If people were blamed for manifest wrong-doing within her hearing, she always found some palliating circumstance, and *pitied* more than she *blamed!* I never heard my mother speak one harsh word to one of her children, or to any one!"

MRS. STOWE.—Some time ago it was announced, that Mrs. Stowe would sail for England in the steamer Glasgow, March 26th. She did not go, however, and the *Independent* of last week says that her health is not now adequate to the voyage, but she hopes to be well enough to sail in a few weeks. The voyage is not given up. The "Key" to the Cabin is finished, and will be published in a few days.

General Intelligence.

European News.

We have European news to March 12, being one week later. The substance of it will be found below.

Two more members of the British Parliament, Messrs. Heyworth and Horsfall, of Derby, have been unseated for election bribery.

There is a bill pending in the House of Lords to make the vaccination of children compulsory.

The Greenland Whale Fishing fleet, amounting to twenty-six, sailed from Peterhead on the 27th and 28th ult.

Four men were killed by the explosion of a locomotive at Longsight Station, near Manchester, and an accident happened to the Birmingham and Bristol Railway train on the 9th, by the breaking of an axle of the locomotive. Two or three persons were killed and a good many injured. There have been numerous railway casulties in England of late.

A woman was taken sick lately, and carried to the Hospital of La Salpetiere, where, believing that she was on the point of death, she disclosed to a sister in attendance that her mind was burdened with a political secret—that, in fact, she was acquainted with the man who, in the insurrection of 1848, shot the Archbishop of Paris. As the woman persisted in the accusation, the person she named, a retired gentleman, has been arrested, and is to be immediately brought to trial on the charge of having taken part in the insurrection of June, and of having assassinated, or taken part in the assassination, of the Archbishop.

Ahmed, Caliph of Medjana, in Algiers, lately came to Paris to pay his respects to the Emperor, but on the way back to Africa died of apoplexy. His obsequies were celebrated at Marseilles with great military pomp.

Typhus fever and influenza are raging in the provinces at present, as well as in Paris.

In Germany, the eminent philosopher of Heidelberg, Gervinus, has been acquitted of treason and found guilty of sedition, and sentenced to two months imprisonment. His crime is the writing and publication of a book, to prove that the best political constitution is that of a federal republic.

Baron Christian Leopold Von Vock, the celebrated Geologist, died at Berlin on the 4th inst., aged 79.

The Emperor of Austria has got well of his wound, but it is said that his mind, never beyond the usual strength of the Hapsburg family, is seriously affected.

The King of Naples has been shot in the leg by an assassin, and the limb so injured as to render amputation necessary.

Mazzini has got off from Genoa on an English steamer bound for Malta, and several other revolutionists have been taken on board the American frigates Cumberland and St. Louis.

From Pesth, 1st inst., it was stated that Noslopy, chief of guerillas, and three of his accomplices, one of whom was tutor to Kossuth's children, were to be executed on the 3d. Accounts via 5th, say that the execution took place at Pesth on the day specified, the victims being Charles Juhbal, ex-tutor to Kossuth's family, Charles Andrassfy von Deveny-ujfala, Caspar Noslopy, and Samuel Sarkozy.

The North of Portugal has been visited by an immense fall of snow. Several wine carriers and their mules have perished in the drifts. The wolves had descended from the mountains in search of prey, and in country places many of the houses were snowed over. At Lisbon the weather was unusually cold for the season, and much sickness prevailed.

The Berlin Police have just done a smart thing. A Jew, occupying an old, dilapidated house in an obscure street, and suspected as a receiver of stolen goods, was secretly arrested during the night and carried off to prison. His shop, however, the Police opened next morning, as usual, and a Policeman, disguised as a Jew, took up his position behind the counter, while several others of the force secreted themselves in the cellar. It was not long before customers began to make their appearance. They were politely requested to step into the cellar, where the owner of the store was busy, and would make the trade. There the unsuspecting customers were seized, gagged, and handcuffed, and kept till they could be conveyed, at night, unobserved, to prison. By this stratagem, the Police succeeded in entrapping not only the chief professional thieves, with full evidence against them, but also several employees who were in the habit of robbing their masters.

The Philadelphia Murder.—The atrocious murder of two women in Philadelphia, was announced some three weeks ago. The supposed murderer has been tried and found guilty. His name was Spring, and the principal witness against him was his own son, a lad of seventeen years, upon whom the father attempted to fix suspicion. Some years ago Spring was charged with the murder of his wife, but escaped the gallows because the only positive witness against him was this son, whose evidence was rejected on account of his extreme youth. Circumstances have transpired since Spring's conviction which fix upon him suspicion of other awful deeds.

Mr. Lynch, the husband of one of the murdered women, had recently been paid off for services in the U. S. Navy, and had gone to New York. Mr. Carroll and wife, the only other occupants of the house in which Lynch's family lived, had gone to a party. On returning, the Carrolls found Mrs. Lynch and her sister lying dead on the floor, with numerous wounds upon them; and the house had been fired, but the fire had gone out. The following are the main links in the chain which connected Spring with the tragedy.

On the evening of the murder, Spring tied his head up, under pretence of indisposition, and induced his son to believe that he had gone to bed. He went out, however, and returned home late in the evening. Young Spring was up stairs. The father came up in the dark, with his boots in his hand; he imposed silence on the boy, and handed him some pieces of gold, which he told him to put away and say nothing about. Spring and the son were meanwhile in the dark together; he told the boy to get him a basin of water, which he did, and the father took it and washed his hands *in the dark.* The father afterwards returned to the room occupied by his son and himself, and walked the floor; he was much agitated, and could not rest. After a time Spring struck a light, and the son then saw blood upon the wristbands and bosom of his father's shirt! In the morning the miserable man gave his son a $10 gold piece, and directed him to go out and buy two shirts—one for himself and the other for the boy; this was done, and his father divested himself of his bloody garment. To make assurance doubly sure, the storekeeper who sold the shirts has been found, and his recollection of the circumstance comports precisely with the boy's statement. Spring told his son (so the latter declares,) that he had stolen the gold from Carroll's house; he said he knew Lynch had it in the house, and he was also acquainted with the fact that the Carrolls were going to the ball; he had watched the house, he said, until no person but the females were in it, when he went in and took the money.

Newspaper By-Laws.—A cotemporary lays down the following pithy code of newspaper by-laws. They are the best we have seen drawn up :—

1. Be brief. This is the age of telegraphs and stenography. 2. Be pointed. Don't write all around a subject without hitting it. 3. State facts, but don't stop to moralize. It's a drowsy subject. Let the reader do his own dreaming. 4. Eschew prefaces. Plunge at once into your subject, like a swimmer into cold water. 5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family. 6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence. 7. When your article is completed, strike out *nine tenths of the adjectives.* The English is a strong language, but won't bear much "reducing." 8. Avoid all high-flown language. The plainest Anglo-Saxon words are the best. Never use stilts when legs will do as well. 9. Make your sentences short. Every period is a milestone, at which the reader may halt and rest himself. 10. Write legibly. Don't let your manuscript look like the tracks of a spider half drowned in ink. We shan't mistake any one for a genius, though he writes as crabbedly as Napoleon.

Transporting Gold.—The free and easy manner in which our people transmit immense sums of gold, is a matter of much surprise to strangers. Not long since, one of the Southern Express Companies was requested to bring from Philadelphia to this City, one million two hundred and fifty thousand dollars in newly minted gold, weighing over forty-six hundred pounds. Three wagons backed up to the door of the mint, having no guards or watchmen, except a driver for each. The gold, which was in bags, was thrust into the wagons like so many bags of salt, and driven to the office of the Company, where it was put in a large chest and sent to the boat. Lest the weight of the mass should break the gang plank, the chest was unlocked, and the bags handed out in the midst of a promiscuous multitude, without even the apprehension of danger. On arriving at New York, the yellow dirt was carted to its owners in the same unpretending manner, none of the persons concerned in its transmission seeming to feel any unusual responsibility or importance from the fact of having two tons of gold in their charge. In Europe, this would have been carried in solemn procession, between double ranks of police or gendarmes, while in Mexico it would have demanded for its protection a regiment of soldiers. [Tribune.

Express Facilities.—The N. O. *Crescent*, in an article noticing the facilities of the Express system, extracts the following item from one of Harnden's way bills :—

"One young lady, as per telegraphic order, charges $169 08, freight $80."

On inquiry, we learned that the express had been employed by telegraphic message to find this lady's residence, pay all her outstanding debts, and forward her without delay, and had fulfilled the commission to the letter. We submitted to the agent of the express the difficulty of securing the payment of the charges on such movable freight; but he pointed to the mysterious letters, C. O. D., appearing on the margin of the way bill, signifying "collect on delivery," and hinted that, in the event of difficulty with the consignee, the express might legally detain the baggage.

Blind Harry gone Aloft.—Henry Franklin, the Blind Sailor, who used to be seen selling cigars from the steps of public buildings in this City, (led and guided by his faithful dog Jack, who, with the most devoted attachment to his master's interest, caught or picked up the coppers or the silver which the curious or the charitable had thrown to him for his master's dependent family,) died on Sunday evening, March 20, of the disease with which he has been afflicted for years past, aneurism of the heart. His death was peaceful and happy; his faith firm and unflinching. He remarked but a few hours previous to his death, "I am waiting to go; I am all right; my anchor is in the right place; it holds good." As a friend bade him farewell, he said, "I shall be gone before you return; but I will see you on the other side. Once I was blind, but now I see."

A Mute Convention.—The Montpelier *Watchman* gives an account of the proceedings of a Mute Convention, which assembled in that village on Wednesday week. It was composed of some seventy or eighty deaf mutes, of both sexes, from different States, but principally from Vermont. The objects of the Convention were mutual improvement, and the raising of funds for the erection of a monument to the memory of their much beloved teacher. The *Watchman* says the proceedings were extremely interesting to themselves, and quite as much so to the inhabitants of the village, who witnessed the silent communication of ideas by signs, and partook of the spirit of devotion as prayer was offered to Him who hears the thoughts of the sincere heart as readily when conveyed by signs, as when uttered by the tongue.

A poor widow was asked how she became so much attached to a certain neighbor, and replied, that she was bound to him by several cords of wood, which he had sent her during a hard winter.

SUMMARY.

The express train from Utica to Syracuse, was thrown off the track near Oneida on Friday evening, in consequence of one of the rails being broken. The engine was thrown nearly upside down, and the tender directly across the track. The fireman, named Joseph Nicholls, was so severely scalded by the steam which escaped from a breach in the dome of the boiler, that he died in about two hours. The engineer, Elisha Everett, was also dangerously scalded, but there is hope of his recovery. No material injury was done to any of the passengers, neither were any of the cars damaged, except that containing the baggage.

The Newark *Mercury* says that "it is a pretty figure of rhetoric to say that a country is adorned by a net-work of Railroads; but in describing New Jersey, the expression would be more veracious were it changed into '*New Jersey is entangled in a net of Railroads.*' In the present crisis of our State Independence, the extent, nature and details of this entanglement become a matter of anxious inquiry. Not one man in a thousand can form any idea of the intricate connections and subterraneous ramifications by which the central power in Princeton can direct the movements of its puppets in almost every township."

It appears by the recent report of the Trustees of Mount Auburn Cemetery, that more than $160,000 have been expended in the general improvements of the place, independent of private operations. The following items are given: cost of gate, $9,500; do. iron fence, $28,000; do. wooden fence, $6,500; do. chapel, $26,000; do. tower, when finished, $19,000; do. well-house, $3,000. To this is to be added the cost of draining, laying out walks, planting trees, embellishing, &c. The Corporation has now an available fund of $43,637 72, to which may be added about 50 acres of unsold land on the premises.

A heart-rending casualty occurred recently near Portland, Me. A gentleman left the city with his wife and infant child in a sleigh, to go to his residence, a few miles out of town. In order to shield the infant from the weather, it was wrapped up very closely, and as it remained quiet, they supposed it was asleep; but arriving at their place of destination, it was taken from its manifold wrappers, when the fearful fact became apparent that it had been smothered to death. The infant was but four or five weeks old. The anguish of the parents can better be imagined than described.

The Superintendent of the Banking Department has given notice that the notes of the Farmers' Bank of Onondaga County will be redeemed out of the trust funds on hand, as soon as said funds can be converted into money. These funds, according to the last annual statement of the Superintendent, were: Bonds and mortgages, $50,317: New York State Fives, $17,000; New York States Sixes, $5,000; United States Fives, $17,800; United States Sixes, $12,000. Total, $102,117. Circulation, 81,000.

A man has been sentenced at Paris (France) to three years' imprisonment for selling quack medicines. Among his compositions were the "Water of Giants," to hasten the growth; "Water of Financiers," to strengthen the flesh; the "Elixir of Arabs," to fortify the voice; "Prodigal Son Pomatum," composed, suggests *The Gazette Tribunaux*, of the marrow of the fatted calf; and the "Oil of the Capuchins of Alsatia," to make the beard grow. It was shown that the waters and elixirs were either pure water or scented vinegars.

The Smyrna (Delaware) *Herald* says, that under the new law "no license to sell liquor at stores can be obtained unless the store-keeper procures the recommendation of a majority of the school voters, in the School District in which his store is situated, and he must also be a resident of the district. If we have not obtained a law similar in its provisions to the Maine Law, we have one that will prove prohibitory in many school districts in our State. It will no doubt diminish the number of rum-stores."

The publishers of "Uncle Tom's Cabin" say, in relation to the forthcoming "Key" to that work: "We commenced printing 20,000 copies for the first edition, but orders poured in so largely, that we were obliged to increase the edition to 40,000 copies, and these are nearly all ordered in advance of publication; and, from present appearances, we should not be surprised if we were compelled to increase the number to 60,000, before we can commence answering first orders.

A railroad train from Philipsburg, for New York, came in collision on the New Jersey Central Railroad, with a locomotive coming from Elizabethtown, and Mathias Johnson, baggage master, was instantly killed, and three other persons severely injured—one it is thought fatally. The engine coming toward Philipsburg had been reversed, and was detached from the tender by the concussion, when it went on toward New York at a rapid rate, without a conductor or guide. It however, fortunately, exhausted itself before meeting any other train.

The Banks of Ohio have made up their returns to the Auditor of the State to the first Monday in February. There are now four classes of Banks in the State, viz: five of the old chartered Banks, with a capital of $1,297,526; forty Branches of the State Bank, with an aggregate capital of $4,146,675; eleven Independent Banks, capital $754,180; and thirteen Free Banks, organized under the Free Bank Law of 1851, with a capital of $575,970.

The brig Yarmouth, Capt. Smith, of Salem, Mass., left Gibraltar for home on the 11th of January. On the 14th she encountered a heavy gale, and on the 15th foundered and sunk. There were twelve persons on board, three of whom—the Captain, steward, and James L. Jennings of New York—were saved by clinging to the floating mainmast until picked up by an English sloop-of-war, which took them back to Gibraltar.

Ice-cutting operations in this vicinity have been discontinued for the season. The result is stated to be, that not more than from one-third to one-half a crop has been housed, and that portion secured is generally of an inferior quality—lacking in thickness and solidity, and consequently more perishable.

The Catholics of Cincinnati are organizing an opposition to the Common School System. There is destined to be a severe struggle on that question. We trust the friends of Common Schools will not be intimidated, but be fully prepared to meet the issue manfully.

The decision of Judge Barculo has been given in a case which has excited great interest at Williamsburg. It relates to certain water grants at Green Point, Williamsburg and Bushwick Inlet, claimed by Samuel J. Hunt, Cornelius Dubois and James B. Taylor on one side, and John J. Schermerhorn and others on the other. The property involved is worth at least $200,000. The decision is in favor of the plaintiffs, Messrs. Hunt, Dubois & Taylor.

By the arrival of the Isabel at Charleston, we have news from Havana and Key West to the 22d inst. Mr. King's health was no better. There were rumors at Havana of a difficulty between the officers and men of a company stationed in the eastern part of the Island, and of farther landings of slaves. The commercial intelligence differs little from that brought by the Crescent City to this port.

Potter County, Pa., where no intoxicating liquor is sold, is attracting the attention of persons settling in Pennsylvania, as a place where life and property will be more secure, and the County taxes lighter, than elsewhere in that State. The Coroner's fees last year amounted to fifty cents. The expenses of Philadelphia County, caused by intoxicating liquors, would go far to purchase Potter County out and out.

The Cleveland *Forest City* says: A very considerable reduction of railway fare will take effect after the first of April. Through tickets from here (Cleveland) to Dunkirk, will be only $2 25, and $3 to Buffalo. From Cleveland to Cincinnati through tickets will not exceed $5 50. They are likely to sell considerably lower, as the Mad River Railway contemplates carrying passengers from Cincinnati to Sandusky.

J. D. Taylor, editor of *The Times*, Cincinnati, was presented, a few days since, with a magnificent service of silver, on which was engraved the following inscription: "Presented to J. D. Taylor for his manly and patriotic efforts in the support of the American system of Common Schools. Cincinnati, March 17, 1853."

Judge Beebe denied the motion to quash the indictment found by the late Grand Jury against Ald. James M. Bard, of the Fourteenth Ward. The Alderman must, therefore, stand trial. Ald. Smith, also indicted, signified his readiness to meet the charge. Both cases may probably come on in April.

The Grand Jury of Logan County, Ky., at the recent term of the Circuit Court, found a true bill against Presley Morris, a free man of color, for migrating to that State. The penalty is confinement in the Penitentiary. Morris gave "leg bail," and left for parts unknown.

The Milwaukee *Wisconsin* states that about two hundred thousand dollars of the notes of the banks which have lately failed, was in circulation in the interior of that State, mostly along the line of the Rock River Valley Union Railroad, where it had been used in paying off the laborers on the road.

The locomotive Oxford, drawing a heavy train on the Androscoggin and Kennebec Railroad, when near the Danville Junction, burst her boiler, shivering the machine to atoms. Mr. Frank, engineer, Mr. Stowe, conductor, and George Hilborn, fireman, were severally blown many feet into the air, but neither of them was fatally injured.

A course of Agricultural Lectures is to be given in the University of Michigan, (Ann Arbor,) commencing April 27, and closing June 28. The Chemistry of Soils and of Plants, Geology, Mineralogy, Botany, &c., will be thoroughly elucidated.

The Amherst (Mass.) *Express* states that wild-cats still infest the woods of Erving and the neighboring towns. One was recently killed in Erving, measuring from four to five feet in length. It had previously killed a sheep.

The Pittsfield (Ill.) *Union* states that a marriage recently came off near that town, between a couple whose united ages make one hundred and forty years. The bride is aged sixty-two, and the bridegroom seventy-eight.

The iron foundry of Ranstead, Dearborn & Co., Commercial Point, Dorchester, Mass., was destroyed by fire on the night of the 23d. Loss $45,000, on which there is $15,000 insurance in the Ætna office, Hartford.

The building occupied by the American Carpet Company at Rowbury, Mass., was entirely destroyed on the 20th ult. Loss $15,000, which is covered by insurance. Supposed to have been the work of an incendiary.

The Palmer *Journal* tells of a man who came quite a distance to have the death of his wife printed, with the expectation that he should get a shilling or two for his trouble.

Dr. Alexander Duncan, ex-member of Congress, was so severely injured by a wagon loaded with lumber passing over him near Cincinnati, that his recovery is almost hopeless.

Miss Roena Coulson recovered a verdict of $2,000 against A. B. Farquhar, at the late term of the Columbia County Common Pleas, for breach of marriage promise.

Another paddle-wheel for ocean steamers has been invented at Maumee, Ohio. It is designed to obviate the lift as the wheel leaves the water.

Goodell's "American Slave Code," so recently issued in this City, is already in process of republication by an efficient and enterprising publisher in London.

Elder Knapp has been preaching as an Evangelist, at Zanesville, Ohio, for several weeks, and 165 converts have been added to the church there.

The Maryland House of Delegates passed the bill granting the construction of the Susquehanna Bridge at Havre de Grace. Good news for the traveling public.

The contract for building the Mississippi and Milwaukee Railroad, from Milton to Madison, has been given to Chamberlain & Co., of Cleveland.

California and Australia Ticket Swindling is again rife in New York. Adventures should purchase at the proper offices of the regular lines, if they want to go through.

A case of slander was tried in New York last week, in which Henry C. Bowen was condemned to pay $6,000 for saying that Richard G. Fowles was a liar, &c.

A Washington dispatch says that Mr. Kennedy, the late Census Superintendent, has been arrested on a charge of abstracting public documents.

DIED,

In Andover, Allegany Co., N. Y., March 8th, 1853, Henry H. Clarke, son of Hazard P. and Phebe Clarke, aged 20 years and 10 months. His disease, at first, was pneumonia. When he was taken sick, he was under serious awakening, having been a constant attendant upon the meetings of the Church in Independence during a revival of religion. Though he had always been remarkable for the gravity of his deportment, when he felt the influence of the Holy Spirit upon his heart, he exhibited a determined opposition; frequently repulsing those who approached him upon the subject with an imperativeness hitherto unknown in his character. His trouble of mind followed him to his sick bed; but, flattering himself that he should recover, he wished to hear nothing upon the subject until he was better. When near the crisis of the disease, he was seized with spasm of the lungs, which rendered him speechless. At this time the danger of his situation flashed upon his mind. When he had so far recovered as to be able to speak, his mind evinced a state of terrible agony. His words seemed to be drenched in the gall of remorse. He reproached himself with having neglected the claims of God, and the interests of his soul, while he had opportunity to attend to them; "and now," he said, "it is too late." His mental emotions soon induced delirium, to which they seemed to give character. The spectacle was one which those who witnessed it desire never to see repeated. The case had attracted the attention and absorbed the interest of the whole community; and though an abatement of such a delirium, induced, apparently, by such a cause, at such a stage of the disease, was so little to be looked for, there was in the church a spirit of fervent supplication to God, that reason might be restored, and the cup of salvation once more pressed to his lips. His reason was restored at intervals, it is generally believed, in answer to prayer. During a part of each of the last three days of his life he was rational. The first time, on being pointed to the promises in the Gospel, he said he was seeking Jesus; and prayed audibly. The next day, on being asked if he had the evidence of forgiveness, he said, No; he thought he lacked faith; though he seemed to be much less agitated. His delirium, during its intervening periods, was much changed, wearing an aspect of comparative mildness. The day on which he died, he was calm, expressed hope in the Redeemer, and said he felt ready to die. His last audible words were, "I want to be with Christ." T. E. B.

In Pike Township, Clarke Co., Ohio, Feb. 21st, 1853, Samuel Lippincott, aged 93 years, 5 months, and 19 days. Father Lippincott was born in Monmouth Co., New Jersey. Though but a youth at the time, he took a decided stand against the oppressors of his country. At the age of fifteen years he was taken prisoner by the Tories, and confined in the city of New York. After peace was made between the hostile countries, he was released, and in a few years married. Feeling a desire to emigrate, he started with his wife and two children for the hill country of Virginia. He lived in Harrison county a number of years; but finally resolved to find a home in the new State of Ohio, where he ended his days. He was a member of the Seventh-day Baptist Church, and lived a devout Christian till he was called home to heaven. He became deranged about three years before his death, and continued in that state until a short time before his departure from time, when he became conscious, and in an audible voice praised the Lord.

In Westerly, R. I., March 18th, Esther Vernelia, wife of Charles A. Stillman, aged 24 years and 8 months. In her early youth she made a public profession of her faith in Christ as her Saviour, and united with the Seventh-day Baptist Church in Scott, N. Y. On the 6th of June, 1845, she became a member of the Seventh-day Baptist Church of Pawcatuck, which relation she sustained to the time of her death. Her piety was of an unostentatious character, yet manifested itself in those forms which gave to those who knew her best a firm assurance that the principles of Christianity were deep-rooted in her heart. Having for a number of months previous to her death felt, and frequently expressed to her friends, a premonition that she should stay but a very short time with them, she manifested a diligence quite unusual to set her house in order for the approach of death. When it came, she met it with Christian resignation, and as we hope fell asleep in Jesus. A. B. B.

In Hopkinton, R. I., March 16th, of bilious colic, Mr. George W. Holdridge, aged 53 years. In the death of Mr. H., community has sustained a great loss. He had served his State as Representative and Senator in different sessions of the Legislature, besides the aid he had rendered his own town in several positions of trust. He was ever alive to the wants of society and the good of his fellow men. He was a professor of religion, and under its divine influence he was enabled to meet death without fear, being sustained by the approving presence of Him who is "the resurrection and the life." C. M. L.

Near Marlboro, N. J., March 19th, of inflammation of the lungs and typhoid fever, Auley Ayars, in the sixty-third year of his age. Bro. A. professed religion in early life, and united with the Church in Marlboro. He afterwards removed to Scott, N. Y., and became a member of that church. After a stay there of about twelve years, he with his family returned to Marlboro, and attended worship, but did not offer his letter, or apply for membership. His illness was short, but severe, and he bore it with patience. On being asked if he enjoyed a hope of acceptance with God, he replied, that for a number of months he had felt a strong assurance of that. Funeral on the 20th; sermon from the 13th chapter of Hosea, first part of the 14th verse—"I will ransom them from the power of the grave; I will redeem them from death."

At Bridgeton, N. J., March 20th, of inflammation of the lungs, Charles Francis, infant son of John and Hannah Ann Richerson.

At Columbia, March 22d, Sarah, wife of Zebediah Davis. Sister Davis had long been a member of the church, had been much afflicted, and bore her affliction with Christian patience. Sermon from Psalm 73: 26.

At Carltown, N. J., March 23d, suddenly, Dea. John Robbins, in the 81st year of his age. He had long been an exemplary member of the church, and died in hope of a blessed immortality. Funeral on the 24th, at the Marlboro meeting-house; sermon from the text, "Let me die the death of the righteous, and let my last end be like his." D. C.

In Lisbon, Ct., March 18, 1853, James Stetson, aged 73 years. Mr. Stetson was a member of the First Seventh-day Baptist Church in Hopkinton, R. I. Although he lived at a distance from any of our societies, he was a very strict Sabbath-keeper. His life and conversation had been exemplary, and his death was peaceful and happy. He leaves a large family of children to mourn his departure.

In Verona, N. Y., March 10th, of inflammation of the lungs, Emily Louisa, daughter of Charles and Belinda Williams, aged 1 year and 3 months.

In Oriskany, N. Y., March 17th, of croup, Mary Sophia, daughter of Doct. Zaccheus R. and Laura Babcock, aged 2 years, 4 months, and 3 days. C. C.

In Milton, Wis., Dec. 12, 1852, Florence Eugene Sweet, aged two years and six months.

LETTERS.

Andrew Babcock, Abram Burger, T. E. Babcock, Ephraim B. Swinney, M. Maxson, J. H. L. Jones, D. C. Green, E. R. Gallup, D. Clawson, J. M. Allen (yes,) Abel Stillman, Varnum Hull, C. M. Lewis, C. Vars, A. B. Burdick, Samuel Lippincott, C. Chester, H. W. Stillman, S. C. Lewis (right,) C. C. Stetson, C. Satterlee.

RECEIPTS.

FOR THE SABBATH RECORDER:

T. F. Randolph, Plainfield, N. J.	$3 50	to vol. 10	No. 39
Randolph Titsworth "	2 00	9	52
J. A. Champlin, Dorrville, R. I.	1 00	10	13
Daniel B. Irish, Westerly, R. I.	2 00	9	52
Gideon Noyes "	2 00	9	52
Horatio S. Berry "	2 00	9	52
S. Lippincott, Northampton, O.	2 00	9	52
C. Satterlee, Sheffield, Pa.	2 00	10	39
Abram Burger, Quincy, Pa.	2 00	10	43
H. Bliven, Albion, Wis.	2 00	10	39
Phebe Soper, Fair View, Iowa	2 00	10	39
Matthew Wells, DeRuyter	2 00	10	52
J. H. L. Jones "	2 00	10	52
Erastus Nichols "	1 00	10	8
Richard Stillman, Brookfield	2 00	9	52
Jonathan Babcock "	2 00	9	52
Augustus Saunders "	2 00	10	52
R. A. Thomas, Alfred Center	2 00	10	39
Isaiah W. Green, Independence	2 00	9	52
John C. Green "	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

David Clawson, Marlboro, N. J.	$5 00
Jason B. Wells, DeRuyter	5 00
Sisters at Westerly, R. I., for Dakota, Wis.	2 00
Russell G. Burdick, DeRuyter	1 25
Lorenzo Walters, Brooklyn	25

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Matthew Wells	$1 00	Rhoda Drake	$1 00
Jason B. Wells	1 00	Edith N. Ayars	2 00
James C. Rogers	1 00	Augustus Saunders	1 00
Daniel B. Irish	1 00	I. W. & J. C. Green	1 00
Silas Maxson	1 00	Wm. B. Clarke	1 00
Russell G. Burdick	1 00	Joseph C. Bowen	1 00
Varnum Hull	1 00		

BENEDICT W. ROGERS, Treasurer.

New York Market—March 28, 1853.

Ashes—Pots $4 81 a 4 87; Pearls 5 62.

Flour and Meal—Flour 4 62 for fair brands of Canadian, 4 37 a 4 50 for common to straight State, 4 56 a 4 87 for common to good Ohio, 4 87 a 5 12 for fancy Ohio and Genesee. Rye Flour 3 75 a 4 25. Corn Meal 3 06 a 3 12 for Jersey.

Grain—Wheat, 1 18 a 1 22 for Genesee. Rye 88 a 91c. Barley 65 a 70c. Oats 44 a 48c. Corn 61 a 63c. for White, 64 a 65c. for Jersey yellow.

Provisions—Pork, 14 00 for prime, 15 25 a 16 50 for mess. Beef, 5 00 a 6 75 for country and city prime, 9 00 a 10 75 for country mess. Lard 9 a 10½c. Butter, 10 a 16c. for Ohio, 14 a 22c. for State dairies. Cheese 8 a 9½c.

Hay—87½c. a 1 06.

Hops—20 a 22c. for Western.

Lumber is in demand at 15 00 for Spruce and Pine.

Seeds—Clover 11½ a 12c. Timothy 16 00 a 19 00 for mowed.

Western Association—Executive Board.

THE Executive Board of the Western Association will hold its next quarterly session at Nile, on Fourth-day evening, April 6. J. Bailey, Sec.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

1,000 Book Agents Wanted.

INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of *Illustrated*

POPULAR AND USEFUL BOOKS

published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid,)

ROBERT SEARS, Publisher,
42t4 181 William-st., New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By William Goodell, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to Lewis Tappan, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I.—The Relation of Master and Slave.
Chap. I.—Slave Ownership.
II.—Slave Traffic.
III.—Seizure of Slave Property for Debt.
IV.—Inheritance of Slave Property.
V.—Uses of Slave Property.
VI.—Slaves can Possess Nothing.
VII.—Slaves cannot Marry.
VIII.—Slaves cannot constitute Families.
IX.—Unlimited Power of Slaveholders.
X.—Labor of Slaves.
XI.—Food, Clothing, and Dwellings of Slaves.
XII.—Coerced Labor without Wages.
XIII.—Punishments of Slaves by the Owner and Hirer.
XIV.—Of Laws Concerning the Murder and Killing of Slaves.
XV.—Of the Delegated Power of Overseers.
XVI.—Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII.—Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII.—Fugitives from Slavery.
XIX.—The Slave cannot Sue his Master.
XX.—No Power of Self-Redemption or Change of Masters.
XXI.—The Relation Hereditary and Perpetual.
XXII.—Rights to Education—Religious Liberty—Rights of Conscience.
XXIII.—Origin of the Relation and its Subjects.
Part II.—Relation of the Slave to Society and to Civil Government.
Chap. I.—Of the Ground and Nature of the Slave's Civil Condition.
II.—No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III.—Rejection of Testimony of Slaves and Free Colored Persons.
IV.—Subjection to all White Persons.
V.—Penal Laws against Slaves.
VI.—Education Prohibited.
VII.—Free Social Worship and Religious Instruction Prohibited.
VIII.—Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III.—Relation of Slave Code to the Liberties of the Free.
Chap. I.—Liberties of the Free People of Color.
II.—Liberties of the White People of the Slaveholding States.
III.—Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

☞ Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, or 78 cents in paper covers. Persons sending for a single copy may enclose $1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

☞ A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to Lewis Tappan, No. 48 Beekman-st., New York City. Also, an additional copy of the book will be delivered to order for every additional three months' insertion.

Miscellaneous.

Nebraska Territory.

To the Editors of the Sabbath Recorder:—

The Western Emigrant Society held a meeting March 6th, pursuant to their former appointment, at which it was decided that the proposed Territory of Nebraska offers the greatest inducement for a new Sabbath-keeping Colony of any portion of the Great West with which we are acquainted; but as it is not yet opened for legal settlement, it was agreed to postpone any farther action upon the subject until we learn finally what disposition Congress makes of the Bill now pending upon that matter.

Friends of the object desirous of corresponding, are requested to address their communications to "the Western Emigrant Society of Sabbath-keepers, care of David Bishop & Dennis Ayers, Committee, Farmington, Ill."

The publication of the following Letter of Wm. Guthrie would be received as a favor.

D. Bishop, } Committee.
D. Ayers, }

Nebraska Territory.

To the Editor of the Washington Union:—

Sir: The numerous letters of inquiry I have received from various sections of the country in relation to the resources, &c., of Nebraska Territory, induce me to request a small space in your paper to answer the inquiries of my correspondents. I do this for the purpose of saving myself the trouble of writing the same thing over again and again, and to disseminate the information even more widely than a private correspondence could do.

The boundaries of Nebraska Territory have not been defined by law, but those which the nature and condition of the country reasonably require, and which will probably be established by Congress, are: on the East by the State of Missouri, on the west by the summit of the Rocky Mountains, on the south by the thirty-sixth degree and thirty minutes of north latitude, and on the north by the forty-third degree of north latitude. These boundaries, though extensive, will be necessary to the protection of the settlements which will soon spread over the Territory, and of the thousands of emigrants that pass through it from various points, until the new State be formed, and a government be established for the residue of the Territory.

The inquiries addressed to me are mainly respecting the soil, climate, productions, water, minerals, and facilities of trade.

1st. *Soil.*—The soil is a rich black loam, varying in depth from one foot to five feet. This description of soil extends (with very slight exceptions) from the eastern boundary of the Territory for a distance of about two hundred miles westward, and for that distance will support as dense a population as any other part of the world of equal extent. Indeed, I doubt whether there is another region of country so large that will equal it in beauty or fertility of soil. I have seen much of old Mexico, New Mexico, California, and other parts of the United States, and I have not yet seen it equaled in these particulars. Its only objectionable feature is a scarcity of timber on the high rolling prairies. Along the streams, however, the timber is generally equal to the wants of the farmer, and consists of oak, walnut, hickory, ash, pecan, cottonwood, hackberry, cherry, &c. Westward of these two hundred miles the land generally becomes less desirable, yet the whole country, up to the mountains, abounds in charming valleys, where industry will obtain a fair reward for its labors. Indeed, I am not sure that this will not be as valuable as any other portion of the country, if the settler would turn his attention to wool-growing; for the short, nutritious buffalo grass, which covers these elevated regions, and the dry, undulating surface of the country, peculiarly adapt it to the raising of sheep.

2d. *Climate.*—This is changeable, but less so than in the western, middle, and eastern States. The winters are usually cold and dry, setting in about the first of December, and lasting till about the middle of February. During the latter part of February and the months of March and April, there is but little rain, affording the farmer the finest opportunity to put his grounds and fences in order for the planting season. A month of very wet weather usually succeeds, but sometimes the rains do not set in till June. The summers are long and warm, but relieved by copious and seasonable rains. There is seldom any frost between the first of May and the first of October, and though the weather is extremely warm during this time, it is without that debilitating sultriness which is so common in the middle States. There is a never-ceasing breeze from the snows of the Rocky Mountains, which sweeps over the vast region, carrying with it health and vigor to the whole animal creation.

3d. The *productions* are hemp, tobacco, corn, wheat, rye, oats, buckwheat, and every variety of vegetable that is grown in the same latitudes in other parts of the United States, and these attain to a higher degree of perfection than I have elsewhere seen, except in California, where, I think, the finest potatoes are produced which the world affords. Corn and wheat yield as abundant crops as in any part of the United States, and of a quality nowhere surpassed.

4th. *Water.*—The eastern portion of the Territory abounds in springs and small streams of the purest water. I cannot say from personal observation whether the western portion possesses this advantage in as high a degree or not, but understand from those who have traveled over it, that there is no scarcity of water in any part of it. The Missouri river forms the northeastern boundary of the Territory, and is navigable for first-class steamboats the year round, except about two and a half months of winter. The Kansas river, running from a south-westerly direction, flows into the Missouri at the State line. It is about two hundred miles long, and is believed to be navigable for second-class steamboats for that distance. The valley of the Kansas is the finest portion of the Territory, and is watered by numerous streams, which afford good power for manufacturing purposes.

5th. *Minerals.*—Bituminus coal has been discovered in many parts of the country, and will doubtless be found in the greatest abundance when the country shall be thrown open to examination and settlement.

At present the military commandants, stationed in the Territory to protect the inhabitants, assume to be the rulers of the country, and have, by proclamation, forbidden researches of this kind. I do not believe there is such another instance of the wanton exercise of arbitrary power in our whole history. Even in despotic governments, the subjects in time of peace are permitted to go whither they please, and ascertain as far as they may the relative advantages of different sections of the empire.

Besides coal, it is believed that tin, gold, and iron ore, have been found on the head-waters of the Kansas, but whether they exist there in any considerable quantities is uncertain. Limestone, or sandstone, are everywhere abundant.

6th. *Facilities of Trade.*—The Missouri river, which forms the northeastern boundary of the Territory for a distance of three hundred miles, is navigable for steamboats of the larger class, and these ply daily from St. Louis as far up as the business will justify. At present St. Joseph, which is about one hundred miles above the mouth of the Kansas, is the highest point to which they make regular trips.

The Kansas, too, will probably afford the means of transportation to and from the interior of the country. There having been no business to justify it, steamboats have not yet tried the navigation of this river. Yet there can be but little doubt of its being navigable for steamboats of the smaller size for a distance of about two hundred miles.

Besides these advantages, there are two railroads now under contract, and in progress of construction, from the Mississippi river to the eastern boundary of Nebraska. One of these roads starts at Hannibal and terminates at St. Joseph, on the Missouri river, a distance of about two hundred miles; the other starts at St. Louis, and ends at the mouth of Kansas river, a distance of two hundred and ninety miles. These roads will unite with the great central trunk which is designed to connect the Pacific with the Atlantic States.

This stupendous work is now engaging the attention of our ablest statesmen, and a great many projects are being presented to the public for consideration. It is, doubtless, the most magnificent design that ever entered the conception of the human mind, whether we consider the magnitude of the work itself, or the incalculable benefits it will confer upon the country.

There being no organized government for Nebraska, no lands have yet been surveyed; nor is there even a judicial tribunal in the country. But there is now a bill before Congress for the establishment of a territorial government, which, it is to be hoped, will be favorably considered, and acted upon at an early day. But as no pioneers have ever yet been driven from the public domain upon which they have sought a home under a democratic administration, so it is presumable that the same liberal policy will be pursued by that to be installed on the 4th of March.

Indeed, the settlement of the country ever was of greater importance in a national and in a philanthropic point of view than this. There do not less than fifty thousand emigrants pass through this Territory annually on their way to California, Utah, Oregon, and New Mexico. Yet this vast multitude, upon leaving the comfortable steamboats, start upon their long and perilous journey, totally unacquanited with, and incredulous of, the dangers that surround them. The novelty of their situation exhilarates and impels them rather to seek than to shun exposure. Thus diseases are superinduced, and there being no human habitation by the wayside, where the sick may find repose and a good Samaritan to administer to his wants, he is forced along; for the length of the journey and the danger of delay compel the emigrant to press forward with ceaseless diligence, until the harassed invalid, worn out by fatigue, and weakened by disease, is hurried to the grave.

I have no hesitation in saying, that I believe a thousand valuable lives would every year be saved, if this country were thrown open to settlement, and placed under territorial jurisdiction, so that settlements could be extended along the great thoroughfares; for thus the emigrant could become inured to the hardships of his journey before leaving the abodes of civilization. A conclusive evidence of this is the fact that nearly all the deaths between Missouri and California, occur within the first three hundred miles.

A considerable portion of the eastern part of the Territory belongs to Indian tribes who are settled upon it, and are a harmless, hospitable people. As they cultivate but a small part of their lands, and derive no benefit from the residue, they wish to sell it and invest the money in such a way as to afford them a permanent income. For example, there are the Delawares, who own twenty-two hundred thousand acres, and yet do not cultivate one thousand. The balance is useless to the Indians, and an insuperable obstacle to the settlement and prosperity of the country. It is to be hoped that Congress will at its present session make an appropriation to enable the President to treat with these Indians on terms advantageous to them and to the country.

I have now briefly answered, I believe, all the inquiries adddressed to me. It may not be improper to state that, not yet having been admitted to a seat in the House of Representatives, I do not possess the franking privilege. However, I shall not neglect any letters of inquiry addressed to me because the writers have been mistaken in supposing I would receive them free of postage. A. Guthrie.

January 8, 1853.

The New Rochelle Blackberry.

The Secretary reminded the Chair that Mr. Lawton, of New Rochelle, Westchester Co., was present, and that he was the gentleman who exhibited the remarkable stalk of a blackberry, which was then on the the table, whereupon the Chair requested Mr. Lawton to give the Club some information regarding this remarkable new variety of fruit.

Mr. Lawton stated that one of his neighbors discovered, some six or eight years ago, a bunch of blackberry vines by the side of the road, of different quality from the common high blackberries, and so much superior that he was induced to transfer them to his garden. From this small beginning they have been propagated as much as possible. Mr. Lawton first obtained them in 1848; it is his intention to set ten acres as soon as he can get the plants. He stated that the stalk exhibited had been headed back, so that it resembled a bush about four and a half feet high, with a spreading head, which he presumed, from his knowledge of the general yield, had borne a gallon of fruit.

The character of these berries is very unlike the fruit of the common high blackberry vines, which is long and full of seeds, while the new variety is nearly round, very pulpy, the pips being large, in which the seed are entirely hid from view. He stated that he had measured many berries that were three inches round; that the general size and shape were as near like Hovey's seedling strawberries as any thing he could compare them to. The flavor of the fruit is sweet and rich, to a remarkable degree, and vines long bearing. His first crop ripened July 28th, and continued till the second week of September. The next, August 4th, and continued four weeks. Last summer, owing to the great drought, they only continued about three weeks in full bearing. The vines grow almost equally well in shade as in open ground; and if an opportunity is given, will climb twenty feet into a tree.

Mr. Lawton sold his berries last summer to a New York dealer for ten cents a basket—equal to about twenty-five cents a quart—the buyer picking them himself. It is the opinion of Mr. Lawton, that this is an entirely new variety of the blackberry; and besides the greater value of the fruit, they bear garden culture much better than the other, or common variety. The demand for new plants is greater than can be supplied at present at moderate rates—the price now is fifty cents.

The Strength of Insects.

In a volume published by Van Voorst, on "The Natural History of Animals," several illustrations are given of the super-herculean strength with which the commonest insects are endowed. The common flea, as every one knows, will, without much apparent effort, jump two hundred times its own length, and several grasshoppers and locusts are said to be able to perform leaps quite as wonderful. In the case of the insects they scarcely excite our notice; but if a man were coolly to take a standing leap of three hundred and eighty odd yards, which would be an equivalent exertion of muscular power, perhaps our admirers of athletic sports might be rather startled at such a performance. Again, for a man to run ten miles within the hour would be admitted to be a tolerably good display of pedestrianism; but what are we to say to the little fly observed by Mr. Delisle, "so minute as almost to be invisible," which ran nearly six inches in a second, and in that space was calculated to have made one thousand and eighty steps? This, according to the calculation of Kirby and Spence, is as if a man whose steps measured only two feet, should run at the incredible rate of twenty miles in a minute.

Equally surprising are the instances of insect strength given by Mr. Newport. The great stag-beetle, which tears off the bark from the roots and the branches of trees, has been known to gnaw a hole, an inch in diameter, through the side of an iron canister in which it was confined, and on which the marks of its jaws were distinctly visible. The common beetle can, without injury, support and even raise very great weights, and make its way beneath almost any amount of pressure. In order to put the strength of this insect-Atlas to the test, experiments have been made which prove that it is able to sustain and escape from beneath a load of from twenty to thirty ounces, a prodigious burden when it is remembered that the insect itself does not weigh as many grains; in fact, once more taking man as a standard of comparison, it is as though a person of ordinary size should raise and get from under a weight of between forty and fifty tons.

Fire Departments of London and Paris.

In Philadelphia, where they continue to agitate the question of establishing a "Paid Fire Department," the committee appointed some time since to report, gave the following account of the way fires are managed in London and Paris:—

"In London, the department is under the control of the public authorities, and the apparatus is public property. The engines are so arranged as to be also hose carriages, and are drawn by two fleet horses, and manned by four men each, who ride to the fire on seats prepared on the carriages. The whole department is under the direction of a chief superintendent, to whom all the men are responsible, and who is responsible to the public authorities. Upon arriving at a fire, means are at once taken to prevent the interference of a crowd, and if assistance is required to aid the department, it is obtained from those near, according to the necessity of the case, and paid for at the rate of a shilling sterling an hour. The whole is conducted with great promptitude, and managed with decision and energy, without noise, without confusion, without disorder, and without any unnecessary interference with the pursuits of the people, who feel that the business is in safe and efficient hands. There, accordingly, fires are not got up for amusement, as the firemen prefer their quiet quarters to any such recreation, and have yet to find out that there is pleasure in breaking each other's heads. The engine house is their station, where the horses are ready harnessed, and with a man always on guard, so that they are prepared at all times to hasten off to the scene of danger. And as these stations are in different parts of the city, with a good system of signals, they act with great celerity and effect. The firemen have also the powers of a constable, to enable them to make arrests and preserve order. As a consequence of all this, London is but little afflicted with fires, and the rate of premium for insurance is very low, being only about eight cents on the hundred dollars.

"In Paris the system is quite different from any yet referred to. The firemen there are called 'Sappeurs Pompiers,' and, as their name indicates, they are sappers or workmen, as well as pumpers. Their reliance, indeed, is almost entirely upon their activity as workmen, and water is but little and rarely used to extinguish fires. As in London, they have stations in different parts of the city, and the men are there prepared with their equipments for work. These consist mainly of an axe, iron grapplers, and a rope to coil around their body with a hook to the end of it. When a fire occurs in the upper part of a building, they will with great dexterity throw the hook through the window and secure it to the sill or the sash, and then run up, hand over hand, and fall to work with the axe to knock away all that is combustible, and to throw it out of the window, either with their hands or their grapplers. They are always in readiness for duty, and proceed to it with alacrity, and with little noise or confusion. They are also stationed in the evenings at the theatres, and wherever they may suppose there is more than common danger. As a consequence of their efficiency, the destruction of property by fire or water is exceedingly small, and though the houses are generally wainscoted with wooden floors, and wooden stairs, the rate of premium for insurance there is lower than in any part of Europe, being about two cents on the hundred dollars. As a proof that this is the cause, it may be remarked that in Lyons, though the houses have stone stairs, and are therefore less combustible, yet, as the department is not as efficient as in Paris, the rate of insurance is double, and in Marseilles, though the floors are of tile and the stairs are of stone, the insurance, for a similar reason, is four times as high as in Lyons."

The U. S. Navy.

According to the Navy Register for the current year, the following is the naval force of the United States:—

Eleven ships of the line, carrying eight hundred and sixty guns. Of these, three are in commission as receiving ships, three in ordinary, four on the stocks, and one preparing for sea. The Independence, a razee, carrying fifty-four guns, is also preparing for sea.

Twelve frigates of the first and one of the second class, carrying five hundred and sixty-four guns. Of these, five are in commission, four in ordinary, two on the stocks, and two preparing for sea.

Twenty-one sloops of war, carrying four hundred and two guns. Of these, fifteen are in commission, one in ordinary, and one preparing for sea.

Four brigs, carrying forty guns. Of these, three are in commission and one preparing for sea. Also, four schooners, carrying seven guns, two of which are in commission, one in ordinary, and one preparing for sea.

Five steam-frigates, carrying forty guns, all in commission; four steamers of the first class, carrying eighteen guns, two of which are in commission, one repairing, and one preparing for sea; and seven steamers less than first class, carrying five guns, three of which are in commission, two preparing for sea, and two employed as tenders.

Five store-ships, carrying twenty-four guns; three of them are in commission, and one preparing for sea.

This gives a total of seventy-five vessels of all kinds, carrying two thousand and fourteen guns.

Poultry Raising.

At a recent meeting of the Concord Farmers' Club, the question being, "Is the raising of poultry profitable?" Mr. James P. Brown said he had entertained the opinion that the raising of poultry could not be made profitable among the farmers in Middlesex county. His sons, however, having a different opinion, a year ago he proposed to sell them all his poultry, and purchase of them what eggs and chickens he wanted for the family, upon the condition that they were to keep an accurate account of expenses, and make a true return to him at the end of the year.

Before coming in to the meeting he called upon them for a return up to this time, the period including nine months, and the following is their statement:—

Had on hand March 1, 1852, 26 fowls, valued at	$10 00	
Cost of keeping, consisting of corn meal, potatoes and meat	19 65	$29 65
Received for 33 pairs chickens sold	28 13	
For eggs up to Dec. 1	19 31	
Have 82 fowls worth 22 cents each	27 38	74 67
Profit in nine months		$45 02

He had seen from day to-day how the fowls had been taken care of, and after reading this statement, had changed his opinion, and now believes that poultry may be profitably raised in Middlesex county, by bestowing upon it the same attention that is given to other farm stock when well taken care of. These fowls were plentifully supplied with such food as is accessible to all who usually keep them—corn, oats, meal, potatoes, and occasionally fresh meat, such as the plucks of sheep, or the flesh of young calves, many of which are killed when three or four days old by those who are selling milk. [New England Farmer.

Improvements in Papier-Mache.

Charles Bilefield, a paper-mache manufacturer of London, has invented some very great and important improvements in the making of different kinds of articles out of papier-mache. He makes the substance, not out of paper, as has been heretofore practiced, but out of cotton rags, the substance of which paper is made. Picture frames having the appearance of the finest carved work, and resembling oak, mahogany, maple, bronze, &c., likewise panels, partitions, pillars, grate slabs, resembling the finest marble, are made out of old rags. These preparations are water-proof, and sound-proof, and they will stand any climate without cracking or warping. They can be cut, filed, sawed, planed, turned on a lathe, nailed, screwed, and are bad conductors of heat; therefore, they are excellent for both hot and cold climates. He has lately had the fitting up of the interior of a new steamboat for the Pasha of Egypt, wood and other ornamented work not being able to stand the dry climate of that country. It is the intention of the inventor to make slabs of his material for the walls of houses, as a substitute for stone and iron. The blocks can all be molded to fit into one another, so that they can be carried to any distance, and then fitted up with screws.

Punctuality—Method.

I do not mean the merely being in time for lectures, dinners, etc., but mean that *spirit* out of which punctuality grows—that love of accuracy, precision, and vigor, which makes efficient men and women—the determination that what you have to do shall be *done* in spite of all petty obstacles, and finished off at once, and finally. I believe I have told you the story of Nelson and his coachmaker, but you must hear it again. When he was on the point of departure for one of his great expeditions, the coachmaker said to him, "The carriage shall be at the door punctually at six o'clock." "A quarter before," said Nelson, "I have always been a quarter of an hour before my time, and it has made a man of me."

The punctuality which I desire for you, involves and comprehends an exact arrangement of your time. It is a matter on which much depends. Fix how much time you must spend on each object, and keep all but obstinately to your plan.

"Method," says Cecil, "is like packing things in a box—a good packer will get in half as much again as a bad one."

Burning Fluid and Camphene.—A Boston correspondent requests us to explain the difference (for the benefit of many) between camphene and the spirit gas (explosive fluid) sold in our stores, as many people suppose camphene to be explosive, and do not know the difference between it and the spirit gas. Camphene is highly rectified spirits of turpentine, contains no alcohol, and is not explosive. It will not burn in a common lamp without a chimney, as it contains C. 10, H. 8—a very large quantity of carbon, and emits much smoke, which is only prevented by using a long chimney to supply a great quantity of oxygen to support combustion. The spirit gas is a mixture of rectified camphene with about five or six times its quantity, by measure, of alcohol. They are mixed together in a cold state. It is the volatile nature of the alcohol which is the cause of danger.

Curious Circumstance.—A few day since, a gentleman in the vicinity of Boston, observed that the tassel to the shade of his chamber window was badly burned, and in a manner which gave no indication of the cause. He failed in his inquiries, and no person in the house could give him any information. A morning or two after, the domestic, who was attending to the room, ran down in haste, exclaiming that the chamber window was on fire. An examination explained the mystery. In front of the window, which looked easterly, stood a shaving glass affixed to a moveable stand. A magnifying glass on the back reflected the rays of the sun, bringing them to a focus on the window, and whenever they struck on wood they burned into it, charring the frame in many places. A piece of paper placed against the window was set on fire, and indeed, the heat was so intense that it instantly burned whatever it touched. When first discovered, the frame of the window was blazing. Had the fire extended, it is not probable that the origin of it would have been discovered, and it would have been placed among those incomprehensible causes which can find no other solution than willful mischief.

Permeability of Metals by Mercury.—J. Nickles, in experiments on the metals, has discovered that those which will form an amalgam with mercury are easily permeated by it. Horsford and others establish the permeability of tin, lead, gold, silver, zinc, and cadmium, to which M. J. Nickles adds copper and brass. This fact was discovered by accident—he was using a Bunsen's battery; the connecting pieces of copper were riveted to the zinc, and on amalgamating the latter metal, it often happened that the mercury spread itself over the copper, and after a certain time this latter metal became brittle, having a white fracture, proving itself an amalgam. With a stylet, he then traced a furrow on plates to be experimented on, and placed a little mercury therein. In order to hasten the amalgamation, a drop of bi-chloride of mercury, acidified with hydro-chloric acid, is introduced. By this means the amalgamation takes place instantly, and the surface is fitted to retain at once the quantity of mercury necessary to produce the effect. [London Miner's Journal.

Singular Geological Fact.—At Modena, in Italy, within a circle of four miles around the city, whenever the earth is dug, and the workmen arrive at the distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its refraction the water bursts up with great violence, and quickly fills the well thus made, the supply of water being neither affected by rains or droughts. At the depth of fourteen feet are found the ruins of an ancient city, houses, paved streets, and masonic work. Below this again is a layer of earth, and at twenty-six feet walnut trees are found entire, with leaves and walnuts upon them. At twenty-eight feet soft chalk is found, and below this vegetables and trees.

David Crockett.—An anecdote is related of this remarkable man, which does him infinitely more honor than any office he ever held. Before he was a candidate for Congress, or ever expected to be, there was a season of scarcity in the Western District, where he lived. He went up the Mississippi, and bought a flat-boat load of corn, and took it to what he called "his old stumping ground." When a man came to him to buy corn, the first question he asked, was:—"Have you got the money to pay for it?" If the answer was in the affirmative, Davy's reply was, "Then you can't have a kernel. I brought it here to sell to people that have *no* money." It was the foundation of his popularity.

A Self-Winding Clock.—After many years of mathematical labor, and mechanical results, Prof. Willis of Rochester has completed and has now in constant operation a self-winding clock, which determines the seconds, minutes, hours, days, weeks, months, and years of time, with unfailing accuracy, continuing in constant motion, by itself, never requiring to be wound up, never running down, but moving perpetually so long as its component parts exist. It might easily be called a perpetual motion, and it is so in one sense, but the inventor properly makes no such claim.

Vinegar from Beets.—It is said that good vinegar can be made from beets. The juice of one bushel of sugar beets, worth twenty-five cents, and which farmers can raise without cost, will make them five or six gallons of vinegar, equal to the best made of cider or wine. Grate the beets, having first washed them, and express the juice in a cheese-press, or in any way which a little ingenuity can suggest, and put the liquor into an empty barrel; cover the bung hole with guaze, and set in the sun, and in twelve or sixteen days it will be ready for use.

Rancid Butter.—A French scientific journal states that the bad smell and taste of butter may be entirely removed by working it over in water mixed with chloride of lime. The discovery was made by a Brussels farmer, whose practice is to take a sufficient quantity of pure cold water to work it in, and put in it from 25 to 30 drops of chloride of lime for every ten pounds of butter. When it has been worked until the whole has been brought into contact with the water, it should be worked again in pure water, when it will be found to be as sweet as when originally made.

The steamer Fashion is now running on lake Erie, between Detroit and Toledo. The steamer Admiral is running on Lake Ontario, between Rochester and Toronto.

Mr. Jones, the Secretary of the Vice President elect, says that Mr. King spends the greater part of the day in a sugar house, and he now entertains hopes of his recovery.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " each subsequent insertion,	50
" " six months,	6 00
" " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 43. NEW YORK, FIFTH-DAY, APRIL 7, 1853. WHOLE NO. 459.

The Sabbath Recorder.

THE HUSBAND'S PRESENT.

BY A JOURNEYMAN PRINTER.

It was a bitter cold night on the 24th of December. The snow lay upon the frozen earth, and the bright moon, riding half way up the heavens, lent a crystaline luster to the scene. In the high road, a short distance from a quiet reposing village, stood the form of a human being. His garments were scant and tattered—by far insufficient to keep out the biting frost; his frame shook and trembled like the ice-bound boughs of the weeping willow that grew near him; and his face, as the moonbeams danced upon it, exhibited all the fearful footprints of the demon—Intemperance. Poor, wretched, and debased, he looked—and such, in truth, he was.

Before him, at the end of a neatly fenced and trellised inclosure, stood a small cottage. It was elegant in its simple neatness, and just such a one as the humble lover of true comfort and joy would seek for a home. The tears rolled down the bloated cheeks of the poor inebriate as he gazed upon the cottage, and at length, as he clasped his hands in agony, he murmured—

"O, thou fond home of my happier days, thou lookest like a heaven of the past. Beneath thy roof I was married to the idol of my soul, and within thy peaceful walls God gave me two blessed children. There peace and plenty were mine, and love and joy were mine. My wife—God bless her gentle soul—was happy then, and my children—may Heaven protect them—laughed and played in gleesome pleasure. Gladnesss played upon us then, and every hour was a season of bliss. But I lost them as a fool loseth his own salvation! Six years have passed since the demon that I took to my heart drove us from your sheltering roof. And those six years! Oh, what misery, what anguish, what sorrows, and what degradation, have they not brought to me and my poor family! Home, health, wealth, peace, joy, and friends, are all gone—all, all gone! Oh, thou fatal cup—no, I will not blame thee—it was I—I who did it! Year after year, I tampered with thy deadly sting, when I knew that destruction lurked in thy smile. But, but," and the poor man raised his eyes to heaven as he spoke, "there is room on earth for another man—and I will be that man!"

Within the only apartment of a miserable and almost broken-down hovel, sat a woman and two children—a boy and a girl. The cold wind found its entrance through a hundred crevices, and as its biting gusts swept through the room, the mother and children crouched nearer to the few embers that still smouldered upon the hearth. The only furniture was four poor stools, a rickety table, and a scantily covered bed; while in one corner, nearest to the fire-place, was a heap of straw and tattered blankets, which served as a resting place for the brother and sister. Part of a tallow candle was burning upon the table, and by its dim light one might have seen that wretched mother's countenance. It was pale, and wan, and wet with tears. The faces of her children were both buried in her lap, and they seemed to sleep peacefully under her prayerful guardianship.

At length the sound of footsteps upon the snow crust struck upon the mother's ears, and hastily arousing her children, she hurried them to their lowly bed, and hardly had they crouched away beneath the thin blankets, when the door was opened, and the man whom we have already seen before the pretty cottage, entered the place. With a trembling and fearful look, the wife gazed up into her husband's face, and seemed ready to crouch back from his approach, when the mark of a tear-drop upon his cheek caught her eye. Could it be, thought she, that that pearly drop was in truth a tear! No; perhaps a snow-flake had fallen there and melted.

Once or twice Thomas Wilkins seemed upon the point of speaking some word to his wife, but at length he turned slowly away, and silently undressed himself, and very soon after his weary limbs had touched the bed, he was asleep.

Long and earnestly did Mrs. Wilkins gaze upon the features of her husband after he had fallen asleep. There was something strange in his manner; something unaccountable; surely he had not been drinking, for his countenance had none of that vacant, wild, demoniac look, that usually rested there. His features were rather sad and thoughtful than otherwise; and, O heavens, is it possible? a smile played about his mouth, and a sound, as if of prayer, issued from his lips while yet he slept!

A faint hope, like the misty vapor of approaching morn, flitted before the heart-broken wife. But she could not grasp it; she had no foundation for it; and with a deep groan she let the phantom pass. She went to her children, and drew the clothes more closely about them; she then knelt by their side, and after imprinting on their cheeks a mother's kiss, uttered a fervent prayer in their behalf, and sought the repose of the pillow.

Long ere the morning dawned, Thomas Wilkins arose from his bed, dressed himself, and left the house. His poor wife awoke just as he was going out, and she would have called to him, but she dared not. She would have told him that she had no fuel, no bread—not anything with which to warm and feed the children; but he was gone, and she sank back upon her pillow and wept.

The light of morning came at last, but Mrs. Wilkins had not risen from out her resting-place. A sound of footsteps was heard from without, accompanied by a noise, as though a light sled were being dragged through the snow. The door opened, and the husband entered. He laid upon the table a heavy wheaten loaf, a small pail, and a paper bundle; then from his pocket he took another paper parcel, and again he turned toward the door. When next he entered, he bore in his arms a load of wood; and three times did he go out and return with a load of the same description. Then he bent over the fire-place, and soon a blazing fire snapped on the hearth. As soon as this was accomplished, Thomas Wilkins bent over his children, and kissed them; then he went to the bedside of his wife, and while some powerful emotion stirred in his soul and made his chest heave, he murmured:

"Kiss me, Lizzie."

Tightly that wife wound her arms about the neck of her husband, and as though the love of years had centered in that one kiss, she pressed it upon his lips.

"There—no more," he uttered, as he gently laid the arm of his wife from his neck; "these things I have brought are for you and our children;" and as he spoke he left the house.

Mrs. Wilkins arose from her bed, and tremblingly she examined the articles on the table. She found the loaf, and in the pail she found milk; one of the papers contained two smaller bundles—one of tea and one of sugar—while in the remaining parcel she found a nice lump of butter.

"O," murmured the poor wife and mother, as she gazed upon the food before her, "whence came these? Can it be that Thomas has stolen them? No, he never did that! And then that look—that kiss—those words! O, my poor, poor heart, raise not a hope that may only fail and crush thee!"

"Mother," at this moment spoke her son, who had raised himself upon his elbow, "is father gone?"

"Yes, Charley."

"O tell me, mother, did he not come and kiss me and little Abby this morning?"

"Yes, yes—he did!" cried the mother, as she flew to the side of her boy, and wound her arms about him.

"And, mother, said the child, in low, trembling accents, while he turned a tearful look to his parent's face, "will not father be good to us once more?"

That mother could not speak, she could only press her children more fondly to her bosom, and weep a mother's tears upon them.

Was Lizzie Wilkins happy as she sat her children down to that morning's meal? At least, a ray of sunshine was struggling to gain entrance to her bosom.

Toward the middle of the afternoon, Mr. Abel Walker, a retired sea captain of some wealth, sat in his comfortable parlor, engaged in reading, when one of his servants informed him that some one at the door wished to see him.

"Tell him to come in," returned Walker.

"But it's that miserable Wilkins, sir."

"Never mind," said the captain, after a moment's hesitation, "show him in." "Poor fellow," he continued, after the servant had gone, "I wonder what he wants. In truth, I pity him."

With a trembling step and downcast look, Thomas Wilkins entered Captain Walker's parlor.

"Ah, Wilkins," said the old captain, "what has brought you here?"

The poor man twice attempted to speak, but his heart failed him.

"Do you come for charity?"

"No, sir," quickly returned Wilkins, while his eyes gleamed with a proud light.

"Then sit down and out with it," said Walker, in a blunt, but kind tone.

"Captain Walker, commenced the poor man, as he took the proffered seat, "I have come to ask you if you still own that little cottage beyond the hill?"

"I do."

"And is it occupied?"

"No."

"Is it engaged?"

"No," returned the captain, regarding his visitor with uncommon interest; "but why do you ask?"

"Captain Walker," said Wilkins, in a firm and manly tone, even though his eyes glistened and his lips quivered, "I have been poor and degraded, deeply steeped in the dregs of poverty and disgrace. Everything that made life valuable, I have almost lost. My wife and children have suffered; and God only knows how keenly! I have long wandered in the path of sin. One after another, the tender chords of friendship that used to bind me to the world have snapped asunder; my name has become a by-word, and upon the earth I have been but a foul blot. But, sir, from henceforth I am a man! Up from the depths of its long grave, I have dragged forth my heart. I have sworn to touch the cup no more; and in my heart there is no lie. My wife and my children shall suffer no more for the sins they have never committed. I have seen my old employer, at the machine shop, and he has even been kind enough to give me an order in advance for necessary articles of clothing, food, and furniture. To-morrow morning I commence work."

"And you have come to see if you could obtain your cottage back again to live in," said Captain Walker, as Wilkins hesitated.

"Yes, sir, to see if I could hire it of you," returned the poor man.

"Wilkins, how much can you make at your business?" bluntly asked the old captain, without seeming to heed the request.

"My employer is going to put me on job-work, sir; and as soon as I get my hand in, I can easily make from twelve to fourteen dollars a week."

"And how much will it take to support your family?"

"As soon as I get cleared up, I can easily get along with five or six dollars a week."

"Then you might be able to save about four hundred dollars a year."

"I mean to do that, sir."

A few moments Captain Walker gazed into the face of his visitor, and then he asked,

"Have you pledged yourself yet?"

"Before God and in my heart I have; but one of my errands here was to get you to write me a pledge, and have it made to my wife and children."

Captain Walker sat down to his table, and wrote out the required pledge, and then, in a trembling, but bold hand, Thomas Wilkins signed it.

"Wilkins," said the old man, as he took his visitor by the hand, "I have watched well your countenance, and weighed your words. I know you speak the truth. When I bought the cottage from your creditors six years ago, I paid them one thousand dollars for it. It has not been harmed, and is as good as it was then. Most of the time I have received good rent for it. Now, sir, you shall have it for just what I paid for it, and each month you shall pay me such a sum as you can comfortably spare, till it is all paid. I will ask you for no rent, nor for a cent of interest. You shall have a deed of the estate, and in return I will take but a single note and mortgage, upon which you can have your own time."

Thomas Wilkins tried to thank the old man for his kindness, but he only sank back into his chair, and wept like a child; and while he sat with his face buried in his hands, the old man slipped from the room.

And when at length he returned, he bore in his hand a neatly covered basked.

"Come, come," the Captain exclaimed, "cheer up, my friend. Here are some titbits for your wife and children; take them home; and believe me, Wilkins, if you feel half as happy in receiving my favor as I do in bestowing it, you are happy indeed."

"O God! God will bless you for this, sir!" exclaimed the kindness-stricken man; "and if I betray your confidence, may I die on the instant!"

"Stick to your pledge, Wilkins, and I will take care of the rest," said the old captain, as his friend took the basket. "If you have time, to-morrow, call on me, and I will arrange the papers."

As Thomas Wilkins once more entered the street, his tread was light and easy. A bright light of joyousness shone in every feature, as he wended his way homeward; he felt, in every avenue of his soul, that he was once more a *man*.

The gloomy shades that ushered in the night of the thirty-first of December, had fallen over the snow-clad earth. Within the miserable dwelling of Mrs. Wilkins, there was more of comfort than we found when first we visited her, but yet nothing had been added to the furniture of the place. For the last six days, her husband had come home every evening, and gone away before daylight every morning, and, during that time, she knew that he had not drank any intoxicating beverage, for already had his face begun to assume the stamp of its former manhood, and every word that he had spoken had been kind and affectionate. To his children, he had brought new shoes and warm clothing, and to herself he had given such things as she stood in immediate need of; but yet, with all this, he had been taciturn and thoughtful, showing a dislike to all questions, and only speaking such words as were necessary. The poor, devoted, loving wife, began to *hope*. And why should she not? For six years her husband had not been thus before. One week ago she dreaded his approach; but now she found herself waiting for him with all the anxiety of former years. Should all this be broken? Should this new charm be swept away? Eight o'clock came, and so did nine, and ten, and yet her husband came not!

"Mother," said little Charles, just as the clock struck ten, seeming to have awakened from a dreary slumber. "Isn't this the last night of the old year?"

"Yes, my son."

"And do you know what I've been dreaming, dear mother? I dreamed that father had brought us New Year's presents, just as he used to. But he won't will he? He's too poor now!"

"No, my dear boy, we shall have no other presents than food; and even for that we must thank dear father. There, lay your head in my lap again."

The boy laid his curly head once more in his mother's lap, and with tearful eyes she gazed upon his innocent form.

The clock strikes eleven! The poor wife was yet on her tireless, sleepless watch! But hardly had the sound of the last stroke died away, ere the snow crust gave back the sound of a foot-fall, and in a moment more her husband entered. With a trembling fear she raised her eyes to his face, and a wild thrill of joy went to her heart, as she saw that all there was open and bold, only those manly features looked more joyous, more proud, than ever.

"Lizzie," said he, in mild, kind accents, "I am late to-night; business has detained me; and now I have a favor to ask of thee."

"Name it, dear Thomas, and you shall not ask a second time," cried the wife, as she laid her hand confidentially upon her husband's arm.

"And you will ask me no questions?" continued Wilkins.

"No, I will not."

"Then," continued her husband, as he bent over, and imprinted a kiss upon his wife's brow, "I want you to dress our children for a walk, and you shall accompany us. The night is calm and tranquil, and the snow is well trodden——"

"But——"

"Ah, no questions! Remember your promise."

Lizzie Wilkins knew not what all this meant, nor did she think to care; for anything that would please her husband she would have done with pleasure, even though it had wrenched her very heart-strings. In a short time Mrs. Wilkins put on such articles of dress as she could command, and soon they were in the road. The moon shone brightly, the stars peeped down upon the earth, and they seemed to smile upon the travelers from out their twinkling eyes of light. Silently Wilkins led the way, and silently his wife and children followed. Several times the wife gazed up into her husband's face, but, from the strange expression that rested there, she could make out nothing that tended to satisfy her.

At length, a slight turn in the road brought them suddenly upon the pretty white cottage, where, years before, they had been so happy. The snow in the front yard had been shoveled away, and a path led up the piazza. Wilkins opened the gate; his wife, trembling, followed, but wherefore she knew not. Then her husband opened the door, and in the entry they were met by the smiling countenance of old Captain Walker, who ushered them into the parlor, where a warm fire glowed in the grate, and every thing looked neat and comfortable. Mrs. Wilkins turned her gaze on the old man, and then upon her husband. Surely, in that greeting between the poor man and the rich, there was none of that constraint which would have been expected. They met rather as friends and neighbors. What could it mean?

Hark! the clock strikes twelve! The old year is gone; a new, bright-winged cycle is about to commence its flight over the earth.

Thomas Wilkins took the hand of his wife within his own, and then, drawing from his bosom a paper, he placed it in her hand, remarking, as he did so:

"Lizzie, this is your husband's present for the new year."

The wife took the paper and opened it. She realized its contents at a glance, but she could not read it word for word, for the streaming tears of a wild, frantic joy, would not let her. With a quick, nervous movement, she placed the priceless pledge next her bosom; and then, with a low murmur, like the gentle whispering of some heaven-bound angel, she fell, half fainting, into her husband's arms.

"Look up, look up, my own dear wife," uttered the redeemed man, "look up and smile upon your husband; and you, too, my children, gather about your father; for a husband and father, henceforth, I will ever be. Look up my wife. There, now, Lizzie, feel proud with me, for we stand within our own house! Yes, this cottage is once more our own; and nothing but the hand of death shall take us hence. Our good, kind friend here will explain it all. O Lizzie, if there be happiness on earth, it shall henceforth be ours! Let the past be forgotten, and with this, the dawning of a new year, let us commence to live in the future."

Gently the husband and wife sank upon their bending knees, clasped each other's arms, and, clinging joyfully to them, knelt their conscious happy children. A prayer from the husband's lips wended its way to the Throne of Grace; and, with the tears trickling down his aged face, old Captain Walker responded a heart-felt "Amen."

* * * * *

Five years have passed since that happy moment. Thomas Wilkins has cleared his pretty cottage from all incumbrance, and a happier or more respected family does not exist. And Lizzie, that gentle, confiding wife, as she takes that simple paper from the drawer, and gazes again and again on the magic pledge it bears, weeps tears of joy anew. Were all the wealth of the Indias poured out in one glittering, blinding pile at her feet, and all the honors of the world added thereto, she would not, for the whole countless sum, give in exchange one single word from that pledge which constituted her husband's *present*. [Commonwealth.

THE NECESSITY OF REVIVALS.

BY LYMAN BEECHER, D. D.

I have lately heard disparaging remarks concerning revivals—that they were attended with so many defects, that their absence was better than their presence, and that, on the whole, we had better go back to the good old days when revivals were unknown, and the minister had easy times—when no such attacks were made upon his heart, and conscience, and intellect, but that he could spend most of his time on his farm, fattening his hogs and getting in his crops, while if he preached half a century he would never hear of a conversion. I would ask these croakers at revivals how many friends of missions would have been mustered if there had been no revivals? My brethren, *we must have revivals*. It must rain faster or we perish with drought. There is no such thing as a growing, progressive Church, without them; no such thing as a prosperous country, without them. God has never multiplied his people, never built up his kingdom rapidly, without them, and never will. This is the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the Church and to convert the world.

1. Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to and conformity with the laws of mind. Miracles cannot convert the soul. How many of those who witnessed the miracles of Christ, do you suppose were converted by the prodigies that astounded them? Miracles had their use; but that use was not the conversion of the soul. But now their object is accomplished, the Gospel is authenticated, the work is under motion. Hear the world roar as it rushes along, and see, as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the Gospel is odious; and, if they go on, they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the good old orthodox way? No; men will go to hell by whole generations, if something be not done. But go into a church filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelops the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads from heart to heart, like fire in a dry forest. Everybody feels, and you cannot tell why. In Litchfield, Conn., during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact of intercommunion. The Gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals if the world is ever to be converted. To wait till the church is filled with the droppings of the sanctuary, is to wait forever. On the ratio of conversions which take place under an old, cozy, orthodox ministry, it would take to all eternity to convert the world. We must travel faster. A nation must be born in a day.

2. We must have revivals, to keep pace with the progress of the world's education, civilization, philosophy, business, thought. Every thing now goes ahead, and nothing but revivals will keep us in hailing distance of the world. The Church is in the world; and if the world goes ten times as fast as formerly, we need ten times the power to keep our hold upon it. A Church, in the days of the Puritans, could endure a season of dearth and destitution for seventy years, and yet keep alive. But ten years of destitution will do more injury in a Church now than seventy then. If we went along in the old pace, we should soon be out of sight. The world would soon leave us so far behind that we could not be discerned with a telescope.

3. We need revivals to secure the ministration of sound Scriptural doctrine. The carnal mind is enmity toward God, and where conversions are unfrequent, the worldly spirit predominates. I have seen the time when men's minds were impressed with an omnipresent awe. Some were vexed and some trembled as I preached the severe, humbling doctrines of the cross; but not a dog wagged his tongue. The presence of the revival enabled me to preach, without let or hindrance, the whole truth. But just as soon as the revival subsided, and the pressure was taken off, for me to have preached those same truths would have created an insurrection. We must have revivals, or we shall stand a chance to meet the mob. The world will not endure sound doctrine without the power of revivals.

4. We need revivals to prevent the fatal effects of doctrinal formality. Many good people seem to think, that if they have the Shorter Catechism in their houses, and especially if they have taught their children to "say" it, all will be well. I don't know of any thing more stupefying, Lethean, than a dead orthodoxy. Orthodoxy, without revivals, will produce formality. There are a great many ways to hell, and I do not know but the orthodox way is as fatal as any. He who lives on, trusting to the saving power of his creed, may be sure he is riding down the broad road at a railroad speed.

I do not wish to speak of myself; but if there be a thing for which I desire to thank God, it is that he has permitted me to have some part in the glorious work of revivals. I am an old man and on the verge of eternity; I would say, if I had a thousand lives, they should be devoted to the ministry of revivals. You will ask me, how are revivals to be obtained? Take this, perhaps the last counsel of an old man; for I shall soon leave the world. I never yet had a revival unexpectedly, or on the mere ground that God is a sovereign, and pours out his Spirit when and where he pleases. This doctrine never yet led to revivals. I always sought and labored for them, carefully watching the indications of Providence, and endeavoring, by the grace of God, to seize upon the appropriate moment. If the time came when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all good things, are to be labored for diligently and faithfully. Do any of you feel the need of a revival in your Churches? There is my experience. Prayer and labor, faith and works. Let me add, the preaching I have found to be most successful was doctrinal. I never wrote articles for the press, with rounded periods and polished style, to do execution with in a revival. I never had any freedom when I was obliged to read my sermon so closely that I could not make a gesture. Such sermons always grow cold in the mouth, and freeze the hearts of the hearers. I taught them they were rebels against God—the doctrine of total depravity—defining what I meant by it, and, by all means, what it didn't mean; and then, after stating the doctrine as clearly as I could, I endeavored to send it home. I never did any good with a sermon which had no application. Men are not so eager for the truth that they will pick it up. Other animals may do it, but sinners will not. Sermons ought to be made properly for execution. The Church will never do her duty without revivals.

JUDSON, THE CHRISTIAN HERO.

While many appear to believe, in these uninteresting days, that Christian profession is very much a pretence, and Christianity itself getting rather effete, and showing symptoms of evident decrepitude, be it ours to inspire a truer faith in humanity, and a loftier persuasion of the limitless power of single-mindedness, by the well authenticated facts of Dr. Judson's life. Milton finely expounds the theory of all true greatness, when he says, that "he who would not be frustrate of his hope to write well hereafter in all laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorablest thing; not presuming to sing high praises of heroic men of famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy." In Dr. Judson's life we have such a poem; as marvelous for its severe dignity, as for its extreme simplicity. He gave "thirty-eight years of manly toil for the redemption of a people who robbed him, loaded him with fetters, cast him into dungeons and death prisons, and drove him bare-footed over burning sands;" he consecrated at one time fifteen hundred, and at another five thousand dollars, received for literary and linguistic labors, to the mission cause; translated the whole Bible into the second most complicated language of the East; compiled the first dictionary, a very voluminous work, in the same tongue; never deeming, and apparently of so guileless a spirit that he never seems to have thought of it, that by these prodigious labors and endurances he was laying the foundation of a world-wide celebrity; and finally died, as a good, great man would desire to die, in exultant persuasion of a better life beyond the grave.—*London Monthly Christian Spectator*.

"I WOULD NOT LIVE ALWAY."

We have been so repeatedly urged, (says Dr. Muhlenberg, its author,) to give the whole of the original of "*I would not live alway*," that we at length comply, though somewhat reluctantly, as it has appeared at various times in print before—first in the Philadelphia *Episcopal Recorder*, somewhere about the year 1824. It was written without the most remote idea that any portion of it would ever be employed in the devotions of the Church. Whatever service it has done in that way, is owing to the late Bishop of Pennsylvania, then the Rector of St. Ann's Church, Brooklyn, who made the selection of the verses out of the whole, which constitutes the present Hymn, and offered it to the Committee on Hymns, appointed by the General Convention of ——. The Hymn was, at first, rejected by the Committee, of which the unknown author was a member, who, upon a satirical criticism being made upon it, earnestly voted against its adoption. It was admitted on the importunate application of Dr. Onderdonk to the Bishops on the Committee. The following is a revised copy of the original.

"I would not Live Alway."

I would not live alway—live alway below!
Oh, no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer,
Would I shrink from the path which the prophets of God,
Apostles and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest, o'er the earth would I roam?

I would not live alway—I ask not to stay,
Where storm after storm rises dark o'er the way;
Where, seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found;
Where hope, when she plants her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gloom of the plumage that bears him away.

I would not live alway—thus fettered by sin,
Temptation without, and corruption within;
In a moment of strength, if I sever the chain,
Scarce the victory's mine ere I'm captive again.
E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving with penitent tears;
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the tomb;
Since Jesus hath lain there, I dread not its gloom,
Where He deigned to sleep, I'll too bow my head,
Oh, peaceful the slumbers on that hallowed bed.
And then the glad dawn soon to follow that night,
When the sunrise of glory shall beam on my sight,
When the full matin song, as the sleepers arise
To shout in the morning, shall peal thro' the skies.

Who, who would live alway? away from his God,
Away from yon heav'n, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
While the songs of salvation exultingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in the air;
And see, soft unfolding, those portals of gold!
The King all array'd, in His beauty behold!
O, give me, O, give me the wings of a dove!
Let me hasten my flight to those mansions above;
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstacy bid earth adieu evermore. W. A. M.

WALDENSIAN PRAYER-MEETING.

The Rev. J. P. Thompson, in his account of his visit to the Waldenses, gives the following interesting sketch of a prayer-meeting which he attended among them.

By far the most interesting incident in our visit to the Vaudois, was an evening prayer-meeting at the house of one of the villagers. About eighty persons were assembled in two connecting rooms, crowding them to their utmost capacity. No one in particular seemed to have charge of the meeting, but, as in primitive times, if any one had a psalm, a prayer, a prophecy, he gave utterance to it; yet all things were done decently, and in order. First, some one proposed a hymn, which was sung with that unction which characterizes the devotional singing of the French; then another hymn was proposed, and for a while the simple singing of hymns was made to feed the devotional spirit of the assembly. The hymns were remarkably spiritual. After the singing, a young man rose and offered a most fervent and affecting prayer. The master of the house then asked if any one had a chapter to propose. The first chapter of the second epistle of Peter was mentioned; all produced their Bibles while one read the chapter. There was then "opportunity for remark"—which was improved, not in the way of general exhortation, but in the way of comment on the chapter read, and the application of it to the assembly. First, the young man who had led in prayer commented in a very lucid manner on verses 5, 6 and 7—to the effect that a Christian profession, a belief that Christ came into the world to save sinners, &c., was nothing without a development of the Christian graces in the daily life; then an elderly man, whom I took to be his father, called attention to the fact that all these graces and attainments were to be *added to faith*, and therefore it was of the first importance that the faith be right; a third then exhorted to a personal examination as to whether these graces did exist, and turned, with repeated emphasis, the declaration that "he that lacketh these things is blind;" a fourth adverted to the fact that all is summed up in the "knowledge of Christ," which he described as an infinite abyss. "Being unexpectedly called upon for a few remarks," I stammered out in broken French our Christian salutations; told them that we knew their history; honored their name and faith, and, in common with all the friends of Christ, felt our obligations to them for having kept their faith in purity; that we rejoiced in their spirit, and regarding them as the hope of Italy and the hope for the truth in Italy, should pray for them, and exhort Christians to pray for them continually. The exercises were concluded with singing and prayer, in which we, our friends, and our country, were most affectionately commended to God. At the close of the meeting, they gathered around us and grasped our hands in cordial salutation. They also presented us with a copy of their hymn book, as a souvenir.

Self-esteem is commonly punished by universal contempt. He that praises himself, remains a debtor to all others.

The Sabbath Recorder.

New York, April 7, 1853.

ROTUNDITY OF THE EARTH AND THE SABBATH.

In our remarks, last week, upon the discourse of the Rev. Dr. Potts, we forgot to say that, among the objections which he advanced against such views as Seventh-day Baptists hold, the impossibility of observing the same absolute time every where on the surface of the globe was one. The cavalier manner in which he stated this objection, carried the idea that he considered it unanswerable; and if the impression left upon his hearers was that the observers of the seventh day are so far behind the age, that they do not even know that the world is *round*, it was probably just such an impression as he would not care about removing. But we would ask the Doctor a few questions on this point.

1. Do you not teach that it is the duty of Christians, every where on the surface of the globe, to observe the first day of the week as holy time?

2. Do you not teach that there is, in the New Testament, what is equivalent to an express law, requiring the observance of the first day of the week, to the exclusion of any and every other day of the septenary cycle, because that, and that only, fitly commemorates the resurrection of Jesus? If this is not your teaching, we greatly misunderstand you.

3. When you insist upon this duty of sanctifying the first day of the week, do *you* mean that Christians should every where observe the same absolute time?

4. If *you* can pertinaciously contend for the universal observance of Sunday, (as you evidently do,) without meaning to insist upon the same absolute time, why may not Seventh-day Baptists contend for the universal observance of Saturday, without having it flung at them that they contend for what is impracticable?

5. When you insist upon the first day of the week as the proper time for sabbatizing, do you not mean the weekly return of that very day on which Christ is supposed to have risen from the dead? Does it ever enter your mind, that this is quite as impracticable as to observe the weekly returns of the day on which God ceased from the work of creation?

6. Between New York and Jerusalem interpose more than a hundred degrees of longitude, making about seven hours difference in time. Do you not as actually and truly keep the first day of the week as the Christians of Jerusalem do, although you begin and end your observance seven hours later? On the supposition that the day ends at six o'clock in the evening, the Christians of Jerusalem are through with their Sunday observance, about the time you are ready to commence preaching in the morning. Yet you go on with *your* observance, afternoon and evening, all the time alluding to the day as *the* day of the Saviour's resurrection; and we take for granted, that you mean what you say.

Certainly, the Doctor's fling at Seventh-day Baptists, (though he did not mention them by name,) was a virtual destruction of his own argument. Those who are so earnest for the observance of a particular day themselves, and plead for it on a particular ground, namely, that it commemorates an important fact, which cannot be so fitly commemorated on any other day, should not attribute folly to others for carrying out the same principle. Whatever force there is in the objection alluded to, it is, nevertheless, an objection which the advocates of Sunday observance have no business to avail themselves of. For whether *they* can observe *the same absolute time*, or not, they know that they can, and do, observe *the first day of the week.*

Suppose a person should set out from Jerusalem to make the circuit of the globe; suppose it to be required of the inhabitants of each country, through which he travels, to do him homage as he passes along; and suppose him to possess such extraordinary power of locomotion, that he can make the whole circuit in twenty-four hours. In seven hours he arrives in New York, and receives the homage of the citizens. But suppose some person should suggest, that the New Yorkers were not honoring the same identical person that the people of Jerusalem did, because they did not do it at the same absolute time; who would not see the folly of the suggestion? The obvious reply would be, that they were simply required to honor him *when* he came to them, and *while* he continued with them.

We presume, therefore, that should it be suggested to Dr. Potts, that he did not observe the first day of the week, because he did not observe the same absolute moments which were observed by Christians in Jerusalem, he would reply, that he was not required to observe them; that he was not required to observe the first day of the week, *till it had arrived where he was.* He would say, 'The day starts from Jerusalem, at such an hour; when it arrives here, I will begin to do it honor, and will continue to do so, as long as it stays; and in doing so, I honor the same day which started from Jerusalem seven hours before. He never dreams of honoring a *different* day, because its arrival in New York is seven hours after it has left Jerusalem; he knows it is the *same* day, and he observes it as such.

Now, if the Doctor, and his associates, will be magnanimous enough to give us the benefit of the same mode of reasoning which they would, unquestionably, employ themselves, were they disputing with anti-sabbatarians, it is all we will ask of them. T. B. B.

BRITISH CORRESPONDENCE.

The Crystal Palace—Infant "Baptism"—Popery in Prussia—The Pope and the Emperor.

GLASGOW, March 18th, 1853.

The Crystal Palace Company held a meeting yesterday in London. Their prospects are stated to be most satisfactory, as applications already made for exhibition space will ensure a revenue of £40,000. Of their 349 acres purchased, they have sold 149 at a profit of £50,000. The public opening of the place must, however, it is added, be necessarily delayed for several months. The Palace Railway Company's Bill was, last night, read a third time in the House of Commons, and passed. No proposal has been made in this Bill to introduce the subject of the Palace Sunday opening. A few days ago, indeed, on the Bill being received from committee, and the motion having been made for its further consideration by the House, Mr. Spooner, referring to a clause in the agreement between the Railway and Palace Companies, as to the tickets of the former giving admission to the Palace, said that advantage could be taken of the clause for evading the law on Sunday. But the Chairman of the Palace Company being present, stated that the Directors were not aware that the clause could be so understood, and that they would be quite willing that it should be struck out on the third reading of the Bill—as they would not take indirect means to evade the obligations of their charter. The *Record* newspaper says that Mr. Hume, M. P., has advised a younger Member to bring in a Bill to repeal the Act of George III. enforcing Sunday sanctification. If this should be the result of the agitation for preventing the opening of the Exhibition Building on that day, the friends of the traditionary holiday would have little reason for congratulation. At a meeting of those opposed to the Sunday opening of that building, in the parish of St. George's, London, last Sabbath, the Rev. J. T. Baylee, Secretary of the Sunday Observance Society, referred to reports of a dispute between the Palace Company and Mr. Mayhew, and said he could inform the meeting, that "the opinions of Mr. Mayhew on this subject had undergone a change; for he had admitted, that if the Crystal Palace were opened on Sunday, it would become the vilest place of resort in the kingdom." If Sunday were indeed the Sabbath, as we know it is not, we should be opposed to its being open on that day, but such a change in the opinions of Mr. Mayhew would require to be authenticated by himself, or at least stated by some less suspicious channel than through the Secretary of the Sunday Observance Society—in a speech for Sunday observance purposes. On the other side of the question, the Rev. John Griffith, Vicar of Aberdane, in South Wales, says if it were not for Sunday railway trains, there would be ten times more Sunday desecration than there is. If all the Sunday trains were stopped, he says, "there would then be no living here." The *Record* of the 14th instant, states that at a recent meeting of the Directors of the Ipswich Museum, recently erected, Mr. Fonnereau offered to subscribe £10 towards the defraying of the debt, "on condition that the poor be admitted *on the Sunday* evenings, from Lady-day to Michaelmas." It is uncertain whether, on the terms, the subscription was accepted.

Zeal for Infant Baptism was lately manifested in Germany to a remarkable extent. A cabinet-maker, named Christ, who is also a Minister of the Baptist Church, had a child born to him. He received repeated monitions from the parish minister and church wardens, to get his child *christened.* He gave no heed to them; and, after several weeks, during which they insisted and threatened, Dean Keim, with two or three ecclesiastical officers, proceeded to Christ's house, to compel him to submit. The father resisted, and while he held the child with one arm, protected it with the other, quoting Scripture proofs against what they had come to effect. Finding their efforts otherwise unavailing, they procured assistance, and sent the father to prison *while they made his child a Christian*—liberating the father when the deed was done.

The *Nonconformist* says, that according to the last official statement of the various religious denominations of the population of *Prussia*, the Catholics number 6,063,186; the Protestants, 9,987,277; the Mennonites, and members of the Greek Church, and Jews, together, 234,551—making in whole, 16,285,014. The population has increased since this census to 17 millions. The king of Prussia, although he has allowed Popery too much latitude, has an aversion to the Jesuits, and lately interdicted them from preaching in any of the churches in his dominions. At Rome, that wily fraternity are meditating, in consequence, plans of attack upon the Protestantism of Prussia, with a determination to exterminate it.

The French Emperor, though he has been coquetting with the Pope, in order to get him to come to Paris to put the crown upon his head, is said, after all his concessions, to be in danger of losing his reward—not through lack of willingness on the part of the Pope himself, but by the opposition of the Romish conclave. Should the latter succeed in preventing Popish oil being poured on the head of the French Emperor by the hand of the Romish Apostasy, they may provoke to a reaction one who has sufficiently evidenced that a regard to his own ambition is the leading motive in all he does. The favor hitherto shown to their church can hardly be ascribed to any love on his part to its perversions; but, should they provoke his ire, that may be exhibited without dissimulation. The cause of suffering Protestantism in that country may profit through the quarrel—if the Lord so design. J. A. BEGG.

ANTI-SUNDAY-MAIL MEETING.

At an adjourned meeting of the citizens of New Haven, which was held for the purpose of considering what might be done for the purpose of stopping the Sunday Mail Train recently established between Boston and New-York, after addresses by Dr. Bacon, Prof. Silliman, Rev. Mr. Littlejohn, C. B. Lines, James Brewster, and others, the following resolutions were passed:—

Resolved, That, inasmuch as no department of commerce or business has suffered any detriment in consequence of the omission of Sunday mails between New York and Boston for more than ten years past; and inasmuch as the electric telegraph affords every facility for the instantaneous transmission of intelligence in any emergency; the recent arrangement on the part of the United States Government for the conveyance of mails on the Lord's Day, between those two cities, disturbing the quiet of the day in all the towns and villages along the route, and imposing servile labor upon a multitude of persons employed by the Government and by the Railroad Companies, is a wholly unnecessary violation of that day of rest which the great body of the American people honor with a religious observance.

Resolved, That inasmuch as the Government of the United States has no control over the railways, the directors of the railway companies that have come into the arrangement complained of, are responsible for that arrangement to the public sentiment of their fellow-citizens and to the States under which they hold their charters.

Resolved, That even if the conveyance of the mails for the Government of the United States were a matter of absolute necessity, the running of railway carriages for the conveyance of passengers on the Lord's Day, thus bringing the heathenism of New York into contact on that day with our more peaceable and orderly towns and villages, and at the Lord's time tempting our young men to spend their Sabbaths amidst the dissipations of the great metropolis, is an offense against the welfare of the community, and a wrong for which there ought to be a remedy.

Resolved, That Benjamin Silliman, Leonard Bacon, A. Littlejohn, James Brewster, James F. Babcock, Henry Trowbridge, Capt. Foote, John G. North, and Lucius R. Finch, be a committee to correspond with gentlemen in other places, and to take measures, by petition to the Legislature or otherwise, for the redress of this grievance, so that it may be determined whether our Sabbaths are henceforth at the mercy of a few great moneyed corporations.

☞ We copy the above from *The Independent.* It will be seen, that no attempt is made to show that Sunday mail trains are a breach of God's law, or that they are impolitic in a pecuniary view. That they are unnecessary—that they make railroad directors responsible to public sentiment—that they take city heathen into contact with orderly and peaceable towns, and tempt country people to visit the city on Sunday—these are the strong points of objection. We have no idea that they will prove strong enough to affect the Legislature or the railroad directors. What a pity that these zealous friends of Sunday sanctification have no "thus saith the Lord" to sanction and give weight to their movements.

READING.

What should our Reading be? And how?

The importance of reading is in some measure appreciated by every reader. It is a point so frequently discussed, that it has become like a thrice-told tale. All acknowledge the influence and benefit of reading. Books are continually widening and deepening their power over mind. Thought is developed and guided, comparatively less by hearing, and more by reading, than in former ages.

If such is the fact, there is intimately connected with it a question of great importance, viz: *What should we read?*

1. We should read what pertains to our business or profession. Whatever may be our calling, there should be a thorough and careful professional reading connected therewith. It consists in reading works explanatory of our business—works that illustrate its principles, record the various discoveries and improvements, in short, whatever directly tends to better prepare us to meet our professional duties. The importance and even the necessity of an extensive reading of this sort, is too obvious to need proof.

2. The moving world is continually developing new facts, new laws, and new principles. The *news* of the day—the *record* that the present makes in passing—should be studied. The workings and tendencies of sects and societies, parties and politics, institutions, both mercenary and benevolent, moral and immoral—the unfoldings of art and science—should be carefully conned, and, if possible, comprehended. No one can meet the duties of a man in his social, political, and moral relations, without knowing the times in which he lives—without understanding the *present.*

3. The *past* should be understood; hence *history* should be read. By history we are able to wander back through the long colonnades of past events, to where man was when the star of empire first arose, and ascertain the workings of the human mind as developed in society, laws, customs, and governments. History is the magic lantern by which we are enabled to see the varied shades and hues presented by humanity, in its transition from savage to civilized—in its onward and upward march.

4. We should cultivate an acquaintance with *literature.* We should be familiar, at least, with the English authors. There are many bright luminaries in the "firmament of English literature." These shed their brightest and purest rays upon those who go to them, purifying, expanding, and ennobling their thoughts. *Poetry*, especially, should be read, to give variety of thought and expression, and to awaken or cultivate a taste for the beautiful and grand, as expressed in language.

> "He whose heart is weary of the strife
> Of meaner spirits, and whose mental gaze
> Would shun the dull, cold littleness of life,
> Awhile to dwell amidst sublimer days,
> Must turn to thee"——

5. But a knowledge of ourselves—our relations, our destiny, and our obligations, transcends all other knowledge. We should diligently, studiously, read those works that most plainly point out our physical and spiritual natures and relations. Books of a moral and religious nature are powerful aids in the culture of our spirits. They furnish an exhaustless store-house of garnered wisdom and experience of the great and good of past ages, from which we may draw large supplies of truth, ready prepared for our minds. To these should we pay frequent visits—especially to the pure and original fountain of all—the BIBLE. Study the character of God in his triune revelation—Nature, *Providence*, and the HOLY SCRIPTURES.

Intimately connected with the inquiry of what we should read, is that of, *How shall we read?*

The following rules are appended, not because they are new and untried, but because they are old, and sanctioned by long usage, and approved by the experience of those who ought to know.

1. Read slowly and carefully the best books that can be obtained on the subject under consideration—reading no faster than can be fully understood and treasured up in the mind for future use.

2. Read much by topics. Select a subject, and read the best works on that subject, both *pro* and *con.*

3. In reading, have, at the same time, system and variety. Let, for instance, periodical literature fill up the oft-recurring spare moments of time, while for longer and stated periods read according to some well-arranged plan, if not in succession, works on History, Art, Science, Philosophy, Poetry, Law, Medicine, Morals, and Religion.

4. Keep, at least, an index of what is read. Keep your knowledge always at command by frequent reviews. Think often upon your reading—striving to reduce it to general principles—separating, if possible, the true from the false, the good from the bad.

5. Write upon subjects about which you read, for the sake of accuracy—converse, for the sake of readiness, and apply the whole to good and useful purposes. MACOM.

REVIVAL IN BROOKFIELD.

CLARKVILLE, March 29th, 1853.

Presuming that information concerning the prosperity of the work of God would interest the readers of the *Rocorder*, I respectfully submit the following brief notice of an interesting season of revival which the inhabitants of this village and vicinity have been sharing for the last two months.

It is eight or nine weeks since a series of evening meetings commenced in the Methodist Episcopal Church in this village, which continued every evening for about five weeks, and since every other evening. In this meeting, I am happy to say, the other churches in the place have not only taken a deep interest, but have also shared the gracious refreshing from the presence of the Lord. This protracted effort, under God's great blessing, in answer to the united prayers and labors of his people here, has resulted very encouragingly. Some fifty-eight have already submitted to baptism, (if we include nine that have been either sprinkled or poured,) and have united with the churches here. Last Sabbath, seventeen happy believers, after the example of Jesus, were buried with him in baptism, sixteen of whom united with the 2d Seventh-day Baptist Church of Brookfield. This is the Lord's doing, and is marvelous in our eyes. To his name we give all the praise.

Yours as ever, J. CLARKE.

TO CALIFORNIA EMIGRANTS.—A correspondent of the N. Y. *Tribune*, writing from Weaverville, Alta Cal., Monday, Feb. 7, 1853, says:—

Could that portion of your readers, who are so anxious to come to California, know how small a chance they would stand to make a fortune and return home in safety, they would at once banish every thought of coming here. A large share of those here are worse off than they were at home. Their brightest hopes of amassing a speedy fortune are blasted. And hundreds may be seen in every part of California, strolling about, who would be glad to work for their board. The miners in the north, about Shasta and Weaverville, are paying about $5 per day to those who labor faithfully. Board costs $20 per week. After deducting the cost of clothing and liquor bills from the remaining $10, nothing much remains. A person without capital or friends to aid him, is better off in the States.

MEETINGS AT LEONARDSVILLE, N. Y.—A letter from Eld. Wm. B. Maxson, dated April 1st, says: "Our series of Evening Meetings resulted in the revival of a goodly number of our backslidden members, and the hopeful conversion of a number of young people. Eight or ten baptisms have followed."

ELD. C. M. LEWIS having removed his location from the Third to the First Seventh-day Baptist Church of Hopkinton, R. I., requests his correspondents to address him at Ashaway, R. I.

AN EXAMPLE.—It was stated, some weeks ago, that Albert Barnes had tendered his resignation of the pastoral care of the First Presbyterian Church of Philadelphia, on the ground that, from the partial loss of his eyesight, he was unable to fulfill his part of the contract between himself and the congregation. But the members of the congregation unanimously declined accepting his resignation, and have adopted resolutions by which a co-pastor is to be appointed to relieve Mr. Barnes; he still continuing to be regarded as their pastor, with no change in their relations except such as required by the calamity above referred to. The congregation, it was stated, had ceased to regard their connection with their respected and beloved pastor in the light of a business contract; he had served them with all his strength and ability for more than twenty years, during the best days of his useful life, and they could not consent to separate from him now that, by those very efforts, he had nearly lost the inestimable blessing of sight. Such conduct on the part of the congregation is highly praiseworthy, and is an example deserving of imitation.

ACTIVITY AND RESULTS OF METHODISM.—*Zion's Herald* has the following calculation in regard to the outlays of the Methodist denomination for meeting-houses, parsonages, &c:

"In the incredibly short space of eighty-seven years, it has built four thousand two hundred and twenty churches, (which is little less than one for every week of her existence,) at a cost of fourteen millions seven hundred and thirty-five thousand five hundred and seventy-one dollars. It has also erected and endowed its colleges and numerous academies with large sums. It has built innumerable parsonages, and supplied itself with church and Sabbath-school literature. Now, most of these churches having been newly erected, rebuilt, or remodeled, and most of these vast outlays having been made within the last quarter of a century, we think it no exaggeration to estimate the expenditures of Methodism in the United States, for home purposes, at an average of very little short of one million of dollars per annum for twenty-five years. In addition to that, it has paid for the support of its ministry."

MAINE LAW MOVEMENTS.—The Legislature of Maine has, by a vote of more than two to one, passed a bill amendatory of the original Liquor Law—removing all chance of evasion, and increasing the stringency of the measure. Hopes were entertained by the opponents of the law, that Gov. Crosby would veto it, but he disappointed them by signing it.

The new Legislative Assembly of Minnesota has allowed the Maine Law to be defeated by *one* majority. The preceding Legislature passed, the People voted upon and ratified it, and then the Territorial Judge decided it unconstitutional, because the people *had* opposed it! Now an attempt to renew its vitality, by passing it *without* submission to the people, has been defeated.

In the Assembly of Wisconsin, the Maine Law failed by the close vote of 33 to 32, and this on a motion to postpone indefinitely. Previous motions to reject, to table, &c., had been defeated.

UNCLE TOM'S MISSION.—The *Congregationalist*, after recounting what is known of the number of editions and translations of Uncle Tom's Cabin, says:—

"Assuming now that the entire circulation of the book, in all editions and all languages, has reached the number of two and a half millions of copies, and proceeding upon the extremely moderate computation that each copy has been read by at least eight persons—we may reasonably conclude that, as the result of the first twelvemonth of his missionary labor, Uncle Tom has preached the truth to an audience of not less than twenty millions of people! Truthful indeed was the remark of *Putnam's Monthly*, that, 'never since books were first printed has the success of Uncle Tom been equaled. The history of literature contains nothing parallel to it, nor approaching it;—it is, in fact, the first real success in book-making, for all other successes in literature were failures when compared with the success of Uncle Tom.'"

NEGRO HUNTING.—The following appears as an advertisement in the *Ouachita Register*, a newspaper printed at Monroe, Louisania, dated June 1, 1852. What citizen of the United States—the Fugitive-Slave-Law United States—can read it and not blush for his country?

Negro Dogs.

The undersigned would respectfully inform the citizens of Ouachita and adjacent parishes, that he has located about two and a half miles east of John White, on the road leading from Monroe to Bastrop, and that he has a fine pack of dogs for catching negroes. Persons wishing negroes caught, will do well to give him a call. He can always be found at his stand when not engaged in hunting, and even then, information of his whereabouts can always be had of some one on the premises.

Terms.—Five dollars per day and found, where there is no track pointed out. When the track is shown, twenty-five dollars will be charged for catching the negro.

M. C. GOFF.

MONROE, Feb. 17, 1852.

"TOM MARSHALL" DEAD.—The telegraph announces that Hon. Thomas F. Marshall was killed by one of his tenants, near Maysville, Ky., on Wednesday, March 30. Mr. Marshall was a member of the 27th Congress. His hostility, in that capacity, to a National Bankrupt Law, brought him into collision with Col. Webb, a New York editor, which resulted in a duel. The *Tribune* says "that Mr. Marshall must have been about fifty years of age at the time of his death. Tall, erect, and graceful, he was one of the best natural orators of our country, with talent sufficient to fill any station with credit. But he lacked steadiness of purpose, and perhaps fixedness of principle. He had formerly drank too freely, but was converted to the faith of Total Abstinence in 1842, and became one of its most eloquent and attractive advocates. He never weaned himself, however, from the love of tobacco, which he continued to use immoderately, and which ultimately dragged him back to his old habit of drinking—we hope not to the excess to which he had at one time been addicted."

RAILROAD INJUNCTIONS.—An injunction on the Railroad through Second Avenue, N. Y., has been granted by Judge Edwards, who expressed the opinion, "that the Corporation, in making the grant in question, has been guilty of such a breach of trust as calls for the interposition of the Court. In the matter of the Broadway Railroad, the Supreme Court has reached a decision. It affirms the power of the Corporation to authorize the laying of a Railroad in Broadway or any other street, but puts an injunction on the particular scheme in question, on the ground that it involves a fraudulent use of that power. The Corporation has no more right to grant to one party, gratuitously, the privilege of laying and running a Railroad, when that privilege is valuable, and other parties are willing to pay for it, than to divide the parks and public buildings among its own members and their friends. The Judges hold that the grant to Sharp and others—the same which has brought upon so many Common-Councilmen the sentence to prison for contempt of Court—is proved to be thus dishonest in its nature, and avert its execution accordingly.

PROFESSOR LEE.—The late Professor, Dr. Samuel Lee, one of the most learned men of the nineteenth century, was a poor laborious working carpenter up to twenty years of age. He then became by his own exertions an eminent and accomplished scholar, and filled the situations of Professor of Arabic, and afterwards of Hebrew, in the Cambridge University, England. The Church and State Gazette publishes the following anecdote which serves to illustrate of what determined stuff the Professor was made:—

"A relative, who had been studying the flute for three years, and was rather proud of the result, induced Dr. Lee to listen to his performance; at the conclusion of which the player asked the listener what he thought of the flutist's proficiency. 'I think, (said Lee, with a smile,) that I could play as well in three weeks.' The Professor knew nothing of the instrument; but, amid his many and heavy labors, he addressed himself to the mastery of its difficulties, and in three weeks actually excelled his kinsman. The same energy marked all his pursuits; and they who lack that quality rarely achieve greatness."

ISLES OF THE OCEAN.—The Presbyterian Church of Nova Scotia has commenced a mission in Aneiteum, one of the numerous Isles of the wide Pacific Ocean, where a church of fifteen natives has been gathered—the first that has been formed among the Papuan race. "The cause of God triumphs," says Mr. Geddie, "in the face of all opposition. The people are fast forsaking their idolatry, and coming over to the Lord's side. The old house of worship having become too small, a larger one has been commenced. The school at the station numbers one hundred scholars, sixty of whom are females. At the several out-stations, about two hundred pupils are in the schools."

RELIGIOUS INTELLIGENCE.

The will of P. J. Dewitt, which was contested in Warren county, N. J., has been affirmed. The opposition was based upon alleged unsoundness of mind on the part of the testator. Among the bequests are the following: Presbyterian Board of Foreign Missions, (old school,) $6,000; Presbyterian Board of Domestic Missions, (old school,) $2,000; American Seamen's Friend Society in the United States, $1,000; and the residue of his estate to the American Seamen's Friend Society.

GRACE GREENWOOD writes from Rome to *The National Era* as follows: "I met on this night a son of Mrs. Hemans. He resembles somewhat the portraits of the poetess—has, I should say, her eyes and hair. He is a peculiarly mild and pensive young man, whom you might almost believe had been reared on his mother's melancholy melodies. Mr. Hemans is a devout Roman Catholic. Think of the son of the author of 'The Forest Sanctuary' as a Papist!"

A dispatch from Boston, April 2, says: The Captain of the schooner Agrate, from Jeremie, reports that Charles Bishop, Wesleyan Missionary at Jeremie, while on his way on horseback, with a boy, from Aux Cayes, was attacked near Devil's Hole by a band of robbers, who knocked him down, robbed him of his porte-monnaie, and left him insensible upon the field. It was feared that he could not recover.

The present number of missionaries under the direction of the Presbyterian Board of Domestic Missions, is less by seventy-three than last year at this time. They have one missionary on the way to California, and two young brethren soon to graduate at a Theological Seminary, are accepted as future missionaries to the same field.

Rev. W. Speer, a Methodist minister, has opened a school for the Chinese in San Francisco. Since he went to that city he has been forming acquaintance with the Chinese, visiting them in their dwellings and their business, and devoting several days each week to the care and instruction of the sick at the Hospital. He has thus done much to gain their confidence.

Dr. Devan writes from Lyons, France, under date of February 4th, and states that another missionary agent, sustained in part by the friends of the American and Foreign Bible Society, has been thrown into prison. This is under the reign of Napoleon III. "Liberty, Equality, Fraternity."

Mr. Sturges, a Presbyterian, of Putnam, O., offers to give $10,000 for a library for the Ohio Methodist University at Delaware, provided the Methodist Church of Ohio will raise $15,000 more for a library building.

Some time since a Presbyterian of Rochester, N. Y., gave $10,000 to build free Methodist churches in that city, to meet the spiritual wants of a neglected population, who are as sheep without a shepherd.

For several weeks a silent yet powerful work of the Spirit has been in progress in the Union Congregational Church in New York, (Rev. Mr. Grinnell's.) Of the fruits of it, more than forty persons have been proposed for membership in the Church.

The Portland *Mirror* says that a gentleman has given $2,000 to Bowdoin College, to aid indigent young men in getting an education. But no one is to derive any benefit from the same, who uses either rum or tobacco.

General Intelligence.

European News.

By the steamers Franklin at New York, and Niagara at Boston, we have one week later dates from all parts of Europe.

In Parliament, Lord John Russel stated that the Government had received notice that the Grand Duke of Tuscany had liberated the Madiai family, and allowed them to leave Tuscany. The *Herald*, of the 19th, says: "We have much satisfaction in announcing, on the authority of our electric telegraph dispatch from France, that M. and Madame Madiai were permitted to leave Leghorn, on Wednesday last, for Marseilles."

At Risca Rock Vein Colliery, in Monmouth, an explosion occurred on the 12th March, killing 12 persons, and injuring a large number.

The advices from Paris state that Louis Napoleon had succeeded in obtaining the consent of the Pope to visit Paris in May next, to perform the Imperial Coronation, Austria and Prussia having relaxed their opposition.

A Republican demonstration, such as has never been seen since the *coup d'état*, took place in Paris, on the 13th, when nearly 20,000 men assembled and marched in procession as a cortege of the funeral of Madame Raspail, wife of the celebrated State prisoner of that name. A detachment of Cavalry and an immense force of Sergens de Ville prevented any speeches over the grave. The proceedings were conducted with perfect quietness. The immense line of men, five deep, marched with uncovered heads and in solemn silence past the Column of Liberty on the Place de la Rastille.

The butcher Haynau is dead. A dispatch from Vienna, March 14, says his death was quite unexpected. After his Italian journey, he appeared in excellent health. On Saturday he joined the other general officers at the Bellaria, and attracted the particular notice of his Majesty, who addressed him on passing with, "Mo salutation, General." Yesterday he was at the Mercantile Union, as usual. At midnight he returned to Munch's Hotel, where he was lodging, and soon retired to rest. At half-past one he summoned his valet, and directed him to fetch him a glass of water, as he felt unwell. When the man returned he found his master gasping for breath; in short, in the agonies of death. Medical assistance was immediately called in, and an attempt to take blood from the General's arm was made, but in vain; General Haynau had ceased to be.

An American lady had been arrested at Heidelberg, who came direct from the United States, for having a number of pamphlets declared by the Police to be of a revolutionary character.

New disturbances have arisen at Denizli, in Anatolia, Turkey, it is supposed in consequence of the heavy taxes. Conflicts took place in the streets, many lives were lost, 100 it is said; and the bazaar remained closed for some days.

The Overland Indian Mail had arrived in London, with dates from Calcutta to Feb. 5, Bombay Feb. 12, Rangoon Jan. 13. The news of a revolution at Ava was confirmed, and the King of Burmah had been deposed by his brother. An English Ambassador thereupon set out for the Capital.

Advices from China report the rapid and successful progress of the rebels.

The ship Dernice has been burnt by mutineer Javanese and Manilla men, and the Captain and officers murdered in the Straits of Gasper.

By the Overland Mail, arrived in London, intelligence had been received from Sydney to the 25th December, and Adelaide to the 10th January. The yield of gold at the Sydney diggings was reported greater than ever. The number of diggers at the various gold fields was near 100,000.

California News.

Two weeks later news, and $2,000,000 in gold dust, have been received from California since our last. We give a summary of the news.

There were thirty-six deaths among the passengers by the steamer Winfield Scott, on her last upward trip, from Panama to San Francisco. This terrible mortality is attributable to the epidemic which has prevailed on the Isthmus for some time past, and which seems to accompany all the steamers from Panama till they reach the cool atmosphere off the coast of California. From all accounts, the disease is as sudden in its attack, rapid in its course, and fatal in its consequences, as the cholera, and in fact bears a close resemblance to that fell scourge.

There had been many arrivals of ships, and breadstuffs and other provisions have fallen considerably in price.

The Monumental City steamship sailed from San Francisco on the 16th for Australia, under the conduct of Mr. Peter Strobel. One of Adams & Co.'s messengers has also been dispatched for the same destination. It is intended by the Express Company to establish a regular communication.

The clipper ship Trade Wind had arrived, bringing eight missionaries with their families, sent out by the American Home Missionary Society. The names of these gentlemen are Revs. E. B. Walworth, S. C. Harmon, Wm. C. Pond, Thomas Condon, James Pierpont, O. Dickenson, J. G. Hale, and S. B. Bell. Six will remain in California, and two will proceed to Oregon.

A mine of copper has recently been discovered about thirty miles from the town of Santa Barbara. Specimens showing about the average richness of the mine have been brought to San Francisco for the purpose of analyzation. They are found to contain about 44 per cent. of copper, 12 per cent. of silver, and 3 or 4 per cent. of gold.

Probably there never was a time, in the annals of California, when the highways and byways of the interior were more numerously beset with robbers and murderers than they are at present. For two weeks the leading theme of the country papers had been of outrages of every description, the greater part having been committed by the band of Mexican desperados under the lead of Joaquin. This bold villain is described to be a young man of not more than 19 years of age, endowed with mental powers superior in many respects to his countrymen in general, but distorted to the contrivance of the blackest designs, and so misapplied as to give to them brilliancy, force, and success in execution. He has hitherto most skilfully eluded all plans that have been laid for his capture; and the robberies and murders of his band have at last so thoroughly aroused the population of Calaveras and vicinity, that, according to last accounts, they have turned out by hundreds to scour the country, hunt down and hang their common enemy. Emboldened by his success, doubtless, several Americans even have gone on the highway.

The Troubles at San Juan.

The New York *Tribune* gives a statement of the difficulties at San Juan. It seems that the American sloop-of-war Cyane has taken forcible possession of the town of San Juan de Nicaragua, arresting the action of the regular authorities of the place, and annulling the decisions of the magistrates, in consequence of which the entire City Government have felt themselves constrained to resign their offices, leaving the commander of the ship alone to exercise authority and preserve order, so far as he can. At the same time, however, a Committee of Vigilance and Public Safety has been organized by the citizens, and such justice as our naval force do not execute or interfere with, will probably be administered by this body, according to the Lynch code.

The Cyane was sent to San Juan by the late administration, on the representation of the Accessary Transit Company, that their property and rights were in danger of violation at the hands of the City Government. A difference had grown up between the Company and the Government. The Company had long since succeeded in rendering itself exceedingly unpopular at San Juan. It was disliked, its agent was disliked, and its whole management was disliked. In addition to other causes of offense, the Company had moved their depot away from the city up the bay, on land leased of the Mosquito King, which they were bound by the lease to surrender whenever his agent at San Juan should require. It seems, however, that the Company claimed to hold the spot also by a grant from Nicaragua, made, however, when San Juan was in possession of the British as protectorate of the Mosquito. They had erected buildings there, and were drawing away from the town the profitable trade of the passengers to and from California. In order to avert this commercial diversion, the authorities got the Mosquitian agent to call for the surrender of the lease and the abandonment of the spot, alleging that they wanted it for a powder magazine and other purposes. The Company's agent refused to comply, and would not accept the offer of a gratuitous deed of land elsewhere suitable for its buildings. Hereupon it was determined to eject him and remove the buildings. Two of these, sheds of little value, were taken away by the City, and notice given that the whole must be cleared out within thirty days, or it would be done on legal process. But on the eve of the execution of this process, the Cyane arrives, and, on the representations of a clerk of the Company, without more ado, lands a corps of marines, and puts an end to the Courts of San Juan and their writ, under protest of the Mayor and Corporation, and to the great dissatisfaction of the citizens. The authorities, finding themselves under the control of military force, at once resigned.

General Taylor's Grave.—A correspondent of the *Observer* writes as follows, on a subject which ought to be of national interest: "To reach Gen. Taylor's grave, you must wind about through by ways, and finally stop before a small enclosure on the top of a hill in an open field, surrounded by a rude stone wall; and just on the other side of that wall you will see a very plain vault, with a front of limestone rocks, roughly hewn, and an iron door, and that you will be told is the tomb of the once famous General Zachary Taylor, President of the United States of America. No monument has been erected to his memory. His name has not even been inscribed on his vault! In the center of the small graveyard there is a monument erected to the memory of his father, Col. Richard Taylor, a revolutionary soldier." Five years ago Gen. Taylor was the idol of the nation!

A Heroine.—A family consisting of a mother and four children, was residing in the third story of Krostman's factory, which was burned at Cincinnati a few days ago. Finding herself cut off from retreat, in consequence of the stories beneath being on fire, the mother ascended to the roof, carrying her children with her. Here, tying one of he babes to her shoulders, she boldly leaped across an alley six feet in width to the roof of another building, from whence, leaving her burden, she returned, and in like manner carried over in safety each of the others. The act was witnessed by a large concourse of spectators. The mother was in feeble health, and nothing but maternal love could have carried her through so trying a scene.

Well Watched.—The Hudson River Railroad, 150 miles in length, employs 225 "flag men," stationed at intervals along the whole length of the line. Just before a train is to pass, each one walks over his "beat," and looks to see that every track and tie, every tunnel, switch, rail, clamp and rivet is in good order and free from obstruction. If so, he takes his stand with a white flag and waves it to the approaching train, as a signal to "come on"—and come on it does, at full speed. If there is any thing wrong, he waves a red flag, or at night a red lamp, and the engineer on seeing it promptly shuts off the steam, and sounds the whistle to "put down the brakes." Every inch of the road is carefully examined after the passage of each train.

A new and powerful steamer of 600 tuns burden has been constructed at Collyer's yard, in this City, for Messrs. Russell Sturgis, J. N. Griswold, and others, to run as a tow and passenger boat between the ports of Shanghae, Hong Kong, Whampoa, and Canton. She has very appropriately been named the Confucius, after the great Chinese philosopher. The Confucius is expected to leave this port under command of Capt. Dearborne, one of her owners, who will take his family with him. She will go out loaded with coal, viâ the Cape of Good Hope and Singapore.

The U. S. Mint at Philadelphia is now engaged night and day in striking off the new silver coinage. The denominations are three, five, ten, and twenty-five cents. The new quarter of a dollar weighs precisely four pennyweights, and is 7 1-8 grains less than the former piece. As compared with the current Spanish quarters, the new coin is decidedly heavier and somewhat finer.

SUMMARY.

The Chicago *Democrat* mentions an important decision by the Supreme Court of Illinois, in the case of the Alton and Sangamon Railroad Company vs. Carpenter, in regard to the proper measure of damages for the right of way over private lands. The Court held that, in estimating damage done to land by the construction of a railroad, the advantages which the land will derive from its construction are to be taken into consideration, and vant ducted; and that the estimation of these adpeculia is not to be confined to the advantages creased to the tract of land, but also the inother land, the land bears in common with road was not and what it would bear if the ed at all. If this structed, or to be constructor greater than the creased value is equal to damage can be assessed damage done, then no en for the appropriation compensation givthe land.

We have a report that war gun between Honduras and actually bethough not on a very grand scale. Guatemala, that one hundred and fifty Hondurans said fought and flogged five hundred Guatave eans. The origin of the difficulty is th Some Guatemalean insurgents had taken refuge in Honduras territory, whither they were pursued by Guatamalean forces, who did great damage to the country traversed by their incursion. Failing to obtain indemnity by negotiation, Honduras determined to employ the last argument, and sent out an army of some three thousand men under Gen. Cabañas, while Guatemala marched under Gen. Carera, her foremost military chief.

Wm. Mills writes a communication to the *Xenia* (O.) *Torch Light*, in which he says the work on the new College buildings, Antioch, is progressing rapidly. Two and a half millions of brick have been laid, and much progress has been made in other departments. There is a surface equal to eight acres to be plastered. October 1st is the time fixed for opening the school. Hon. Horace Mann and an able corps of teachers have been secured. Both sexes will have the benefit of the course of study. A large number of houses have been built, and the village and vicinity are rapidly filling up with an intelligent population, desirous of availing themselves of the advantages of the locality.

The Providence *Post* says that an action against the Dorchester and Milton Bank has been decided in the Supreme Court of Massachusetts. The suit was brought to recover the value of a $50 bill, which the bank alledged to have been stolen, and thereupon refused payment. The Court said that, in the case of stolen promissory notes and bills of exchange, the party seeking payment for them must prove that he paid value for them or came honestly by them; but in the case of *stolen* bank bills, the burden of proof is on the other party, and the defendants, to avoid payment, must show that the plaintiffs did not come honestly by them.

The Alton (Ill.) *Courier* proves by actual statistics that the negro population in Southern Illinois is decreasing. Drawing a line through the center of Sangamon County, and taking all of the counties south of that line, it is proved by a comparison of the census of 1845 with that of 1850, that while in some counties there has been an increase of this class of inhabitants, in others, constituting a majority, there has been a large decrease, amounting in the aggregate to 124. The whole negro population in this part of the State is said to be 640. The *Courier* argues from this that all alarm about the increase of free negroes is unfounded.

By recent scientific researches on the part of Peter A. Brone, Esq., of Pennsylvania, it has been established that the United States can outrival the world in wool as in cotton. Thus, Spanish sheep yielding naturally wool 2,000 to the inch, carried to England, degenerated to 900 to the inch, and brought to the United States recovered to 2,100, or finer than the original. The fact being once established, that our soil and climate produce finer wool than other countries, will give to our manufacturers invariably the superiority in cloths, if the manufacturer is allied in his interest to the grower.

In the town of Colchester, Delaware County, there resides a veteran of the American Revolution, aged 102 years on the 26th of December last, by the name of William Holliday. He yet retains his mental faculties, and his memory is very tenacious of the events of his youth. He was once taken by the British troops, court martialed, sentenced, and the halter placed about his neck, and then was offered pardon on condition of enlisting in the English service, which he accepted. He deserted the first opportunity, and again joined the Americans.

Thompson's Reporter says: The stringency in the money market has caused a very essena few days are not very reliable—for, should tial decline in Land Warrants. Our quotations for money grow scarcer, another fall would take place—and, on the contrary, should money become easy, there will be a rise from these figures:—

	Buying prices.	Selling prices.
160 acre Warrants	$161	$165
80 acre Warrants	82	84
40 acre Warrants	42	43

Drs. Wagner and Scherzer, the German scientific travelers, will soon leave New Orleans for Central America, where they will spend the summer, and then proceed to South America. These gentlemen have been spending the winter in New Orleans, elaborating the valuable materials collected by them in their tour through the vallies of the Great Lakes and the Mississippi. On their return from South America they will cross the Rocky Mountains and investigate the natural history of the valley of the Great Salt Lake.

The Jackson County (Indiana) *Democrat* says there is now standing on the land of Stephen Crabb, near that place, a sycamore tree that measures eighty-nine feet in circumference, and contains a cavity twenty-three feet in diameter. This tree will be hard to beat.

The Dépôt of the New London, Willimantic and Palmer Railroad, at New London, was burned down March 30. The fire took place about 10 o'clock. There were four passenger cars and one baggage car in it at the time. Loss from $8,000 to $10,000.

Hon. John K. Miller, of Ohio, recently appointed a U. S. Judge for the Territory of Washington, (in Oregon,) has had an attack of paralysis since his return home, which bids fair entirely to prevent him from undertaking the arduous journey to the scene of his proposed labors.

John S. Hathaway, Brevet Major of the First Artillery, U. S. A., was found dead a few evenings ago, in his room at the Astor House, having cut his throat with a razor, which was lying beside him. For the past three years, the deceased had been in Oregon and California, and returned on Monday in the steamship Georgia. On his person was found $150 in gold, a check for $600, &c. He was about 38 years of age, and a native of Cortland Co., N. Y.

Mrs. Fillmore, wife of the Ex-President, died at Willard's Hotel, Washington, March 30. She had been suffering with Pneumonia for sometime past, but no serious apprehensions were entertained until within a few days past. The immediate cause of death was suffocation, cause by the accumulation of water upon the lungs. Her remains were taken to Buffalo.

The Washington *Intelligencer* says it has been furnished from an authentic source with a copy of the decree of the Governor-General of the British East Indies, annexing the extensive province of Pegu to the British East India dominions. The decree is published from the quarter-deck of the frigate Fox, and dated 20th December, 1852. The province of im borders on China, and is of immense The ce to England.

waukee a cts for the extension of the Milto Madison, issippi Railroad from Milton berlain, Cook & have been let to Chamcontract the road is By the terms of the ning order to Stought ished and in run-September next, and to Ma the 1st of of the State, by the 1st of Janu the capital

Hon. Mr. Toombs, of Georgia, h the seat in the Senate Chamber vacate Hon. John P. Hale, and so a *change* of manner, speeches and votes may be expected from a locality where, to say the least, imperturbable good-nature has presided for several years past. In the preservation of a fine temper, Mr. Hale has been a model politician.

The books for the railroad between Camden and Cape May were opened on Wednesday, and so much stock taken that the Company was organized and a Board of Directors was chosen. This road will open quite a large section of West Jersey to the Philadelphia market. It will also add to the importance of Cape May as a sea-bathing resort.

We are informed, says the Sandy Hill (Washington Co.) *Herald*, that an extensive publishing house in this State has offered Northrup, the kidnapped slave, recently returned to that village, $3,000 for the copyright of his book, which is now being prepared by a member of the bar of that county.

A shocking steamboat explosion took place in Galveston Bay, on the night of March 23d. It arose from *racing*. The captain of the boat, the clerk, and the assistant engineer, were among the killed. But the temerity of the officers launched thirteen of the crew and about twenty passengers into eternity along with themselves.

The American Railway Times of the 24th ultimo, contains a table of the Railways of Massachusetts, compiled for that journal by that diligent railway statistician, David M. Balfour, Esq. Massachusetts has one mile of railway for each seven square miles of its geographical surface—a ratio greater than that of any other State of the Union.

Prince's Fountain Pen is the latest novelty that has appeared in the shape of an ink-applier. It requires to be charged but once a day, (of course less frequently with those who write slowly, or less than half the time,) but writes smoothly and easily, and does not soil the fingers—a great point.

The telegraph gives an account of a terrible accident on the Baltimore and Ohio Railroad. Two passenger cars were precipitated over a bank, making *four* summersets in the descent, killing eight passengers, and wounding a large number of others.

The steamers Niagara. Capt. Fred. Miller; Key Stone State, Capt. J. Richards, and Queen City, Capt. Wilkins—owned by Gen. Reed—have been chartered and will run during the season between Dunkirk and Detroit, in connection with the New York and Erie and Michigan Central Railroad.

Since the year 1845, the city of Covington has increased in eight years her real estate, $4,294,405, and her population for the same period has increased 5,587. The total population at the present time being 12,154, and the total value of real estate $5,359,650.

Halifax and St. John papers of the 30th of March have been received. They contain late news from Newfoundland. About 175 vessels, manned by 7,000 men, had sailed for the seal fishery. The schooner Herd was burnt near Halifax, one man being burnt to death and another will die.

There are twelve vessels up at this port for Australia, and each will probably carry a large number of passengers. About 50 vessels have cleared from this port for Australia since the gold-fever broke out in the early part of last summer.

A Railroad from Troy, keeping north of the Mohawk and Utica & Schenectady, through famous old Johnstown to Utica, or Rome and Oswego, is fully resolved on and will be promptly constructed. It will considerably shorten the route from the Hudson to the Lakes.

The brig Sea Bird, from Arichat for Boston, during a snow storm on the 10th inst., struck on a rock off Great Dover, and went to pieces. The captain, mate, and two seamen, perished. The remainder of the crew were washed ashore on a part of the deck.

The Middletown (Ct.) silver mine, which was bought a year ago for less than $5000, has recently been sold for $50,000, and two hundred men are immediately to be set at work in it.

A St. Petersburg letter of the 2d, states that immense embezzlements have been discovered in the Army and Navy Administration. The Adjutant General and other officers were under trial.

Chesterfield Jail has been consumed by fire, and eight of the prisoners perished in the flames. The Jailor and one debtor made their escape.

Mrs. Stowe, with her husband, and her brother Rev. Charles Beecher, sailed for Liverpool last week, in the steamer Canada, from Boston.

A bill to incorporate the New York State Agricultural College was passed by the Assembly on the 30th ult.

A man named Melville was shot by a man named DeCorn, in the store 208 Greenwich-st., New York, on Thursday morning, March 31, Difficulties existed between them, and DeCorn was afraid of being attacked and killed by Melville.

The Court of Oyer and Terminer at Philadelphia, decided on Saturday that the service as Juryman of McQuillan in place of Corr, is fatal to the verdict of the Jury, and granted a new trial to Arthur Spring.

The New Bedford Standard says: "A codfish was brought into this market this morning, weighing 75 pounds. When the fish was dressed, there were found inside 12 flounders, 1 haddock, and 2 ducks." Doubtful.

Hon. J. P. Hale will remove to New York this month, and here resume the practice of the Law, which has been a good deal broken up of late by political duties.

The bridge over Chautauque Creek at Westfield broke on Saturday, while a quantity of cattle were crossing, and 20 oxen were killed.

The fine clipper ship Banshee has been chartered for the American and Maryland Colonization Societies, to sail from Baltimore 25th April.

In 1840 the population of Nashville was 6,900; in 1850 it was 16,000; now it is estimated variously from 18,000 to 23,000, and is actually about 20,000.

Mrs. Cass, wife of the Michigan Senator, died at Detroit, March 31st.

The New York State Canals are to be opened on the 20th of April.

New York Market—April 4, 1853.

Ashes—Pots $5 00; Pearls 5 56.

com and *Meal*—Flour, 4 75 for Canadian, 4 62 a Genese mon to straight State, 4 68 a 5 00 for for Jersey. Ohio, 5 25 a 5 75 for fancy Ohio and

Grain—Wheat 3 68 a 4 00. Corn Meal 3 00 Genesee. Rye 90c. for Jersey, 47 a 49c. fo good Ohio, 1 23 for good a 1 87. Corn 63 a 66c. a 70c. Oats 44 a 46c.

Provisions—Pork, 14 00 for White Beans 1 75 Beef, 4 75 a 6 50 for prime, 8 50 mess. Lard 9½ a 10½c. Butter, 10 a for clear. a 21c. for State, 22 a 25c. for Orange Co. country 9¾c. 14

Beeswax—28½c.

Lumber—Good demand for Eastern at $15 for Spruce and Pine.

Seeds—Clover 11½c. Timothy 16 00 a 19 00 for mowed. Flaxseed 1 35 a 1 37.

MARRIED,

In Independence, N. Y., on the 16th of March, 1853, by Eld. T. E. Babcock, Mr. Judson I. Scribner, of Andover, to Miss Julia E. Colgrove, of Independence.

In Hornellsville, N. Y., March 20th, 1853, by Eld. H. P. Burdick, Mr. Wm. Kersley, of Dansville, to Miss Deborah Whitford, of Hornellsville.

DIED.

In Richburgh, Allegany Co., N. Y., March 22, 1853, Bro John Scott, aged 76 years. Bro. Scott was born in New Hampshire, 1777; and when about 20 years of age, he experienced religion and united with the Baptist church. He moved from New Hampshire to Chenango Co., in this State; he next moved to Genesee Co. While living there, he was requested by a young man to prove Sunday-keeping from the Bible. After reading the New Testament through three times, without finding any satisfactory evidence for keeping the first day of the week, he was convinced that the seventh and not the first day of the week was the Sabbath of the Bible. He next moved to Allegany Co., where he became acquainted with the Seventh-day Baptists, and being of their sentiment in his judgment, he felt it to be his duty to observe the Sabbath; and according to his faith, he united with the Seventh-day Baptist Church in Wirt, about 25 years ago. Bro. Scott was strong in body and mind, and did his part of bringing the wilderness into cultivated fields. He was a warm advocate of the Christian religion, and a firm defender of the Lord's Sabbath. For a few years past his health gradually failed. His last sickness of five days was very severe, but his confidence in God was not shaken. When asked how he felt in his mind, he said, "I remain the same—I leave all with God." We trust he has gone to admire that Saviour by whom he hoped to be saved. He has left a widow and numerous family to mourn his death, but we hope their loss is his gain. L. A.

At Centerville, St. Josephs Co., Mich., on the 27th of February last, Mr. John Richards, aged 58 years. The deceased was a man of exemplary character, and a devoted Christian. By his death many hearts are made to mourn, but they find joy in the promises of God to those who keep his commandments. His memory will be cherished, and we trust his counsels and examples will be heeded, by those who were blessed with their hallowed influence. A. S. B.

At the residence of Eld. L. A. Davis, near Farmington, Ill., on the 7th of March, 1853, Lydia Maxson, widow of the late Deacon Simeon Maxson, in the 83d year of her age. Mother Maxson made profession of religion in early life. She first united with the Seventh-day Baptist Church at Squam River, in the State of New Jersey, and was subsequently a member of the following churches: New Salem, Va, Pike, Northampton, and Port Jefferson, Ohio. Of the last she was a member when she died.

At the residence of Dea. Job Vanhorn, March 7, 1853, Joshua Hill, son of Job and Prudence Vanhorn, aged 6 years, 11 months, and 7 days.

At the same place, on the 11th of the same month, Mary, daughter of Job and Prudence Vanhorn, aged 12 years, 4 months, and 12 days. Funeral discourse by Eld. Joshua Hill, from Job 14: 14—"If a man die, shall he live again?"

LETTERS.

Joshua Clarke, H. P. Burdick, H. W. Babcock, L. Crandall, A. R. Andrus, A. C. Spicer, Leman Andrus, E. W. Lawrence, S. T. W. Potter, N. V. Hull, Samuel Hunt, W. B. Maxson, Thos. H. Green, F. C. Davis, L. A. Davis, Lyman Pratt, Joseph Goodrich, H. Whipple, Clarke L. Witter (dis. when p'd,) Addison S. Burdick, C. M. Lewis, Abel Stillman (sent,) E. D. Spicer (right.)

RECEIPTS.

FOR THE SABBATH RECORDER:

James Pierce, Milton, Wis.	$8 00	to vol. 9	No. 52
Abel Babcock "	4 00	9	52
Charles Maxson "	4 00	9	52
Isaac W. Humphrey "	4 00	9	52
Orrin Vincent "	2 00	9	52
Ethan Burdick "	2 00	9	52
Abram Allen "	2 00	9	52
John A. Palmer "	2 75	9	52
Lewis G. Baldwin "	1 50	9	52
Stephen Maxson "	3 00	9	26
Samuel Pierce, Teotsa, Wis.	2 00	9	52
Sarah Austin, Rockville, R. I.	1 00	10	5
B. K. Langworthy "	1 00	9	39
Horace B. Davis, Shiloh, N. J.	2 00	9	52
J. T. Mayhew "	2 00	10	42
A. D. Titsworth, Plainfield, N. J.	2 00	10	52
L.G.&J.F.Randolph, NewMarket	2 50	—	—
Margaret Kimpton, Metuchen, N.J.	2 00	9	52
J. & E. Kibbee, Ulysses, Pa.	6 00	8	52
F. C. Davis, Cantacasti, Cal.	1 00	10	15
Lyman Pratt, Clarence	2 00	10	52
Hannah Eldred "	2 00	9	52
Samuel Hunt, Akron	2 00	9	52
Amos R. Kenyon, Petersburg	1 00	9	45
Luman Matterson "	2 00	9	52
Darwin D. Maxson "	2 00	10	6
Leman Andrus, Richburg	2 00	9	52
David Babcock, Leonardsville	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Joshua Clarke, Brookfield	$3 00
Wm. M. Jones, Shiloh, N. J.	1 44
New Market, N. J.	13

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Asa Pound	$1 00	States F. Randolph	$1 00
George Dunham	1 00	I. D. Titsworth	1 00
C. H. Sheppard	1 00	A. D. Titsworth	1 00
D. A. F. Randolph	1 00	Harris Lanphear	1 00
J. B. Davis	1 00	Albert Whitford	1 00
Charles Bright	1 00	Joshua Clarke	1 00
Mary T. Davis	1 00	Julia A. Williams	1 00
Wm. M. Jones, Nos. 1	1 75	Leman Andrus	1 00

BENEDICT W. ROGERS, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—
Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.
Mail Train 8 A. M. Through Way Train 1 P. M.
Express Train 5 P. M. Accommodation Train 6 P. M.
For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.
For Poughkeepsie at 10.30 A. M. and 4 P. M.
For Peekskill at 5.30 P. M.
The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.
Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.
SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

Light.

THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning.

They are also manufacturers of Burning Fluid and Camphene, together with the various kinds of Lamps, all of which they offer, wholesale and retail, on the best terms. Call and see, at 117 Fulton-street.

Sept. 16—6m. CHAS. STARR, Jr., & Co.

1,000 Book Agents Wanted.

INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of *Illustrated*
POPULAR AND USEFUL BOOKS
published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid.)
ROBERT SEARS, Publisher,
4214 181 William-st., New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their clothes and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please selves at No. 163 William-street as well as at any lace in the City of New York.

M DUNN, A. D. TITSWORTH, Jr.
TSWORTH, R. M. TITSWORTH.

Church Bells.

CHU constant (of any numbe Yokes, with moveab AND STEAMBOAT BELLS so that they may be a *Peals* or *Chimes of Bells* perly, and Springs also w Improved cast-iron from resting on the Bell, there hed to these Bells Hangings complete, (including asily and pro-Wheel,) furnished if desired. The clapper the Bell is suspended, admit of the Yoke sounded to a new position, and thus bringing th and the clapper in a new place; which is desirable some years' usage, as it diminishes the probability the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By William Goodell, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to Lewis Tappan, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.
"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I.—The Relation of Master and Slave.
Chap. I.—Slave Ownership.
II.—Slave Traffic.
III.—Seizure of Slave Property for Debt.
IV.—Inheritance of Slave Property.
V.—Uses of Slave Property.
VI.—Slaves can Possess Nothing.
VII.—Slaves cannot Marry.
VIII.—Slaves cannot constitute Families.
IX.—Unlimited Power of Slaveholders.
X.—Labor of Slaves.
XI.—Food, Clothing, and Dwellings of Slaves.
XII.—Coërced Labor without Wages.
XIII.—Punishments of Slaves by the Owner and Hirer.
XIV.—Of Laws Concerning the Murder and Killing of Slaves.
XV.—Of the Delegated Power of Overseers.
XVI.—Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII.—Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII.—Fugitives from Slavery.
XIX.—The Slave cannot Sue his Master.
XX.—No Power of Self-Redemption or Change of Masters.
XXI.—The Relation Hereditary and Perpetual.
XXII.—Rights to Education—Religious Liberty—Rights of Conscience.
XXIII.—Origin of the Relation and its Subjects.
Part II.—Relation of the Slave to Society and to Civil Government.
Chap. I.—Of the Ground and Nature of the Slave's Civil Condition.
II.—No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III.—Rejection of Testimony of Slaves and Free Colored Persons.
IV.—Subjection to all White Persons.
V.—Penal Laws against Slaves.
VI.—Education Prohibited.
VII.—Free Social Worship and Religious Instruction Prohibited.
VIII.—Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III.—Relation of Slave Code to the Liberties of the Free.
Chap. I.—Liberties of the Free People of Color.
II.—Liberties of the White People of the Slaveholding States.
III.—Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

☞ Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, or 78 cents in paper covers. Persons sending for a single copy may enclose $1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

☞ A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to Lewis Tappan, No. 48 Beekman-st., New York City. Also, an additional copy of the book will be delivered to order for every additional three months' insertion.

Miscellaneous.

Bridging the St. Lawrence.

The magnificent project of spanning the St. Lawrence river by a tubular bridge, similar to that erected over the Menai Straits, by Stephenson, is likely to be one of the triumphs of modern science and mechanics. The following particulars in relation to the proposed bridge, are furnished by a Canadian paper:

The bridge, it is calculated, will cost £1,250,000; its greatest span, over the deep channel of the river, is to be 360 feet in length, and the carriage-way will be 100 feet above high water level. As the far famed Britannia bridge, over the Menai Straits, consisting of four spans—two in the center being 460 feet each in length, and those next the shores 230 feet each—its carriage-way being 102 feet above the high water line, only cost £601,865, we take it for granted the much increased estimated cost of the proposed bridge across the St. Lawrence is attributable to the great expense of constructing, over the land and shallow water, the approaches to what may be called the bridge proper.

It will be observed that the Britannia bridge, from land to land, is only 1380 feet in length—or little over a quarter of a mile—while the St. Lawrence, opposite Montreal, is nowhere less than two miles, from shore to shore.

Spring the Murderer.

The following chapter in the life of Arthur Spring, the man recently convicted of murder in Philadelphia, shows the gradual progress of a bad man to an awful end.

Now that Arthur Spring, the late trial of whom for murder has excited so much interest, is convicted, and nothing remains but to execute the fearful penalty, it will not be improper, and may not be uninteresting, to recite a brief chapter of the last five or six years of his life.

Spring was an Irishman born—a confectioner by trade; he lived for a number of years and up to 1844–'5 in the City of Philadelphia, after which he moved his family to this City, and commenced the business of a refectory and liquor saloon in a basement two or three doors from the old Park Theater. Within three months after he had opened this "place" in Park Row, he was arrested by the Police on a charge of having, in connection with another person, (still residing in New York,) enticed a sailor (the mate, we think,) of a vessel, into his cellar at a late hour at night, knocked him down with a heavy club of wood, wounding him nearly to death, and robbed him of $600 in gold coin. The evidence against Spring was not conclusive of guilt, but was sufficient to bind him in the sum of $1,000 to appear and answer the charge. He procured bail, and was released from the Tombs.

Spring's family lived in some rooms in the rear of his place of business, and soon after this charge against him, his wife died in childbirth, (as it was said, but otherwise, as it was suspected,) leaving three small children, the eldest a son—the present witness on the trial for murder—and two infant girls. In less than a month after the first charge, and within a few days after the death of his wife, Spring was again apprehended on a charge of having stolen, at night, in his cellar (and almost in the same manner the mate was robbed,) $200 and over from an emigrant lately arrived in this City. A part of the money was found concealed under the steps of the stoop leading into his rear yard. The offense was fixed upon him almost beyond doubt. After his arrest he confessed his guilt to Justice Stuart, admitting also the perpetration of the other robbery—how it was done—who was concerned with him in the felony—in what manner they divided the money, and where he had concealed most of his share, (which on searching proved true,) declaring most solemnly, that he had committed the second offense for the sole purpose of getting a sufficient amount of money to re-imburse the party first robbed, (his partner in the crime refusing to surrender back any portion of his share,) so that the seaman might, as he had promised, leave the city and not appear against him at the trial, and he be thereby preserved from the State prison, and saved to the care and protection of his children. Spring pleaded guilty to the second offense, and was sentenced six years to a felon's doom—hard labor at Sing Sing—leaving his destitute and worse than orphan children friendless and without protection. Mr. Stuart had them placed in the kind charge of Mrs. Foster, matron of the City Prison, where they remained for a number of weeks, and were finally removed to the Alms House.

Some six or ten months after, it was learned that the wife of Spring had some relations, and among them an aunt, owner of some property, at or near Washington. On writing to her, Stuart received an answer that if the children could be sent on to Washington, proper charge would be taken of them by their mother's relatives. A small amount of money was raised, a trusty person employed, and these poor children—young Arthur, with two smaller sisters—were forwarded to their friends and kindred.

Five years passed, when one morning in the early part of December last, Arthur—a bright, intelligent lad, who had passed to the age of sixteen or seventeen years—presented himself to Justice Stuart (who was at once reminded of the unhappy history of father and family) stating that he was living an apprentice to a confectioner in Washington—that his sisters were both alive and with their friends—that he had come on alone to New York to see if, by some means, he could not get his father pardoned the remaining year of his sentence from the State Prison—that he would have made the effort sooner, but was without money to pay his passage from Washington, and had only then become enabled, by a long and continuous saving of all the small means he could husband. The magistrate, moved by the noble object of the boy, (who declared that nothing would make him so happy as to be able to take his father home with him to his little sisters,) and upon his own knowledge of the whole matter, wrote an earnest letter to Governor Hunt, with which the lad proceeded to Albany. It is almost needless to say, that with a man like Governor Hunt, the brave and generous conduct, and earnest, artless pleading of this manly and devoted stranger boy, for the pardon of a parent so long confined in the dungeon of the State, did not fail of its object. The freed father and thankful child, with hearts swollen by emotions of gratitude, and bounding with hope in the joyful anticipation of restoring a long lost parent to the little sisters he so much loved, with no delay, left New York by the way of Philadelphia for the City of Washington.

The rest is known. And this is the son on whom the father seeks to fix the offense of a most diabolical murder, of which he alone is, beyond doubt, the perpetrator, and most righteously convicted.

The Varnish Tree.

Few who are in the habit of either using or seeing the beautiful black Japan Varnish, which is so much admired for the elegant gloss it imparts, know whence it is obtained, or are familiar with the manner in which it is procured, and the unpleasant exposure attending the operation. It is the product of a tree which grows wild both in China and Japan. It is cultivated in plantations, and is so much improved by the treatment it receives, that a cultivated tree yields three times as much varnish as a wild one. The Chinese call the tree "Tsi Shoo;" it has some resemblance to the ash, with leaves shaped like those of the laurel, of a light green color and downy feeling. There is scarcely any thing more curious about the trees than the common manner of propagating, which is neither by seeds nor suckers. Early in the spring a small branch or twig is selected, about a foot and a half or two feet in length, and a ring of bark cut from it all round, about half an inch in breadth. The wound is immediately coated up with soft clay, and a ball of the same clay formed around five or six inches in diameter. This is then covered up with matting to prevent it from falling to pieces, and a vessel of water hung over with a very minute hole in the under part, sufficient to admit the water to drop slowly upon the ball and keep it constantly moist. In the course of six months, with this treatment, the wounded edges of the bark shoot forth into the fibre-like roots, which form the more readily as the tree is still supported by the sap from the parent stock. When the twig has taken sufficient root in the mass of the clay to support an independent existence, it is cut from the tree a little below the clay, placed immediately in the earth, and at once becomes a self-sustaining tree.

When these trees are seven or eight years old, they are capable of supplying the varnish, which is gathered in the following manner:—About the middle of summer the laborers proceed to the plantations of the varnish tree, each furnished with a crooked knife and a large number of hollow shells, somewhat larger than oyster shells. With their knives they make numerous incisions in the bark of the trees, about two inches in length, and under each incision they force in the edge of the shell, which easily penetrates the soft bark and remains in the tree. This operation is performed in the evening, as the varnish flows only in the night. The next morning the workmen revisit the trees, and find each shell either wholly or partially filled with varnish, which they scrape out carfully with their knives, depositing it in a vessel which they carry with them, and throw the shells into a basket at the foot of the tree. In the evening the shells are replaced, and the varnish again collected in the morning. This process is continued throughout the summer, or until the varnish ceases to flow. It is computed that fifty trees, which can be attended by a single workman, will yield a pound of varnish every night. When the gathering is over, the varnish is strained through a thin cloth, loosely placed over an earthen vessel, and the little impurity that remains is used in physic. The natural color of the varnish is white, and it looks like cream, but it blackens on exposure to the air.

There is a corrosive property in the varnish, which operates very injuriously to the workmen employed in the preparation of it, if the utmost care and precaution is not taken to avoid its distressing effect. A kind of tetter appears on the face, and in the course of a few days spreads over the whole body; the skin becomes red and painful, the head swells, and the whole surface of the body is covered with troublesome sores. To prevent these effects the workmen rub their bodies well with prepared oil, before they proceed to their work; they wash themselves with a decoction of herbs and bark, and prepare themselves by a course of medicine. In addition to these precautions they wrap their heads in linen veils whenever they are at work, leaving only two holes for the eyes; and also cover themselves with a close dress of leather, and wear long gloves reaching above the elbows. By these means they are enabled to escape the diseases generated by the noxious vapors of the varnish tree. [Jour.

Jefferson's Homestead.

"Old Hundred" writes to the *Vincennes Gazette* an account of a recent visit to Monticello, the homestead of Jefferson. Here is a passage from his letter:—

"The estate is now in the possession of a naval officer, who makes it his summer residence. We found on the first floor a Bust of Jefferson, a Portrait of Lafayette, one of Washington, and a couple of miniature 'Hard Cider' barrels, with 'Whig principles' written on them. The estate is in a very dilapidated condition. The stone fences are falling down. But a small portion of the soil is cultivated, the gardens bloom no more, and the ivy clings but timidly to the walls. Mr. Jefferson had some queer notions concerning his domestic matters. He had subterranean passages constructed, leading from his house to the quarters of the servants, so that they could carry on their work and still not be seen by the guests. Among other things, he built a 'wind mill' on a high elevation, (so my friend informed me, who knew him well, and was acquainted with all his peculiarities,) but after its completion, having spent a considerable amount of money in its erection, the question was proposed to him by his Mill Wright, "how in the world were the logs to be raised to such a hight?" This was a poser to Mr. Jefferson; the mill worked admirably, but there was no way to get the material to it to work on, and so the project failed, and portions of the 'old mill' still stand as a monument of his folly."

New Form of Slave Trade.—A Canada letter-writer says that a most extraordinary circumstance took place a short time ago, in the way of trading in human flesh by parties in Canada. A man named Smith, residing in the township of Trafalgar, entered into a speculation with two young negroes. The agreement was, that they should go South; that Smith should dispose of his partners in the speculation in the slave market; they relying on their ability to escape from the servitude into which they were to allow themselves to be fradulently sold; after which the booty was to be the common plunder of the three. This arrangement was no sham; for the journey was undertaken and the sale actually made; but the escape has yet to be heard of. A kindred case of baser hue has come to light. A free negro recently came here to take a wife of his own color. The girl's father was reputed to possess, and does possess, considerable property. He gave the daughter in marriage, but, like a prudent man, kept his cash. This did not suit the matrimonial speculator—for such the fellow proved to be—and he resolved to make something out of the match. He took his bride to the slave shambles, sold her, and, putting the proceeds into his pocket, went along his way. The father has left in search of a daughter whom he regards as of inestimable value.

Statistics of Drunkenness in England.

A parliamentary paper has been published in return to a motion made by Mr. Hume, showing the number of persons taken into custody for drunkenness and for disorderly conduct by the metropolitan police force, with similar returns relating to the city of London, and to the cities of Edinburg and Glasgow. This interesting paper throws a favorable light on the progress of sobriety and good conduct in the various districts of London. In 1831, when the metropolitan population amounted to 1,515,585, there were 81,353 persons arrested for drunkenness, and 10,383 for disorderly conduct; of the drunkards, 11,605 were women, and 10,748 were men; among the persons who conducted themselves in a disorderly manner there were 7,287 women, and 3,096 men. In 1841, when the population had increased to 2,068,107, the numbers of the same offenses were still enormous, the total for drunkenness being 15,006, and for disorderly conduct 15,810; there were among these totals 5,123 female drunkards and 9,883 males, and among the disorderly there were 7,913 women and 7,897 men. In the same year the city police took up 2,313 persons for drunkenness and 802 persons for disorderly conduct, among a population, as shown by the census returns, of 123,563 persons. In 1851, when the population of the metropolitan districts had increased to 2,399,004, the total number of persons arrested for drunkenness had decreased to 10,668, 6,207 of whom were men and 3,762 women. In the city the numbers were, in 1851, drunkards arrested, 280; disorderly persons arrested, 681. Edinburgh, with 140,000 inhabitants, in 1841, shows 4,824 arrests for drunkenness and disorderly conduct in that year, and in 1851, when the population was 166,000, the arrests were only 2,793; while Glasgow, with 333,651 inhabitants, in 1851, had, in that year, 10,122 arrests for the reasons mentioned above.

The Whale Fishery.

Capt. Penny, the eminent arctic navigator, has at length succeeded in forming a company for the purpose of carrying on whale and other fisheries, and founding a permanent settlement in the arctic regions—a scheme which has occupied his attention for a great number of years. The objects of this company are the application of the powers of the auxiliary screw to whaling vessels, the establishment of fishing settlements in the bays and inlets of Davis' Straits, and especially of founding a fishing and mining colony in an inlet known as Northumberland Inlet, or Hogarth Sound, discovered by Capt. Penny, on the shores of which there is great mineral wealth, and where the whales hunted from the other fishing grounds find refuge, and especially abound during the spring months, when the ice in Davis' Straits effectually prevents any vessel from approaching the coasts. The intended settlement lies in the same latitude as Archangel, and in a region in which the mineral wealth is known to be very great, especially in plumbago, a product almost worked out in England, and of great value.

The company propose sending two new screw steam whalers, of 500 tuns each, in the spring months, to the seas between Greenland and Nova Zembla, a region to which Mr. Petermann has so often drawn attention. Later in the year the steamers would start for Hogarth Sound, so as to arrive there before August. They would there remain until the ice forms in November, when they would return with the produce of the fishing up to that time, leaving the settlers to prosecute the inshore fishery, and store up the produce until the return of the steamers in the following year. This scheme promises well. Energetic measures are indeed much needed to raise the British whale fisheries to their former importance, and to the same importance in which they have been carried on by the Americans for some time. We hope yet to see the steamers of this company fish in the Great Polar sea to the north of Asia, and right under the Pole itself, if, as is generally believed, the sea extends to that point. [Lit. Gaz.

A Peep at Guano where it is Gathered.

Having anchored between the north and middle islands, at the latter of which we are to load, we will borrow the boat and have a closer look at the huge muck heap. Pulling half round the island to the landing place, we step ashore on a narrow slip of sandy beach, which appears to be cleared from the surrounding rocks for our special convenience. Our appearance disturbs thousands of the web-footed natives; these thousands count with the old hands as nothing, for they tell us that the shipping has driven all the birds away. Sailing above us is a flock of pelicans, hovering over the clear water like hawks, which they resemble in their mode of darting down or stooping on their prey. One of these every instant drops from the flock as though a ball had whistled through his brain, but after a plunge, he is soon seen rising to the surface, with a fish struggling in his capacious pouch. Nearer to us, whirling round our heads, are gannets, mews, mutton-birds, and a host of others whose names are unknown to the vulgar. On the detached rocks and the lower edge of the island—member of a pretty numerous convocation—stands the penguin, the parson-bird of the sailor, whose good name is fairly earned by his cut-away black coat, white tie, and solemn demeanor; his short legs planted far back, and his long body, do not fit him for a walk ashore; but he will sit for hours on a little rock just washed by the waves, apparently in such deep absence of mind that passers-by are tempted to approach in hope of catching him. Just as the boat nears him, and a hand is already stretched out to grasp his neck, away he goes head over heels in a most irreverent and ridiculous manner, dives under the boat and shows his head again about a quarter of a mile out at sea, where the sailor may catch him who can, for he is the fastest swimmer and the best diver that ever dipped.

Stepping over the mortal remains of several sea-lions, in a few strides we are on the guano, and at the next step in it up to our knees. The guano is regularly stratified; the lower strata are solidified by the weight of the upper, and have acquired a dark red color, which becomes gradually lighter towards the surface. On the surface, it has a whitey-brown light crust, very well baked by the sun; it is a crust containing eggs, being completely honey-combed by the birds, which scratch deep, oblique holes, in it to serve as nests, wherein eggs, seldom more than two to each nest, are deposited. These holes, often running into each other, form long galleries, with several entrances, and this mining system is so elaborately carried out, that you can scarcely put a foot on any part of the islands without sinking to the knee and being tickled with the sense of a hard beak digging into your unprotected ancles. The egg shells and the bones and remains of fish brought by the old birds for their young, must form a considerable part of the substance of the guano, which is thus in a great measure deposited beneath the surface, and then thrown out by the birds.

The First Saw Mill.

The old practice in making boards was to split the logs with wedges, and inconvenient as the practice was, it was no easy thing to persuade the world that it could be done in any better way. Saws were afterwards introduced for the purpose of preparing timber and boards, and "saw pits" were then invented for the action of the two-handed saw. This mode of sawing logs was greatly in use in New England, where water power could not easily be obtained, in the early part of the present century—and probably there are places yet, where they are known and render useful service. Saw mills were first used in Europe in the 15th century; but so lately as 1555, an English ambassador, having seen a saw mill in France, thought it a novelty which deserved a particular description. It is amusing to see how the aversion to labor-saving machinery has always agitated England. The first saw mill was established by a Dutchman, in 1663; but the public outcry against the new-fangled machine was so violent, that the proprietor was forced to decamp with more expedition than ever did a Dutchman before. The evil was thus kept out of England for several years, or rather generations; but in 1798, an unlucky timber merchant, hoping that after so long a time the public would be less watchful of its own interest, made a rash attempt to construct another mill. The guardians of the public welfare, however, were on the alert, and a conscientious mob at once collected and pulled the mill to pieces. Such patriotic spirit could not always last, and now, though we have nowhere seen the fact distinctly stated, there is reason to believe that saw mills are used in England, propelled both by water and steam power.—*Boston Jour.*

Statistics and Uses of Gutta Percha.

The tree from which it is obtained—and there is but one—grows scarcely anywhere but in the Malayan Archipelago, and that until Dr. Montgomerie noticed that the native used it in 1842, and together with Dr. D'Almeida forced it upon the attention of the London manufacturers in 1843, it was unknown here. In 1845 we imported only 20,600 pounds, but in 1848 the quantity brought in amouuted to 3,000,000 pounds, and since then it has been constantly increasing, and, if it can be had, will continue to increase. Even now we see it in use in the shape of mill bands, buckets, sailors' hats, buoys, speaking trumpets, tables, baskets, picture frames, moulded decorations of all sorts, pumps and bottles for acids, pipes for water and gas, soles for boots, hats, snuff boxes, whips, skate bottoms, breasts for water wheels, and a hundred other things. And these we are satisfied, are nothing compared with the uses to which it will be applied hereafter. In fact, you may make anything of it but bread and cheese, and even of these you could get from it such an imitation as would serve the eye, though the gastric juice would find it difficult to work upon. The mode of obtaining gutta percha, we may say here, is most wasteful; instead of tapping the trees at intervals to obtain the sap, the trees are cut down, so that, unless their artificial cultivation be taken up by civilized people, the supply will soon be shortened. Dr. Oxley, who wrote in Singapore, whence all we get at present comes, says, that for the quantity which was exported between January 2, 1842, and July, 1847, nearly 70,000 trees must have been destroyed.

A Fact (if it be a Fact) for Hydropathists.—The Hollidaysburg (Pa.) *Standard* tells the following hard story:—

"Two or three weeks ago, a respectable married woman, residing in the eastern end of this county, gave birth to twin children, which addition increased the little responsibilities of the household to nine. Some five or six nights after this event, the husband, who occupied a bed in the same room, was awakened by her, when she complained bitterly of her hard lot in having such a large household to care for. The husband soothed her as well as he could, and then fell asleep. In about an hour he awoke, and found that his wife had left her bed. Immediate search was made in and around the house, but the woman was not to be found. The alarmed man, fearing that, in her weak condition, she must perish before she could go far, summoned his neighbors to aid in searching for her. The party soon discovered foot-prints in the snow, and they followed the track to a creek, where she had crossed and re-crossed the stream three times, in water to the depth of three feet. From there they tracked her along the creek, through fields and woods, for a distance of nearly three miles, and at length found her sitting in a fence corner, with a piece of rope and a nail in her hand. When interrogated as to her motive for leaving her home, she declared it was her intention to commit suicide. It was then suggested, that she was laboring under aberration of mind, which she undoubtedly was, but this she stoutly denied. The strange part of this occurrence is, that the woman, after walking barefooted, and with nothing on her but thin cotton night clothes, a distance of three or four miles, through snow, slush, and cold water, and that, too, only six days after giving birth to two children, is now as well as ever she was in her life. This may appear strange, especially to medical men, nevertheless it is true."

Jewelry Manufacture.—The manufacture of Jewelry is carried on in New York, to a large extent. It is estimated by one of those most largely engaged in the business, that the annual product amounts to $3,000,000. There are seventeen houses engaged in it on a large scale, and twice as many small manufacturers. One of the former is understood to do a business amounting to $500,000 per annum; and the average number of men employed by each is 60 or 70. Two, at least, employ about 150 men each. These men are mostly Germans, though there are many French and Americans. The latter, with suitable advantages, are considered quite as skillful as any. The wages given range from $10 to $18 per week. Some earn from $20 to $25; and a few have been known to get $30 per week. Gold sovereigns are chiefly used, though refined gold from the bullion offices is worked to a considerable extent. Some manufacturers consume $2,500 worth every week.

Trees of Oregon.—In the March number of *Barry's Horticulturist*, published at Rochester, is a communication from N. Coe, of Portland, Oregon, furnishing accounts of the dimensions of several trees of remarkable size which he measured in that Territory; one of these trees, near Astoria, being 10 feet in diameter, five feet above the ground, 112 feet to the first limb, and its total height 242 feet. Another one, in a forest of spruce, cedar, and fir, of about the same size, measured thirty-nine feet in circumference. Mr. Coe says: "Gen. John Adair, of Astoria, informs me that about three years ago he bought a hundred thousand shingles, all made from one cedar tree, for which he gave fifteen hundred dollars in gold." The tremendous size of timber in Oregon appears to be well attested.

El Paraguay.—Such is the name of a new steamer which recently cleared from New York for the Republic of Paraguay, a destination, it is said, never before had by any vessel sailing from Europe or North America. She goes for the purpose of carrying on a regular trade on the Rio de La Plata and the Paraguay rivers, between Montevideo and Assuncion, a distance of eleven hundred miles, never yet traversed by steam craft of any description. She will perform a regular monthly trip between the two cities, carrying passengers and freight, and will be the means of opening a commercial communication—which has never yet existed—with all the tributaries of the Rio de La Plata, comprising an extent of three hundred thousand square leagues of territory, rich in articles of commercial exchange. [Independent.

VARIETY.

A novel discovery has recently been made in England, which is likely to effect a revolution in the milk trade. In consequence of the advance in the price of olive oil, from £40 per ton to £70, the manufacturers of woollen cloths, who use this oil in large quantities, have found out that necessity is the mother of invention. One of them, in the neighborhood of Thurstone, near Penistone, tried whether milk mixed with oil would not answer the purpose. The experiment exceeded his most sanguine expectations, the mixture being far better for the purpose than olive oil alone. The consequence has been, that milk has advanced 1s. 4d. per gallon in the neighborhood of some of the woollen cloth mills, and cows are being bought up in all directions.

Bishop Butler, when on his death-bed, having sent for his chaplain, observed that, though he had endeavored to avoid sin and please God, yet from the consciousness which he felt of perpetual infirmities, he was still afraid to die. "My Lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour!" "True," replied the Bishop, "but how shall I know that He is a Saviour for *me?*" "My Lord, it is written, 'Him that cometh to me I will in no wise cast out.'" "True," responded the worthy prelate, with admiration, 'and I am surprised, that, though I have read the passage a thousand times over, I never felt its virtue till this moment, and now I die happy.'

The celebrated Sheridan was one day much annoyed by a fellow-member of the House of Commons, who kept crying out every few minutes, "Hear! hear!" During the debate he took occasion to describe a political cotemporary that wished to play rouge, but had only sense enough to act a fool. "Where," exclaimed he, with great emphasis, "where shall we find a more foolish knave or a more knavish fool than he?" "Hear! hear!" was shouted by the troublesome member. Sheridan turned round, and, thanking him for the prompt reply, sat down amid a general roar of laughter.

J. R. Gliddon relates in his lecture on Egyptian Archæology, reported in his *Archæological Journal*, of the past and present month, that "an Arab discovered the northern air channel of the Great Pyramid to be opened from top to bottom, by placing a cat at the outer orifice and her kittens at the other, shutting them in with stones. The mother soon found her way down through the pyramid to her little family, thus proving that this hitherto mysterious passage communicated with the outside. Previous to the clearing of these passages, the air in the pyramid was quite suffocating."

The following, says the Mobile *Advertiser*, is a copy of a bill sent in to a gentleman some time since:

"aosafada	$1 50
atachinonimomagin	50
	$2 00

"Pade, Josef——"

Can any of our readers interpret it? At first we took it for apothecaries' Latin; judge our surprise when the key was given to us, to find the above inscrutable items were simply these—"*A horse half a day,*" and "*a taking him home again.*"

A fine stone church was lately built in Missouri, upon the facade of which a stone-cutter was ordered to cut the following as an inscription:—"My house shall be called the house of prayer." He was referred for accuracy to the verse of scripture in which these words occur, but unfortunately he transcribed, to the scandal of the society, the whole verse:—"My house shall be called the house of prayer, *but ye have made it a den of thieves!*"

Remember, ye who ridicule a young man for his parsimony, and stigmatize him as "small," that by and by he can afford to be generous when you have nothing to give.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " each subsequent insertion,	50
" " six months,	6 00
" " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 44. NEW YORK, FIFTH-DAY, APRIL 14, 1853. WHOLE NO. 460.

The Sabbath Recorder.

ASKING AND NOT RECEIVING.

Published by special request.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 3.

As we are creatures dependent for the blessings we enjoy, it becomes us to inquire into the origin and existence of those "lusts" that "war against the soul," and prevent our receiving a favorable answer when we ask our Heavenly Father for such things as we think we stand in need of, to enable us to perform our duty, not only to him, but to ourselves and each other.

That there are at times prayers tinctured with "lust," I have no doubt; but there are certainly others in which it is not so visible, at least to human eyes. I will mention one. In a time of revival the mind of a beloved sister became clouded and desponding, bordering on despair. The brethren and sisters labored with her and for her, and most fervently too, but with no results favorable to her case. A meeting was appointed especially on her account, to be devoted to prayer for her deliverance. The meeting was well attended, and earnestly and devoutly conducted, but no deliverance. She is still living, and much given to desponding fears, though thirty years and more have since been added to her life. I have never been able to discover any lurking place in such a case for "lust." Can any one help me?

On the other hand, when we pray God to prosper our army and navy, and give us victory over our enemies, (if we have any,) I can more easily discover the appearance of "lust." "From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members." War not being a gospel requirement, we are not to expect God's blessing in prosecuting it; yet in every army or regiment throughout Christendom, we see ministers of the gospel acting as chaplains, and praying earnestly for victory. While they know full well, that two opposing armies cannot both be victorious, of course they must have faint hopes of a favorable answer to their petitions.

Again, "lust" may appear in our prayers when we ask for rain in a time of severe drouth; yet I have heard many fervent prayers for rain, and have known churches to appoint a day of fasting and prayer to obtain it. I believe, however, that they had to wait the regular course of God's providence before they obtained it. And here I must say, that I have never discovered any special interposition of Divine Providence in answer to such a request. It may be that this, as in the case of war, is unreasonable, not only on account of its tendency to gratify our "lusts," but on account of the conflicting interests of individuals. Agriculturists may plead for rain, but a salt-maker would not be apt to join in such a petition.

Again, I should not expect a favorable answer to our prayers for the conversion and restoration of the Jews, not so much on account of any particular gratification of our "lusts," but as being contrary to the mind and will of God; because I believe the Jews were set apart from all the rest of mankind for a great and glorious purpose, and I do not believe the time for the completion of the grand design has yet arrived, as God has not named the period when, nor the agencies by which, the result is to be brought about. As to the time, Christ has said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And, again, "Of that day and hour knoweth no man, not even the angels, nor the Son, but the Father only." As to the agencies to be employed, I think we are left entirely in the dark. Though we have some intimations of our duty respecting the heathen, and those that know not God, yet I believe there is no duty left on record for us concerning the Jews. A learned commentator says, "There are some things from which the Jews do not need to be converted. They are not heathen, nor idolaters, and do not need to be turned from image worship. They are better in this respect than some called Christians. But they are self-righteous. They have wrong ideas of God's holy law, and of God himself; for his amazing gift of a free forgiveness is too magnificent for them to receive." I have often thought that if the Jews were as well concentrated and prepared for action as the Christians, there would be as much propriety in their sending missionaries to the Christians, as for the Christians to send to them; and I have no doubt that, with the same exertions and amount of money expended, the majority of converts would be much in their favor.

I have no knowledge, neither do I suppose it attainable, how long it has been a custom for those calling themselves Christians to pray for the restoration and conversion of the Jews; but certainly more than fifty years have elapsed since I have been a witness to the custom, and I know not but it has continued ever since their dispersion. And what has been the result? About thirty years ago, a Society was formed for meliorating the condition of the Jews, which has been in operation ever since, and I see by the returns of that Society for the past year, that they have gained seven converts, at an expense of more than three thousand dollars each. Now, whether they calculate to continue their exertions till their minds are answered, I cannot say; but whatever may be their determination, I have no doubt that when the decree went forth for the dispersion of the Jews, and the prophets proclaimed it to a listening world, the time was irrevocably fixed to a certain period for their return or restoration, and that to all the prayers and exertions that may be made in Christendom, the final answer will be, "*Ye ask, and receive not, because ye ask amiss.*"

My views on this subject, I think, can be illustrated by a sketch of my experience in the early part of my life. When I was at the age of about sixteen or seventeen years, and somewhat engaged to know whom I would serve, a friend (at least I thought him so) lent me Paine's "Age of Reason," which I read very carefully, contrary to the advice of some of my better friends. The consequence was, that I became quite an advocate for infidelity. Fortunately, however, at that juncture of time, another of my better friends sent me Watson's "Reply," which I likewise read with (as I thought) the same desire to arrive at the truth, as I had when I commenced with Paine. But it seems I did not swallow the antidote with the same relish I did the poison, for infidelity maintained the ascendancy, until I came to the prophecies respecting the Jews; and here I was brought to a stand. I finally reasoned thus with myself: These prophecies were delivered, according to history, some hundreds of years before the Christian era; the dispersion has taken place since, likewise according to history. Now suppose the restoration had taken place five hundred or a thousand years ago; that also would now have become a matter of history, which I might believe or not, according to the disposition with which I received the testimony. But it is not so. The Jews stand visibly before me, let me look which way I will. Let me visit any city or nation, and there I meet them, as messengers from God, and I can but exclaim, "Here stand the living witnesses to God's eternal truth." History and the living witnesses agree. God's word is true—I cannot doubt it. I did not doubt it; nor have I ever doubted since. And I have no reason to doubt they will be thus retained till there shall be no longer occasion for any one to say to his neighbor, Know thou the Lord; or, in other words, that the conversion of the heathen and the restoration of the Jews are to be simultaneous. Christ has said, "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled." From Isaiah, and Zechariah, and Paul, it is very plain, that Israel's restoration is to be the world's elevation—that Israel's ingathering is to coincide with the world's great harvest-home. Their fall was a blessing to a few Gentile families; their rising will be a blessing to the whole earth.

The command, "Go ye into all the world, and preach the gospel," is being obeyed; and the success of those who have gone forth is truly astonishing. Already have they obtained admission into almost every heathen country on earth, and they are daily progressing in the good work. Japan is an exception, but we have a formidable fleet on the way there, for the purpose of negotiating an interview with their people—in order to open a traffic, and add them to the list of our converts to the Christian religion.

It must not be forgotten, that nearly simultaneously with the first missionary efforts, commenced the first movements of quickening our communication with all the world by steam and lightning, first by steamboats, next railroads, and lastly by telegraph; all favorable to the progress of missionary efforts and the restoration of the Jews to Palestine; and I have no doubt, that they will continue to increase and flourish, until God's purpose, which he had in their construction, is accomplished, and as it has commenced since the beginning of the present century, so I think it will in a great measure be accomplished before the end of it. With the same ratio in the increase of the number of converts to the Christian religion, the work of evangelizing must be accomplished long before that period arrives.

I believe it is not expected that the Jews will be generally converted before the restoration; neither do I think it essential to the case, whether they are or not, as it is possible that the very act of their restoration will be an efficient agent in opening their eyes to see the wisdom of God manifested in their redemption and salvation, and the happy arrival of the time so long desired, not only by themselves, but by every Christian philanthropist on earth, when they should see eye to eye, and their spears should be beat into pruning hooks, and their swords into ploughshares, and the sound and terrors of war should be heard no more.

Some disbelieve, on account of the difficulty of finding means of transportation. But suppose one of those far-seeing mortals could have lived at a time coeval with the creation, would he not have raised the same objection against the creation of the world, by asking where are means or materials to be procured for such a work? But it is sufficient for us to know, that this is not man's but God's work, and I believe, as sure as he has accomplished one, he will the other, and by the same miraculous power, whether the society to which I have referred continue their exertions and petitions or not, as I believe the Jews were as well prepared for the union, when that society was first formed, as they are at the present time, or as they will be at the end of the century, if the union is delayed to that time.

I believe the time is fast approaching; and O what a happy day that will be, when the words of the prophet Zechariah shall be fulfilled: "Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Well may it be said, "When the Lord turns the captivity of Zion, you will be like them that dream. Your own mouth will be filled with laughter, and it will be said among the Gentiles, the Lord hath done great things for them." Only think what a scene; ten men from different nations hanging to the skirts of a poor, despised, down-trodden Jew, to be conducted to Jerusalem, because, as they say, "God is with you." How changed the scene! How reversed their condition!

I have had an intimate and very friendly acquaintance with several of the leading characters of the Jews, and have conversed freely with them on their present condition and future prospects, and their general sentiment appears to be expressed in one short sentence, viz: "We think we understand our own condition as well as or better than our neighbors; and all we ask of them is, to let us alone; to our own Master we stand or fall." And knowing that they are "not heathen or idolaters," but professed worshipers of the same God as the Christians, why not allow them to be their own judges?

Had I funds at my disposal equal to what has been distributed annually for many years by the societies organized for their benefit, and felt disposed to continue it, I would rather change the direction of it to the Palestine Mission lately established with a view to promote the interests of agriculture in the neighborhood of Jerusalem, which, from present appearances, I think may yet astonish the world—though I admit that it looks at present like a small beginning. But "great trees from little acorns grow." Great things grow from small beginnings. The birth of Christ in a manger was a small beginning for the astonishing results that have followed it—which may teach us not to despise the day of small things. I think the present movements in that neglected and down-trodden region look more like putting the shoulder to the wheel for the benefit of the Jews, than anything that has ever transpired since the dispersion. To me it holds out a prospect that Palestine is about to be reanimated, and Jerusalem repeopled. Why should such a fertile land lie waste for ever? "As it was once a salubrious climate, so it was a fertile land. In its better days it was the garden of the Lord, a land of brooks and water, of fountains and of depths, that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and pomegranates; a land of olive and honey; but the long desolations have dried up many of its fountains, and blasted its vines and fig trees." A traveler in Palestine, early in the present century, confirms this description, but adds, "The present management or cultivation is any thing but husbandry. The lazy boor on the sea coast scratches the mould and flings in a handful of melon seeds, and is rewarded with the most delicious produce in the world; but not a plough or hoe or tool proper for farmer's use is to be seen. But let the seed of Jacob people it once more, and its pastures will be clothed with flocks, and its valleys will be covered with corn; and whilst the little hills exult on every side, the people that went forth weeping, will doubtless come again rejoicing, and saying to each other, 'Come, let us go up to the mountain of the Lord together, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths forever.'" JOSEPH STILLMAN.

"LEARN TO LABOR AND TO WAIT."

A boy once shot an arrow in the air. So lofty was its flight, he lost sight of it in the clouds, and failed to detect the place of its descent. Long time he searched in vain around the meadow, and at last went home mourning the loss of his arrow. Years passed away. The boy became a man. After many wanderings, he revisited the haunts of his boyhood. Walking around the meadow, he gazed upon a venerable oak, whose wide spreading branches had frequently sheltered him, in his boyhood, from the rays of the sultry sun. Full of old memories, he stood until his eye rested on a feather which protruded from a hollow in the tree. He drew it forth, and with it the identical arrow which years before he mourned as lost!

It is said of Dr. Coke, that while journeying in America, he once attempted to ford a river. But his horse lost his foothold and was carried down the stream. The Doctor narrowly escaped drowning by clinging to a bough, which overhung the river side. A lady, in the vicinity, gave him entertainment in his distress; sent messengers after his horse; and did him much kindness. When he left her roof, he gave her a *tract!*

For five years the good Dr. toiled on in the cause of God in England and America. Whether his tract had been destroyed, or had pierced a human heart, he knew not—nay, he had forgotten its gift. But one day, on his way to Conference, a young man approached him, and requested the favor of a brief conversation. "Do you remember, sir, being nearly drowned in ——— river some five years ago?"

"I remember it quite well!" replied the Doctor.

Do you recollect the widow lady, at whose house you were entertained, after escaping from the river?"

"I do, and never shall I forget the kindness she showed me."

"And do you also remember giving her a tract, when you bade her farewell?"

"I do not; but it is very possible I did so."

"Yes sir, you did leave a tract. That lady read it, and was converted. She loaned it to her neighbors, and many of them were converted too. Several of her children were also saved. A society was formed which flourishes to this day."

This statement moved the Dr. to tears. But the young man, after a brief pause, resumed, saying:

"I have not quite told you all; I am her son. That tract led me to Christ. And now, sir, I am on my way to Conference to seek admission as a traveling preacher."

Thus did the good Dr. Coke find his arrow in an unexpected hour! And thus will our shafts come back to us all in due season.

THOUGHTS FOR THE DEPARTED.

Think ever of the dead—
When Spring is beautiful, when Summer shines,
When the soft skies rose-mingled luster shed,
When Autumn sunbeams kiss the purple vines,
And when the snow-stars glisten—to them wing
Thy gentlest thought; they filled thy life with spring.

Think truly of the dead—
Let not thy heart be ever won away,
By eyes that laughing radiance o'er thee shed,
And flatteries breathed like incense round thy way;
Oh, deep and warm their love, and true their faith;
Thou shouldst not change—they changed not unto death.

Think sweetly of the dead—
All while they lingered in this world below,
The music of their voice, their smile, their tread,
Thrilled the glad soul, and taught the cheek its glow;
Lip unto lip, and heart to heart was pressed;
Shrine tenderly their memories in thy breast.

Think of the joyful dead—
As of sweet friends, whose blissful harp-notes ring
In that far clime where kindred souls are wed,
And heart to heart like lips of lovers cling.
Think joyfully, they breathe thy name in prayer,
And wait, and long to bid thee welcome there!

They think of thee—the dead—
The glorious dwellers in yon peopled skies!
Their thoughts, like dew-drops, on thy heart are shed;
They fill thy soul with blessed sanctities—
Sweet inspirations of the pure and fair—
The spring-time breathings of celestial air!

They dwell with thee—the dead—
Pavilioned in the auroral tents of light;
Their spheres of heavenly influence round thee spread,
Their pure transparence veiling them from sight.
Angelic ministers of love and peace,
Whose sweet solicitudes will never cease.

They strive with thee—the dead—
Spirit with spirit striving, heart with heart,
Alluring from the paths of Wrong you tread,
Spurned and resisted they may not depart.
In the dark prison of Life's last despair,
Lo! the delivering Angels with thee there!

They watch with thee—the dead—
Through the last agony, the doubt, the gloom,
When Soul and Body are through pain unwed,
And Night droops down—the midnight of the tomb;
And o'er the soul sense steals their wakening hymn,
Familiar—yet the song of Seraphim.

They welcome thee—the dead—
The soft, sweet glow of those beloved eyes
Balms each worn heart that long hath inly bled,
And gives new glory to God's Paradise!
Love and remember them—unseen, yet near—
Their white feet guide thee to the immortal sphere!

From the American Messenger.

A STORY OF REAL LIFE.

There is an interesting class of the community, for whom many a heart beats with solicitude and apprehension. I mean the bright, ardent, and unsuspecting youth, just leaving the security of a loved home, the eye of a watchful parent, and the sweet influence of a sister, to be thrown at once into all the perils of a merchant's clerk, a mechanic's apprentice, or a college life, with no just idea of the dangers which beset their paths; or if they are in any measure aware of them, without the moral courage to resist them. I would like to specify many of these dangers, but shall now speak only of one, the cheap and poisonous books scattered throughout the land. The poison is so hidden, so mingled with what is alluring to the young, that ruin is effected before the victims are aware of any peril. I speak of those noxious books which pollute the heart, and plunge the simple and unsuspicious into vice and infidelity. I once saw a living victim of this pernicious reading, and such a story may yet be told of many a young man lost and ruined in our cities.

One Sunday evening, an old servant came in entreating me to go "into the kitchen and see a wild-looking man who asked permission to warm his feet." Upon my entrance he looked up, but instantly turned from me one of the finest faces I had ever seen. As I drew near, I wondered not that his feet were cold, for the relics of a tattered pair of boots, hardly hanging together over the shreds that had once been stockings, covered but a small part of his red and bruised insteps; he wore the remains of an old military dress which had been given him; still, there was something almost majestic in his appearance, for his head was a model for an artist, his eyes full and soft, his features all fine—it was a noble specimen of "nature's workmanship" in ruins. At first he seemed morose and unwilling to be teased by questions; but he had probably been unused to words of kindness, for when I proposed something to make him comfortable, he seemed melted and subdued, and manifested that kind of confidence which one feels among friends. The wickedness of wasting life so recklessly was represented to him, till at last, with a look of indescribable woe, and with shuddering emotion, he exclaimed, "Must I disclose to you what no one on earth beside myself knows? It was revealed to me by an unearthly voice, years ago, that I must die the 15th of next July. I am the victim of infidel books. I have destroyed my own soul, and I *must* die then, and go into eternal misery."

At that moment my father entered from church, and hearing his last words repeated with a dreadful emphasis, he said, "Why, you should have heard the sermon to which I have been listening; then you would have learned that it is never too late to repent." "Oh," exclaimed the poor vagrant, "*you* know nothing about it; there *is* no repentance for me." He discovered much ingenuity in answering every argument with appropriate texts of scripture, until at last, as if to escape from the annoyance, he abruptly said, "I will now disclose the revelation of which I spoke." He then related a dream, in which his soul was doomed to hell; and here he was so overcome with apparent horror, that we begged him to say no more of his dream, but to explain the cause of his misery. He then told us the name and residence of his parents, and spoke with great emotion of the piety and tenderness of his mother, whom he had not seen for eight years; nor had she had the slightest tidings from him during that time.

When very young, books were his delight, and he had access to the foolish tales which vitiate the taste of children. This excited a thirst for novels, which being ill-chosen and of a demoralizing character, led him on to other works of infidel writers. His watchful mother discovered his love for this dangerous reading, and, aided by his father's authority, forbade the indulgence; but as he found means to elude parental care, his father resolved to place him in the store of a pious man, whose eye would be constantly upon him. However, he eluded even his vigilance, and found access to the books; but being detected, he could not endure the restraint, and resolved to escape from it. After some difficulty, he secreted himself in a vessel bound to the Mediterranean, and escaped the detection of his master. From that time he had been a homeless wanderer in foreign lands. The details of his wanderings were thrillingly interesting, but his narrative was broken again by the most touching reference to his "dear mother," or by the terrific tones in which he would cry out, "Oh, those books—those wicked books! Oh, that Tom Paine knew my misery; my soul is lost, lost for ever." We saw that then was too much reason to regard his case as hopeless as he considered it, and believing his mother's care more essential than any thing to his well-being, we entreated him to go to her at once. Now and then he would promise to go; then again, with a covulsive shudder, he would start as from a distressing dream, and in a piteous tone repeat, "No, no, I *can not* see her;" and when urged to follow the example of the prodigal, he would still say, "No no; the prodigal did not oppose his mother, did not go contrary to the wishes or without the knowledge of his parents; his misery, his guilt, was not like mine—those books, those horrid books!"

Could any of those young men, just entering the world, realize the perfect wretchedness of this poor ruined being, they would as soon touch a viper as a questionable book. A fondness for reading has no doubt secured many a youth from ruin, but books must be well chosen; and parents who expose their children to the influence of immoral and corrupt sentiments, no matter under what guise, or whose example, may have their lives made miserable by such a son.

THE ANXIOUS INQUIRER DIRECTED.

How shall I come to God, for I am a sinful creature?

"Jesus said, I am the way; no man cometh unto the Father but by me." John 14: 6.

But how can I feel sure that Jesus will receive me?

"Him that cometh to me I will in no wise cast out." John 6: 37.

I have nothing that I can bring to him.

"I will give unto him that is athrist of the fountain of the water of life freely." Rev. 21: 6.

But should I not first endeavor to purify my soul from sin?

"Who can bring a clean thing out of an unclean? not one." Job 14: 4. "Without me ye can do nothing." John 15: 5.

How, then, shall I come?

"By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." Heb. 10: 20.

Is God sure to receive me; can he love me?

"I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 18.

What should be the object of my life?

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 20.

Can my unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified, that ye bear much fruit." John 15: 8.

What do you mean by fruit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

Does God, then, take notice of my daily conduct?

"I know the things that come into your mind, every one of them." Ezek. 11: 5. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know?"

I am very ignorant, who shall instruct me?

"Search the Scriptures." John 4: 39. "The Holy Scriptures, which are able to make thee wise unto salvation, through that which is in Christ Jesus." 2 Tim. 3: 15.

But I have so many evil habits to combat; what shall I do?

"Gird up the loins of your mind." 1 Pet. 1: 13. "Fight the good fight of faith." 1 Tim. 6: 12. "For he hath said, I will never leave thee, nor forsake thee." Heb. 13: 5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13.

I wish I had some friend who could understand all the trials of my spirit.

"We have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15.

It is my desire to walk uprightly, but I feel I have no strength.

"He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40: 25.

May I go and ask him, then?

"If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5.

How will God give me wisdom?

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. 36: 27.

When trouble comes, what shall I do?

"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psa. 1: 15.

In the hour of death?

"When thou passest through the waters, I will be with thee." Isa. 43: 2.

And in the day of judgment?

"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Rom. 8: 33, 34.

O! I will cast in my lot with God's people, for they only are happy.

"We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good." Numb. 10: 29.

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Numb. 6: 24—26. [Quiet Thoughts.

From the Independent.

WHITE CRAVATS.

I have recently been on the sea, [illegible]ompany with two highly respectable orthodox ministers. They are men eminent for their talents and the excellence of their character, who have labored all their lives for the good of souls, and who have been useful by their publications as well as by their preaching. I believe them to have hearts full of love for human kind. Yet how little they seemed to mingle among their fellow-mortals, as having the same hopes, interests, and affections! Day after day of a long voyage, they walked the deck together, distinguished from all others by their white cravats, and by them separated from all contact with sinful humanity. Every man on the ship respected them; yet who that was not professedly religious would have ventured to disturb the religious solemnity that encircled them like a halo wherever they moved? These good men seemed as completely isolated from others, and shut out of the common sympathy, by their white cravats, as if they had been beings of another sphere, having no part nor lot with ours. Anybody would have known them anywhere for ministers, even without these badges.

Other men appeared in caps, slouched hats, rough coats, ugly plaid pantaloons, faded fancy neckcloths, and had a general half-civilized air. Not so our friends. They were in their usual high-crowned hats, long dignified overcoats, smooth white cravats, and polished boots. Their cloth was of the blackest black, their linen of the whitest white. As for their cravats, coal-smoke could not sully their purity, nor sea-fog take out the starch. Their wearers looked ready at any moment to have stepped into a pulpit, or to have performed a burial service. Their faces were long and serious, their whole deportment reserved and dignified—in a word, perfectly "ministerial;" the straitest Puritan would have been satisfied.

They held religious service at all customary times, in the most correct manner. I *did* hear it remarked that their preaching was not particularly appropriate to our situation, helpless creatures that we were, tossed upon the raging sea; but it was perfectly orthodox and proper.

Why, then, was there left such an unsatisfied feeling in my heart? Perhaps if I had only seen them in the company of good men I should not have felt this; but our passengers were men of the world, of pleasure or of ordinary business, with little thought beyond their daily amusements or gains; and however parties might be mixed up, or new companionships formed on the deck, none of these men by any accident fell in contact with the white cravats. These wandered up and down in solemn solitude. Like a white flag above a sunken rock, they seemed to point out an evil to be avoided. Indeed, you might have imagined from the rueful countenances looking out of them, that they were signals of distress. Was I wrong because my heart yearned to see these really kind men more fresh, genial, more full of human sympathy, more ready to take part in the conversation and pursuits of those around them? Could they ever hope to approach the hearts of such men without some connecting medium? How can such diverse classes of minds ever be brought together? Could they have expected ordinary mortals to meet them on the level of their own high spiritual and intellectual attainments? It is proverbially easier to descend than to climb; and if they had spoken to a fellow-passenger on a common topic, it might have led to a knowledge of his heart and life, which would have given chance to sow good seed.

I wondered if like theirs was the conduct of St. Paul on the ship that carried him to Italy. I was forced to believe it was not, from the personal interest and kindness he inspired, and because he elsewhere says, "To the weak became I as weak, that I might gain the weak; I am made all things to all men that I might by all means save some." Were our friends all things to all men? No. They were nothing but orthodox ministers in white cravats. A LADY PASSENGER.

LORD CAMPBELL AND JOHN BUNYAN.—Lord Campbell, the present distinguished Chief Justice of England, in remarking upon the Pilgrim's Progress, says: "Little do we know what is for our permanent good. Had Bunyan been discharged and allowed to enjoy his liberty, he, no doubt, would have returned to his trade, filling up his intervals of leisure with field preaching; his name would not have survived his own generation, and he would have done little for the religious improvement of mankind. The prison doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul—and inspired by Him who touched Isaiah's hallowed lips with fire, he composed the noblest allegory, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the Anglican Church."

It is told of Lord Norbury, that when passing sentence of death upon a man for stealing a watch, he said to the culprit: "My good fellow, you made a grasp at time, but you caught eternity."

It is a harder thing to avoid censure than to gain applause, for the latter may be done by one great or wise action. But to avoid censure, a man must pass his whole life without saying or doing one ill or foolish thing.

The Sabbath Recorder.

New York, April 14, 1853.

EARTH'S ROTATION AND THE SABBATH.

That the diurnal rotation of the earth upon its axis suggests difficulties in regard to the observance of the Sabbath, will not be denied. The chief difficulty may be thus stated. Suppose London, St. Petersburg, Jerusalem, or any other given point, to be the Prime Meridian, or the place where the days begin. Suppose the Sabbath to start from this point on its circuit round the globe. The whole circuit being performed in twenty-four hours, it is evident that, at every place fifteen degrees west of the Prime Meridian, the Sabbath will begin just one hour later. Thirty degrees west, it will begin two hours later; and at forty-[illegible] degrees west, it will begin three hou[illegible] At a hundred and eighty degre[illegible] the Prime Meridian, therefore, it wil[illegible] twelve hours later. That is, suppos[illegible] Sabbath to begin at the Prime Meridian at six o'clock P. M. on Friday, at the distance of one hundred and eighty degrees from that (which is on the opposite side of the globe) it will not commence till six o'clock A. M. on Saturday. By the same rule, at the distance of two hundred and seventy degrees west, or (which is the same thing) ninety degrees east of the Prime Meridian, the commencement of the Sabbath will be eighteen hours later, or at twelve o'clock on Saturday. Hence, at six o'clock P. M. on Saturday, or when the Sabbath is just ended at the Prime Meridian, it will have barely commenced at a little distance east of that point. Thus, if we take London as the Prime Meridian, the people of that metropolis will have ended their Sabbath observance just as the inhabitants of Dover are commencing theirs!

Such is a fair statement of the difficulty. It becomes, therefore, an important question, Where do the days begin? or, Where is the Prime Meridian? On the supposition that this meridian passes through Armenia, where (as it is supposed) man was created, the same difficulty still presents itself; when the Sabbath has ended there, it has but just begun at Ispahan and Madagascar! And as it is assumed that this would create confusion, it is inferred (on the ground that God is not the author of confusion) that the law of the Sabbath is not a universal law, but was designed for the Israelites in their own land.

Nevertheless, it is a reasonable presumption, that the days begin where man began to exist. If the Sabbath was made for man, (Mark 2: 27,) it is a fair presumption, that the first Sabbath began where man was created. But as the propagation of his species, and the replenishment of the earth, were embraced in his creation, it is also a fair presumption, that the Sabbath which was made for him was also adapted to his migrations eastward and westward. Now, as his migrations were from the place of his creation eastward and westward, till Asia, Africa, and Europe, were replenished with inhabitants, it would seem that the Prime Meridian ought to be so located, that all could cease from their labors, and keep holy time, without any such confusion as that which has been supposed.

It is evident that if, at the Prime Meridian, some barrier to intercourse existed, so that the inhabitants on our side could have no direct communication with those on the other, no confusion would be created by the observance of the Sabbath, notwithstanding the people on the east of the meridian would be commencing just as those on the west had ended. Yet, if we take Jerusalem, or some point in Armenia, for the Prime Meridian, no such barrier is found. Neither is there at London. The inhabitants east and west of either of these places have ready access to one another, and their mutual intercourse in the way of business is a matter of necessity.

Suppose, then, that we take some point in Armenia as a *Central* Meridian, so that when it is mid-day at that place, the Sabbath will be just at its end on the eastern coast of Asia, and just commencing on the Western Coast of America. We shall then have the very barrier to intercourse which was needed; for the Pacific Ocean, some ten thousand miles wide, intervenes between the two continents, and at the point where they approach nearest to each other, (Bhering's Straits,) such physical obstacles exist, as to about prevent all communication.

But this calculation makes the Sabbath to *begin* in Eastern Asia, more than a thousand miles from where man began to exist, while we have supposed the first Sabbath to have begun where man was created. But as the Sabbath was made for man, it was made for his *necessities*; and as it was necessary, in consequence of the multiplication of his species, that he should migrate from the place where he was created, so the Sabbath (so to speak) migrates with him. As he went eastward, he began his Sabbath earlier; and as he went westward, he began it later, but always in such a way as to agree, as nearly as possible, with the time set apart for the purpose at his original home. In this way, no confusion took place.

The objection we have been considering is certainly of no value to the most of those who are ready to avail themselves of it in controversy. To those who not only reject the Sabbath, but also the Sunday observance, and plead that all days are alike, it is of use. But if we felt the importance of observing any day at all in a religious way, we could not avail ourselves of such unfair means of controverting the views of those who differed from us. For, let it be supposed that the observance of that day, which God sanctified at the close of creation, is not required; and let it be supposed that the religious observance of the first day of the week is also not required; let it farther be supposed, that no particular day is enjoined to be observed religiously, and that all that is necessary is, that there be *agreement* in the community as to *some* day; the diurnal rotation of the earth upon its axis would operate as effectually against a day generally *agreed upon*, as against one divinely *appointed*. If, for example, the people of Germany should voluntarily agree to observe *Thursday* as a sacred day, the intercourse between them and the neighboring nations would create a necessity for its observance by the latter also; and so on, till all Europe and Asia had united in the observance. It would be necessary, in order to avoid confusion. Nevertheless, precisely the same difficulties would spring up in regard to the Prime Meridian, that are now supposed to be valid against the Sabbath observance.

Mere voluntary agreement in the observance of a day recuring at weekly intervals, does not, therefore, remedy the difficulty. It exists still in all its force; and unless those who offer it are fully prepared to forego the observance of any and all days whatever, and to blot out every thing bearing the remotest resemblance to the Sabbath, it would be wise in them never to advance such an objection again. We here dismiss the subject for the present.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Railway Trains—The Crystal Palace—The Holy Places—The Madiai.

Glasgow, March 25th, 1853.

Two of our Scottish Railway Companies' meetings have again been made the occasion of talking of Sunday as if it were the Sabbath, and of requiring that work should not be done upon it—but, in both cases, again without success. At the North British Company's half-yearly meeting, in Edinburgh, this day week, the renewed motion for the cessation of Sunday traveling was made by Mr. Blackadder, but without entering upon argument to sustain the motion. The Chairman, for himself and other Directors, declared that the trains were not run for the Company's gain, but for the accommodation of the public, and that they did not wish to do more than supply their requirement. The discussion was carried no farther, nor was the vote taken.

Here, in Glasgow, three days ago, at the statutory meeting of the Caledonian Company, however, Mr. Meiklam inquired if there were any *Goods* trains running on their line on Sunday? Mr. Douglas Campbell, in reply, stated that there is a Goods train which, after traveling some hundreds of miles, arrives at the station here on Sunday morning at half-past two. Mr. Meiklam asked if a Goods train did not also pass along their line, arriving at Carlisle on Sunday? He was told in reply, that this Company have nothing to do with that. Mr. McMicking then brought forward the usual motion against Sunday traffic on the line; seconded by Mr. Keyden, who insisted that the Word of God required rest upon that day. Mr. Hutcheson, in replying, said that Mr. K. had given them the theology of the question, but with that they had nothing to do. He moved an amendment, that the matter be left to the judgment of the Directors. Mr. Meiklam, objecting to the countenance of Sunday traffic, said there are forty stations on the line; and that, as two men at least were requisite at each, the servants of the Company were largely deprived of the Sabbath. He had also seen thirty cabmen coming out of the gate of the Glasgow station, last Sunday, on the arrival of the train. A shareholder maintained that it was quite ridiculous to think of shutting up the railways on Sunday, in this great commercial country, when all the other routes have been closed. Mr. Douglas Campbell said that he believed the Directors had in their hands votes as three to one in favor of continuing to run these trains. During the past half-year, 19,000 passengers had been conveyed along the line on Sundays, and to shut it up would be most preposterous. The Directors had made great sacrifices for peace in trying to please those opposed to such trains; and if they thus persisted, that party would find that they made things worse for themselves, rather than better. For it would then be proper to consider, whether the present system of Sunday management should continue to be submitted to. The votes were taken; there were for shutting the railway, 1209 votes; against it, 3215. On notice being given for renewal of the motion at next meeting, two of the shareholders took a protest against its being entertained. It is thus quite evident, that Sunday railway traveling is on the increase, in spite of the Church's opposition and zeal, which, on the present occasion, led them to circulate a pamphlet on Sunday sanctification among the shareholders, preparatory to this meeting of the Caledonian Company.

In England, the clergymen are endeavoring to stir up meetings still to petition Parliament against the Sunday opening of the Crystal Palace—in which, of course, they are very successful. Their opponents, also, however, are doing their utmost to thwart these endeavors; although they are less systematic in their arrangements—the parochial and congregational machinery being awanting in their case. Meanwhile, the Palace itself progresses, and excites interest, and largely increases the value of ground in its vicinity. The Queen and Prince Albert lately went over the whole building, and are said to have been much gratified. Since then, (last Sunday morning,) their own home, the Palace, of Windsor, was discovered to be on fire, and considerable damage was done to that part of the building before it could be extinguished. The Queen is stated to have shown much composure on the occasion.

Almost every day has been bringing us rumors ominous of change in the East. The most contradictory reports have circulated as to the alternate successes of the Russians and French at the Court of the Turkish Sultan, in their diplomacy about the Holy Places of Jerusalem and Bethlehem. Prince Menzikoff, sent to Constantinople by the Czar on a special mission, seems to have been disposed, by the pomp and overbearing assumed, to overawe the Sultan into compliance with his demands; and a movement of the Franch and British fleets seemed likely to take place, and thus probably to lead to a conflict on the part of several of the European kingdoms. Whether Russia is to gain her ends at present or not, she seems to have considered the posture of affairs as favorable for making an attempt towards securing farther concessions—to be afterwards used in procuring more. The French Emperor is evidently unwilling to take strong measures in regard to any other power, until his coronation shall have given him place literally among "the crowned heads." What line of policy he may afterwards see fit to take in regard to the kingdoms, both of the East and of the West, is a point that will be observed with interest, both by those who know that it is the Lord who giveth kingdoms to whomsoever He will, and by those who are ignorant of this precious truth. When the Greek Patriarch left the Holy Land, he is said to have carried with him, not only *the keys* to which such importance is attached, but also to have taken jewels and bills to the amount of six millions of piastres, to bestow at Constantinople in presents.

The satisfaction with which the account of the liberation of the Madiai was received, will be much moderated by the fact that alrea dy the dungeon had nearly done its worst to Francesco. The chaplain of the British Embassy at Leghorn saw him just before he embarked for Marseilles, and intimates that his mental faculties are evidently impaired. What a weight of responsibility has thus been incurred!

J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 1.

Young Friends:

As you look forward to the future activities and prospects of life, doubtless bright anticipations excite you—youthful aspirations stimulate you. Hope, with radiant countenance, beckons onward to future greatness and renown. While some are looking to humbler spheres of activity, others fondly dream of influence and power—all dream of happiness. Some are doubtless eager to enter the race, the strife, the combat—your pulse beating high and quick, in anticipation of the bays that are to encircle your brows ere the sunset of life. You expect those who are already actors to give you a place and a chance proportionate to your natural or acquired powers—a privilege to work out your part in the labor of humanity—to fulfill your mission—and to pursue your way along the just-begun track of honor and immortality.

The participation, the reality, however, will present life as sober, earnest, and contending. In the strife of life, it will require all of your powers to come off victorious. In order to success, it is necessary that the true end of life be chosen in wisdom, and all the means for securing that end be guided by prudence. Without this, there will be vague dreamings, never to be realized—fitful action, with corresponding results—ending in disappointment and discontent.

Sabbath-keeping youth are especially liable to disappointment in this respect. They commence life, perhaps, with the illusion that office and emolument, riches and honor and influence, are as easily attained by them as by others; but, after traveling a short distance, they begin to see some of the difficulties in the way, and are prone to become desponding, give up all ideas of extensive usefulness, and settle down in inactivity—to complain of their lot, or else to abandon their religion for the world. This generally arises from groundless anticipations and false views of life, or from the want of the right motives and spirit. On the other hand, if you enter upon the activities of life, with the buoyant hopes, the unabated ardor, and vigorous energies of youthful laborers, and go to work in the right place, in the right manner, and for the right object, you can do much—can accomplish much—very much, that is good and great. This cannot be done unless you fully understand your position, relations, and duties.

Permit me, then, to present for your consideration, *The mission of Sabbath-keeping young men and women—its leading characteristics and requirements.*

Some of these characteristics and requirements you share in common with others—while some arise from your peculiar position and relations as Sabbath-keepers. We will first point out a few that are common—then some that are peculiar.

1. As individuals—as immortal, accountable beings—as members of the great human family—you have certain duties coëxtensive and harmonious with the duties of every other individual. First among these are duties you owe yourselves. The joys or sorrows of an endless future are the inheritance of every individual. The present position and future prospects of every youthful spirit are captivating and sublime, yet dangerous and solemn. Every youth is energized, excited, by the unspent powers of immortality. With eternal fires burning within, you, in common with others, stand like lights glimmering along the confines of the ocean of eternity, over whose misty, untried surface, you are to sail forever. You are ever to act in view of this destiny. You, likewise, have capacities that are capable of indefinite expansion and progress. These demand a careful self-culture—a spiritual growth. The duties which you owe your Creator and your brother man, demand of you assiduous preparation to meet those duties. No one is fit to assist others, till he has assisted himself—to instruct others, till he has himself been instructed—to exalt, ennoble others, till he has been himself ennobled—to inspire others to great and good deeds, till he has himself received the inspiration—to lead others on to truth and perfection, till he has started himself. Hence we have subjective duties—due to ourselves—which we must fulfill before we are prepared to fulfill our duties to others—duties lying back of all others, being imposed upon us by the very laws of our being. The demands of these laws must first be met; then you will be prepared to meet the obligations imposed by your relations to others. Enkindle a love—an enthusiasm—for truth, beauty, and goodness, in your own souls; then you are prepared to enkindle the same in other souls. Love the Lord your God with your might, mind, and strength, and your neighbors as yourselves; then you will be prepared to teach others to do the same.

2. On passing from the *individual*, we are first met with our *social* relations and duties. The domestic, social circle, is the great heart of humanity, around which must cluster the sympathies of the soul, the luster of learning, and the joys of religion. The amenities of friendship are to be enriched and exalted by science and religion. The social, benevolent affections, are to be cultivated—the selfish, dis-social, malevolent, are to be subdued. This is to be done, not by ignorance and chance, nor by the clear, quick, sagacious, powerful intellect alone; but it requires, also, the deep, the full, the tender, sympathetic soul. The finer, the lovelier qualities of a well-trained heart, are here to be called into exercise, and to have their full play. Here you, in common with others, have duties to perform—an influence to exert. It becomes you to prepare to labor for the domestic, social elevation of man—of society. Your hearts must ever be open to friendship and affection. Talent and learning must be dedicated to sympathy and love.

3. From the social, your mission, in common with others, extends outward, becoming *political, patriotic*. Many of you may never feel particularly called upon, either by your own sense of duty or propriety, or by the wish of others, to sanction or veto legislative laws—to talk and vote in legislative halls—nor from the bench to decide upon guilt and innocence, and legal questions—nor to fill the post of minor offices—nor even to exercise the right of the elective franchise—yet you all will have more or less of direct or indirect influence upon our civil and political institutions. The ethical and economical involve all of the great interests of a nation. The questions and principles arising from the ethical, if no others, fall within the legitimate sphere of every one possessing sufficient knowledge and religion to stand above the mist and dust and storm of party, and settle them in the clear, dispassionate light of reason and revelation. That man is capable of self-government—that governments and societies were made for man, not man for governments and societies—that the seeming paradoxical principles of the generalization of interests, and the development of individualism, are perfectly compatible with each other—that in so far forth as governments act in harmony with right, they tend to develop individual rights, equality, and happiness—are principles which the American Republic is faintly endeavoring to demonstrate to the world. The attempt to reduce such principles to practice, has already awakened the latent love for the same, in the Old World, enkindling fires that have gleamed forth with a startling vividness. The moral questions of a political character—the questions concerning freedom of body, of speech, and of conscience—towards which universal mind is so strongly tending at present, and which are continually vexing and tossing and upheaving nations—involve the well-being, the moral interests, of every individual. Whether it be your more particular sphere to influence minds that will be brought to bear upon the national destiny, or to act directly upon it yourselves, it is your duty to take your stand by the eternal principles of justice, equality, and liberty—and to let your influence be felt against national sins, of every kind and degree. Your sympathy, influence, and aid, are ever to be in behalf of humanity, struggling for its rights. You are to have a patriotism that reaches out towards every nation, kindred, and tongue—that labors to hasten the great brotherhood of nations, terminating in the universal brotherhood of man, practically regarded and carried out in all of his political, civil, and social relations.

Macom.

Missionary Returned.—Rev. J. L. Shuck, Missionary to Shanghae from the Southern Baptist Board, arrived at New York March 26th, in the ship White Squall. Mr. Shuck left this country for Shanghae soon after it was announced that our missionary brethren Carpenter and Wardner had determined to establish themselves there. In one of his farewell addresses, he alluded to the Seventh-day Baptist Mission, and took occasion to enlarge upon the popular objection to keeping the Sabbath founded upon the possibility gaining or losing a day by sailing around the world. Some months ago we saw a statement, that he would return by way of San Francisco; and we hoped he would do so, that we might learn from him whether he had any trouble on this score about keeping the *Sunday*. It seems, however, that he concluded to return by the same route that he went, and of course he was all right when he reached New York.

Mission among the New York Heathen.—The missionary work among the miserable residents at the Five Points, New York, is conducted with energy and encouraging results. Mr. Pease, it is said, is about to extend his operations. From the first of next month he will occupy all the buildings on Little Water-street, between Cross and Anthony, with a single exception, for missionary purposes, besides another in Cross-street. They will undergo slight alterations. The "Industrial Home" will then have a front of about 150 feet. These buildings have been inhabited by the most depraved and abandoned characters. Among the proposed improvements is an apparatus for bathing. There are now 140 children in the day school, and the number of permanent residents in the Home is 115, exclusive of those who live elsewhere, but resort to the Home for employment. Of those in the school, no less than 40 are Italians.

MISSIONARIES TO THE PACIFIC COAST.

The ship "Trade Wind," Capt. Webber, took eight missionaries with their families to the Pacific coast. Letters from them announce their arrival at San Francisco, after a voyage of 102 days. "It was most wise," so one of them writes, "as far as health and comfort are concerned, that we went round Cape Horn." The following extract shows that their captain proved himself a gentleman and a Christian:—

"We have found Capt. Webber to be, in all respects, better than he was recommended to us, high as those recommendations were. He has left nothing undone that he could do, which would minister to our comfort. He has made us feel as if we were at home—as if he were a father to us all. He is a fine seaman—understands thoroughly all that relates to the ship and his duties, and makes the whole discipline move on with the precision and regularity of clock-work. The sailors regard him as a father and a friend. He is also a man of simple and earnest piety. He has seconded all of our efforts to do good among the passengers and crew. We have services on the Sabbath, twice each day, when the weather allows. He has *required* the sailors to be present at the morning service, and *requested* them to attend in the afternoon. We have had morning and evening devotions on deck; a Bible-class in the forecastle, on the Sabbath, and twice during the week in the cabin. We have had the communion administered twice."

The following extract from a report of the missionaries to the American Home Missionary Society, shows that "peril by fire," as well as by water, was the lot of this missionary band:—

Only one thing has occurred to us, in all of the passage, which has marred our happiness, and that was the great danger which our ship was once in from fire; but, by the kind interposition of that Providence which has conducted us hitherto, we were saved. It was on the morning of the 21st day of our passage, when in lat. 1° 14′, and long. 32° 38′, that one of the sailors came running to the officer on the quarter deck, crying out, "The ship is on fire!" This officer went forward, and saw the smoke coming out of the chain lockers and crevices of the deck. He ordered the force pump to be manned, and went back to the cabin, where Capt. W. and the passengers were at breakfast. He communicated the fact to the Captain, and they both left without any suspicions being excited as to the cause. After breakfast I went upon deck, and the unusual stir on the forecastle attracting my attention, I went forward, and soon learned the cause: the ship was on fire—in the cargo—somewhere, it was supposed, between the second and third decks; but how extensive the fire was, could not be immediately ascertained. A hole was cut through the deck, and a stream of water from the force pump, which would throw about five barrels per minute, was thrown in upon the burning mass. Several other places were cut, and lines for passing buckets were formed by the passengers. We toiled on in this way for some three hours, but could see no indications that we were getting the fire under. The ventilators seemed rather to show that it was spreading aft, under the cabin, which was then beginning to be filled with gas and smoke.

The ship was then turned head to the land; we were 450 miles from it. The powder magazine was hoisted upon the upper deck, and placed where it could be easily thrown overboard; the life-boats got out, and the provisions and water, and the clothing which we would need till we could reach the land, made ready. At this time another large opening was made, and a box, on fire, was broken to pieces, and its contents passed up upon the deck. Another and another were broken up in this manner, till a place was made large enough to admit one of the sailors, who boldly went down with the hose in his hand. He directed it against the burning mass, till he fell exhausted upon the floor. He was dragged out, and another, as bold as he, came to his place. In a moment or two, he fell, like his companion, and was dragged out insensible, and carried upon the deck. Another and another took his place, and shared his fate. Thus it went on till every one of our sixty sailors had taken his turn. At one time I counted sixteen of these generous fellows lying together on the deck. The ladies came from the cabin, and bathed their heads with camphor, which would, in most cases, bring them to in a short time. As soon as one was recovered sufficiently to walk, he would go back and offer his services again. Several of the men were brought out of this place insensible, as many as eight times. On the most of them the gas which they inhaled seemed to have an effect somewhat like that of laughing gas, particularly when they were partially resuscitated. It was no easy matter to restrain those powerful men, when they endeavored to throw themselves overboard, or to do themselves or us some personal harm.

For four hours we labored in this way, and you may imagine the terrors of our position. We could but fear that the strength of the men, self-sacrificing as they were, would not hold on till the flames were extinguished. Some of them could do no more, and these the hardiest of them all. We toiled on, however, —the passengers, gentlemen and ladies, working the pumps,—for another hour, when the joyful news came that the fire was out. No more flames could be seen, no more smoke arose. We began to breathe freely, and hope that deliverance had been sent to us. After the rest of an hour an examination was made, but no signs of fire were discovered. We all lay down upon the deck (it was very warm,) and passed the night. The next day was the Sabbath, and never did a more grateful, a more devout assembly, come together for the worship of God. The most daring and wicked among the sailors confessed that if God had not helped them, they could not have put out the fire. One of them said, when the ship was on fire, "You see now of how little use all this praying is which we have had aft. There was never a ship that went out of New York, that has had so much of it on board, and yet here she is, on fire." And yet this same man, when he went down into the hold, and saw what the fire had done, said, with a great deal of emotion, "If prayer didn't keep the ship from getting on fire, it must have had something to do in putting it out."

On Monday, the Captain ordered the cargo to be broken into, and a thorough examination to be made. It was found that the fire had burnt over a space which extended forty feet in one direction, and thirty in another. It had burnt through from one side of the ship to the other, and had burnt so nearly through the floor, or deck, that a blow of the hand would break it through. Had the fire made its way through the sides of the ship, I do not see how she could have been saved; as it was, it was a most difficult task. We owe our preservation, under God, to the fidelity of the men, and the excellence and power of the force pump with which the ship is provided. One of the men said to me, that the men would not have worked as they did for any other captain. They had no grudge against him that they wished to gratify. One of our sailors had once before been on board of a ship that was burned, and narrowly escaped with his life. When it became clear that our ship was dangerously on *fire*, he ran up and down, raving like a maniac. It was some time before he could be so quieted as to return to his duty.

After a very careful examination of the condition of the ship, the Captain came to the conclusion that she was not injured so as to require him, to put into Rio Janeiro. He thought that her strength was not weakened, as her timbers were not much burned. We went on, therefore, and have seen the land but twice in ninety-three days; once the coast of South America, near Cape St. Roque, and the land on both sides of the Straits of Le Marie, through which we passed soon after going by the Straits of Magellan.

Anti-Popery Lectures.—Father Gavazzi lectured at the Tabernacle in New York several evenings last week. His lectures are delivered partly in Italian and partly in English, and are received with great enthusiasm. The following, from a recent discourse to his countrymen, is an interesting piece of testimony in regard to the Papal system:—

"Do you think that the priests study the Bible? Out of one hundred priests, hardly thirty have a Bible; out of this thirty, only five read it, and only one studies it. Therefore study the Bible yourself, and do not leave it for another to do for you. Study the Bible to check the priest. Paul tells us to examine and investigate, and only to accept the teaching of such as preach the true Gospel. Had the Pope in Italy, Bible in hand, controlled the preaching of the priests, our terrible abuses would never have existed."

Missionary Intelligence.—At a missionary meeting in New York, on the 4th instant, several interesting items of missionary intelligence were reported. It appears, according to Mr. Lyons, of the Sandwich Island mission, that there has been a sad defection among those under his charge, attributable, in a great measure, to the use of rum among the natives. The cause of temperance, however, had been so much encouraged as to successfully counteract the influence of the distillers. Among other things reported from the Eastern Missions, is the completion of the Syraic edition of the Holy Bible, the appearance of which has been hailed with the most entire satisfaction, insuring, as it will, a knowledge of the Scripture in the vernacular, among the interesting people for whom it is intended.

Funds for the Dutch Reformed Church.—A member of the Dutch Reformed Church says that there is a prospect of a speedy adjustment by the Court of Equity of the princely legacies of Mrs. C. Steenwyck and J. Harpendinck, "the annual proceeds of which, amounting now to about $100,000, were solemnly dedicated by those benevolent donors, to be regularly applied to the payment of the salaries of the *Pastors as Ministers of the Dutch Reformed Church in this city*, '*and to no other purpose forever*.' By this ample donation provision is made for the support of all who may labor in word and doctrine in this department of God's vineyard for many years to come, so as to free them from all worldly cares, and put them in a position to preach the gospel without *fear or favor* to all who may attend their *ministry*."

The New York Daily Tribune entered upon its thirteenth year April 11. The occasion was signalized by an enlargement which will require the proprietors (so they say) to pay more for the white paper on which the *Tribune* is printed than all they receive from its subscribers. Of course they rely upon the income from advertising to pay editors, printers, &c. "Complaints of small type, too fine print, bad for the eyes, &c.," seem to have had much wright in leading to the change. There are now thirteen persons connected with the establishment as proprietors, and one hundred and seventy more in various capacities.

Eld. W. B. Gillett has removed from New Market, to Shiloh, Cumberland Co., N. J., and requests his correspondents to address him accordingly.

Eld. Elias Burdick requests his correspondents to address him at Scott, Cortland Co., N. Y.

The Methodists of Hudson, N. Y., having increased in numbers, and the Quakers there having decreased, the two bodies have made an exchange of churches, the former paying the latter $1,050 difference.

The Dublin *Evening Herald* says that during the last year, no fewer than 40,000 Romanists in Ireland have joined the Protestant Church.

The Fourth Presbytery of New York has examined and licensed Messrs. Elias L. Bowen, Levi P. Crawford, Samuel Loomis, John Reid, and A. B. Swift.

RELIGIOUS INTELLIGENCE.

Most of the Protestant missionaries belonging to the London Missionary Society, have found it necessary to quit Tahiti, on account of the arbitrary and unjust proceedings of the French government, directed by Napoleon III. A National Church has been formed, nonconformity with which is visited with severe pains and penalties. Fines and imprisonments have been the portion of several whose only crime is having a conscience.

A *Bible written on palm leaves* is preserved in the University of Gottingen. It contains 5,376 leaves. Another Bible, of the same material, is at Copenhagen. There were also in Sir Hans Sloane's collection, more than twenty manuscripts, in various languages, on the same material.

A recent classification of the inhabitants of the world in regard to religion gives the following results: Christians, 286,000,000; Jews, 5,500,000; Mahometans 116,000,000; Idolaters, 484,000,000. The Idolaters are thus classified—Budhists, 245,000,000; Brahmanists, 133,000,000; Pagans, 106,000,000.

The London *Patriot* holds out the hopeful prospect of an addition of twenty new missionaries to the number now laboring in India, under the auspices of the English Baptist Missionary Society. The increased expenditure will amount to about twenty-five thousand dollars annually.

A Mormon paper published in Liverpool professes to circulate 23,000 copies! At a late Conference 160 elders, 21 priests, 28 teachers, 67 deacons, and 2,332 members, were reported. They mainly belong to the lower and ignorant classes.

The Third Presbytery of New York, at its meeting last week, examined, and licensed to preach, the following gentlemen, connected with the Union Theological Seminary: Carson W. Adams; V. Le Roy Lockwood; Warren Mayo; John McCampbell; James J. McMahon; Aaron B. Peffers; Sigismund Uhlfelder; Theodore F. White, son of the late Dr. White.

At Barnstead, N. H., at the presidential election, fourteen persons voted, whose united ages were more than twelve hundred years, the leader being one hundred and two years old. In the same town a lady was baptized by immersion *in a pond*, by a Baptist clergyman, on her one hundredth birth-day. The population of Barnstead numbers 1,848.

Messrs. R. Edwards and W. Inglis, Wesleyan Missionaries, have been expelled from the Traus Vaal, or Boer Republic, for writing to the English authorities, charging that the Boers sold the Kaffir children, whom they captured in war, into Slavery. On the trial, the Missionaries offered to show that such had been actually the case, but it did not avail, and they were expelled.

The Maine Law in the Green Mountain State works gloriously, and what liquor it don't pour into the gutters it drives into the ground, under beds, and into woodpiles. Its moral force now begins to be properly appreciated, and its practical operation comes up to the expectations of its warmest friends.

The Asia sailed for Liverpool, April 6, with 110 passengers, among whom were six clergymen, viz: Rev. J. V. Henry, Jersey City; Rev. D. Chase, Philadelphia; Rev. W. G. Rooker, Kentucky; Rev. G. Nugent, England; Rev. Dr. Cook and Rev. Dr. Cocker.

One of the most interesting relics in Philadelphia may be seen in North Second street, viz: the first lightning rod erected by Dr. Franklin, which still stretches its attenuated fingers towards the heavens.

CITY MUNIFICENCE.—While we talk of the absorbing desire of gain, so common in cities, and the outrageous crimes, private and official, which come to light ever and anon, it is due to justice that the other side of the account be occasionally presented. If great cities like this abound in great sins, so also do they in noble acts of benevolence. There are no better Christians in the world, none more self-denying and faithful, than are to be found in the churches of New York. You will not unfrequently find the mistress of some Fifth-avenue mansion threading the dirty streets and staircases of the Five Points, on a mission of mercy, or doing some like work of charity, which not a few reputedly pious ladies in smaller places would shrink from doing. And if men are zealous for gain here, so not seldom are they proportionally ready to disburse it. It is stated that during the last twelve months nearly a million of dollars have been given by our citizens for benevolent purposes. Mr. Cooper heads the list with $400,000 for his great educational establishment going up near the new Bible House. Several others have given $100,000 to found St. Luke's Hospital. Others have given $100,000 to enlarge the New York Hospital, and others still $40,000 in aid of the University. The donations of Mr. Howland, Mr. Graham, and others, might be added. And yet after all there are thousands of private contributions, thousands never paraded in the columns of the newspapers, and known only to giver and receiver, which would swell the amount of our city's charities to many millions every year. Let this be borne in mind as some set-off to our many misdeeds and delinquencies.

[Independent.

"UNCLE TOM" AT LAW.—Mrs. STOWE'S famous novel, after a career without precedent in literature, has at last arrived where literature can show plenty of precedents—it has got before the Courts. It seems that Mr. F. W. THOMAS, a bookseller of Philadelphia, has caused *Uncle Tom's Cabin* to be translated into German, and has issued it in that language. This Mrs. Stowe regards as a violation of her copyright, and she has accordingly commenced a suit in the U. S. Circuit Court of that city against the publisher. In her complaint she not only alleges that she is the author of the original work, but that she has caused a German translation of it to be prepared and published, with the sale of which, as well as with her essential property in the book, the translation of Mr. Thomas is in conflict. She accordingly asks for a perpetual injunction upon his publication. And, whether in order that the principle involved may be settled, or because she considers herself greatly wronged in this case, or with a view to prevent other translations that might be made, she has declined a proposal to compromise with Mr. Thomas, and insists on letting the law take its course. [Tribune.

European News.

By the steamer Europa, arrived at New York, April 9th, we have European dates to March 26th.

The chief subject is the Turkish affair with Russia, which, according to late advices, would be peacefully settled. In France, the act of the British Chargé at Constantinople, in sending for a fleet, and the war rumors arising, had caused serious depression at the Bourse.

A terrific explosion took place in a coal pit at Wigan, on the 23d. Thirty to forty persons were killed.

Great adulterations have been detected in some of the imports of Australian gold.

Immense as the emigration from Ireland of past years has been, the "exodus" this spring gives promise of being greater than in any previous season, both to Australia and to America. The last Australian mail brought 935 registered letters for Ireland, each containing a remittance; and the Galway *Packet* states that by the last American mail upwards of £500 sterling was received in the village of Ballyvaughan, County Clare, for the purpose of enabling friends of earlier emigrants to join them in America.

On Saturday, 19th ult., a meeting of the originators of the "Women of England's Address on Slavery to the Women of America," was held at Stafford House, the Duchess of Sutherland presiding, and about forty ladies were present. A report was read, stating that the number of signatures to the address is 562,848, including some few from Paris, Jerusalem and elsewhere, and that Mrs. Stowe had undertaken to give it the greatest publicity in the United States. The address is illuminated on vellum, and the signatures bound in 26 folio volumes, and placed on view at the Caledonian Hotel, Adelphi, London.

Haynau's sudden death has surprised no one who knew what his habits were. He was a great eater, and the large quantities of strong wines and coffee which he drank continually, kept him in a state of unnatural excitement. His death is attributed to an affection of the heart, under which he had long labored.

Haynau has written a history of the Hungarian campaign. The MSS have been found among his papers, and will be published.

Some students of the University of Prague have been sentenced to be "beaten with rods," for making wanton demonstrations in favor of the traitor Kossuth.

Marseilles papers of the 22d ult., announce that on the 20th a violent storm had caused numerous casualties. All the ships moored in the new port had suffered more or less, and a hundred pleasure boats sunk.

From Milan, 17th ult., it is announced that three more persons had been executed for their share in the insurrection of 6th February, and five others had been condemned to death, nominally for robbery, but in reality on the same grounds. Of these five, three also had been hanged.

At Terrara, three persons had been executed for political offences. Ten others had been condemned to death, but the sentence of seven had been commuted. One of those shot was a medical man.

There is much suffering among the agriculturists of Gallicia, owing to the long continued rains and storms, which have ruined the seeds, and destroyed much other property.

The brother of Captain Ericsson has patented for him in Sweden his caloric discovery, and several Swedish shipping companies are inclined to adopt the new motive power forthwith.

The Madrid correspondent of the *Morning Chronicle* makes the following important statement: "Through the exertions of Lord Howden, the Spanish government has agreed to give complete liberty, before the end of the year, to that class of negroes called *emancipados*, after the completion of their five years *consignacion*, or apprenticeship. Those *emancipados*, who at the end of 1853 shall not have finished this term of servitude, will be manumitted according as their several probationary periods expire. This measure has been occupying the British Legation at Madrid, one way or another, for the last thirty years, and its concession now may be looked on as an earnest of better things, while it is not without its courage in the present disaffected state of Cuba."

The following are the particulars of the Colliery Explosion briefly announced above:

At Wigan, on the 22d, at 1.20 P. M., just as some sixty men had ascended from the Arley Mine, and while they still stood on the brow of the pit, they were alarmed by hearing a very loud report, which was instantly followed by a great rush of air up both shafts. So violent was the rush up the up-cast shaft, that it forced up the thick iron plates around the mouth of the pit. Dense volumes of smoke, sulphur, and coal dust, ascending the up-cast shaft for nearly twenty minutes; and, though the down-cast was not so bad, still the rush up that was very fierce for a time. Some idea may be formed of the extreme violence of the shock, when we state that, though the workings are more than four hundred yards below the surface of the earth, the tables and other moveable things in the Navigation Inn, and other houses near the Britania Bridge, were shaken; and this, too, at a distance of three hundred yards from the mouth of the pit. Tidings of the calamity spread rapidly through the town, and the greatest apprehensions were felt for the safety of all in the pit. The underlooker, two browmen, and a few other persons, were on the brow at the time they heard the report, and they instantly set in motion a small pumping engine, which raised water from a back well fed by the canal, and poured it into the down-cast shaft. This was done to drive out the sulphurous air or "choke damp" which now filled it. It was 2 o'clock before the state of the air enabled any person to descend; and the first to go down were Jones, the underlooker, and Henry Burrell, underlooker of the adjoining coal mine, which belongs to the same company, with some other men who had volunteered. On reaching the bottom, they found all the lights extinguished by the rush of wind, but by the aid of the lamps they carried, they looked upon an awful scene. Men lay in different directions, some bruised, stunned, and nearly suffocated, others dead. All the air doors and other stoppings were blown down, and everything seemed a perfect wreck. Jones and one or two other men stayed down, but the others ascended, the air being impregnated to such an extent that they could not breathe sufficiently, and those who did stay down were unable to enter the workings. Finally, on clearing out the pit, there were found the bodies of forty dead persons, and six wounded. Others known to have been in the mine, could not be found.

California News.

The steamship Illinois, from Chagres, arrived at New York on the 9th inst., bringing $2,005,404 in gold dust, the California mails which left San Francisco on the 16th ult., and 375 passengers.

By this arrival, we have news of the total loss of the Pacific Mail Steamship Company's steamer Tennessee, which occurred near San Francisco, on the 12th ultimo, by running ashore in a fog. The Tennessee had on board six hundred passengers, one hundred of whom were ladies and children—all saved. The Tennessee was built in New York in 1848, was rated an A 1 steamer, and valued at $200,000. She was owned by Howland & Aspinwall, of this city. She was insured in England for $100,000. Three deaths occurred on board the steamship Tennessee on her passage up to San Francisco, previous to her going on shore, one of which was Mr. Stevens, the express messenger of Wells, Fargo & Co., who died of yellow fever.

At San Francisco, much anxiety was felt for the safety of the Vanderbilt steamship Independence, from which nothing had been heard, though she was thirty days beyond her time. She had a large number of passengers on board. She was to have connected with the steamship Northern Light, from New York, January 20, and was last seen on the 15th of February, off Cape St. Lucas. Hopes were entertained that she had put into some intermediate port. The steamer Sea Bird had gone in search of her.

The town of Weaverville, near Shasta, was entirely destroyed by fire on the night of the 7th ult. Loss estimated at about $100,000.

A difficulty had taken place between the Indians and miners in the vicinity of Tehama, growing out of sundry thefts and depredations peculiar to the savage race. The Americans rose in a body and slaughtered some fifteen or twenty belonging to one tribe.

A report was brought to Sonora on the 12th ult., that the famous robber Joaquin was seen at a fandango house, in the vicinity of Quartzburg, a day or two before. He was recognized by some one who cried out "Joaquin," when the robber rushed upon him, and a desperate fight ensued between Joaquin's men and the citizens, in which two or three Americans were killed and others wounded. But the robbers are said to have escaped as usual.

Indian difficulties in the northern part of the State continue to disturb the peaceful occupation of the miners.

The mail by the Golden Gate, which left San Francisco on the 16th ult., was the largest ever made up for the Atlantic. It contained one hundred and fifty thousand letters and thirty-five thousand newspapers.

The Chinese in California number 25,000.

Another cargo of ice has reached San Francisco from the Russian American settlements at Sitka.

From Oregon our accounts are to the 7th ult. The small-pox was raging fearfully among the Indians in Oregon and about Cape Flattery.

Gold in considerable quantities had been found east of the Cascade Mountains, Oregon.

WORLD'S TEMPERANCE CONVENTION.—The undersigned, in concurrence with a resolution of the Massachusetts Temperance Convention, respectfully invite the friends of Temperance, in each State and in Canada, to appoint some person or persons to meet in the City of New York, on Thursday, the 12th of May next, at 9 A. M., to make arrangements for the holding of a great Temperance Convention in said City, during the World's Fair. Place of meeting will be duly notified. All communications relative to such Convention may be addressed to Rev. E. W. Jackson, Philadelphia.

R. H. WALWORTH, of N. Y.
SAMUEL LUCKEY, of N. Y.
JOHN MARSH, of N. Y.
NEAL DOW, of Me.
THOS. R. JONES, of N. H.
F. W. HIGGINSON, of Mass.
A. C. BARSTOW, of R. I.
F. B. BETTS, of N. J.
E. W. JACKSON, of Pa.
S. F. CAREY, of Ohio.
F. YATES, of Mich.
C. KEENER, of Maryland.
JOHN DOUGAL, of Montreal.

NEW YORK, April 6, 1853.

CROTON WATER.—The suddenly increasing demands upon the Croton Department for water, create the most serious apprehension with regard to the supplies. For months past the water in the reservoirs has been far below the intended mark, and at this time, in the Distributing Reservoir, it is eleven feet below. In case of a fire like that of 1845, the citizens would be obliged to depend upon the flow from the aqueduct, as the reservoirs would be completely drained. This condition has been long foreseen by the President of the Croton Department, and for the past three years he has from time to time urged upon the Common Council the necessity of constructing another and much larger Reservoir, and of such an alteration of the High Bridge as would allow the flow of the entire capacity of the aqueduct—the present inverted syphon only transmitting about half as much as a continuous aqueduct would do. The Board have pointed out and explained the very inadequate accommodations for storing water on the island, and forcibly set forth the great danger of relying upon the present resources.

CALIFORNIA NEWS.—By an arrival at New Orleans, we have San Francisco dates to March 15. The steamship Tennessee, on her way from Panama, with six hundred passengers, ran on shore in a fog, when within a few hours of San Francisco. All the passengers and the mails were saved. Much anxiety was felt as to the fate of the Independence, of the Vanderbilt line, which was then out thirty days beyond her time. Accounts from the mines were favorable, and new mines of great value were reported to have been found in Oregon. The town of Weaversville, in Trinity Co., Cal., had been destroyed by fire.

The Savannah (Ga.) *News* is credibly informed that a company of twelve women and girls, in Taylor County, near the line of the Mucogee Railroad, in that State, are felling the largest pines in the forest, sawing them into blocks, and riving and drawing shingles for market.

SUMMARY.

A Mr. Keeler, of Keelerville, Mich., and his wife, were found dead in their house recently. The house had been closed for one or two days, the neighbors supposing the family was absent on a visit. Judge K. being quite anxious in regard their absence, entered the house, and found the dead bodies of his children. The wife was lying on the floor, with a pillow under her head, handkerchief around her face, and properly laid out, as is usual with a corpse. The son was found on a bed, and gave evidence of having died in great agony. It is supposed Mr. Keeler first shot his wife through the heart, arrayed her in the position in which she was found, and, taking poison, intended to lay himself beside her and die.

The Territorial Legislature adjourned *sine die* on the 5th ultimo, after having greatly simplified the code of legal proceedure in the Courts of the territory. Chancery suits are now made to conform to the simplicity of the forms in civil actions. Eleven new Counties have been organized in the territory recently purchased from the Sioux Indians. These Counties are as yet sparsely settled, but emigrants will fill them up during the approaching summer; and accordingly the Legislature has made provision for the establishment of common schools, the location and improvement of highways and ferries, judicial privileges, &c. Several railroad companies were chartered.

Under the head of European News will be found a statement of the interesting fact of the determination of the Spanish Government to set entirely free a great number of negroes known in its colonies as *Emancipados*. These are those who have been brought over from Africa as slaves, but were released by British intervention before finding their way into the slave market. The measure will add very largely to the free black population of Cuba, and may be considered as a step toward that predominance of the black race, which seems to be the destiny of the Antilles.

The night express passenger train going West, on Monday night, April 4, and due at Binghamton on Tuesday morning at 10 minutes past 2, when passing along the Delaware, west of the bridge, came in contact with a large rock—weighing three or four tons—which had fallen from the bank above, directly on the track. The whole train was thrown off the track, and the baggage car came near being precipitated into the river. The fireman was instantly killed. Mr. I. Tallman, the engineer, was mortally injured, and died in about half an hour.

One of the colored boys who were abducted from Hamilton, (C. W.,) a few weeks since, and who were supposed to have been sold into Slavery by one Smith, of that city, has returned. Smith had been tried and acquitted for want of evidence, but as we learn by the *Gazette*, has been reärrested since the return of the boy Bachus, and will undergo another examination. He gave bail in the sum of £1,000 for his appearance at Court to answer the charges against him.

Gen. Thomas Marshall, of Lewis County Ky., was killed on Tuesday evening, by a man named Tyler, who shot him with a rifle. The Maysville *Eagle* gives no particulars, as the rumors are conflicting. The only account which has reached us states that Marshall, with firearms, pursued Tyler to his house, threatening and apparently determined to kill him, and that the latter shot the former in self-defense. Marshall was a man of intemperate habits, and violent, overbearing demeanor.

The Raleigh *Register* says a telegraphic dispatch, forwarded to that office from Cheraw, South Carolina, informs us that the jail of Chesterfield was consumed by fire on Tuesday morning—destroying the lives of eight persons. Of the persons destroyed were a man by the name of Martin, his wife and brother. Martin was confined for stealing, and his wife and brother were in the jail on a visit to him when the awful accident occurred.

Mr. E. N. Serrell, Engineer, is now engaged in making surveys from Hoboken to Syracuse, viâ Suffern, Montgomery Co, "The Traps" on the Shawangunk Mountains, and Delhi. This route will be 110 miles shorter than any other between the termini, and the grades and curves will be favorable. If this route proves as feasible as its friends anticipate, it will be of very great advantage to New York and Syracuse, as well as to all the counties through which it will pass.

Large amounts of Silver are daily being sent to the mint by Banks in this and other cities for coinage, and the mint will be fully occupied for some time. About $100,000 is already coined, and will be delivered about the 15th of this month. We have seen one of the quarter-dollars, which is a very handsome coin. The price offered for Silver is, if the coin be new, a fraction over 4 per cent. premium on American, and about 5 per cent. on Mexican dollars.

Abner Curtis, a great shoe manufacturer at East Abington, Mass., proposes to some twenty or thirty young men in his employ, that if they will, by prudence and economy, respectively save one hundred dollars the current year, and commit matrimony before the first day of January next, he will make them each a New Year's present of a house lot, and one hundred dollars in cash, to aid them in the erection of a cottage upon the same.

A dispatch dated Cincinnati, Tuesday, April 5, 1853, says: The boiler in Phelps & Jordan's Rolling-mill at Covington exploded at noon to-day, and destroyed the building. Eight persons were dangerously wounded, and a great number were injured, as about 200 persons were working at and around the building. The boiler was carried 200 feet, and fell into the Licking River. The explosion is attributed to the neglect of the engineer.

In the U. S. Senate, the other day, Mr. Brodhead called up his resolution requesting information as to the amount of the United States and State stocks and bonds, of all kinds, held abroad. He made a few remarks upon the subject, and estimated that at the present time the balance against us was $64,000,000, to be met by exporting $37,000,000 of gold and silver, and by Federal, State and other stocks.

Six thousand, and probably a greater number, of Swiss citizens, from the Canton of Tessin, residents in Lombardy, have recently been expelled by the Austrian Government, and this in a cruel manner, without even granting them the necessary time to arrange and realize their little property.

The Green Bay *Advocate* says it has been informed that there will be 14,000,000 or 15,000,000 feet more lumber shipped from that place during the coming season than during the previous one. It adds: "We never have had a better winter for getting out logs, and our lumbermen have improved it to the extent of their means and force."

The Superintendent of the Banking Department has given notice that the bonds and mortgages deposited by the Farmers' Bank of Onondaga County as security for its circulating notes, will be offered at public sale, at the capitol in Albany, at noon of the 20th inst. The mortgages are thirteen in number, all on lands in the town of Holland, Erie County.

A letter from Europe states that Mr. Barringer has procured from the Queen of Spain the pardon and release of the eight Hungarian prisoners of the Lopez expedition. It will be remembered that they were made exceptions to the general pardon granted to the Americans of that expedition, and confined at Ceuta.

At Rodebaugh's Station, near Greensburg, on the Pennsylvania Railroad, Mr. Rodebaugh was standing on the road, when a locomotive came up and struck him, throwing him six feet off the road. His back was broken, and he sustained other injuries, causing instant death.

There is a building in San Francisco, of 100 feet front, 80 feet deep, and four stories high, all of solid granite, which was put up in Canton, block by block, by Chinese workmen; and the blocks being all numbered, the building was taken down, conveyed to California, and re-erected in San Francisco by the same hands.

There is a corn field on the Roanoke river, at the place where it is crossed by the Weldon and Portsmouth railroad, which is ten miles long, and as wide as the low grounds of the river are broad. This little patch of corn is worked by a man named Pollock, who owns two thousand slaves to work it.

It is stated that since the reduction of fare to Albany on the Harlem railroad, the receipts for through business have increased 50 per cent. This is another practical demonstration of what has been so often asserted and proved, that low fares almost invariably bring an increase of revenue.

A writer in the *National Intelligencer* complains of the names given to new cities, towns, &c., in this country, and says that he himself is a citizen of Dresden, close by Vienna, on the road to Naples, between Antwerp and Corinth, in Indiana.

The value of the coral taken last year on the coast of Algeria was $400,000. A hundred and fifty vessels were engaged in the business. Most of the coral was sold at Naples.

Arrangements are made whereby passengers may go from New York to Buffalo in 14 hours, by way of the Central Roads. A Lightning Line will run from Albany to Buffalo in ten hours.

Hon. Daniel S. Dickinson has declined the Collectorship of the port of New York, to which he had been appointed by the President and Senate. Judge Bronson has been appointed to the post.

A dispatch, dated Claremont, N. H., April 5, says that the house of Arnold Farr, of West Claremont, was burnt the previous night, and that three children perished in the flame.

The Legislature of New York has voted to adjourn on Fourth-day, April 13. The Temperance Bill will probably fail.

On Sabbath, April 9, the U. S. Senate decided to adjourn *sine die* on Second-day, April 11.

New York Market—April 11, 1853.

Ashes—Pots $5 00: Pearls 5 56 a 5 62.

Flour and Meal—Flour, 5 00 for Canadian, 4 62 a 4 81 for Western Canal, 4 75 a 4 94 for mixed to fancy Michigan and Indiana and good Ohio, 5 50 a 6 25 for fancy brands. Rye Flour 3 75 a 4 00. Corn Meal 2 94 a 3 00 for Jersey.

Grain—Wheat, 1 15 for prime red, 1 22 for white Ohio. Rye 90 a 91c. Barley 66 a 70c. Oats, 45 a 47c. for Jersey, 48 a 50c. for State and Western. Corn 62 a 66c. for good mixed to Southern yellow. White Beans 1 75 a 1 94 per bushel. Canadian Peas 90c. a 1 00.

Provisions—Pork, 13 00 for prime, 15 00 for western mess. Beef, 4 50 a 6 50 for country prime, 8 25 a 10 25 for country mess. Lard, 9½c. Butter, 10 a 16c. for Ohio, 14 a 23c. for State. Cheese 8 a 9¼c.

Hay—75 a 87c. per 100 lbs.

Seeds—Clover, 12½ a 13c. Timothy, 21 00 per tierce for good reaped.

Tallow—9½ a 9⅞c.

MARRIED,

On the 9th inst., by Elder Thomas B. Brown, MATTHEW STILLMAN DUNN, of Scotch Plains, N. J., to MARY ANN KELLY, of this city.

On the 28th of January, 1853, by Eld. Elias Burdick, ARZA MUNCY to MARY D. COLGROVE, both of Truxton, N. Y.

On Thursday evening, March 10th, by Squire Squires, Esq., Mr. JAMES B. RICHARDSON to Miss AMANDA M. BURDICK, both of Scott, Cortland Co., N. Y.

DIED,

At Westerly, R. I., March 16, 1853, WM. D. HALL, son of V. S. & Mary Hall, aged 26 years, 6 months, and 10 days. He became a subject of renewing grace about three years since, during a revival of religion in Hopkinton, and his closing hours testified that his hope in the Lord was not in vain.

In West Edmeston, N. Y., March 18th, Mr. SALMON FARRAR, in the 74th year of his age.

LETTERS.

J. A. Randall, C. R. Burdick, H. W. Stillman, C. Stevens, J. B. Wells, S. S. Griswold, L. Crandall, E. Maxson, W. B. Gillett, C. D. Langworthy, B. B Champlin, Wm. A. Babcock (sent *Visitor* as directed,) John Babcock, J. B. Richardson.

RECEIPTS.

FOR THE SABBATH RECORDER:

E. C. Green, Alfred	$2 00	to vol. 9	No. 52
N. C. Williams "	2 00	8	52
H. D. Crandall, Edmeston	2 00	9	52
A. Coon, West Edmeston	2 00	9	52
Albert Stillman, Westerly, R. I.	2 00	9	52
Cyprian Stevens, Paris, Me.	1 00	10	13
John Babcock, Defiance, O.	1 00	9	52
Leven Hurley "	2 00	10	42

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm. A. Babcock	$1 00	Nathan W. Phillips	$1 00
David Maxson	1 00	P. F. Davis	1 00

BENEDICT W. ROGERS, Treasurer.

☞ Persons indebted to the Seventh-day Baptist Publishing Society, for the Sabbath Recorder, the Sabbath-School Visitor, or the Seventh-day Baptist Memorial, are earnestly requested to make immediate payment. The current financial year of the Society closes eight weeks from to-day. Up to that time two hundred dollars a week ought to be received. Those who neglect paying until the year closes, are liable to an additional charge of fifty cents per volume of the Sabbath Recorder. Persons living near our local agents, should pay to them. Others should remit by mail, which may be done at our risk, provided a description of the bills is left with the postmaster. Postage Stamps may be sent for fractional parts of a dollar.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M, 12 M. and 3.45 P. M., and for Somerville at 4 45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 1 o'clock.

For Poughkeepsie at 10 30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations

Passengers taken at Chambers, Canal, Christopher, 4th, and 31st-sts

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt Thomas S. Knight, will leave [illegible] Steamboat Pier foot of Robinson-st. Tuesdays, [illegible]days, and Sundays, at 6 o'clock P. M. Fare 50 ce[illegible]. For freight or passage apply on board, or to JA[illegible] McCULLOUGH, Jr., No. 92 Warren st.

1,000 Book Agents Wanted.

INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of *Illustrated*

POPULAR AND USEFUL BOOKS

published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid.)

ROBERT SEARS, Publisher,
4214 181 William-st., New York.

Clothing Establishment.

THE subscribers, under the firm of WM. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels. Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts*." By WILLIAM GOODELL, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices

Orders may be forwarded to LEWIS TAPPAN, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I.—The Relation of Master and Slave.
Chap. I.—Slave Ownership.
II.—Slave Traffic.
III.—Seizure of Slave Property for Debt.
IV.—Inheritance of Slave Property.
V.—Uses of Slave Property.
VI.—Slaves can Possess Nothing.
VII.—Slaves cannot Marry.
VIII.—Slaves cannot constitute Families.
IX.—Unlimited Power of Slaveholders.
X.—Labor of Slaves.
XI.—Food, Clothing, and Dwellings of Slaves.
XII.—Coërced Labor without Wages.
XIII.—Punishments of Slaves by the Owner and Hirer.
XIV.—Of Laws Concerning the Murder and Killing of Slaves.
XV.—Of the Delegated Power of Overseers.
XVI.—Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII.—Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII.—Fugitives from Slavery.
XIX.—The Slave cannot Sue his Master.
XX.—No Power of Self-Redemption or Change of Masters.
XXI.—The Relation Hereditary and Perpetual.
XXII.—Rights to Education—Religious Liberty—Rights of Conscience.
XXIII.—Origin of the Relation and its Subjects.
Part II.—Relation of the Slave to Society and to Civil Government.
Chap. I.—Of the Ground and Nature of the Slave's Civil Condition.
II.—No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III.—Rejection of Testimony of Slaves and Free Colored Persons.
IV.—Subjection to all White Persons.
V.—Penal Laws against Slaves.
VI.—Education Prohibited.
VII.—Free Social Worship and Religious Instruction Prohibited.
VIII.—Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III.—Relation of Slave Code to the Liberties of the Free.
Chap. I.—Liberties of the Free People of Color.
II.—Liberties of the White People of the Slaveholding States.
III.—Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

☞ Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, or 78 cents in paper covers. Persons sending for a single copy may enclose $1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

☞ A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to LEWIS TAPPAN, No. 48 Beekman-st., New York City. Also, an additional copy of the book will be delivered to order for every additional three months' insertion.

Miscellaneous.

The Hippodrome.

In the vicinity of the New York Crystal Palace for the Exhibition of the Industry of All Nations, several other buildings for show purposes are going up, one of which is described as follows:—

"The Hippodrome is in the form of an ellipse, covering a space of 338 feet by 196½ feet. A gallery extends the full circumference, 20 feet deep, allowing a passage way, and seven tiers of seats, calculated to accommodate nearly 10,000 spectators. These tiers are firmly supported on posts, and rather seem to prop than derive any support from the light wall. The tiers will be divided into three classes—the Broadway side being first class seats, the Twenty-fourth street, second, and Twenty-third street side, third class. Over the s[illegible] and resting, is a light covering of bo[illegible] which will be sheeted over with tin. The covering of the remaining part of the large arena will be of canvas, of three colors, the red, white and blue. To support this, a pole, seventy feet high, will be planted in the center, and a circle of quarter poles, forty feet in height, and thirty-five feet from the center. The canvas roof will present a handsome appearance—that of an immense tent—in festoons from the center to quarter poles, and again to the poles in front of the tiers. At the corner of Twenty-third street and Broadway is an octagon tower, the basement intended for a ticket office, and second story as a saloon. On the corner of Twenty-fourth street and Broadway is a square tower, for similar purposes. There are five doors of egress from the building; and some seventy windows throw light upon the scene. At night it will be illuminated by one thousand burners. The estimated cost of the building is about $20,000. A level track of race-ground, twenty feet wide, will extend in front of the seats, and a road down the center, forty feet in width. An artificial canal will be introduced, crossing the area, and fountains will play at each corner. The ground will be laid out with shrubs and flowers. The Hippodrome, when completed, (which is expected by the 1st of May,) will surpass any thing of the kind hitherto attempted, in elegance and capacity.

"It is stated that Franconi, with the most extensive *troupe* of performers in the world, may be expected to arrive here early in April, and it is determined that the vast establishment shall be opened to the public on the second day of May. A number of highly trained horses, ostriches, dromedaries and deer, have already arrived; and other animals, with chariots, trappings and equipage, are now on their way from Europe. In the arena, about one thousand feet in circumference, will be illustrated chariot races with female charioteers, hurdle races, and representations of many of the most attractive games of ancient Greece and Rome. Grand tournaments will also be produced, with upwards of a hundred horsemen and horsewomen in full costume and armor, within the great arena at the same time. It is intended that the costume and appointments shall be of the most gorgeous character, with a strict regard to historical accuracy in every detail. The national sports of various countries will be represented. The stag-hunts of the English, the Arab in pursuit of the ostrich, the Laplander on his reindeer-drawn sledge, the amusements of several nations and eras, with many features of an original character."

Penny Wisdom.

The following, from Dickens' "Household Words," are good specimens of the penny wisdom which is often little valued because it is so cheap. The success of most undertakings of the present day depends upon turning every thing to some account. The time never was before when the fragments are all gathered up, that nothing be lost, as they are now.

Schoolboys display great skill in breaking their slates. Shall they be allowed to continue the exercise of this interesting practice, or shall we invite them to use the new Wurtemburg sheet-iron slates? A manufacturer in that country has invented a mode of applying a surface-coating to sheet-iron, which enables it to take freely the mark of a slate-pencil; it is said to be much lighter, and much less liable to injury, than a common slate. If we have sheet-iron slates, why not sheet-iron paper? Baron von Kleist, the proprietor of some iron works at Neudeck, in Bohemia, has lately produced paper of this kind, from which great things seem to be expected. It is remarkable for its extreme thinness, flexibility, and strength, and is entirely without flaws. It is used in making buttons, and various other articles shaped by stamping; and it is capable of receiving a very high polish. Whether the world is ever to see the *Times* printed on a sheet of iron, we must leave to some clairvoyant to determine; but no sooner did our manufacturers become acquainted with this Bohemain product at the Great Exhibition, than they instantly set their wits to work to produce better and thinner sheet-iron than had before been made in England. In the Birmingham department, before the Exhibition closed, there made its appearance a book, about five inches by three, consisting of forty-four leaves of sheet-iron, the whole weighing about two ounces and a half. We are thus getting on; the age of iron literature may yet arrive.

If a ton of lead contains three ounces of silver—one ounce in twelve thousand ounces—will it pay to dig out this silver, mechanically or chemically? Will it save a penny? Mr. Pattison, a manufacturing chemist at Newcastle, says and shows that it will; although, before his improvements were introduced, the attempt was a losing one, unless the lead contained at least twenty ounces of silver to the ton. Nearly all lead ore contains a trace of silver, which becomes melted and combined in the ingot or pig of lead. Vast are the arrangements which the manufacturers are willing to make to extricate this morsel of silver from the mass in which it is buried; huge furnaces, and melting-vessels, and crystalizing vessels are provided, and elaborate processes are carefully conducted. The lead itself is all the better for losing its silvery companion; while the silver makes its appearance afterwards in the form of dazzling tea-services, and such like.

Whether any perfumed lady would be disconcerted at learning the sources of her perfumes, each lady must decide for herself; but it seems that Mr. De la Rue and Dr. Hoffman, in their capacities as jurors of the Great Exhibition, have made terrible havoc among the perfumery. They have found that many of the scents said to be procured from flowers and fruits are really produced from any thing but flowery sources. The perfumers are chemists enough to know that similar odors may be often produced from dissimilar substances; and if the half-crown bottle of perfume really has the required odor, the perfumer does not expect to be asked what kind of odor was emitted by the substance whence the perfume was obtained. Now, Doctor Lyon Playfair, in his summary of the jury investigation above alluded to, broadly tells us that these primary odors are often most unbearable. "A peculiarly fetid oil, termed fusel oil, is formed in making brandy and whiskey; this fusel oil, distilled with sulphuric acid and acetate of potash, gives the oil of pears. The oil of apples is made from the same fusel oil, by distillation with sulphuric acid and bichromate of potash. The oil of pine-apples is obtained from a product of the action of putrid cheese on sugar, or by making a soap with butter, and distilling it with alcohol and sulphuric acid, and is now largely employed in England in making pine-apple ale. Oil of grapes and oil of cognac, used to impart the flavor of French cognac to British brandy, are little else than fusel oil. The artificial oil of bitter almonds, now so largely employed in perfuming soap and for flavoring confectionery, is prepared by the action of nitric acid on the fetid oils of gas-tar. Many a fair forehead is damped with *eau de mille-fleurs*, without knowing that its essential ingredient is derived from the drainage of cow-houses." In all such cases as these, the chemical science involved is really of a high order, and the perfume produced is a bona fide perfume, not one whit less sterling than if produced from fruits and flowers. The only question is one of commercial honesty, in giving a name no longer applicable, and charging too highly for a cheaply produced scent. This mode of saving a penny is chemically right, but commercially wrong.

Chemistry is here the grand economizer. Chemistry is indeed Nature's housewife, making the best of every thing. "The clippings of the traveling tinker," as Dr. Playfair well says in one of his lectures, "are mixed with the parings of horses' hoofs from the smithy, or the cast-off woollen garments of the inhabitants of a sister isle, and soon afterwards, in the form of dyes of brightest blue, grace the dress of courtly dames. The main ingredient of the ink with which I now write was possibly once part of the broken hoop of an old beer-barrel. The bones of dead animals yield the chief constituent of lucifer matches, The dregs of port wine—carefully rejected by the port wine drinker in decanting his favorite beverage—are taken by him in the morning, in the form of Seidlitz powders, to remove the effects of his debauch. The offal of the streets and the washings of coal-gas reäppear carefully preserved in the lady's smelling bottle, or are used by her to flavor *blanc mange* for her friends."

California, Australia, and the cost of reaching them.

We have received (says the editor of the N. Y. *Tribune*) many more letters than we can find time to answer, asking us which is the best way of reaching California or Australia—what is the total cost of the voyage—which country proffers the greatest inducements to immigrants, &c., &c. We cannot answer these questions so fully and accurately as we should prefer to, but here is a part of the information desired:—

California.

The U. S. Mail Steamship Line (Howland & Aspinwall's) dispatches a steamship from this port for Navy Bay, Aspinwall, (Isthmus of Darien, near Chagres, and the Atlantic terminus of the unfinished Panama Railroad) on the 5th, 13th, 20th, and 28th of each month. When the regular day of sailing falls on Sunday, the vessel is detained till next day. The rates of passage by this route are as follows: First Cabin, $200, Second Cabin, $150, Steerage, $85.

These prices *do not* include the cost of traversing the Isthmus, which is said to to be $10 to $25, and is probably much nearer the latter sum than the former. Passengers are landed free of charge at the Railroad Depot, Aspinwall, whence they must make their own way to Panama as they see fit. The Panama Railroad now takes them about half way across (to Gorgona) in two or three hours, for $5; thence the only conveyance is by mules over a horrible road. Arrived at Panama, the Pacific steamers of this line will generally be found in readiness to take passengers to San Francisco. Its agent here is Charles A. Whitney, 177 West-st. Each passenger is allowed 250 lbs. of baggage free on the steamboat in either ocean; but he must run his own risks with it on the Isthmus.

The Nicaragua or Vanderbilt's Line crosses the Isthmus from San Juan de Nicaragua to San Juan del Sur, by way of the River San Juan and Lake Nicaragua. The water route on this line is nearly 1,000 miles shorter than by Panama, but the Isthmus is here some 200 miles wider. The difference in time between New York and San Francisco on these routes respectively is slight, but we think the Nicaragua has rather the advantage. Better allow a month for either. Its rates of passage, (including transit of person across the Isthmus,) are as follows: First Cabin, $300; Second Cabin, $225 to $250; Steerage (upper) $120 to $160; Steerage (lower) $110.

Passengers board themselves from ship to ship in crossing the Isthmus. They are allowed 25 lbs. of baggage across free; for all over that weight, 15 cents per pound is charged. New York agent, C. Vanderbilt, 9 Battery-place.

—There are two Opposition Lines by way of Panama, of one of which the agency is with Davis, Brooks & Co., 26 Broadway; the other with E. Mills, 51 Cortland-st.

Australia.

There are ships departing from our port each week for Sydney, Melbourne, or some other Australian port. The rates of passage vary, but are generally as follows:—Saloon, $200 to $250; First Cabin, $150 to $200; Second Cabin, $125 to $140, and still lower rates for steerage, where such are taken. But he must be very needy or very greedy who would wish to take a cheeper and less comfortable passage than a Second Cabin. There are vessels which offer to carry cheaper than the above rates, but they are generally small or slow sailers. The regular packets sail on the 1st of every month. Provisions are included in the price, where not otherwise specified. The length of the voyage is nearly as great as that to California around Cape Horn—say from 100 to 200 days. One or two steamships are advertised to make the voyage this season, and will probably make it in 60 to 90 days, but they charge higher rates than sailing vessels.

The following general hints should be considered by those seeking passages to either of the Golden countries:—

1. Have no dealings with runners of any sort. 2. Buy no tickets of strolling agents, or other than responsible persons. 3. Always pay your money into the *office* of some respectable company or shipping house, and be sure that you receive in turn the proper acknowledgement. 4. Take no ticket or receipt that does not specify the day of sailing, and none that specifies, "Accidents by the sea excepted." No such stipulation is needed to give the owners all proper protection in case of such accident. 5. Always visit and examine the ship, if possible, before taking passage, and if you don't know a staunch, safe, good sailer, have some nautical friend go with you and give you his opinion of her qualities. The voyage will be long enough, tedious enough, at best; and a week's delay at the start for the best vessel in port may land you a month earlier. 6. If you are assured that a vessel will sail within a day or two, and see that she has not a third of a cargo on board, it is safe to apprehend that she is not off yet, and will not be for a week or two. 7. If you should not reach your Ophir these six months, you need not fear that the Gold will all be dug when you get there. 8. *If you fancy you are going where money can be made without hard work, and that destitute, broken-down, disappointed, desparing people are not as plentiful in California or Australia as here, you are doomed to be sadly disappointed.*

Glimpses of Life in New York.

A writer in one of the religious papers gives the following view of life in the Eleventh Ward, New York:—

"We crossed from this District, [Five Points,] which seemed mostly peopled by Irish, with a sprinkling of Germans, Italians, and a few Americans, and passed into some of the streets and lanes of the quarter known as Little Germany, near the East River. We found ourselves in the grand market of rags, and were amazed at the vastness of the business growing out of the cast-off tatters of our City. From one street, we passed through a narrow lane into a long court flanked with innumerable tenements, apparently crammed from cellar to garret with rag-pickers, whose reeking spoils, gathered from docks and gutters, were hung upon lines to dry, darkening the sky with their blackness, as with the wings of the obscene harpies. These rag-pickers seemed to be a very industrious and civil class, miserable enough, indeed, as to tenements, yet by no means without comforts. Drawn by the sight of some little children and a very old woman at the door, we went into a room on the first floor, and saw a large family with only that room and a large closet for quarters. The man said that he paid four dollars a month rent, and earned about four dollars a week; so that he could barely live. He said that it was hard to go to sleep on account of the bugs. Looking into the closet, which no courtesy could call a bedroom, we saw two beds crowded into the narrow space, beneath walls and ceilings which were all spotted with the blood marks of the vermin. We found, at the entrance of another huge court of German rag-pickers, a thrifty-looking Irishman, who kept guard over a great store-room, in which an ocean of rags, loose and in bales, were gathered for the wholesale market. He was inclined to take a cheerful view of his tributary laborers, whose returns he purchased, and said that many of them had money in the bank. Of the truth of his assertion we have no means of judging, although we can hardly conceive of any more rigid economy than appears to prevail in this quarter. There must be great suffering, especially when sickness cuts off the daily work, and we found several families thus afflicted. In one room we found a stout man watching over a young infant, and were told by him that it was a twin child, and that the mother had gone out with the other to the doctor. Near by, in Avenue D, we visited an industrial school, where nearly a hundred girls had been gathered, and who, with clean clothes and faces, were at the time learning the use of the needle under the guidance of an efficient teacher, assisted by committees of ladies, whose look and air showed social refinement as well as Christian purpose. The scholars were going to a long table in classes, to take a wholesome repast, and they addressed themselves to the rice and molasses with evident satisfaction. A considerable portion of these scholars, are, we are told, from the ranks of the street-sweepers, who haunt every crossing on a wet day.

Singular Phenomenon.

Some months ago, Mr. Nicholas Flint, of Great Valley, in digging a well, after excavating to the depth of about forty feet, and finding no water, determined to dig no deeper, as the space had already become so small that he was afraid, should he sink it deeper, that the sides would fall in, if he attempted to stone it up. He accordingly abandoned it, throwing planks across the mouth to prevent accident, intending to fill it up again when he had leisure.

One day he heard a singular noise, which seemed to proceed from the well, and on going to it, he discovered that it was caused by a heavy draft of air forcing itself up from the well. This continued for some days, when the current of air became reversed, and there was a strong draft downwards, so much so, that light substances brought near the crevices in the planks were instantly drawn in. He then procured a piece of pump log, about two feet long, with an aperture of two inches in diameter, and inserted this firmly in one of the planks. The air, as it forces itself into or out of this tube, makes a roaring sound, which can be heard for nearly a mile. In fact, this well seems now to perform all the breathing functions of a huge pair of lungs, although the inhalations and exhaltations continue for a much longer period than in any animal now known. as it is sometimes several days in drawing in its breath, and as long a time in forcing it out.

The boys in the neighborhood often amuse themselves, while exhalation is going on, by pulling their caps over the end of the tube, to see them thrown several feet in the air. Another fact is, that the respiratory organs of this breathing monster seem to be entirely under the control of the atmosphere—so that, in addition to its other singularities, it acts the double part of thermometer and barometer. For some hours preceding a change from a lower to a higher degree of temperature, the inhalations grow less and less, until it is finally imperceptible; then the air commences rushing out, the current growing stronger and stronger, until the weather has become settled, after which it again subsides, to await another depression of the mercury, "to take in another breadth." [Cattaraugus Whig.

From the New York Baptist Register.

Reclaiming Land.

In the vicinity of Brandon, Suffolk, England, there is a great deal of land that has not paid for cultivation. It is a dry sand, and where attempts have been made in a dry season, after the corn (meaning grain) has sprung up, a strong wind has carried the corn and earth away together, and the labor and seed were lost. I have known the public road leading to Brandon so filled with this sand, that it has been obliged to be cut through, the same as drifted snow. A few years ago a trial was made by a farmer on this land, which has succeeded so well, that a great deal of it is now profitably cultivated. The process was this:

It was then all open field. A certain quantity, say 10 or 12 acres, was planted around by fir trees. These trees broke the force of the wind. It was ploughed and then covered over with light short straw from the stable or cow yard. This was on the approach of winter. It was then folded by sheep, which were fed by turnips or a small portion of hay, and the folds were moved about every other day till the whole piece had been folded. This, with the dung of the sheep, and refuse of what was given them, was trampled in, and proved a slight covering on the sand. It was then lightly covered with marl or clay, which the frosts of winter broke up. It was then spread about by a strong fork over the entire surface of the ground. In the Spring it was ploughed and sowed with oats, yielding the first year a light crop. The next winter the same course was repeated—and with the oats a few grass seeds which sprang up in the Spring with the oats, binding the earth more firmly about the roots of the oats. In the harvest it was cut down with the oats, making the straw more profitable—though the crop was not heavy. This plan, continued for a few years, has made fine farm land, some of which is laid down as grass land, while other parts are cultivated, and will now bear wheat or barley.

The first experiment being thus successful, it was generally adopted, and now where it was nothing but flint and sand, neat little farms are seen, and many families are well supported upon them.

About the time this plan was adopted, a gentleman bought 100 acres on one of the most barren places conceivable. He there built a neat and substantial house, mostly of flint collected on his own land, and it was thought by lookers on that the man was mad, to build a house on such a desolate spot. But the land cost him but little. He now set about tilling his land, and on the north and eastern sides, fenced it in with fir scantling about eight feet high—planting young fir trees all around the other parts of it, with a slight rail fence to keep out cattle that passed by. He also planted over the centre small coppices of fir around a square, to be ornamental withal. These grew up and helped in every direction to break off the wind. The plan I have mentioned was then adopted by him, and in a few years he was surrounded by flourishing plantations, and a neat small park where he could keep a few sheep, two or three cows, and a horse or two, and grow hay for their use in winter. This plan succeeding so well, induced other men of small income to purchase from 10 to 20 acres, and in the midst of it they have built neat cottages, and have gardens and a plantation around them, where they can keep a cow and a pig, and do nicely.

The London road, for a considerable distance before you arrive at Brandon, is now like a pleasant grove, adorned on either side with new cottages. It is protected from drift sand, and Macadamized, and is one of the finest roads in England, aside from the beauty and scenery of the place. In these plantations moreover is game of every kind.

Handwriting.

At a recent sitting of the Academy of Sciences, some papers were read relative to handwriting. Among the facts stated, the most remarkable was, that no man can ever get rid of the style of handwriting peculiar to his nation. If he be English, he always writes in English style; if French, in the French style; if German, Italian, or Spanish, in the style peculiar to his nation. I am acquainted with a Frenchman, who has passed all his life in England, and who is English in dress, habits, tastes, everything, who speaks English like one of our countrymen, and writes English with ten times more correctness than ninety-nine in the hundred of us, but who cannot, for the very life of him, imitate our mode of writing. I have also heard speak of a Scotch youth who was carefully educated in this country, and for eighteen years of his life mixed exclusively with French writing-masters, and perhaps never saw anything but French writing in his life, always wrote in the same style as we all do; it was really national instinct. In Paris, all the writing-masters profess to teach the English manner of writing, but with all their exertions, they can never get their pupils to adopt any but the cramped hand of the French. Some person pretended that he could tell the character of individuals by their handwritings. I know not whether he spoke the truth or not, but assuredly he might have asserted, with the most perfect confidence, that he could distinguish a man's country by his handwriting. The difference between our writing and that of the French is immense—a school-boy could distinguish it at a glance. Mix together a hundred sheets of manuscripts written by a hundred of our own countrymen, and no one would fail to say which was the French, even though they should all be written in the same language, and with pens, ink and paper. The difference between Italian and Spanish and German styles of writing are equally great.

Duck Training.—Col. Jaques, who resides at the Ten Hill Farm in Medford, Mass., has a novel way of obtaining wild ducks. Recently he had an accession of ten to his flock. Last fall almost thirty wild ducks were ensnared in Maine and captured alive; their wings were clipped to prevent their escape, and thus they gradually became domesticated. Col. Jaques, who is a naturalist as well as an excellent farmer, purchased them and carried them to his farm, where they were at liberty to roam over acres of marsh and upland; they became accustomed to his call, and do not now manifest the least disposition to emigrate. If a stranger enters the yard, they manifest the utmost alarm and make an attempt to fly. By their peculiar call, and the freedom which they enjoy to traverse the margin of the Mystic River and the marshes, they attract other wild ducks, which make a shy descent and remain for a time, then take to flight, but not being alarmed, repeat their visits; then they lay their eggs, and finally become accustomed to the call of the Colonel, who will not suffer them to be molested, and remain upon the premises. The ten ducks came from ponds in Medford, and are now on his premises. So says the Boston *Chronicle.*

Low Fares.

The large reduction in railroad fares during three years past, is noticeable. It is within the recollection of every body, when it cost some $12 to get from Buffalo to Albany, and twenty-four hours time at that. One hundred per cent. has been taken from the cost, and more than that from the time. The New York and Erie Railroad Company have also reduced their fare; and the Hudson River Railroad, with a capital stock of $12,000,000, has carried through passengers from its opening, with the exception of some few winter months, at the rate of one cent per mile. The Harlem Railroad does the same, and both roads expect to sustain themselves by doing a large business upon small profits. To show that the idea is a feasible one, the following calculation has been made of the comparative cost of carrying a large and small number of passengers:

The cost of running a passenger car with forty passengers, a hundred miles, is estimated at $27, and the receipts on forty passengers at two and a half cents per mile, is $100. Net income $73. The additional cost of a train with eighty-two passengers would be only the expense of running another car, or $2, making $29. While the receipts at 1¼ cents per mile, one half of the above rates, would be $102 50, leaving a net income of $73 50. In like manner, the cost of a train with one hundred and twenty passengers is shown to be only $31, and receipts at one cent per mile would be $120, leaving a net income of $89. It follows, from these figures, that if low fares increase the travel in the relative proportion estimated, a reduction of fare to the minimum amount would not diminish the net receipts. [National Democrat.

Ups and Downs of Rulers.—It is said that when Louis Napoleon had announced his intended marriage, and preparations were ordered to begin for the grand procession to Notre Dame, the inquiry arose where the State carriages were to come from. The period of time was not sufficient to have new ones built, as the bridegroom desired, so that it was finally concluded to use those of the last dynasty, which were laid away at Versailles. Accordingly the coaches were brought out, and dispatched to the painters, with orders to have the arms of Louis Phillippe erased, and those of the Empire substituted. But when the artist had expunged the escutcheon of Orleans, he found that of the elder Bourbons beneath it, and proceeding to move this, he discovered under all the shield of the first Napoleon. Thus the new Empress rode to Notre Dame in the same coach that was used for Josephine; in the same that appeared in the procession of Louis the Eighteenth; in the same that the King of the Frennh employed.

Ship Building in Maine.—Maine is the greatest ship building State in the Union; and perhaps no district of country in the world of equal maritime frontier can vie with her in this particular. Ships are the great crop of the State. We have not the last annual returns at hand, but not less than 100,000 tuns of shipping were built in that State during the last fiscal year, or more than half of the *sea-going tunnage* added to our commercial marine during that period. This branch of business has increased very rapidly within a few years throughout the State, as well as all over the country. But we see that the prospect is that the business is to be prosecuted to a much greater extent the coming season than ever before. In a single town in the Waldoboro' District (Rockland) 10,000 tuns are to be built against 4,300 tuns last year. The Belfast and other more eastern Districts also propose to largely extend their business. In Bath an unusually large number of ships are on the stocks and projected. According to the Bath *Tribune* about 17,000 tuns, mostly ships, are under way.

Within thirty-six hours the Marine Insurance offices in State-street, Boston, recently received intelligence of the loss of three ships, the aggregate insurance on which was over *four hundred thousand dollars!*

The Poughkeepsie *Telegraph* states that the double track of the Hudson River Railway will be laid entirely through its whole length by the first of August next.

Mr. Wm. J. McAlpin, State Engineer, has accepted the post of Chief Engineer of the Erie Railroad, and also that of Assistant President, to take effect in April.

The printers and publishers of newspapers in Connecticut and Michigan respectively have decided to hold State Newspaporial Conventions at an early day.

The Grand Jury of Knox Co., Tenn., have found true bills against the Corporation of Knoxville, for keeping the streets in a bad condition.

The Fulton County (O.) *Democrat* states that a Mr. Van Fleet, of that County, shot three deers at one shot.

The Hudson River is again open, and boats are running between New York and Albany every night. Fare 50 cents; berths 50 cents.

Navigation on Lake Erie has been resumed. The steamer America came into Dunkirk on the 23d of March.

The Students in the various Departments of the University of Virginia, at Charlottesville, number at present 439.

Hon. Thomas F. Marshall is making speeches against the adoption of the Maine Liquor Law in Kentucky.

The Maine Liquor Law has been killed in he Assembly of Wisconsin by one vote.

The population of Pittsburgh, according to the census just completed, is 110,241.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition *of society,* diffuse knowledge, reclaim the inebriate, *and* enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green,
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Society,
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	[illegible]
" " " six months,	[illegible]
" " " one year,	[illegible]

For each additional square, two-thirds the above rates.

CLOSELY BOUND

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 45. NEW YORK, FIFTH-DAY, APRIL 21, 1853. WHOLE NO. 461.

The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

BY C. ROLLIN BURDICK, A. B.

I approach a subject fraught with the most vital interest. It is not in the power of words, such as men can command, to do it justice. Had I the tongue of an angel, I suppose I could hardly exaggerate the importance of it. I have in mind the inculcation upon the young of the great moral truths which govern the universe—that kind of training which will give them not only *mental power*, but ability to know right and wrong, to so shape their way through the labyrinthian paths of life as to secure to themselves the crown of glory and immortality which awaits the righteous hereafter. It is to put into their hands the chart and compass by which they can guide their barque, among rocks, shoals and quicksands, into the haven of safety.

On yonder boisterous sea are launched many vessels. Ever and anon you see one and another foundered by the turbulent waves, or dashed upon hidden rocks, and lost amid the foam of the breakers. The shore is strewn with the wrecks of the thousand crafts that have gone to ruin. And you need not wonder. Their pilot was false, their compass cheated, their chart was wrong, and their helm was insufficient. How could they outride the storm? But yonder is a ship launched upon the same ocean. The storms rage and spend their fury about her; the winds, marshaling their hosts, rush with impetuous fury upon her; rains, descending in torrents, drench her; hail-stones pelt her; lightnings play about her masts; thunders are bellowing above her, and mountain waves dash over her; yet she outrides the storm. She comes safe into port. And why? The *Bible* is her compass—the *Bible* is her chart—the *Bible* is her helm—the *Bible* is her pilot—the *Bible* is her ballast—the *Bible* is her lightning rod—the *Bible* is her covering from the rain and waves—and she cannot be lost.

In view of its importance, then, I would have the Bible used as any other text book, studied, conned, its character as a literary production examined, its excellencies pointed out, its historical facts considered and weighed, its biographies noticed, and its flights of oratory analyzed and commended to the young as the most perfect models which any writers have ever produced. I would have it read as a reader daily during the great part of the student's course. Some of the reasons for this, I will endeavor to show.

First, with regard to the style of the writings of the Bible. Its simplicity is unrivaled by any production of the unassisted human intellect. There are no extravagant hyperboles, and no useless flowers of speech. The writers have a plain, matter-of-fact, common-sense way of expressing themselves. They are not guilty of long and tedious perorations, introductions, and apologies; but, on the contrary, when they have a matter to communicate, they come right to the point at once, and say what they have to say, in the plainest, shortest, and most perspicuous language possible. Take for example the first sentence in the holy book. "In the beginning God created the heavens and the earth." What can be more simple and beautiful. Follow the whole narrative through the creation and fall of man, and the subsequent events preceding the deluge, and where can you find a more simple, and yet a more beautiful and interesting history? And what can be more fascinating than the pictures of pastoral life among the patriarchs who lived after the flood? The whole written in so plain and easy a style, that any child of ordinary attainments, at eight years old, can understand them, and yet the most cultivated find ample food for their intellects in conning them over and contemplating their beauties.

The Bible, as one entire book, consists of three heads or departments, somewhat mingled, but still distinct enough to be noticeable. 1st. The historic. 2d. The doctrinal. 3d. The prophetic. The historic portion of the Old Testament extends to the book of Job; the doctrinal from Job to Isaiah; and the prophetic through the remainder of this part of the Bible. In the New Testament, the historic runs through the four gospels and the Acts; the doctrinal, commencing with Romans, extends to Revelations; and the prophetic through Revelations.

As a history, the Bible stands preëminently the oldest and most reliable in the world. In it we have the only reliable account of the world before the deluge. And for hundreds of years after the flood, it furnishes us with the only credible history of man. Its importance, then, as a history, is clearly seen. Any thing, and the only thing, which gives us a clue to the origin of this mighty globe, our present habitation, cannot fail of being highly interesting. And more interesting still must be the history of the origin of the human race, which it furnishes. Here only do we learn the fact that men constitute one great brotherhood, having descended from the same parents. Here we learn that all caste is unnatural—that the right of one man to hold the person of another as his property, is illegitimate—and that despotism, in any of its forms, is unholy, having its origin in the bottomless pit. These are lessons too important to be withheld from the youth of a Republic. They should be constantly taught, and every one should become familiar with them.

In the Bible, we have a connected account of a nation springing from one man; increasing rapidly, until it finally numbered many millions; transported in its infancy to a land far distant from the place where it had its origin, to be nourished and saved from the mighty famine that was desolating its territory, and in due time led out by the mighty hand and out-stretched arm of Jehovah, from the presence of their enemies, over mountains and through vallies, while seas receded before their march, rocks burst forth in living streams to slake their thirst, and the clouds of heaven poured down their abundance of manna to feed them in the wilderness. They march onward until they find themselves at the foot of Sinai's Mount, where, amid the thunderings and terrors of Almighty power, they received the law; and thence, waving their standard, and led on by the God of Battles, "their conquering armies enter the promised land. The idolatrous nations inhabiting it fall before them like the leaves of autumn, or flee like chaff before the wind, leaving them in possession of that land flowing with milk and honey."

The history of this people has no parallel, either in richness of incident, or in the displays which it gives of the character and attributes of God, in the dispensation of justice and mercy to the human race. Do his chosen people keep his commandments? He pours upon them the fullness of his rich blessings. Do they sin? After suitable warnings his judgments come upon them with the force of the tornado, scattering them to the four corners of the globe. Thus he shows that he is no respecter of persons. This teaches an important lesson, which every child should learn, the sooner the better. If it were generally inculcated, many erroneous notions with regaad to the dispensations of Providence would never find a place in the mind of man. How many rich men have formed the notion that they are the more highly favored of God, and consequently better than the poor man, who labors for his daily bread. Had they learned this lesson, they might be led to see that their wealth is rather a curse than a blessing from the hand of God. It will also teach the poor man to be content with his lot. Where can a child have a better opportunity of learning such lessons, than in the well-conducted common school?

For the Sabbath Recorder.

THE RESURRECTION OF CHRIST.

What time in the week did he rise?

That many people are mistaken in supposing that our Lord was crucified on the sixth day of the week, and rose on the first day of the week, is evident from several passages of Scripture. That he was to rise "*the third day*" *after* he was crucified, we have Matt. 16: 21, 17: 23, and 20: 19; Mark 9: 31 and 10: 34; Luke 9: 22, 18: 33, and 24: 7—46. "Destroy this temple, (the temple of his body,) and *in three days* I will raise it up." John 2: 19. "*After three days* I will rise again." Mark 8: 31, Matt. 27: 63. As a sign to the Jews that he was the true Messiah, he said, "For *as* Jonah was *three days and three nights* in the whale's belly, *so shall* the Son of Man be *three days and three nights* in the heart of the earth." Matt. 12: 40.

Now, to say that Christ did rise the "third day," and "in three days," and "after three days," we must admit that he rose at or in the *end* of "three days and three nights" from the time that Joseph laid the body in the new tomb. If Joseph laid the body of Jesus in the new tomb at "even," (Mark 15: 42,) then it follows that he did rise at "even," and not in the morning; for if we begin at "even" to count three days and three nights, either way, we come to "even" again. If we say that he *was risen* "*in the end* of the [seventh day] Sabbath," which would be before sunset on the seventh day of the week, according to Matt. 28: 1, 6; and if then we begin to count back to find the time that the body was laid in the new tomb, it will be thus:

In the end of the sixth day of the week, (called Friday,) would be *one day and one night.*

In the end of the fifth day of the week, (called Thursday,) would be two days and two nights.

In the end of the fourth day of the week, (called Wednesday,) would be "three days and three nights."

This brings us back to the "midst of the week." See Dan. 9: 27. Now we will begin at the "even" of the fourth day of the week, and count the other way, to find the time of his resurrection.

The even of the fifth day of the week would be one day and one night.

The even of the sixth day of the week would be two days and two nights.

The even of the seventh day of the week would be "three days and three nights."

There were two Sabbath days while the body of our Lord was in the new tomb. The *first* "Sabbath day was an high day." John 19: 31. This was the next day after he was crucified. Mark 15: 42, Luke 23: 54. The *second* Sabbath day was "the Sabbath day according to the commandment." Luke 23: 56, Exod. 20: 10. These two Sabbath days are thus distinguished by the apostles, so that we may know which Sabbath they are speaking about. It is not said, that the women which followed Christ rested on the high Sabbath of the Jews; but they "returned and *prepared spices and ointments*, and rested the Sabbath day, according to the commandment." Luke 23: 56. Showing, that their Lord had taught them to regard the commandments of God. Neither does it appear that the "chief priests and pharisees" were very strict in observing the high Sabbath; for they "*came together unto Pilate*, saying, Sir, we remember that that deceiver said, while he was yet alive, *After three days* I will rise again. Command, therefore, that the sepulchre be made sure until *the third day*." And having obtained authority, "they went and made the sepulchre sure, sealing the stone, and setting a watch." Matt. 27: 62. This last part of their bloody work being *done* on the fifth day of the week, would enable one of the disciples, on the next first day of the week, to say, "To-day is the third day since these things were *done*." Luke 24: 21.

Now, we will take particular notice whether "Joseph, who also himself was Jesus' disciple," did take the body, and lay it in the new tomb, *before* the high Sabbath commenced, which would commence at sunset. Luke 23: 53 gives an account of the body being laid in the sepulchre; and the next verse (54th) says, "And that day was the preparation, and the Sabbath *drew on*." Now, it appears that this was done *before* the high Sabbath commenced. And if it was done before the high Sabbath commenced, then it follows, that Jesus rose *before* the first day of the week commenced, which would also commence at sunset after the Sabbath of the commandment. Mark 1: 21, 32.

Objection.—It is said, (Mark 16: 9,) "Now, when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Answer.—This scripture does not say that he *did rise* early the first day of the week; but that he "*was risen* early." Matthew, who wrote the first gospel, says, "*In the end* of the Sabbath, as it began to dawn *toward* the first day of the week, came Mary Magdalene, and the other Mary, to *see the sepulchre*. And behold, there *was* a great earthquake." In the margin, it says, there "*had been*" a great earthquake, &c. Matt. 23: 1. And the angel said, (verse 6,) "He is not here, for he is risen, *as he said*. Come, see the place where the Lord lay." Now, I understand by this plain scripture, that our Lord was risen *some time before the "end of the Sabbath,"* and some time before the first day of the week commenced. But still I will be very much obliged to any man who can show me that our Lord did rise on the first day of the week, though this, in my mind, would have no effect to change the Sabbath of the commandment.

B. CLARKE.

SIR JAMSETJEE JEEJEEBHOY.

We are indebted to the *North American Review* for a chapter of mercantile biography, which may be well commended to the imitation of Christian merchants.

Jeejeebhoy, the Parsee Merchant, has risen from poverty and obscurity to wealth and distinction, as a shipper and a merchant at Bombay. In the acquisition of his fortune, he adopted principles which doubled its value—learning at the same time how to spend it for the benefit of his fellow-man. The record is before us of a small part of his gifts for twenty years, and yet it amounts to 608,000 rupees, or more than $300,000. He expended 200,000 rupees for the supply of Poona with pure water. He erected an inn for the accommodation of poor travelers, at the cost of 80,000 rupees, endowed it with 50,000 rupees, and his wife added another 20,000. Not a year has passed without some act of munificence. The schools of Calcutta and Bombay, the benevolent societies, the public works in all parts of the country, have all been aided by his wide-spread charity. No bigoted faith, no false feeling of nationality, no narrow standard of judgment, has ruled his efforts for the good of mankind. He

> 'Grasps the whole world of reason, life and sense,
> In one whole system of benevolence.'

The homage paid to this benevolent merchant has been very marked. The Queen of England has conferred on him a patent of knighthood, at the solicitation of the East India Company. Kinsmen and friends presented him an address, accompanied by a testimonial of the value of 15,000 rupees—not after the American method of a silver service or a statue, but to form a "translation fund" for "defraying the expenses of translating into the Goojuratee language such books from European or Asiatic languages as may be approved by the Committee, to be by them published and distributed gratis, or at a low price, among the Parsee community, in furtherance of the education of the people."

In accepting this testimonial, the princely merchant utters sentiments worthy of Christian emulation. He says: "I shall ever wish my name to be connected with every endeavor to diffuse knowledge among our people; and the surest way to incite them to elevate and improve themselves, is to spread far and wide among them, gratuitously, or in a cheap form, translations into our language of the most approved authors." And he demonstrates the fitness of the memorial, by the munificent sum of 300,000 rupees—$150,000—as a fund to be applied "towards relieving the indigent Parsees of Bombay and Surat, and the education of their children," to be managed by the Committee who tendered him the honor of the memorial.

The wife of Sir Jamsetjee Jeeheebhoy shares his generous spirit. At a cost of 175,000 rupees, she has constructed a causeway at a point between Salsette and Bombay, where a dangerous ferry previously existed, and a loss of life was frequent. And this seems not to be a solitary instance of benevolence.

From the Dublin University Magazine.

STARS SINK ONE BY ONE FROM SIGHT.

The stars sink one by one from sight,
No trace of them we find;
They vanish from the brow of night,
And none is left behind
Alone,
And none is left behind.

The sun goes down to his ocean bed,
In all his rays enshrined;
He wraps them round his crimson head,
And leaveth none behind
To mourn,
And leaveth none behind.

The beautiful and gifted dead,
The noblest of our kind,
Have cast their work aside, and fled,
And we are left behind
Alone,
And we are left behind.

The dear old friends of early time,
Hearts round our hearts entwined,
Have faded from us in their prime,
And we are left behind
To mourn,
And we are left behind.

Pale stars, red sun, ye come again,
For whom no hearts have pined;
We call our darlings back in vain,
Still we are left behind
Alone,
Still we are left behind.

O! dear ones, teach us so to run
Our race, in sun and wind,
That we may win where ye have won,
Though we be left behind
Awhile,
Though we be left behind.

OXFORD AND CAMBRIDGE.

These two Universities, says the editor of *Household Words*, consist of forty-one colleges—twenty-four at Oxford, and seventeen at Cambridge. They are two learned corporations, governed by their own laws and their own dignitaries, assembling in Oxford, under the name of a Convocation, and in Cambridge, under that of a Senate. Each college, however, has its own peculiar laws, its own funds, and its own special character. One is more devoted to theology, another to philosophy, another to classical literature, another to medicine; and one or two are distinguished, like the Magdalen at Cambridge, for such qualifications as are more akin to the arts and mysteries of the grand turf than to any of the fine arts, or the mystic meaning of the white surplice.

In each University, one college takes the lead of the rest, like a Triton among the fishes. In Oxford, it is Christ's Church; and in Cambridge, it is Trinity. There are the royal apartments for the sovereign; and there, upon the largest scale, you may perceive the distinguishing peculiarities of college life. Trinity College, Cambridge, is, we believe, the richest college in the world; but its chapel is not so large, nor so transcendently beautiful as that of King's College; nor is its dining hall so large as that of Christ's Church, Oxford. The finest chapel in the world is that of King's College, and yet it is only appropriated for seventy Eaton boys, for whose sake alone King's College was endowed, and the chapel built. That chapel is three hundred and sixteen feet—interior, two hundred and ninety-one—in length, and the height of the ceiling, seventy-eight. It contains twenty-six windows, each fifty feet high, and all but one—the west—magnificently painted, and so costly in their preservation, that the very cleaning and burnishing of each window, which must be done in London, piece by piece, inflicts a bill of £200 on the college treasury. Such magnificence is not to be seen in any cathedral in England. Trinity College chapel is smaller, being only two hundred and four feet in length, interior, and forty-four feet high, though even this is much longer than Oxford Cathedral, which is the chapel of Christ Church College. But as Trinity College contains about one-third of the students of Cambridge, its chapel is filled to overflowing, and is one of the most interesting sights which the University presents; for at each of the Colleges and Universities, on what are called surplice days—that is Saturday, Sunday, and Saint's days or eves—the students all attend in their white surplices; and there, at one view, you see the future chancellors, bishops, prime ministers, judges, and legislators of England.

The kitchen of Trinity College, Cambridge, supplied food for one thousand one hundred mouths daily. The hall, which is one hundred feet long, forty broad, and fifty high, is not sufficiently large to dine one-half of the students. There are two dinners, and many dine at their own apartments. The cellar contains about four hundred barrels of ale, four of which are emptied daily. Even the butler keeps his carriage and his livery servants, and is reckoned a man of £3,000 per annum. Food there is over-abundant; for nothing is ever sent twice to table. The remnants go to certain officials; and a table at Trinity College is sometimes worth £200 a year to him or her who has the clearing of it. Next in size to Trinity is St. John's; and these two monopolize more than half of the students, as Christ's Church, Oxford, one-third of the Oxonians.

Gradations of rank, like the four Indian castes, prevail in both Universities. In Cambridge it is: 1. Fellow Commoners—noblemen and rich gentlemen, who have the privilege of dining at the Fellows' table, and wear gold trappings on their gowns, and gold tassels on their caps; or, if they chose to wear hats, they may. 2. Pensioners—who receive no pension, like State pensioners, but pay for all in less expensive style than the former. 3. Scholars—who are elected on the foundation, and have various emoluments, according to the value of the scholarship. 4. Sizars—who have commons free, and dine on the remnants of the Fellows' table. In Oxford, the four castes are Noblemen, Gentlemen-Commoners, Commoners, and Servitors.

Education at the Universities consists, for the most part, of private tutorship. Each student attends the class-room of a tutor, either in college or out of it, and reads with him as at school; and there are public examinations, at which he has opportunities of displaying his abilities and the progress he has made. There are also public lectures, which he may or may not attend, according to his professional intentions. Every facility is afforded to the industrious, and every encouragement to the talented and the ingenious; and the associations of a university residence are most inspiring, for those who are susceptible of inspiration. The names and the images of the great surround him at every step; their memories are everywhere hallowed. The very mulberry tree that Milton planted with his own hands, in the garden of Christ's College, Cambridge, is carefully preserved, propped up, and the excoriated parts covered with sheet lead.

JONATHAN EDWARDS' STUDY.

Peculiar associations of thought, and emotions of veneration, arose when introduced to the book-case, the consulting, octagonal, revolving table, and the old leaf chair, of this eminent divine. They were in the house of Mrs. Cowles, relict of the Rev. Pitkin Cowles, formerly pastor of the church in North Canaan, Ct. The plain cherry and sliding pannels of the book-case bore the marks of the utmost simplicity, as designed not at all for ornament, but for convenience, utility, and the safe keeping of his library. This, of course, I saw not, but presumed his volumes showed no special elegance of binding, being made and used altogether for their contents, as were the dark, closed shelves where they stood. No doubt he needed no glazed shutters to look through, to see where to find any author he desired to consult, as each must have held his own assigned place. Looking at the table and chair, I soliloquized thus: "Here was *the book* emphatically searched; and here the famous Arminians, of the olden times, Tindal, Taylor, Chubb, &c., were handled with the metaphysician's vigorous grasp, as he pursued his 'Humble Inquiry concerning the Freedom of the Will,' and prepared his 'Treatise on Original Sin;' and here he assayed the great work of writing 'The History of Redemption.' Here moved the pen, to send out to the world the thoughts of a mighty mind, to establish and vindicate the faith once delivered to the saints, and beat assailants from the citadel of truth. Here were labors performed for the church, which will transmit a powerful, beneficent influence through successive generations, to the end of time."

Protestantism forbids idolatrous homage to any departed servants of Christ, however eminent; but who that justly appreciates the character and labors of Edwards, in raising such strong bulwarks against the assaults of error, can view without some instinctive feeling of awe, even the simple, modest memorials of his intellectual and theological toils, transferring our imaginations to the scenes and very places and objects where they were performed? We have no relics for superstitious regard, nor places toward which to go on pilgrimage, but we revere objects that, in sensible form, most strongly bring our minds into intimate, life-like contact with the great and the good. [Puritan Recorder.

MORNING AND EVENING WALKS.

Some thirty-five years ago, a young man who resided in a country district in England was visiting at a distance from home. Newly acquired feelings of piety, gave him a taste for early rising, and for enjoying his books in the private country walks around the house of his friend. Most generally he was wont to bend his steps towards a wood belonging to a neighbor in the vicinity. Soon after commencing these rambles, he was one morning quietly advancing in a winding path, when he found himself suddenly confronted with one of the gamekeepers, who, springing from behind some trees, and supposing the wanderer to be in quest of game, presented a gun at his breast, at the same time telling him that he was a dead man, if he did not stand still and surrender. At the first moment he was somewhat startled, but soon recovering himself, he said that his only object in coming there was to enjoy privacy with his books. The keeper, not being quite satisfied, first demanded his address, and then a sight of his books. He immediately took a small Bible out of his coat pocket. The keeper appeared surprised; and after having entered into conversation with him, told him to consider himself safe at all times on every part of the property.

The next three or four mornings our friend went in a different direction, but afterwards, determining to resume his favorite walk, he met the nobleman's servant at the same point, who, addressing him respectfully, begged of him, if it were not asking too much, to read a chapter out of the Bible, and to explain it to him; adding, that he had waited there two hours each morning since the first meeting, greatly fearing he should never see him there again. The request was gladly complied with. The youthful Christian, now unexpectedly led by circumstances to assume the character of an instructor, became much interested in the man, and frequently resorted to the spot, where he was sure to find him anxiously awaiting his arrival. These interviews were not in vain.

In the course of the next summer, a younger sister of this young man was a visitor in the same family. One Sunday, after the services of the day were ended, she accompanied a young lady of the household in a walk round a sheet of water, and before they were aware, lured on by the calm loveliness of the evening, and the sylvan beauty of the scenery, they had extended their wanderings into a part of the adjoining wood, when their attention was arrested by the music of voices blending in a song of praise. Following in the direction whence the sound proceeded, they at length came to a small, but neat cottage, and, on listening, recognized the words of a hymn. They retired without interrupting the solemn exercises of family devotion; and when they mentioned the circumstances to the brother, who had now entered on preparation for the ministry, his countenance beamed with pleasure, as he rejoined, "It was the keeper's family you heard singing, and *he is my first convert*." [Watchman and Reflector.

"THE WATER OF LIFE."

Some time since, an incident related in my presence, by a clergyman who had formerly resided at the South, interested me exceedingly. It illustrated very beautifully the freeness of salvation, and also that text of Scripture, "The wayfaring man, though a fool, need not err therein."

The incident related to a poor negro slave, who had felt the burden of sin, and who had sought and found relief. The precise language of the clergyman, in relating the incident, I do not remember, but the following is the purport thereof:

The poor negro had gone sad and mournful for many a day. He felt a burden upon his heart, heavy like a stone, but he spoke to no one about it. He knew something should be done, but what he could hardly tell. One morning he resolved to fast. At noon, when others went for their food, he repaired to a lonely place near by, where was a spring of water, partly to quench his thirst, and partly to be alone. He stood by the spring of water, his eyes cast down to the ground, and his heart well nigh breaking in sadness. Now he stoops and partakes of the flowing stream. Just then the thought flashes upon him, that "the water of life" is as free as that. He turns his eye of faith to Jesus, and says, "Lord, I will drink of the water that thou givest." He drank, and he was happy.

In connection with this I will cite another case. It is not now of a poor negro slave; it is of the gifted, the strong-minded, the romantic, the hitherto proud-spirited "Charlotte Elizabeth." Let her own words tell us how she received the gospel.

She says, speaking of the gospel and her reception of it, "I took it simply from the Bible, in the words that God's wisdom teacheth, and I thus argued: *Jesus came into the world to save sinners;* I am a sinner; I want to be saved; he will save me. There is no presumption in taking God at his word; not to do so is very impertinent; I did it, and I was happy."

EARTH'S BROKEN CISTERNS.

We have seen a young man discontented and unhappy, because delayed in entering upon his inheritance; and we have seen the same man, with his desire gratified, with wealth in possession, and yet never so guilty, so wretched, so wholly disappointed, as then. He had come thristing to the cistern, and found it broken. It is an every day tale. Earth is full of promises, but they are broken promises. When the California gold fields were discovered, the intensity of desire to visit them became a monomania with thousands. Happiness was within their reach. They built castles in the air. In the result, the large majority were sadly disappointed. They suffered unheard of privations; they perished by sickness, from utter neglect; they rushed into reckless dissipation; they were murdered! Australia's still richer gold fields have attracted their thousands too, and when they grasp the glittering prize, robbers and murderers step forth to murder them in open day for the sake of the coveted dust. Gold never yet made a man happy; it much oftener unmakes men than makes them. The Island of Madeira should be a merry place, for it is a land of the vine; but the clusters have failed, and the inhabitants are starving. Honesty in lawful business, contentment with the allotments of Providence, enjoying this world in the fear of God, and in expectation of a better, are sources of real comfort, which we recommend our readers to try. [Pres.

AN INCIDENT.

Embarking at Memphis last year there was a sick man lying at the wharf-boat, to whom none gave a cent except Mr. H——, a minister of the N. S. Presbyterian order, and one other.

There was a passenger on board who declaimed loudly, wherever he could get an audience, against religion and religionists, and more especially religion mongers, alias preachers. I bore it as patiently as I could until the second night, and then my impatience found vent. I silenced the gentleman, for that night at least, by observing, "'Tis true that some Christians are hypocrites, and some ministers are speculators in their religion. But as we came on board together you noticed that sick man on the wharf-boat?"

"Yes, I saw him."

"You gave him nothing?"

"No."

"There were more than fifty of our passengers who saw him, and not one of them gave him a dime."

"That is true, I believe."

"Well, sir, the Rev. Mr. H——, who has just gone to bed, has a salary for preaching of about *fifty dollars* a year; at any rate he has to teach school to make out a support. Now, sir, that man gave the poor fellow *two dollars*, for I saw it, and I will be his security that he will lay down dollar for dollar with you to any poor fellow you will pick up!"

The fool was answered according to his folly.

I'M GLAD HE IS DONE.—So exclaimed one, as the preacher closed his sermon of about half an hour, and that was the usual length of his discourses. In these days of haste, a sermon of forty-five minutes is considered tedious; and an hour is intolerable. It was not so formerly. Our ancestors had very different notions. Baillie, in describing a meeting held by an assembly of divines in 1643, says:

"We spent from *nine to five* graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed *large two hours*, most divinely confessing the sins of the Assembly, in a wonderful, prudent, and pathetic way. After, Mr. Arrowsmth preached *an hour*—then a psalm; thereafter, Mr. Vines prayed *near two hours*, and Mr. Palmer preached an hour, and Mr. Seamen prayed *near two hours*—then a psalm; after, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing."

The Sabbath Recorder.

New York, April 21, 1853.

REGENERATION.

In the *Recorder* of Jan. 13, appeared a communication from "A Young Teacher," requesting our views on the subject of Regeneration, in which it was said, that "some hold to the opinion that it is a work which we bring about in ourselves; that is, when we resolve in our hearts to do the will of God, we are regenerate. Others believe that it is a work which God has to bring about in us."

Our reply was simply a quotation of three passages of Scripture, which we supposed to be applicable to the case. But "An Old Teacher" has sent us a communication, in which he complains of our reply as being "quite too much one sided;" and he says, "It made me think of a few lines of poetry which I saw [invented?] many years ago, which read as follows:—

> There is a misfortune, prevails with mankind,
> Of fixing the Scriptures to suit their own mind.
> They first get their tenets, then make it their care
> To pick out such scriptures as best will compare;
> And when they have such as suit them the best,
> They wrongly construe them, and skip all the rest;—
> And, by such like measures, there is scarcely a man
> But thus might find scripture to suit his own plan."

As we do not care about holding any controversy with our correspondent, many parts of whose communication have but a remote, if any, bearing on the subject, it is sufficient to say, that the conclusion to which he arrives is, "that Regeneration is not brought about by the work of God alone, nor by the work of man alone; but that it cannot be brought about, consistently with the character and attributes of God, and the relation that man bears to him, without the conjoined action of both parties."

At present, we shall content ourselves with a simple statement of our views. If any one wishes to take us to task afterwards, let him confine himself to what we have written, and its necessary logical consequences.

When the Scriptures represent the natural man as "dead in trespasses and sins," we believe they mean just what they say, namely, that there is no life in him. For "he that hath not the Son of God hath not life" 1 John 5: 12. Life, in this connection, is but another term for holiness; the natural man possesses not a particle of it. "Every imagination of the thoughts of his heart is only evil continually." Gen. 6: 5. He is flesh, and not spirit; for "that which is born of the flesh is flesh." John 3: 6. His mind is "the carnal mind," and that is declared to be "enmity against God." Rom. 8: 7. Being "in the flesh," he "cannot please God." Being an unbeliever, he cannot please him, for "without faith it is impossible to please him." Heb. 11: 6.

Now, when a man is regenerate, we understand that he is no longer "dead," but "is passed from death unto life." John 5: 24. We understand that his *quickening* was of God. Eph. 2: 1, 5. We do not believe that he quickened himself, nor is it so taught in the Scriptures. Nothing can exceed the limits of its own nature in acting. A beast cannot act like a man, unless he be first made to partake of the human nature; he must act like himself, that is, like a beast, and like a beast only. A man cannot act like an angel, without first partaking of the angelic nature. So neither can the carnal man act spiritually, without first partaking of the new or spiritual nature. He acts only as a sinful man. His works are the works of the flesh, and nothing else. God is not in all his thoughts. So Jesus Christ taught, when he said, "A corrupt tree cannot bring forth good fruit." But if the natural man regenerates himself, he exceeds the limits of his own nature; he acts contrary to the ruling inclination of his heart, which is a contradiction.

Nor do we believe that his quickening is *partly* of himself and *partly* of God; it is *wholly* of Him who is rich in mercy. The notion that it is "the conjoined action of both parties," grows out of confounding the results or fruits of quickening with the quickening itself. This is a very common error. If the natural man partly quickens himself, we have the same difficulty, substantially, as when we suppose him to do the whole work. If the entire power employed in quickening him be represented by the number twenty, and the man himself be supposed to put forth ten of those twenty degrees of power, he exceeds the limits of his own depraved nature in acting, by ten degrees. The absurdity, therefore, though not so extensive as in the case first supposed, is nevertheless the same in kind.

Some think that a man is not regenerate, or begotten again to newness of life, till he finds peace in resting his soul on Jesus Chsist. This is an error. As soon as one begins to long after God—as soon as he really and truly wishes to be a Christian—as soon as he begins ceasing to do evil, and learning to do well—he is already a new creature, whether he experiences any of the comfort of it, or not. These longings of his heart, and sincere efforts at well doing, are the same fruits of the the new birth; they are not the exercises of "the old man which is corrupt according to the deceitful lusts." They are the exercises of one actually created anew in Christ. True, it may be a long time before he obtains those clear views of the way of salvation which will enable him to "rejoice with joy unspeakable and full of glory;" nevertheless, he is as truly regenerate as though he were free from all doubts and misgivings. But because, between the time of his illumination to see himself a lost sinner, and his clear discovery of the way of mercy, considerable time usually elapses, during which he is endeavoring to "make his calling and election sure;" and because his endeavors in this line are so many coöperations with God in the work of grace upon his soul; he fancies that he is doing something to regenerate himself, which he supposes will be accomplished when he has found peace; whereas, if he did but know it, he is regenerate already.

Once more. There is no middle ground between death and life; no middle ground between absolute unbelief and faith. The natural man is an unbeliever; the spiritual man is a believer. He believes the very moment he is born again. He has faith, long before he enjoys the comforts of it. All the longings of his heart are after God; and if that does not imply faith in God, we know not what does. The yearnings of the new-born soul are after Christ, and he will no more be satisfied till he rests joyfully in the arms of Christ, than will a new-born infant be satisfied with anything short of the mother's breast. This is faith; not faith in its full strength, it is true, but faith in its lowest degrees, nevertheless genuine faith. For it is certainly that which pleases God; but "without faith it is impossible to please him."

Is faith the act of the natural man? The Apostle tells us that faith is a fruit of the Spirit. Gal. 5: 22. Compare Eph. 2: 8. Again he tells us, that those who exercise faith, do so "according to the working of his (God's) mighty power, which he wrought in Christ when he raised him from the dead." Eph. 1: 19, 20. Which means, if we understand it, that it requires the same exertion of divine power to quicken a dead sinner to the exercise of faith, as it did to quicken the dead body of Jesus Christ, and raise it from the grave.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Opening of the Crystal Palace—The Madiai.

GLASGOW, April 1st, 1853.

The question as to the Sunday opening of the Crystal Palace, still engages deeply the attention of the church which makes void the Sabbath law that it may keep its own traditions—while protesting against all other traditions observed by others. Our imperfectly reformed Protestant people see not that the loss of legal protection for *their own* day would afford more clear opportunity for the exercise and display of a faith laying hold on God's day. The passing through the House of Commons of the Crystal Palace *Railway* Bill, without a clause being inserted authorizing the opening of the *Palace* itself on Sundays, was regarded by such with great complacency. This, however, is not, in reality, the determining point; the repeal of the Act of Parliament 21 Geo. III. c. 49, would be necessary to enable the Palace Company to make a charge for Sunday admission. With the law as it is, it may be inferred from the statements of the Crown lawyers, the exhibition of the whole collection could be made gratuitously. This, of course, is not the design of the Company, whose shareholders expect a large per centage on their invested capital; and towards which, they well know, a Sunday exhibition would, in the present state of public opinion, greatly contribute. This, the Sunday observers also know, and with alarm, and urgency for petitions, the Rev. J. T. Baylee, Clerical Secretary to the London Sunday Observance Society, writes in yesterday's *Record*, that he has good authority for stating, that an Honorable Member of the House of Commons does propose bringing in a Bill for the repeal of the Act referred to, unless overwhelming petitions should show that public opinion is against such a proposal.

A week ago, a great meeting, (called without placard or newspaper advertisement,) was held in the London Tavern, in favor of the Sunday opening of the Palace—Robert C. Bland, Esq., in the chair. The large room, in which, the preceding week, a meeting for the very opposite purpose was held, was full; and the chairman stated that 200 letters had been received from the working classes in various parts of the country, favorable to the object of the meeting. Mr. Newton moved, "That, in the opinion of this meeting, the opening of the Crystal Palace on Sundays would be a religious, a moral, and a social advantage to the country." In his speech, Mr. N. said there were a greater number of persons attending to the comforts of the dignitaries of the church on Sundays, than would be required to give accommodation to the hundreds of thousands who would visit the Palace on that day. Mr. C. F. Nichols, in seconding the resolution, "contended that the Christian Sabbath *was not the Sabbath referred to in the Fourth Commandment.* The Christian church thought proper, *for its own reasons*, to change the Sabbath from the seventh to the first day of the week; and *what ever blame there was in the matter, rested with Christendom, for sanctioning such a change.*" At the close of Mr. N.'s speech, the chairman intimated that discussion was invited. Two individuals availed themselves of the opportunity thus afforded, but neither of them ventured a word in reply to the argument just quoted. An amendment was, however, proposed, but the resolution was carried by a very large majority, and a petition to the House of Commons was directed to be prepared in accordance therewith, which Lord John Russell should be requested to present.

Often as the Church has been reminded that their own practice largely violates the requirements of the Fourth Commandment, even on the supposition that the first day is sanctified thereby, yet luxury and pride are often found too powerful to be thus influenced. The *Scotsman* this week remarks on the number of carriages which were at the door of Dr. Candlish's church last Sunday, unrebuked, it supposes, and the number of horses, drivers, grooms, and other attendants thereby required to work, for no sufficient reason. But the Dr. himself, it is added, in his zeal against Sunday Railway traveling, had bought one share of the Edinburgh, Perth, and Dundee Railway stock, that he might be privileged, at the meetings of the Company, with the opportunity of reminding the shareholders that there is a Fourth Commandment, and to assert that it speaks of the sanctifying of the first day of the week,—which it seems remarkable that he can continue to believe to be true.

The Madiai remain, meanwhile, at Marseilles, the state of their health requiring repose. They have been a few times at the Protestant worship, and have been visited by the British Consul and almost all the English residents in the city. They were expected soon at Paris, and arrangements seem to have been made for a deputation from the British and Foreign Bible Society to receive them there, and to offer their assistance and encouragement. Their sympathizing friends on the spot wisely, however, discourage any prominent display being made at present, although their hotel is constantly crowded by visitors. Their own state of feeling is happily such as becomes godliness. They were released, it appears, on their personally petitioning. The dignity of the Grand Duke of Tuscany, is thus preserved, and his *clemency* is magnified. He yielded not to the requests of combined Protestantism, nor to the persuasions of nobles, and princes, and potentates; but he listened to the prayer of the prisoners, who had offended him by praying to God and not to the Virgin and other of the Duke's *saintly* mediators! Will the Duke also hear and answer the prayers of *thirty more* confined in his prisons, charged with the crime of reading and believing God's most blessed Word? We trust they will continue to be remembered at the throne of grace. The Tuscan Government were either ashamed or afraid. They secretly brought the prisoners from their cells, pushed them from their dominions under a false name (the maiden name of Rosa having been put upon the passport of both instead of Madiai,) and hurried them on board the steamer for Marseilles twenty-four hours before her time of sailing, keeping them secluded till the vessel had left the shore, although poor Francesco was delirious during the night of this confinement. May the Lord, in His love, comfort their hearts, and bless to the good of others the witness they have borne to His name!

After all the coquetting of the French Emperor with Pope and priests, and after all the concessions he has made, in currying favor with both, his coronation is postponed till August. More power and farther means of Protestant persecution are very likely to be required by the mis-called Vicar of Christ—and probably yielded to him—as compensation for the anointing. Is the oil prepared by any authority giving to it either virtue or value? No reason is there to believe that the Emperor has even superstition to believe this.

J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 2.

4. Your mission, in common with others, reaches beyond the points we have already mentioned, growing naturally out of them, but possessing a broader and more individual scope. *Philanthropy* demands universal good will—love for every human being, irrespective of the accidental circumstances of sect, party, or nation, birth or station, clime or color. This demand makes the *world* the mission-field of every individual. There was a time when it could not have been said, in as true and full a sense as now, that the world is the mission-field of every one. Science, and the arts of peace, had not exerted their harmonizing, refining, and generalizing power—the religion of Christ had not shed its benign influence upon the pathway of man. Then a man could not exert an influence much beyond his immediate circle, city, or tribe—when an inhabitant of Troy or Athens, of Meroe or Utica, could not expect to be heard much beyond the walls of his city, unless thrown by chances of war before other nations.

But now no pent up city, or tribe, or nation, contracts the powers of individual man. Drilling for combat, and marshaling of armies, are not the every day business of life. The clangor of arms, and martial strains, are not the sole peans ascending from the earth. The keels of commerce are plowing thick and rapid furrows through every sea. Trade is binding nations together with the golden chain of wealth. Steam is driving locomotives into every nook and corner of the earth—their warm hearts boiling with love for human weal. Electricity is darting thought round about us in every direction, charging, enlightening, and energizing minds. Science and religion are elevating, purifying and fraternizing mankind. A chord of humanity touched now, vibrates much longer than formerly, and its influences are felt much farther. Individualism has assumed much more of the general, ubiquitous nature. There is a greater generalizing of sentiments and aims—a oneness of pulsation of the common heart of humanity—a more universal grasping after a higher destiny.

In fulfilling your mission, you are to have a corresponding ubiquity of thought, feeling, and action. Belonging to humanity, you have a common interest in everything that appertains to humanity. Ignorance, superstition, suffering, and misery, wherever found, con- [illegible] and alleviate. A common brotherhood demands that your sympathies and endeavors should not be fettered by party or sectional views or feelings. In your activities, you must know no bounds but the eternal limits of right and truth; but where truth and right point the way, there you are to follow, regardless of consequences. Your hearts must beat with, and as a part of, the great heart of humanity. The good of universal being must ever be your motto. Wherever your lot is cast, from that spot, as a centre, you are to work outward, striving to agitate the vast ocean of mind that surrounds you; or, like luminous orbs, sending off the pure rays of truth, which, mingling with the rays from similar orbs, shall form one vast flood of light, sweeping over and illuminating the remotest and darkest portions of the earth.

The divisions of which we have thus spoken are some of the grand departments in the common mission of humanity. These departments are not opposed to each other, but occupy affiliated or concentric relations—relations that require us to work from the common centre outward.

Passing from these, we enter a division, underlying, enveloping, and transcending all others. This is the *religious*. Whatever department may be your more especial field of labor in the others, in this there will ever be duties most important and imperative. Here rest the final interests of humanity. Around the cross of Christ cluster the hopes of a fallen world. The scheme of man's redemption was prompted by infinite love, and devised by infinite wisdom. In carrying forward this plan of salvation, human agency is demanded. You have a part in this great mission. After making it the living, practical principle of your own lives, it becomes your duty to labor in making it the living, practical principle of the world. The *church* is the great organization through which this is effected. All of its benevolent plans for the evangelization of the world call upon you for assistance—the follies, the sins, and the woes of man, call for the catholicon, that is for the healing of the nations—spiritual death calls upon you for the bread of life—God calls upon you to work for Him in carrying forward the great plan of salvation.

In answering these calls, these demands, the line of duty will often be found running counter to our natural inclinations—opposing our worldly interests—and even bringing us into collision with the religious beliefs and practices of others. Our mission as Christians may affect more or less all of our other relations in life. Passing over the points common to the mission of every Christian, as a Christian, every one has, in addition to these common duties, a definite mission to fulfill—a part to perform, assigned him by an overruling and guiding Providence. The same holds true of Societies and Denominations.

What, then, is the peculiar and special mission of Seventh-day Baptists?

We reply, that as it was the mission of Moses, descending from the Mount, his face radiant with heavenly glory, to deliver the Law of God *unbroken* to the world, so it is our especial mission to take our stand by that same Law, and proclaim it, *unbroken, unabrogated*, to the world. Submitting to the requirements of the unchanging, eternal Law of God, it is our duty to persuade mankind to submit to these same universal requirements. While there are other truths clustering around and intimately connected with it, this is the central truth—fundamental idea—on which rests our *peculiar* work. This places us in opposition, both in belief and in practice, to the entire evangelical world. The opposition is such, that if we are right, those that oppose us are wrong, and if they are right, we are wrong. There is no middle ground. In this difference we take the Bible as umpire, being willing, and even anxious, to bring all questions of dispute to it for decision. To it we make our ultimate appeal. Here, then, is our point of contest—our battle-field. It is not a social, political, scientific, or mercenary warfare, but it is a moral and religious contest.

There are many and important inconveniences, difficulties, and sacrifices, arising from our religious differences, but these can never be removed until the cause is removed. It will be our next object to notice some of these points of inconvenience and sacrifice, attaching particularly and inseparably to our position and relations as Sabbath-keepers.

In the early ages of the church, it was truly a great cross to become a Christian. The church was but small, and composed, not of the learned and great of the earth, but of the poor and ignorant. As it grew and spread abroad, it became the subject of most bitter and deadly persecutions. In such times it cost something to be a Christian. But at the present day it is quite different. In most enlightened countries, its principles are respected and popular. In some, the church is made the high-way to preferment—to social and political standing and influence. Although there is in our own country no legislative union of Church and State, yet some denominations have become so popular—so many great names are connected with them—that it is considered an honor, in a worldly point of view, to belong to them. In many instances, the surest road to success in the world, is for a young man to unite himself with one of these leading denominations. By so doing, and at the same time maintaining a becoming moral deportment, he can secure the favor and aid of men of business and influence. By their assistance he is introduced to situations in the commercial, political, or literary world, and has channels of success opened to him, that he might not have found after long years of toil, without such membership. Let, for instance, an aspiring young man, of pleasing exterior and insinuating address, unite himself with some of the most popular churches of our great cities, and he is immediately brought into *brotherly relations* with some of the most rich commercial houses—some of the most powerful social and literary influences, of the land—relations which he may use very much to his advantage. But, how is it with those becoming members of the Seventh-day Baptist denomination?

We will endeavor to answer this question in our next.

MACOM.

JOHN HOWARD A BAPTIST.

The question of the denominational sympathies of John Howard has been raised and discussed in some of the religious papers of England. That he was a Baptist in sentiment there is no doubt, and it has been supposed by some that he was much interested in the subject of the Sabbath. Drs. Joseph and Samuel Stennett, who were Sabbath-keepers, and at the same time served as pastors of the Baptist Church worshiping in Little Wild Street, Lincoln's Inn Fields, London, were very intimate and much esteemed friends of Mr. Howard, and he was a regular attendant upon their ministry when in London. Dr. Samuel Stennett preached a sermon on the occasion of Mr. Howard's death, from the text, Acts 10: 38—"Who went about doing good." In his introduction, Mr. Stennett says:—

"It is a sad providence that directs my attention to these words—words so descriptive of the character to which I mean to accommodate them, that the name of Howard scarce need be mentioned to inform you whom I intend. To raise a monument to his memory is not my object. It does not require it, nor am I equal to the service. The obligations, however, I owe to *his* friendship and *your* edification, will not allow me to be silent. His benevolent regards to this Christian Society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached; and the particular share I had in his affectionate esteem; are all considerations which will, I hope, secure me from the imputation of vanity, in thus taking notice of so public a character."

After a succinct statement of some of Mr. Howard's characteristic excellencies, the preacher continues:—

"Such were the moral endowments of this extraordinary man, such his *fortitude*, his *humanity*, his *disinterestedness*, and *temperance*. I go on now to speak of his religious character. He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained, and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtrued on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter writ me from a remote part of the world, respecting the satisfaction and pleasure he had felt in the religious exercises of this place. I shall, however, be excused, if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. 'And these,' he adds, 'are my songs in the house of my pilgrimage. Oh, sir, how many Sabbaths have I ardently longed to spend in Wild Street! God in Christ is my rock, the portion of my soul.'"

THE LADIES FOR TEMPERANCE.

An exchange gives the particulars of a temperance movement, which shows what can be done by perseverance on the part of the ladies. It seems that at Markland, Ohio, a little girl about twelve years old obtained to her list of temperance pledges more than *five hundred* names. This set the ball rolling among the men and women of the place. The result was the union of the ministers and lawyers, of all sects in religion, and of all parties in politics, to roll on the temperance car, and keep it on the track. The men organized societies, and the ladies united their own sex in similar organizations, holding their female temperance meetings, and conducting them upon their own responsibility. A committee of two ladies, from one of their societies, has recently waited upon all the merchants, grocers and taverns of the place, selling ardent spirits, eleven in number, and asked their names to a pledge not to sell ardent spirits, except for medicinal or chemical purposes. All signed the pledge, except two grocers, who wanted "more time for consideration." The ladies have great confidence that the two "considering" gentlemen will yet yield to their request, and sign the pledge. Most of the citizens of the town have signed a petition to the Legislature of Ohio to give them the Maine Liquor Law.

THE KEY TO THE CABIN.—Mrs. Stowe's "Key to Uncle Tom's Cabin" has at length made its appearance. It claims to present the "Original Facts and Documents, upon which the story is founded," together with sundry "corroborative statements, verifying the truth of the work." The work is destined to have a wide circulation, and may possible do as much to create anti-slavery sentiment as the original work. It is a pamphlet of 262 large octavo pages, and is sold for 50 cents. Over 60,000 copies are already ordered. A Southern Baptist paper speaks thus in relation to it:—

"Mrs. Stowe's second book will consolidate the fortune gathered by the first. But it will have a different reception from that of the first. It claims to be a book of facts. It will provoke rejoinders as such. As such it will receive the most searching investigation. If its statements cannot endure the test, the bubble reputation, which she now enjoys, will break even more rapidly than it was blown. If its statements are true, some of our people may look into the logic of her conclusions, and may undertake to show what the same kind of reasoning proves with regard to the North."

REVIVAL AT TROUPSBURGH, N. Y.—A letter from Bro. Charles Card, dated April 3, says: "It appears to be a time of refreshing from the presence of the Lord in Troupsburgh. It began in a prayer circle of three or four, and has increased for about four weeks, and still appears to be progressing. Eternity alone can reveal the extent of the work. It belongs to no particular denomination, as there is a mixture of four or five denominations."

AN "ELOQUENT PRAYER."—California is a great country, undoubtedly; and they have original ways of saying and doing almost every thing there. Here is a specimen.

On the 4th of March, 1853, twenty-two Senators of California signed the following request to Rev. Sylvester Woodbridge, Jr.:—

"Dear Sir—The undersigned would respectfully ask a copy of the *eloquent prayer* delivered by you in the Senate Chamber this morning, with the privilege that they may give it that publication which *its merits justly demand.*"

To which request Mr. Woodbridge replied:—

"Gentlemen—I have the honor to submit a copy of the prayer offered in the Senate Chamber this morning, believing that the day and theme will induce your kindness—as I trust the sincerity of the oblation will the Omnipotent Being to whom it was addressed—to overlook its demerits."

A YEAR'S WORK.—Uncle Tom is now one year old. On the 20th of March, 1852, John P. Jewett & Co. sold the first copy of the first edition. On the 20th of March, 1853, they had published 305,000 copies, or—as only about 300 business days had transpired—they had sold (at the ordinary book-rate of one thousand copies to an edition) *an edition a day* for that entire period. Sufficiently remarkable as this may appear, we learn from them—what is more remarkable still—that the demand continues *without sensible abatement;* nearly as many copies having been sold during the past month, as in any other month in the year. The work is now selling largely at the South, and constant orders are coming in from all parts of the world, Oregon, California, and Australia not excepted. The last foreign mail brought an order for the illustrated edition from Persia! So says the *Congregationalist.*

AN AGED MISSIONARY.—The *Puritan Recorder* says that Rev. Charles Cleaveland, the Boston city missionary of Congregationalists, has attended, with the assistance of his wife, to no less than *two thousand four hundred and eighty-four* cases of poverty and want during the past year; and has applied for their relief, from the private benefactions committed to his disposal, the sum of *one thousand two hundred and seventy dollars.* "Father Cleaveland," adds the Recorder, "being his own voluntary society, very naturally makes his official year coincident with that of his natural life; and in the beginning of his report, he says: 'In the enjoyment of perfect health,—with a heart overflowing with gratitude to the Father of mercies,—and with an enlarged attachment to my high and holy calling,—I have this day entered upon the *eighty-first* year of my pilgrimage.'"

CONGREGATIONAL CHURCH-BUILDING FUND.—The fifty thousand dollars which the Congregational Convention at Albany proposed to raise, to assist in building churches at the West, has been secured. The Central Committee have officially announced the fact, and state that they have caused to be prepared, by competent architects, about a dozen plans of churches. "Those plans are now in the hands of engravers and printers, and will be published in a folio volume, accompanied by some general suggestions in regard to the building of churches, at the earliest practicable moment. They may be expected by the close of the month of May. The plans will embrace designs ranging from the simplest and cheapest village chapel or lecture-room, to the larger, more elaborate and expensive structure adapted to the wealth and wants of the city."

AN APPEAL TO ARITHMETIC.—One who is accustomed to make pretty correct calculations, thinks there is no just ground for complaint about the expense of maintaining the preaching of the gospel. He cyphers it out in this way:—

"I have," says he, "a family of six persons, who attend church. I pay $24 a year for pew rent. I hear two sermons on the Sabbath, and one during the week, making one hundred and fifty 'lectures' during the year. I obtain, therefore, for myself and family, nine hundred lectures for $24! or, in other words, I pay about two and a half cents a lecture. People give from twenty-five to fifty cents a lecture on astronomy, and almost every subject you can name, *except* the gospel. Surely, for a 'gospel lecture' I ought to be willing to give at least *two cents and a half!*"

COMFORT FOR EDITORS.—Daniel DeFoe, the eminent writer, speaks thus in regard to the position and prospects of independent writers:—

"If I might give a short hint to an impartial writer, it would be to tell his fate. If he resolves to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law. If he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless; and this is the course I take myself."

MR. ONCKEN COMING TO AMERICA.—Rev. J. G. Oncken, the Baptist Missionary or Apostle in Germany, is coming to this country. A letter from him was recently received by the Secretary of the American and Foreign Bible Society, in which he says:

"I have only time to say, that, after most careful consideration, with the consent of the Church, and, I trust, with the approbation of our heavenly Father, I have now resolved to leave Europe about the middle of April, so that, if all is well, I hope to be with you in the beginning of May."

A SIXTY-FOUR YEARS PASTORATE.—On Sunday, Jan. 30, 1853, Rev. Wm. Jay's pastoral connection with the Argyle Chapel, Bristol, Eng., terminated, after a duration of sixty-four years. The fact was affectingly announced by a letter from Mr. Jay, read from the pulpit by the Rev. Mr. Dyer, the minister on the occasion.

General Intelligence.

European News.

European News to April 2d, one week later, has been received.

Sixty-four ships were advertised at Liverpool for Australia.

From Ireland the emigration sets chiefly to America.

The colliers of Glasgow have struck successfully for higher wages, as have also the Liverpool railway clerks and operatives. The movement had extended to Manchester, and would probably go over the country.

The health of the Madiai family is as good as can be expected, after their late sufferings. They are still at Marseilles. They were, however, soon expected at Paris, where they will be met by a deputation of the London Bible Society.

Arrangements are completed by the anti-slavery committee, to give Mrs. Stowe a public reception in Glasgow City Hall. An address will be presented, and a soiree will follow.

The news from the Cape of Good Hope is, that peace had been proclaimed.

Pipo Rich, tried for killing the archbishop of Paris, is acquitted of assassination, but condemned for a share in the insurrection.

There had been an attempt at outbreak by armed peasantry at Sugan, Switzerland, but it was suppressed without conflict by the civil guard.

Matilda Hitzfield, an American lady, was apprehended recently in Germany as an agent of the Revolutionary Committee, and condemned to six weeks' imprisonment.

The Duke of Hesse Darmstadt, alarmed at the emigration from Germany, requests the neighboring potentates to arrest any of his subjects attempting to leave without his permission.

Eighty political refugees were shipped from Genoa for America per steamer Giovanna on the 26th ult.

A telegraphic dispatch from Berlin, Prussia, of the 29th, says a conspiracy had been discovered. Twenty persons were arrested, eighty houses searched, and arms and ammunition found. Eight persons were arrested for wearing the Calaban hat—a revolutionary symbol.

At Madrid it is announced that the Emperor of Morocco is dying, and disturbances are feared at his death.

Destructive fires have occurred at Cronstadt and Narva in Russia.

The King of Burmah was beseiged in a small fortress by his younger brother, who had the whole army with him.

The Burmese troops had abandoned Pegu.

The rebellion in China was gaining ground rapidly.

Rangoon had been nearly destroyed by fire.

Four Days Later.

The steamship Pacific, with four days later news from Europe, arrived at New York April 17.

A schooner, about 140 tuns, was run down and lost, with all on board, by the Liverpool steamer Minerva, a few miles north of the Isle of Man, on the night of the 29th ult. The accident is attributed to the culpable negligence of the steamer.

Another appalling casualty took place on the afternoon of the 1st instant, in the wreck of the fine iron steamship Duke of Sutherland, trading between London and Aberdeen. On Friday afternoon, the Duke, after a rapid run from London, arrived off the entrance to Aberdeen harbor, where a freshet in the river Dee, meeting the sea-tide and wind inshore, caused a heavy swell, which drove the steamer on the rocks at the head of the breakwater, and in a short time the vessel broke up. The wreck was so close to the shore that with the smallest exertion on the part of those on land all on board might have been saved, but from the grossest stupidity fifteen or twenty persons were suffered to drown in presence of hundreds of lookers on.

A wealthy watchmaker, named Donegan, of Dublin, is sending out to the New York Exhibition a set of superb gold watches, as presents for the Irish political exiles, both those who remain in Van Dieman's Land and those who have escaped to America. The watches are appropriately decorated, and are very valuable.

A slight shock of an earthquake was felt at Portsmouth, between 11 and 12 o'clock, on Friday night, the 1st inst. A private letter mentions it was noticed along the west coast of France.

The Turin Parliament of 29th ult., publishes a list, filling six columns of type, of the names of Lombard exiles whose property is confiscated. The list includes many noble families.

Letters from Bercy state that a fire which broke out there on the 30th, destroyed all the storehouses and 15,000 casks of wine.

According to the police books, 194 Americans arrived in Paris during the month of March, and 944 English.

The End of the Inebriate.

A paragraph appeared in our last paper relative to the death of a Mr. Keeler and wife, of Decatur, Michigan. One of our exchanges brings the following sad particulars, furnished by the father of the deceased:—

Simon O. Keeler, the deceased, was a son of Judge Keeler, and was about thirty-seven years of age. He was a man of good general character, industrious, well educated, and enterprising, and was the owner of a good farm under cultivation, from which he derived his support. At the time of his decease, however, he was residing with his father, upon a farm owned by Judge Keeler. Mrs. Keeler, the wife of Simon O. Keeler, was about thirty years of age, who was also well educated, intelligent, and of excellent moral character, unblemished reputation, correct deportment and refinement.

As a general rule, the utmost affection and confidence prevailed between this couple. The deceased husband, however, was subject at times to excessive drinking, which continued upon him sometimes for weeks together, and which affected his nervous system to a great extent, rendering him almost insane. At such times he was beset with jealousy toward his wife, which rendered him fierce and overbearing in his deportment toward her, and at such times their previous good understanding and affection were replaced by feelings in entire contrast to those of his real nature.

On Friday, March 25, Judge Keeler went from his residence to be gone until Sunday, the 27th, leaving his son and wife the only persons at home. For about three weeks previous to that day, Simon O. Keeler had been constantly indulging to excess in the use of liquor, so much so that his appetite for food had forsaken him.

Before leaving home, Judge Keeler (between whom and his son and wife the strongest affection subsisted) took occasion to admonish his son, that his drinking, if persevered in, would soon lead him to a drunkard's grave. Judge Keeler exhorted him to put his foot down, and promise that he would not drink another drop of liquor until the first day of January, 1854, promising him, in case he would so promise, and knowing from his character that if he so promised he would perform, to give him the free use of the farm, which is well stocked, with a span of horses, wagon and harness, two yoke of working oxen, twenty-five hogs, cows, sheep, &c., and with all necessary farming utensils, and to make him a present beside of hay, provisions, &c., amounting in all to about $500. The son admitted that he was killing himself with liquor, but evaded making the promise desired by his father, and saying, "Well, father, I will think it over, and when you come home we will make it all right." These were the last words ever spoken between them.

Judge Keeler departed upon his business, and the awful tragedy which followed was not witnessed by mortal eye, so far as is known. On Sunday afternoon, Judge Keeler returned to his home, and found the house shut. Failing to arouse the inmates, and with foreboding of evil, he effected entrance into the house, when the first object which met his eye was the corpse of his daughter-in-law, decently disposed upon the floor of the sitting-room, her face bound up with a handkerchief, as if for burial, and the limbs straightened and stiff in death. A pillow was under her head, and by her side were evidences that another person had lain down. She had been shot through the heart. Upon entering the bedroom through the open door, he discovered the body of his son, stiff in death, but distorted and convulsed, as though he had dragged himself in the agony of dying from the side of his wife to the bed which they usually occupied, and had there died in extreme torture. Upon searching for the cause of his death, the father found that a large piece had been shaved off from a lump of opium, and to this agent he attributed the death of his son, though a post-mortem examination failed to give evidence of that or any other positive cause.

Slave-Catching in New Jersey.—The *Pennsylvania Freeman* gives the particulars of an unsuccessful movement of some "hunters of men" from Virginia. It seems that they went to Trenton, N. J., to capture one Robert Thomas, a respectable colored man, who had resided in Trenton about twenty years, having a wife and family, and property worth $2000 or more. They applied for a warrant to James Ewing, Esq., who had been appointed Commissioner, but he declined to aid them, alleging that he had never accepted the office. This compelled them to resort to Judge Dickerson, at Paterson. Thomas heard what they were up to, and leaving his home and family, he fled to Canada, where he arrived safely, leaving his hunters to digest their chagrin as best they may. But the saddest feature of the story is untold. Mrs. Thomas, a worthy woman, an excellent wife, and a devoted mother, was suffering from feeble health at the time, and she has since died, doubtless a victim to the excitement and grief caused by this outrage; leaving a motherless family of children, some of them quite small. The first tidings to the poor man who is thus driven from his hard-earned and happy home, and his native land, by the Fugitive Law, will be that he is widowed, his children orphaned, and his home left desolate, by that same bereavement.

Mrs. Fillmore.—At the funeral of this estimable lady, the wife of Ex-President Fillmore, the officiating clergyman thus concluded some very appropriate remarks upon the sad occasion:—

"Our departed friend was born at Stillwater, Saratoga Co., N. Y., March 13th, 1798. Her father was Rev. Lemuel Powers, a respectable clergyman of the Baptist communion. Her youth she devoted to teaching; honoring a profession, which also honored her; and in that employment, probably, she took her earlier lessons, so thoroughly learned and so wisely practiced, in self-knowledge and self-culture and control. Thus prepared, in the strength of mature womanhood, she assumed the relations of domestic and conjugal life. As a wife and mother, I forbear to attempt a description of what she was. I may not speak imperfectly, what by some is felt so deeply. Her husband by constant affection and tender confidence praiseth her, and her children by reverent love rise up and call her blessed."

Opera-Houses.—The Legislatures of Massachusetts, New York, and Pennsylvania, have abandoned their ancient opposition to dramatic performances, and granted charters under which stockholders can unite, and without incurring risk beyond the amount of their subscriptions, build theaters or opera-houses. The result is beginning to appear. Already the sum of $250,000 has been subscribed for the Boston Opera-house, and the building is to be immediately commenced. In Philadelphia, considerable progress has been made in subscriptions to stock for a house intended to eclipse in magnitude and splendor any now existing. In New York $165,000 has been subscribed to build an opera-house at the corner of Fourteenth-st. and Irving-place, the building of which will be commenced as soon as a further sum of $35,000 is obtained, which the parties who have the matter in hand confidently expect will be immediately.

New York State Legislature.—The Legislature of New York, having spent in fruitless talk the one hundred days for which the constitution authorizes pay, adjourned April 13th, leaving a large amount of important business unfinished. Thereupon the Governor issued a proclamation calling an extra session, to assemble immediately. The principal reason he gives for this course is the failure of the Legislature to make the necessary appropriations for many of the expenses of Government, to pass the annual tax bill of the city of New York, and to act upon grave charges preferred by a Committee of the Assembly against Canal Commissioner Mather.

The Rascal Caught.—We learn from the Detroit *Times*, of the 5th, that the Sheriff of Kent County, in Canada, together with officer Sprague, on Monday arrested a man, accused of having stolen $2,000 from a colored woman in Chatham. On searching him, they found $1,800 of the money secreted about his person. He was taken across the river, and delivered to Her Majesty's officers, to be sent to Chatham. We are informed that this man formerly owned the woman whom he had robbed, and had sold her on two occasions, while living at the South; that she finally obtained her freedom, and removed to Illinois, where she purchased a small farm, and where he, having become poor in circumstances, came and lived with her as her husband; that to get rid of him, she sold her farm at a large advance on its cost, and removed to Chatham, where he again overtook her, and after living with her a short time she was taken ill, when he robbed her of the money found on him when arrested.

SUMMARY.

The Cincinnati *Gazette*, of April 10, says: A negro was seen to run down to the river on the Kentucky side, near Jamestown, on Sunday, and jumping into the river, swam over to the Ohio side, landing near Pendleton. After resting himself, (for he was very much fatigued,) he started off for the hills. Shortly after, two white men were seen to ride down to the edge of the river and cross over. They were in pursuit of the negro, who was a runaway slave. They had tracked him to the river, and ascertained he had crossed over. They had chased him from near Alexandria, the county seat of Campbell county.

The Albion, Orleans county, *Republican*, states that Mr. John Millspaugh had a hair-breadth escape on the Buffalo, Niagara Falls and Rochester Railroad. He had taken a passage on the cars at Lockport for Albion, and was about stepping on the rear car of the train, when he slipped and fell betwen the rails. At the same instant the cars were backed, and the entire train passed over him; and hardly had the locomotive cleared him before the motion was reversed, and again the train ran over his prostrate body. Fortunately, the spot where he lay was unusually depressed, so much so that the cars passed over him without touching, the cow-catcher merely brushing him.

The *National Intelligencer* publishes a card, signed by Charles Lanman, Benjamin Poor, and George J. Abbott, Esqs., announcing the receipt, by subscription, of eight hundred dollars, for the purchase and emancipation of "Daphne" and child, the wife and daughter of the slave belonging to the late Hon. Daniel Webster, known as "Williams," and who was emancipated by Mr. Webster sometime before his death. The money subscribed for the purchase of the wife and child, has been paid over, and both are now free.

Among the Egyptian curiosities of Dr. Abbott, now exhibiting in New York, are many large blocks of finely sculptured stone. The most beautifully executed of these, representing the return of one of the Pharoahs in triumph from a distant war, dating back nearly 2,000 years before Christ, was obtained and transported at great expense. But after resisting the tooth of time for 3,000 years, and escaping all the perils of Egypt and the ocean, a heedless carman in New York dumped it carelessly on the pavement, breaking it in pieces.

The Director of the U. S. Mint has temporarily suspended the coinage of three cent pieces, with a view to the more active employment of the Mint in the manufacture of other silver coins. Over thirty-six millions of three cents having been put in circulation within two years, it is believed that a suspension of their coinage will cause no public inconvenience, especially as other silver coin will speedily be available for the uses to which the three cent pieces are at present applied.

A dispatch dated Providence, R. I., April 11, says: The British bark Robert Kerr, Moys, of and from Glasgow for New York, with a cargo of iron, was abandoned at sea March 4th, in lat. 40 36, lon. 53 05, in a sinking condition, with five feet of water in her hold, having sprung a leak on the 1st, during heavy weather. All hands, passengers and crew, forty-two in number, were taken off by the British bark Douglass, from New Castle for New York.

Bunker Hill Monument was twice struck by lightning on Wednesday, April 6. Persons who were in the monument thought it was going over. The bottom of one of the rods, where it entered the earth, was slightly melted, and a gentleman near the top, who was passing down and holding by the iron rail, received a shock from which he did not recover entirely for a couple of hours. The second shock sounded like the crash of a large quantity of glass thrown down the inside of the monument.

On the 31st of January, thirty-one vessels arrived in the harbor of San Francisco. During the 24 hours of the 11th, there were thirty arrivals. On the 2d day of March there were eighty-six vessels and steamers, of all descriptions, loading and discharging at their wharves, of which seventeen were ships (four clippers,) eleven barks, sixteen brigs, thirteen schooners, sixteen sloops, and eighteen steamers, of which two were war-steamers.

The contract for constructing the Sault Ste. Marie Canal has been awarded to Erastus Corning, of Albany. His propositions are to complete the Canal for the seven hundred and fifty thousand acres of land appropriated, with the understanding that all taxes shall be remitted, as authorized by the supplement act of the Michigan Legislature last winter. The work is to be completed within two years from signing the contract.

Columbus Smith, Esq., has returned from England, where he has been investigating the claims of the Holts in this country to a large estate left by Chief Justice Holt. He reports that there is a large estate in possession of the Wilsons; but that the genealogy of the Holts in this country cannot be traced back so as to render proof that they are the real heirs, and there is much doubt of their being so. He considers the case settled against the Holts.

The Providence *Journal* says that the attempt to raise money enough, by subscription, to retain Mr. Webster's estate in the possession of his family, is likely to fail, and that the place will necessarily be sold. It infers that the people of Boston are a good deal more apt at making speeches in honor of Mr. Webster's memory, than in acting in compliance with his expressed desires.

The Binghampton *Daily Republican* says that Messrs. Campbell, Moody and Bissell, are preparing a large white stick of timber, at Alleghany, for the World's Fair. It is 80 feet long, and squares clear three feet, containing 720 cubic feet, or 7,200 feet of lumber, board measure. It was over five feet diameter on the stump.

At a municipal election in Louisville, Kentucky, last week, a majority of 205 was given in favor of licenses for the sale of spirituous liquors, and a majority of 777 against establishing a city water-works. The *Courier* seems to think that this vote establishes conclusively, the fact that whiskey is stronger than water.

Three banks in Rhode Island have issued fractional bills in large quantities. In the present dearth of change they are found to be a great convenience, and are very generally welcomed wherever they can be obtained. About four weeks since, one bank issued $30,000 in fractional bills, not a dollar of which has yet been presented at the bank for redemption.

The Oneida *Herald* says that the Empire and Clayville manufacturing establishments have been purchased by a wealthy company of New York capitalists, among others, Brown, Brothers & Co. The capital of the new company is $250,000. The mills are to be put in operation as soon as the necessary arrangements can be made. The sale was made by the Lewis County Bank. This property originally cost $400,000.

The Joint Committee representing all the Railroads between Albany, Troy and Buffalo, has reported to the General Committee the prices and other terms upon which each stock be consolidated into a new Central Railway Company, and the same have been agreed to. Consolidation may, therefore, now be considered as consummated.

Three of the members of the Legislature of Minnesota were twenty days in reaching their seat of government, being obliged to travel in Esquimaux style, by means of teams of dogs and snow-shoes. Their dogs were employed in drawing their luggage, and they were compelled to walk the whole distance—500 miles.

Some two weeks since a young lady residing in Granby street, Baltimore, had some slight difficulty with a brother, aged about twelve years, in relation to his going to school. He picked up a pair of scissors and stuck the point into the cap of one of her knees. The injury resulted in an inflammation, which terminated her existence.

One day last week, the steamer Union brought to this city, as was supposed, $200,000 in gold dust. But upon opening the boxes, at the Bank where they were deposited, it was discovered that several of them contained nothing but shot and old iron, the gold having been abstracted.

There had been paid to the late Duke of Wellington, for military services to the end of 1851, a little less than a year before his death, £2,613,975, or more than thirteen million dollars, the bare interest on which at 6 per cent. would be $780,000 a year.

In the six theological seminaries of the Old School, the number of students in attendance the present year is considerably less than at the same time last year. In but one seminary has there been an increase of students, that at Alleghany, Pa. The present number of students is 250—the number last year, 267.

An interesting revival is in progress in Phillips Academy, Andover, Mass., and at the Academy in Hinsdale, in Berkshire county. There are also revivals at Carver—the conversions already amounting to fifty—and at North Amherst and Montague.

A correspondent of the Manchester *Mirror*, writing from Wentworth, N. H., says that for the last eight or ten days there has been a great run of sap, and from present appearances this spring will be more prolific in the manufacture of maple sugar than any season for two or three years past.

A public dinner is to be given to Hon. John P. Hale in Boston, on the 5th of May next, as a testimony of respect for the able and faithful manner in which he discharged the duties of a Senator in Congress during the last six years.

At the Brooklyn Navy Yard, on Second-day, April 11th, while a number of men were engaged on the steam dredge, in deepening the channel in front of the Dry Dock, the boiler exploded, instantly killing two men, and dangerously, if not fatally, injuring several others.

In Baltimore, on Second-day evening, April 11th, there was an immense meeting in the Mechanics' Institute, in opposition to the bill now before the Maryland Legislature, for the overthrow of the present public school system. Ten thousand people were present, and crowds could not get in.

Salt of superior quality can be had at the Island of Bonaire during the current year, 1853, at thirty cents per barrel of four bushels, old Amsterdam measurement, payable in cash, or in bills or orders on solid houses in Curacoa.

Miss Elizabeth Wetherel, the popular authoress of Queechy, and the Wide, Wide World, was, it is said, the daughter of Counsellor Warner, conspicuous in the Drury torpedo affair. On her recent decease her name was discovered to be Elizabeth Wetherel Warner.

Mr. S. F. Randolph, of New York city, a native of New Jersey, has given $2,000, with the offer of $500 more if it is necessary, toward building a museum and reading room in connection with the State Lunatic Asylum of New Jersey, for the benefit of its inmates.

Rev. R. S. Storrs Dickinson, Pastor of the Houston-st. Presbyterian Church in this City, has received a unanimous call to become the Assistant Pastor, with Rev. Albert Barnes, of the First Presbyterian Church in Philadelphia.

The Harrisburg *Union* says: We learn that Mr. Christian Snavely, a very worthy and industrious citizen of this borough, has become insane on the ridiculous and absurd subject of Spiritual Rappings.

Dr. Roberts has been sent to the Georgia State Prison for nineteen years, Gideon Copenhagen for fourteen, and Lewis Clark for four, for robbing an old man of $6,500 in silver.

An insane man, made so by the spiritual rappings, threw himself before the locomotive on the Mad River railroad, near Urban, Ohio, and was instantly killed.

On Friday morning, Stevens' Hotel, at Janesville, Wisconsin, took fire from the roof, and was entirely consumed. About two-thirds of the furniture was saved, but in a very bad condition. Small insurance on furniture. Loss about $20,000; $5,000 insurance on house, owned by A. Hyatt Smith.

Silver is flowing from all quarters to the Mint, where about two millions of dollars have already accumulated. The Mint is actively employed in coining. The new coin, it is supposed, will immediately bear one per cent. premium.

A dispatch dated Dunkirk, Tuesday, April 12, 1853, says: Navigation is now quite unobstructed. The steamers Ocean, Keystone State, Northern Indiana, America, Fashion, and a number of propellers, are here for passengers and freight.

Dr. Kane is in Washington, and has just received his instructions from the Navy Department, for his Northern expedition. He expects to sail about the 1st of May, in Mr. Grinnell's brig Advance, and will endeavor to penetrate the Polar Sea via Baffin's Bay.

A dispatch dated Mobile, April 11, says: The United States steamer Fulton, from Matanzas, arrived at this port afternoon to-day. Vice-President King returned in her, and we regret to add his health is exceedingly low.

Wisconsin has two traveling Emigrant Agents—Thomas A. Townsend, an American, and John A. Byrne, an Irishman. There is also a Stationary Agent, Mr. Haertel, in New York.

After the first of June, a new gold coin of the value of three dollars is to be issued from the mint, as provided for in the law of the recent session of Congress, changing the weight of small silver coins.

The amount of tax which the Supervisors are allowed to raise in the city of New York during the present year, is something over Four Millions of Dollars.

The letter mail which left New York on the 25th March, for Cincinnati, is missing. It is believed to have contained money and drafts to the extent of $200,000.

The Illinois Railroad Lines, now building, stand so greatly in need of laborers, that some of the companies are importing men direct from Ireland to supply the deficiency.

The express train, which left New York at 6 o'clock on Monday morning, went through to Albany in 171 minutes of running time.

Six pine trees, standing near St. Johnsbury, Vt., were sold a few days since for $550. They are to be made into masts, and taken to Boston.

A refreshment car will be put on the Baltimore and Ohio Railway, and will run with every passenger train.

The stamped envelops contracted for by Mr. Nesbitt, of this City, will be ready for delivery on the 1st of June.

Land Warrants are scarce and in demand The brokers are paying $163, $84 and $43 for them.

The Cannon-st. Baptist Church, N. Y., have recently received twenty-five members by baptism.

New York Market—April 18, 1853.

Ashes—Pots $5 00; Pearls 5 56.

Flour and Meal—Flour, 4 68 for common to straight State, 4 87 for fancy Michigan and Indiana, 4 94 a 5 12 for Southern. Rye Flour 3 75. Corn Meal 2 94 a 3 00 for Jersey.

Grain—Wheat, 1 20 for white Ohio, 1 25 for good Genesee. Rye 90 a 91c. Barley 65 a 68c. Oats, 47 a 49c. for Jersey, 49 a 51c. for State and Western. Corn, 65 a 66c. for Western and Jersey yellow.

Provisions—Pork, 13 50 for prime, 15 50 for mess. Beef, 8 00 a 10 25 for country mess, 4 50 a 6 50 for country and city prime. Lard 10¾c. Butter 10 a 15c. for Ohio, 12 a 22c. for State. Cheese 8½ a 9¾c.

Seeds—Clover 12½ a 13c. Flaxseed 1 25 a 1 30.

Tallow—9½ a 9¾c.

MARRIED,

At Salem, N. J., on the 7th of April, 1853, by Eld. George R. Wheeler, Mr. George T. Davis to Miss Julia McPherson, both of Shiloh.

In Hopkinton, R. I., April 10th, 1853, by Eld. D. Coon, Mr. Erskine M. Homes, of Stonington, to Miss Mary E. Babcock, of Hopkinton.

DIED,

In Cincinnati, O., March 22d, Mrs. Esther Ann Green, wife of J. B. Green, and daughter-in-law of Winter Green, of Berlin, N. Y., aged 29 years, 7 months, and 17 days. "Mrs. Green was a Christian in the truest sense of that word; and died, or rather 'slept in Jesus,' enjoying the fullest consolations of the Christian's hope. Her remains were taken to Dayton, for interment in the 'Woodland Cemetery,' near that city."

At Carltown, N. J., April 8th, of consumption, Malissa, oldest daughter of Bedford E. and Ammi Davis, aged 7 years, 1 month, and 7 days. Funeral at the Marlboro meeting-house, on the 8th; sermon by the writer.

D. C.

LETTERS.

David Clawson, Charles Potter, Charles Card, Z. M. Heritage, A. B. Spaulding, Martin Wilcox, Peleg Clarke, D. E. Lewis, G. R. Wheeler, James Bailey, Daniel Coon, O. P. Hull, E. M. Osgood, N. V. Hull, D. F. Larkin, H. P. Burdick, Jonathan Davis Ayars, John Maxson.

RECEIPTS.

FOR THE SABBATH RECORDER:

Peleg Clarke, Hopkinton, R. I.	$2 00	to vol 9	No. 52
Alfred Clarke "	2 00	9	52
Wm. R. Wells "	2 00	9	52
Peter Wooden, Plainfield, N. J.	2 00	9	52
Isaac S. Dunham "	2 00	10	52
David R. Platts, Berlin, Wis.	2 00	10	43
L. Seaman, Cogswell, Ill.	2 50	9	46
Joseph Crumb, Walworth, Wis.	2 00	9	39
O. P. Hull "	50	10	13
Ray Green, Bertin	7 75	9	52
G. N. Greenman "	5 00	10	26
A. Davis, Jr. "	4 00	8	52
T. Saunders "	2 00	9	52
Dan'l G. Smith "	1 00	9	52
Mrs. A. Buten "	1 00	9	52
Silas Thomas, Alfred	2 00	9	52
E. H. Coon, Deposit	1 50	10	22
E. M. Osgood, Lairdsville	2 00	10	52
L. M. Cottrell, Gowanda	2 00	9	52
Job Spencer, Bolivar	2 00	9	52
Charles Card, Troupsburg	1 00	7	52
George Armsbury, Adams	2 00	9	52
Elihu Cleveland "	2 00	10	26
Nancy Spaulding, Leonardsville	5 00	9	39
J. D. Ayars, Rutland, Wis.	2 00	10	39

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Peleg Clarke	$1 00	Daniel R. Platts	$2 00
R. W. Cornwell	1 00	Z. R. Maxson	1 00
Darwin D. Maxson	1 00	Avery Coon	1 00
Truman Saunders	1 00	Ezra Stillman	1 00
Lodowick Saunders	1 00	Isaac S. Dunham	1 00
Mrs. B. Osgood	1 00		

BENEDICT W. ROGERS, Treasurer.

☞ Persons indebted to the Seventh-day Baptist Publishing Society, for the Sabbath Recorder, the Sabbath-School Visitor, or the Seventh-day Baptist Memorial, are earnestly requested to make immediate payment. The current financial year of the Society closes seven weeks from to-day. Up to that time two hundred dollars a week ought to be received. Those who neglect paying until the year closes, are liable to an additional charge of fifty cents per volume of the Sabbath Recorder. Persons living near our local agents, should pay to them. Others should remit by mail, which may be done at our risk, provided a description of the bills is left with the postmaster. Postage stamps may be sent for fractional parts of a dollar.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M., and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays, and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

1,000 Book Agents Wanted.

INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of *Illustrated*

POPULAR AND USEFUL BOOKS

published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid.)

ROBERT SEARS, Publisher,
4214 181 William-st., New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By William Goodell, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices

Orders may be forwarded to Lewis Tappan, 48 Beekman street, New York

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I. The Relation of Master and Slave.
Chap. I. Slave Ownership.
II. Slave Traffic.
III. Seizure of Slave Property for Debt.
IV. Inheritance of Slave Property.
V. Uses of Slave Property.
VI. Slaves can Possess Nothing.
VII. Slaves cannot Marry.
VIII. Slaves cannot constitute Families.
IX. Unlimited Power of Slaveholders.
X. Labor of Slaves.
XI. Food, Clothing, and Dwellings of Slaves.
XII. Coërced Labor without Wages.
XIII. Punishments of Slaves by the Owner and Hirer.
XIV. Of Laws Concerning the Murder and Killing of Slaves.
XV. Of the Delegated Power of Overseers.
XVI. Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII. Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII. Fugitives from Slavery.
XIX. The Slave cannot Sue his Master.
XX. No Power of Self-Redemption or Change of Masters.
XXI. The Relation Hereditary and Perpetual.
XXII. Rights to Education—Religious Liberty—Rights of Conscience.
XXIII. Origin of the Relation and its Subjects.
Part II. Relation of the Slave to Society and to Civil Government.
Chap. I. Of the Ground and Nature of the Slave's Civil Condition.
II. No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III. Rejection of Testimony of Slaves and Free Colored Persons.
IV. Subjection to all White Persons.
V. Penal Laws against Slaves.
VI. Education Prohibited.
VII. Free Social Worship and Religious Instruction Prohibited.
VIII. Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III. Relation of Slave Code to the Liberties of the Free.
Chap. I. Liberties of the Free People of Color.
II. Liberties of the White People of the Slaveholding States.
III. Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

☞ Postage within 3,000 miles, 16 cents on each volume bound in cloth, or 13 cents in paper covers, making the cost, including postage, 91 cents in cloth, or 78 cents in paper covers. Persons sending for a single copy may enclose $1 post-paid, and the book will be sent by mail with the change in Post-Office Stamps.

☞ A copy of the work will be sent, post-paid, to every Editor who inserts the above in his paper and sends a copy of it to Lewis Tappan, No. 48 Beekman-st., New York City. Also, an additional copy of the book will be delivered to order for every additional three months' insertion.

Miscellaneous.

The New Moon.

Oh! I've seen the fair new moon, mother,
  Her cresent crowns the night,
And from its silver horns, mother,
  Streams forth a gentle light.
    Oh! fair is its beam
    On wood and stream,
  Putting all gloom to flight;
And I saw her over my right, mother,
  And I saw her over my right.

On the bridge by the maple path, mother,
  I stood and looked below,
And the rippling waves in the light, mother,
  Shone bright with its silvery glow.
    The song of a bird,
    The calm air stirred,
  Of the tranquil summer night;
And the moon shone over my right, mother,
  And the moon shone over my right.

And I thought of the land of the blest, mother,
  Where the holy spirits dwell,
And their smiles seemed wove with the light, mother,
  Of the moonbeams where they fell;
    And my spirit turned
    Where the fair stars burned,
  With a new and supreme delight;
As the moon shone over my right, mother,
  As the moon shone over my right.

And when I wished my wish, mother,
  Beneath the moon's bright beams;
Strange, strange, that thoughts of earth, mother,
  Should mix with our heavenly dreams;
    I'm not to blame,
    I could but name
  My love in my prayer to-night;
When the moon shines over my right, mother,
  When the moon shines over my right.

Merits of Different Breeds of Sheep.

It is a commonly admitted fact, that fine wool cannot be produced in New England with profit. The income from fine wooled sheep consists almost exclusively in the fleece, and that has fallen below the actual cost of production. In the south and west we have a vast territory, in which wool can be afforded at far less than its present prices.

The cost of keeping sheep in New England cannot be estimated at less than $2, while at the south and west, sheep are pastured during the entire year for a shilling.

Against such odds, even the shrewdness of Yankeedom is impotent. We must retire and leave this field of labor to those who have greater natural advantages. Energy and skill may defer the time, yet it must soon come, when this class of sheep will as certainly pass away from us, as population and the value of our land shall increase. The importation of fine wooled sheep for cultivation here, is misdirected enterprise and capital. Such animals, no matter how large and beautiful, if they have no recommendation but their wool, must take the course of empire westward.

The increase of population, which is driving out our flocks of fine wooled sheep, requires a race of sheep which, in addition to their fleece, shall furnish our population with food. In this business there is now but little competition, and superior mutton commands extravagant prices. The few who have engaged in the breeding of this class of sheep, are reaping a rich pecuniary harvest.

The great majority of farmers are keeping sheep for one and a half dollars per head of annual income. All these ought to know the important secret, that some of us are receiving an annual income of fifteen dollars per head, from sheep costing but a trifle more than theirs, with the exception of the first cost.

With such views, I disposed of all my fine wooled sheep four years since. I had then to select a new stock. The qualities I wished to secure were large size, good constitution, early maturity, and a disposition to increase in flesh and fat.

That I might be able to form an intelligent opinion on the merits of different kinds, I spent considerable time in reading, correspondence, and travel, to become acquainted with the best breeds in this country and in Europe. My impressions concerning a few of these varieties, may be of service to others in a similar position. The first which attracted my attention was the then recently imported

FRENCH MERINO.

This kind of sheep had the desirable qualities of large size and heavy fleece, but there is in this country a prejudice against Merino mutton, which, whether well founded or not, makes it impolitic to breed them for mutton sheep.

There is one other obvious objection to them. On opening their fleece, it appears full of a fluid which is in the form of small, yellowish, shining globules, except near the surface, where it forms with dust, &c., a dark hard crust. This fluid proves to be a natural and constant excretion of the skin of the animal. Such a drain upon the constitution of any animal, would seem unfavorable to their rapid increase. But this excretion proves on analysis to be still worse than it appears, for it is composed largely of animal fat, which is the very substance we wish to retain.

Another circumstance is, that this excretion varies according to the condition of the animal, so that the more highly they are fed, the faster does the fat pass off through the skin.

My conclusion was, that this sheep might be useful where wool was the only object, but that it was not desirable as a mutton sheep.

THE SOUTH DOWN.

This is a beautiful and very distinct variety, and is very successfully grown in this country. When well bred, their constitution is good, the fleece is of medium weight and fineness, they rear fine lambs, and are very superior mutton.

This breed has no fault, and but one deficiency—it does not grow large enough to complete with the

LEICESTERS.

This variety of sheep is with many a favorite. There are a few flocks in this country under careful culture, which can scarcely be surpassed. The elegance of their anatomical structure indicates a long course of pure breeding, and perhaps an over degree of refinement.

The system called in-and-in breeding, may be carried too far, and cannot be safely practiced but by judicious selections] by careful and scientific breeders. Purity may be preserved at the expense of weight of fleece, and and strength and vigor of constitution. These remarks are suggested by the appearance of the Leicester sheep in this country.

COTSWOLD.

I have selected this breed of sheep for my own cultivation, as combining more desirable qualities as a mutton sheep, than any other known variety. Its large size removes it from all competition except with the Leicester. Compared with them the appearance of the Cotswold indicates a more recent origin, less refinement of anatomy, less delicacy of style, equal beauty of form, less liability to disease and that greater vigor of constitution given by the fresh blood of a new and rising race.

Some of the best of this breed of sheep, are now known as New Oxfordshires. I am keeping both varieties, and have yet had no reason to regret my selection.

They are prolific. After two years of age they usually bring twins. The lambs become fat, and are worth in autumn five dollars to the butcher. Selected for breeding, the lambs sell at from ten to twenty-five dollars each. A gentleman in Canada, who had fourteen of this class of sheep, informed me that he one year raised from them twenty-eight lambs, and sold them for seven hundred dollars.

Their wool is profitable. The wool of this sheep, compared with the Merino, is dry, clean, and less soft. The staple is very long. No other sheep produce so heavy a fleece of pure wool. Some washed fleeces have weighed as high as twenty pounds. A friend in Virginia informs me that he has sheared from the same sheep, over thirty-seven pounds of clean washed wool in two consecutive years. This wool sells at thirty cents per pound. The lightest fleeces are from bearing ewes, and these will average seven pounds each, so that there is no kind of wool selling higher by the fleece.

These sheep are hardy. I have kept them three years, and have not had a case of disease among them. Their long heavy fleece protects them from cold, and turns off the storms.

They come to early maturity. They may be fatted with profit when a year old. At two I have seen them fatted with very little grain, and sold to the butcher for eighteen dollars each.

They are disposed to become fat. It is well known that a given amount of food will produce a far greater amount of valuable fat and flesh on some animals than others. Grain fed to these sheep, produces more pounds of meat than when fed to swine, and the meat sells higher by the pound. The Genesee *Farmer* notices experiments in England on this very point. The food is carefully weighed and fed to the different kinds of sheep, and the result proves that a given amount of food produces more Cotswold mutton than any other kind.

These sheep attain a great size. A standing premium of one hundred dollars, for a sheep weighing two hundred pounds in the mutton, has been taken by this breed alone. The wool will pay the expense of keeping until three years of age. They have then been fatted to weigh three hundred pounds and sold for twenty-five dollars each. It has not been uncommon for this breed of sheep to furnish specimens approaching four hundred pounds, live weight. The two premium sheep of this kind in England, last year, reached the enormous weight of four hundred and twenty, and four hundred and ten pounds.

These sheep are well adapted to small farms, and thrive best in small flocks. The farmer of small means will find that with good care, fifteen of these sheep will produce as large an income as one hundred of the common kind, and much larger profit.

As ornaments to the grounds of gentlemen of wealth and taste, this variety of sheep is unrivaled. They have no taste for roving, never escape from their enclosure, are quiet and harmless among shrubbery and trees, gentle and even affectionate and grateful among children. Their great square forms and fleeces of snowy whiteness, are suggestive of comfort and good cheer, and their broad countenances beam with a quiet contentment and freedom from anxiety, which a wise man might well envy.

To many, the humble occupations and quiet pleasures of rural life, appear insipid, but for myself, I glory in the sentiment which the great bard of nature has placed in the mouth of his shepherd: "I am a true laborer; I earn that I eat, I get that I wear, I owe no man hate, envy no man's happiness, glad of other men's good, content with my farm, and the greatest of my pride is to see my ewes graze, and my lambs play."

Winter Food for Stock.

There is no doubt that many a farmer wishes he had sown a little Indian corn last season, for the purpose of eking out the fodder for his half-starving cattle during the past spring. Sowing Indian corn for fodder is one of those new practices which have come into vogue among enlightened farmers within the last ten years; and if it had been generally adopted the past dry season, would have been millions of dollars in the pockets of the husbandmen of this country, saved thousands of poor and almost worthless cattle from the butcher's shambles, and other thousands from what is akin to prolonged starvation.

Every farmer ought invariably to sow one acre of Indian corn for fodder for every ten head of animals which he keeps. In case of a drought, he will then obtain food enough from this source alone to one-third winter his stock, which would have the effect of lessening the price of hay, and enable him to retain or sell his surplus stock to greater advantage. American summers are often dry, very dry. Improvident indeed, then, is that man who depends entirely on grass for his stock; for a dry season cuts off from one-third to two-thirds of his crop. But with Indian corn it has not the same effect. Plough deep, manure well, and let the corn get one month's start, and it will take pretty good care of itself after that through the season, wet or dry. Sown in drills, one or two feet apart, the corn soon shades the ground, retains all the moisture of the soil, and nightly gathers in, by its long, broad leaves, nearly enough from the dews of heaven to keep it steadily along in its growth. By ploughing deep, it has the additional advantage of sending its roots so far below the surface of the soil as to be in moist ground, however dry it may be above.

Indian corn is the greatest boon that a beneficient Providence has yet sent to the American farmer. With plenty of the grain and stalks of this invaluable plant on hand, he is never absolutely in want; and can carry himself and stock through the severest winter, and come out in the spring in good condition. But its proper cultivation is not yet half, no, not even one-fourth attended to in the United States. The crops of the grain may be easily doubled, and the crop of stalks be quintupled and all this with little additional labor on the part of the farmer. With proper ploughs, planters, and cultivators, one man and a horse could easily cultivate as much corn on a free soil as five men and horses now do; and we are of the opinion that a reaper may be so constructed as to cut it when grown for fodder with nearly the same facility as rye or wheat is now cut, and that other machinery could be invented to facilitate drying and stacking when wanted for winter fodder. Then comes the straw-cutter, which, driven by a single horse power, will cut a ton of stalks easily in two hours, and a steam-vat will prepare it in two hours more in the very best manner for stock—and very fond indeed are they of it thus prepared; and one ton will do the grateful animals as much good as two, or perhaps three tons, thrown to them in the ordinary manner, in the open yard or field. [Agricultor.

The "*Country Gentleman*" has the following suggestions relative to the best mode of sowing corn for fodder:—

We have cultivated corn for fodder for many years, and find it, all things considered, the most profitable crop we can raise. It may be sown during the comparative season of leisure just after corn-planting, and secured at the next season of leisure just after haying and harvesting. After repeatedly cropping the same ground, we are satisfied that it rather enriches than impoverishes the land, no grain being formed, and a vast bed of roots remaining. Nothing is equal to it for reducing rough, turfy, weedy land, to a state of cleanliness and good tilth. We believe it the best fallow crop in the world, to precede wheat.

It should never be sown broadcast. The imperfections of this mode are the chief reasons that the crop has not become more generally introduced. It requires more seed, and leaves the ground in a fouler condition than when sown in plowed drills. We have tried both ways to our entire satisfaction, as to the comparative value of each. The following is the best mode for sowing, cultivating, and securing the crop:

Plow and harrow the ground as for any other crop; furrow it with a one-horse plow, three feet apart; let a man pass along one of these drills with a half-bushel basket on his left arm containing shelled corn, and strew the seed in the furrow at the rate of about 40 or 50 grains to a foot, which will be about 2½ or 3 bushels per acre. He will do this evenly, with a little práctice, as fast as he can walk. If sowed thinner, the crop will be smaller. We have found by accurately weighing and measuring, that 20 grains to the foot yielded only two-thirds the crop afforded by 40 grains to the foot. Immediately after the sower, follows a man with a one-horse harrow or cultivator, or with a two-horse harrow, lengthwise with the furrow, and covers the seed. Two men will thus plant six or seven acres in a day.

When the corn is six inches to a foot high, run a one-horse cultivator between the rows. This is all the dressing the crop needs. No hoeing is necessary, for the dense growth soon smothers down all else; and in the autumn, when the crop is cut off, the earth is left as clean as a newly plowed field.

It is to be harvested about the first of autumn. If the crop is very heavy or much "lodged," it is cut by reaping. If straight and even, a common sythe will answer the purpose, a little practice enabling the operator to throw it smoothly with the heads in one direction. After partly drying, for a day or two, the best way is to tie it in bundles and put it up in large shocks, although raking with a horse into winrows for cocks, might answer well for a large field. It must dry for some weeks. It can never be safely put into large stacks. The most perfect way would be to place it in small stacks or long, upright rows, under a large shed. Even if the stalks appear perfectly cured after several weeks exposure, they will certainly heat and spoil if stacked in the ordinary way. Hence the stacks must be quite small, freely salted, and well ventilated by means of three or four poles placed upright in the center. We have found the stalks to retain a good condition when left in large, well made shocks on the field, till wanted in winter. Curing is the only difficulty with this crop, and this ceases when understood.

Land that will yield thirty bushels of corn to the acre, will afford about five tons of dried fodder. Moist land is better than very dry, as it is more affected by drouth than ordinary corn crops. We have not found the cost, including interest on the land, to exceed $1 50 per ton for the dried fodder.

For soiling, or feeding green, corn fodder often proves of the highest value, when pastures are burnt by drouth. For this purpose, it may be sown at different periods till midsummer.

Sweet Potatoes.

I promised to say something relative to the culture of the sweet potato, and the best plan of keeping them for winter use. I now attempt to redeem my promise. Early in the spring, select a good piece of ground, rolling if possible, plow deep, and leave it uneven; the more uneven the better, for the more action the frost will have upon the ground the better will be the crop. Thus let it remain until you wish to set your plants, then plow again, and, with the harrow, make the ground level and very fine; lay it off three feet wide, and cross it, observing the same distance, and then the hills will be made with ease and dispatch. In each hill put two plants, six inches apart, use no water in setting the plants, unless the ground be very dry. The practice of freely watering plants is wrong.

So soon as the hills become weedy, hoe them downwards, with a sharp hoe; so soon as the tops have covered the top of the hill, then hoe them upwards, no more moving the drift after this.

In a short time, roots from the vine will strike into the ground; this must be prevented by lifting the vines carefully from the ground, which must be done when the sun shines warm; the heat will kill the sprouts and thus prevent their rooting again; this should be done once in two weeks.

It is a mistaken idea that the vines must be whipped, cut, tore up and thrown down to prevent their taking root.

One season, I put little bushes into the hills, and compelled the vines to mount the bushes; this does very well, but the plan described above is the better plan.

If you wish to have them very early at your table, or market, plant your hills two weeks sooner than you would for a general crop, regard not the frost; make for each hill a hand-light, thus:

Make a box with plank eight by ten inches, or any other size to suit your glass; let the back part of the box be six inches deep; and the front side four inches; have no bottom in it. On two sides of the box drive in nails, two on each side, and a fourth of an inch from the top. On these nails place the pane of glass, put the box on the hill, with the glass facing the sun. Should the days or nights be very cold, cover the hand-lights with anything that comes to hand. These hand-lights cost but little, are soon made, and the glass not injured, will do for any other purposes; they would not be nice enough for the flower-garden, but will answer every purpose for the kitchen-garden.

The potatoes should not be dug until there is a probability of the frost cutting the tops, which must not be suffered; and if, by chance, it should happen, dig them the same day, or, if that be not practicable, cut off the tops before sunrise. Should you fail to do this, you need not expect to keep them long. When you have cut off the tops as directed, you can bury the hill a foot deep with dirt lying by the side of the hill, and the potatoes will remain a few weeks in good eating order.

The methods of keeping potatoes through the winter, are almost without number, for every man has a way of his own. I have my way, and it is as follows:

Have a place prepared under the kitchen floor, and as near the fire as possible; in this put a box, as large as you please; now dig your potatoes, put them in a basket, handle them carefully, and do not bruise them; do not let the sun shine on them; take the dirt where they grew, (don't let it dry,) place this dirt in the bottom of the box, then a layer of potatoes, then one of dirt, and so on alternately until your box be full; do not let the potatoes touch each other. Some prefer sand; I have tried it, and they do well, but I prefer the dirt in which they grew. Manage seed potatoes in the same way, but in a separate box.

Selection of House Plants.

The catalogue of ornamental flowering plants has of late become so voluminous, that admirers of Flora must, for their own special benefit, resort to some well-conducted greenhouse, where they can feast their eyes on the beauties of nature, and make selections suitable to their own taste. There is just as much difference in regard to taste in the selection of plants, as there is in the choice of a wife or a husband.

I have ever been of the opinion, that a small collection of plants is preferable to a large one for room culture; say five or six varieties of the Camelia Japonica, and a similar number of choice and distinct varieties of the Chinese Azalea, six free-blooming roses, a few superb varieties of the Geranium, some four pots of the Hyacinth, of various colors, two pots of the Chinese Primula, one pink and the other white, two or three plants of the Linum Trygynum, a few plants of the Cactus family, say one plant of the night-blooming Cereus, one of the Truncatum, one of Mayfly, and one Speciosissimus, and others that the taste of the amateur may fancy. I will guarantee the above named varieties of the Cactus family to be such as will be highly appreciated by the amateur. Two plants of the Alonscas, one or two plants of Helitropium, a few varieties of the Verbena, one or two plants of the Memilus, one plant of each of the most superb varieties of the Chrysantheums, one plant of that magnificent and gaudy emblem of surpassing beauty, the Agapanthus, Umbalatus, a few sweet scented plants, as the Mignonette, and various kinds of Geranimums, with that favorite and highly odoriferous plant, the Aloys Citriodora, usually known by the name of the sweet-scented Verbena.

The above, intermixed with such others as fancy may dictate, will, in my opinion, make a very beautiful and desirable collection of plants, which will supply the amateur, with proper care, with a continued succession of flowers, even through the dreary months of winter. [Thomas Sheren.

Hints to Farmers.

Toads are the very best protection of cabbage against lice.

Plants, when drooping, are revived by a few grs. of camphor.

Pears are generally improved by grafting on the mountain ash.

Sulphur is valuable in preserving grapes, &c., from insects.

In feeding with corn, 60 lbs. ground goes as far as 100 lbs. in the kernel.

Turnips of small size have double the nutritious matter that large ones have.

Ruta Baga is the only root that increases in nutritious qualities as it increases in size.

Rats and other vermin are kept away from grain by sprinkling garlic when packing the sheaves.

Money skillfully expended in drying land by draining or otherwise, will be returned with ample interest.

QUEEN VICTORIA.—A lady correspondent of the *National Intelligencer*, who has a talent for attractive gossip, having been present at a Court ball in London, gives this little sketch of Queen Victoria:—

"All this time the ball was going on with animation in two other large rooms, with three orchestras in full tide at once; but there was no dancing, except by the Court, in the presence of the Queen. She chatted with her mother, and the Prince, seeming to be amused at the scene. She certainly knows how to behave, and does one thing exceedingly well, which is to bow with grace and dignity; but she is too short and dumpy to be very regal in bearing, and *did not strike me as an elegant woman by any means, indulging in several little ways which were not becoming*; but her manner is perfectly natural, and she appears to be very kind. Her Majesty began to look sleepy, but brightened up when the Lord Mayor, on his knee, announced that supper awaited her pleasure."

OLE BULL'S COLONY.—The Norwegian Colony founded by Ole Bull, about ten miles from Coudersport, Pa., appears from the latest accounts to be in a most flourishing state. The settlers are very much pleased with their location, are industrious, and have already made great improvements. Since the winter set in they have been very active, and they are now busily engaged in making roads, building houses, mills, and other works. Several new houses have been entirely completed, and the prospect now is, that preparations will be made, by spring, for receiving a large addition to their settlement. At Cartee Camp, a new school house has been erected, and a school is to be opened in it in a short time. A steam saw-mill, and two water-mills, are already under way, and everything about the settlement indicates energy and prosperity.

If all of the labor of the British empire were performed by hand, it would require the active exertion of every full-grown man in the world.

VARIETY.

An account is given in a Java newspaper called the "*Bode*" of a public auction of three families of slaves belonging to the estate of a deceased Chinese lady. A large number of persons were in attendance, and when the sale was about to commence, the twelve slaves stood up, and begging pardon for the liberty, displayed a few rupees which they had scraped together, and besought the favor to be permitted to bid with the rest for the purchase of their liberty. The Government broker seconded the request and commenced a bid on their behalf. Although nearly the whole Chinese population was present, not a bid was made against them, and they all obtained their liberty for thirty-seven francs.

It wasn't a bad trick that was put upon a law student by his fellows, when, having observed that he read always by quantity, and, of course, very superficially, they used every night to put back the mark, which he left in his Blackstone, about three-fourths the distance of that day's reading. The consequence was that, without knowing it, he read the work through several times, and, on being questioned at last on how he liked its author, replied, that "Blackstone seemed to him rather a pleasant writer, but he *must* say there was rather too much *repetition* for a good style."

It is observed by an ingenious writer, that "they who least consult their appetite, who least give way to its wantonness or voraciousness, attain, generally, to years far exceeding those who deny themselves nothing they can relish and conveniently procure." And it has been remarked, in favor of temperance, that the "miserly, who eat but sparingly of plain food, and drink nothing but water, in general live long."

Bradford, in his History of Massachusetts, states that on the Anniversary of the Society for promoting Industry, three hundred females of Boston assembled on the Common with their spinning wheels. They were neatly attired in cloth of their own manufacture, and a great crowd of spectators collected to witness the scene. This was in 1753, just one hundred years ago.

Friendship is a vase which, when it is flawed by heat, or violence, or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious ones, never.

There is one manufactory of playing cards in the city of New York, which turns out about 21,600 packs of playing cards a day, or 150 gross. The single item of paste used requires four hundred barrels of flour a year. The building is a five story one, and a forty horse steam engine is used, with twenty or thirty workmen constantly employed.

It is said that China expends more than $40,000,000 for the single article of opium, annually; nearly as much as the whole amount of the revenue of the United States, from all sources whatever; and a larger sum than any nation on the globe pays to another for a single raw material, with the exception of what Great Britain pays to this country for cotton.

The Providence *Post* says there is now on exhibition in that city a California sheep, which has the largest growth of wool upon its back we ever saw. The animal is not above the ordinary size, but weighs, with its fleece, 125 lbs. The wool is of a fine texture, and measures some 22 inches in length.

In Mr. Dix's new work, "A winter in Madeira and a summer in Spain," in a chapter on Gibraltar, it is stated that the expense of maintaining that important fortress is $850,000 per annum, and the revenue derived from it is but $150,000—leaving a balance of $700,000 to be made up by Great Britain.

At the annual examination of the Normal School at West Newton, it was stated by the Principal, Mr. Allen, that one of his pupils had been connected with the school five years, during which time *he had not once been absent or tardy*. Such an example is worthy of imitation.

An old toper who lately attended an exhibition where a learned professor caused several explosions to take place among gases produced from water, said—"You don't catch me putting much water in my liquor after this; I had no idea that water was so dangerous, though I never take much of it."

The epochs of our life are not in the visible facts of our choice of calling, our marriage, our acquisition of an office, or the like, but a silent thought by the wayside as we walk; in a thought which revises our entire manner of life, and says—"Thus hast thou done, but it were better thus."

The People of Rhode Island have by nearly a thousand majority voted to sustain their Liquor Law. Politically, the Democrats have swept the State, and, it is affirmed, have elected a majority of Anti-Liquor Law members to the Legislature.

Recently a car ran off the track on the Richmond and Petersburg Railroad. The bottom of the car was ripped out, and the passengers thrown to the ground. Six persons were badly injured, but no lives were lost.

Rising and setting suns are commonplace exhibitions, when, were there only one such exhibition to be witnessed in a century, multiplied millions, nay, almost half the population of the globe, would behold it with rapture.

An English paper, noticing the fact that a young man had broken both legs, concludes the paragraph by saying that "we are happy to hear that he is *going on* as well as could be expected."

A critic, speaking of Mr. Haydon's wonderful picture, The Burning of Rome, says:—"If Rome was anything like what Mr. Haydon has painted it, Nero has been shamefully abused for burning it."

Some shrewd statistician informs us that the population of Lexington, Ky., is thus singularly divided with respect to the sexes:—Males, 2764; Females, 2765—leaving a single woman unprovided for.

Joshua Bates, Esq., of London, has given $50,000 in trust to the city of Boston, the income each year to be devoted to the purchase of books for the Free Public Library about to be established.

Somebody described an epitaph as "giving a good character to parties on their going into a new place, who sometimes had a very bad character in the place they had just left."

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to nolify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	100

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 46. NEW YORK, FIFTH-DAY, APRIL 28, 1853. WHOLE NO. 462.

The Sabbath Recorder.

For the Sabbath Recorder.

POLITICAL CHRISTIANITY.

BY S. S. GRISWOLD.

'Politics is the science of government; and science is a collection of general principles on a subject.' *(Webster's Dictionary.)* The true science of politics is a collection of the true principles of government. He then is the best and wisest politician, who collects and efficiently applies the best principles of human government. That human governments have a divine sanction, will be questioned by only a few; but that all kinds of human governments have received the divine approbation, will be believed by still fewer. The Supreme Ruler has not hesitated often to manifest his disapprobation of human governments, and has razed many such to the ground, because they refused to recognize the true principles of human government.

It appears, that the Creator has made to inhere in all human governments a law by which one set of principles will preserve them, and another set of principles will destroy them; and so fixed and certain are these principles, that no wisdom or power of man can prevent the legitimate results. And did we but read the decline and fall of past governments aright, we should see that each and all of them owed their ruin to a violation of the fundamental principles of political economy. The Assyrian, the Persian, the Grecian, the Roman empires, all have fallen, in consequence of their infraction of the laws of their existence. The same may be said of the kingdom of Judea. And were the pen of prophecy to write to-day the future history of the various nations now in existence, the same would be written of them, unless they conform to those true principles of political economy which only can save any people.

The question, then, is an important one, Where can those principles be found which will secure a nation's prosperity, a nation's greatness, and a nation's duration? That such principles will not be found among the archives of past nations, is more than probable, from the fact that those nations probably demonstrated in their history the laws and principles of government on their own statute books, and as by such demonstrations of their own laws they proved their destruction, we may reasonably conclude that the principles of a nation's existence were not in their possession. The Apostle tells us, that the world by wisdom knew not God, and that it hath pleased God by the foolishness of preaching to save men. That this salvation includes national salvation, must be conceded, when we take in the whole of salvation. We are also told that Christ came to destroy the works of the devil. If so, then as a nation's wickedness is the work of the devil, its destruction is doomed. Are we not, then, to look for the only true principles of human government in that system of political economy taught by Jesus Christ? In other words, must not the principles of Christianity be applied to human governments, in order to ensure their duration?

That such was one of the objects of Christianity, appears evident from the fact that Jesus laid the foundation of a kingdom, which was to have a visibility in this world—a kingdom which was to take such a prominence among other kingdoms of the earth, that it was to supersede, outlive, and subdue them all to itself. Of such importance was his kingdom, that Jesus embodied a petition for it specially, in that form of prayer he gave his disciples. Daniel had reference to this kingdom, when he said, that in the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. John the Baptist referred to this kingdom, when he said, The kingdom of heaven is at hand; and Jesus spoke of the same kingdom in the parables of the mustard seed and leaven, as well as in some others. The final triumph of this kingdom is symbolized in the vision of John while on the Isle of Patmos, wherein also we are informed that the tabernacle of God is to be with men, and He is to dwell with them, and be their God. It is also foretold, that the whole earth is yet to be full of the knowledge and the glory of God—that Jesus is yet to reign from the rising of the sun unto the going down of the same—that the kingdoms of this world are yet to become the kingdom of our Lord and of his Christ. Time would fail me to recapitulate the many references to this kingdom in the Bible. It forms one of the great themes therein contained. It was the burden of prophetic song—the great subject of prophetic contemplation. To accomplish this, Jesus commissioned men to go into all the world, and to preach his gospel to every creature. For this, the kingdoms of this world are to be turned and overturned, until he shall come whose right it is to reign, and whose is the kingdom, the power, and the glory, forever.

Having shown that there has been laid the foundation of a kingdom, which has been going on, and is continuing its increase, and which will yet fill the whole earth, (for of its increase there is to be no end, so long as the sun and the moon shall endure,) I now proceed to show the political character of this kingdom.

Politics is the science of government; therefore political Christianity is the science of Christian government. That a Christian government was designed to exist in this world, is evident from what has been said respecting the kingdom of heaven, which is but the name used by the sacred writers to designate that Christian form of human government which is yet to obtain. For if by the kingdom of heaven is intended the establishment of Christianity in the world, and if the establishment of Christianity necessarily embraces the ordering of human government, it follows of course that Christianity must have to do with politics. I make this remark, because there seems to be an opinion quite prevalent, that religion, or Christianity, ought to be divorced from politics. That untiring efforts have been made thus to separate all subjects relating to politics from Christianity, will not be denied; for who does not know, that decided opposition is continually being made to the connecting of any of the great reformatory measures of the day with politics? And to such an extent have political demagogues "wooled" many otherwise good Christians, that even such have been led astray upon the subject. The consequences have been most deleterious to the interests of Christ's kingdom. Christianity, which was designed to be the salt of the earth, and the light of the world, has lost much of its power to reform, and indeed itself needs a most thorough reformation. All this because Christians have permitted themselves to be hood-winked by designing, worldly politicians. The cry of union of church and state has been the mad-dog cry, by which satan has artfully carried on his plans, and still aims at the complete usurpation of the kingdom of earth. It is time, then, that Christians arise and assert their claims to influence human governments. It is time that the sacramental hosts of God's elect should lead the vanguard in the political world, and, marshaled under their own proper leader, Jesus Christ, deposit their suffrages for Him who is King of kings, and Lord of lords.

Let us, then, inquire how such a state of things was to be brought about. It was not to be accomplished by any departure from the principles of Christianity, as taught by its Author. That system of moral ethics, of all others, was never designed to gain strength in the world by any departure from its principles. Its Author was the most uncompromising of all ethical teachers; and he took special pains to inculcate this feature of his kingdom on all who should become his disciples. To do evil that good might come, he reprobated. He spurned the proposal of satan, the prince of darkness, to dispose of all his right and title in the kingdoms of earth, by an unholy compromise. In fact, such is the nature of this kingdom, that it can be advanced only by a strict adherence to its own legitimate principles.

Now, as the principles of Christ's kingdom stand as the very antipodes, the very antagonisms, of the kingdoms of this world, then in existence, it is evident that its subjects, at first, could have but little connection with or participation in the then existing politics, or human governments as they were then managed. And it was not until Christianity had so far modified human governments as to permit the Christian citizen to carry his Christian principles with him into those governments, that Christians participated in the affairs of politics. When this was effected, then appeared the Christian politician. And had not the Christian politician begun to compromise his principles—had he but stood, like his leader, to his party—political Christianity would ere this have been the dominant party. The fatal rock on which the ship of political Christianity has foundered—the maelstrom into which she has been drawn—was and is still compromise. With perhaps the best intention of doing God a service, Christianity sold her birthright for a mess of political pottage, and ever since, Ichabod has been written on her brow.

As the kingdom of Christ was to become a universal kingdom, such must be its general principles, that it can exist under any form of government, until it can so modify other governments that it more or less controls or supersedes them. At the introduction of Christianity, or the commencement of this Christian empire, but few of the ruling powers were elective; or, if elective, such was the manner of election, that Christians could not participate in it. Christians were therefore deprived of the right to administer in human governments. But such was the inherent power of Christianity—such the nature of Christ's kingdom—that within a short time even the government of the Roman empire was so modified that Christians thought it not violative of their principles to participate in the affairs of state, although such participation was probably premature, and required a partial abandonment of their high moral rectitude, and laid the foundation of those future compromises by which Christianity has fallen so low that many refuse to do her reverence.

I repeat, then, before Christians could aid in administering human government, such government must have become so far permeated with Christian principle, that for a Christian to participate therein would require no dereliction of Christian principle. When such a modification of the laws and practices of human government was effected, it became not only the privilege but the duty of the Christian citizen to participate in the business of the political world. For government is but impressing the concentrated voice of a people upon their own collective activities in this form. It therefore becomes one of the imperative duties of Christianity, to aid its own advancement in this way. Until human governments are thus semi-christianized, one great field of Christian labor is to bring about such a change in them as has been referred to. It equally becomes the duty of the Christian citizen to aid human government in carrying forward its ultimate design, securing the happiness and improvement of its subjects, and affording protection to all. Just so far, then, as the Christian can act in human government and not infract or derelict Christian principle, it is his privilege and duty, but no farther. Never, under any pretense of securing any good whatever, may the Christian citizen add to or subtract from the words of the book. It is therefore to be supposed, that for a long time such would be the state of human governments that the Christian could only partially participate in them, but must patiently wait until such time as Christianity shall have removed the obstacles to his farther progress. Standing shoulder to shoulder, the Christian politicians are to aim at the complete renovation of all governments from every wrong, or their total subversion. Yet all this is to be accomplished, not by might, nor by power, but by the Spirit of the Lord. No din of arms, no clanking of chains, no groans of the wounded, or shrieks of the dying, are to be heard on the plains of victory. Political Christianity forbids all resort to arms, or appeals to the sword, to effect her conquests. The sword of the Christian citizen, politician, and soldier, was sheathed in Gethsemane, never to be redrawn.

Am I told that no human government can be sustained without falling back on brute force?—that no government can be sustained without a war police? Admitting such to be the fact, in all cases of human government where the leaven of Christianity had not so far operated as to preclude a resort to arms or war police; admitting the war principle to be necessary to the maintenance, continuance, or even safety of all human governments, based upon a mere worldly, selfish, sinful principle; it does not necessarily follow, that a human government based upon Christian principle cannot be sustained without it. It has been shown, that no Christian could participate in human government, unless he could there carry his Christianity with him—that he had no right to enter any farther into their arrangements than Christian principle would let him—and that he must depend alone upon the inherent power of his principles so to modify such governments as that he could participate in them, without becoming recreant to his trust. Therefore, as Christianity forbids war, or a resort to arms, the Christian is not bound, nay, not permitted, to aid or abet any human government in this particular. It may not be necessary for the Christian citizen entirely to withhold himself from the political world in order not to be a participant in the war department. But as almost all governmental constitutions embody a provision for their own amendment, the Christian citizen is to labor so to amend them as that they will conform to Christian principle wholly. But if, while in the service of the government, he is called to act in any capacity where Christian principle would be violated, or even compromised, he must resign, and leave that feature of the government to some one who fears not God nor regards man.

But to return to the consideration of government being sustained without a war police. It is to be premised, that the Christian citizen is a man of peace—that he will give no just occasion for wrangling, contention, fighting, war—that should he infringe on the rights, privileges, or feelings of any, he will make all due reparation and satisfaction. Further, he will suffer wrong rather than do wrong; and, further still, he will even suffer death, rather than deny Christ, or prove false to his teachings; he will endure hardness as a good soldier, and live and die true to his principles, as did Jesus, the Apostles, and early Christians.

This being admitted, it is not difficult to see how a Christian human government can be sustained without a war police. Christian citizens are to advance step by step in taking part in human government, just so far and fast, and only just so far and fast, as they can, and take Christianity along with them, until they become the majority—have the ascendancy, and take to themselves the power of controlling all such human governments as they have in this way subdued. Then right and justice being administered to all, none having just cause of complaint, all will be peace and quiet. Life, liberty, and the pursuit of happiness, being guarantied to all, all would dwell under their own vines and fig-trees, with none to molest or make them afraid. Universal peace will then prevail, as all cause of war has been removed. He that administers the government will feel bound to subserve the interests of the people, and vice versa.

I have said, that the kingdom of heaven, or the government of Christ, can be advanced only in accordance with its own principles, and any departure from a strict adherence to these principles, under any pretext, serves but to embarrass and hinder. The saying, "Save me from my friends," has been fearfully illustrated in the Christian world. Under the hope of securing to a greater extent the influence or patronage of the world, Christianity has come near compromising its very existence. Let us see.

All human governments have been, more or less, and still are, affected by relics from heathenism. To be sure, Christianity has very much modified and improved upon pagan governments. It has abolished many cruel and unjust laws, cruel and sanguinary penalties, and heathenish customs; yet there are enough left to call loudly for still farther improvement. I will refer to one, which stands at the very threshhold of every political kingdom on earth, but which political Christianity does not admit; and yet Christians have been so forgetful of their birthright, in that point, as not even to demand its removal. I refer to oath-taking. It is universal, that before any one can legally act in our government, he must submit to an oath. The same is true, I believe, of every other government in existence. Now, political Christianity forbids all oath-taking, and limits the Christian politician to yea and nay. This anti-Christian requirement of human governments, as a prerequisite to acting in them, has and now does preclude many worthy men from exerting their influence in the political world. It therefore seems to me to be one of the imperative duties resting upon the Christian world, to demand the immediate removal of this anti-Christian prefix to human governments. This peculiar feature of anti-Christian powers has tended much to destroy reverence for God, and to clothe our nation with oath-swearing or cursing, as with a garment. For not a solitary disciple of Christ, however upright and truthful he may be, no, not even he who officiates at the sacred altar of religion, can give testimony in a court, although the case should involve but the value of a farthing, until he is required to violate a plain prohibition of Jesus Christ. And should he refuse thus to submit himself to the powers that be, he will be confined like a common felon in a jail. I admit that Christianity has, by compromise, made a slight improvement upon paganism, but instead of improvement, it ought to have abrogated it entirely.

There is yet another feature of human government which much impedes the progress of political Christianity, viz., the embodiment in national and state constitutions of principles violative of Christianity. Now, could the Christian politician be permitted to act politically, without swearing to support such constitutions, it would be all that could be expected. Although some do so understand such constitutional obligations as not to require them to carry out any of their provisions which are anti-Christian, yet there are not wanting many others, who find it difficult to swallow the dose, even with the apparent salvable clause which provides for their alteration or amendment. It therefore becomes a question of serious inquiry, in Christian politics, what is the exact nature and extent of those obligations which one assumes in pledging to support any of these political constitutions.

THE OPIUM TRADE.

A late number of the New York *Medical Gazette* contains the following interesting information relative to opium and the trade connected with it. The article is from the pen of Nathan Allen, M. D., of Lowell, Mass.

Opium, as is well known, is the production of the plant *paperer somniferum*, called in English the poppy. This plant was originally a native of Persia, but is now found growing as an ornamental plant in gardens throughout the world. It is most extensively cultivated in India, where it is estimated that more than 100,000 acres of the rich plains of that country are occupied for this purpose, giving employment to many thousands of men, women and children. Its cultivation throughout is very simple. The seed is sown in November, and the juice is collected during a period of about six weeks in February and March. The falling of the flowers from the plant is the signal for incisions, which is done in the cool of the evening, with hooked knives, in a circular manner around the capsules. From these incisions a white milky juice exudes, which is concreted into a dark brown mass by the heat of the next day's sun; and this being scraped off every evening, as the plant continues to exude, it constitutes opium in its crude state. India, it is said, produces 60,000 chests of opium annually, each chest varying in weight from one hundred and twenty-five to one hundred and forty pounds.

Two of the principal localities for the cultivation of this drug in Bengal are subject to the East India Company, and the manufacture and traffic is a strict monopoly of the government. In the others, there is a most oppressive system of espionage established over the natives, to an extent which throws the control of the traffic into the hands of the same company. On that which was raised in Malwa, a province lying in the western part of India, beyond the East India Company's control, and which, in order to reach Bombay, the principal market, has to pass through certain territories of the Company, a transit duty of 400 rupees is levied. The income from this tax in 1848 was £1,000,000, which, with the revenue received the same year, at Calcutta, from the article, makes the sum total of income to the Company from it, £3,000,000.

The idea of sending opium from Bengal to China originated in 1767. From this time to 1794 the trade in it met with poor success. In the latter year the English succeeded in stationing one of their ships laden with opium at Whampoa, where for more than a year she lay unmolested, selling out her cargo. In 1821, owing to the difficulties attending the sale at these places, the opium merchants withdrew all their vessels from Whampoa and Macao, and stationed them under shelter of Lintin Island, in the bay, at the entrance of Canton river, which henceforth became the seat of extensive trade. From these vessels it was taken in Chinese junks and smugglers' boats, and retailed at various ports along the shore. In 1847, it is said, about fifty vessels were engaged exclusively in this trade, besides a greater or less number which were only partially freighted with the drug.

It is stated that two and a half million dollars' worth of opium is annually imported into Foo-Chow, from whence it finds its way into the interior. In that city alone there were, in 1848, one hundred houses devoted to the smoking of the drug, while as many retailed the poison in small quantities.

As respects the progress and present extent of the trade, it is said that from 1794 to 1820, the amount exported to China varied from 3,000 to 7,000 chests per year. In 1837 it amounted to between 39,000 and 40,000 chests, valued at $25,000,000. From 1738 to 1842 the trade was almost entirely interrupted by the war which grew out of attempts on the part of the Chinese government to suppress it. At the conclusion of the war, the trade was resumed with renewed vigor. For the year 1848, the amount imported into China from Bombay was 19,111 chests, and from Calcutta 36,000 chests, which, at an average of $560 per chest, would amount to $32,000,000 expended for this single article of trade. Then the Chinese pay an advance on this sum of several millions more, which goes into the hands of the merchants as the fruit of their investment and labors in the trade.

The principal use made of opium by the Chinese, is in the form of smoking, a practice to which they have become most passionately addicted. The wealthier orders do their smoking in their own dwellings, but for the poorer classes there are thousands of shops fitted, in many of the Chinese cities, with accommodations expressly for smoking. Many of these shops are represented to be the most miserable and wretched places imaginable. Rev. Mr. Squire, of the Church Missionary Society, says of them: "Never, perhaps, was there a nearer approach to hell upon earth, than in the precincts of these vile hovels, where gambling is likewise carried to a great extent." It is stated that there are one thousand of these opium shops in the city of Amoy. All classes in the community are addicted to the practice.

The effects of this drug upon the consumer are thus described by a distinguished Chinese scholar: "It exhausts the animal spirits, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favored, promotes obscenity, discloses secrets, violates the laws, attacks the vitals, and destroys life." This statement is confirmed by other natives, and also by foreign residents; and it is asserted that, as a general rule, a person does not live more than ten years after becoming addicted to the use of this drug.

The Chinese government has made strong efforts to cut off or restrict the traffic in this drug. Public attention was directed to its injurious effects in 1799, and in 1809 an edict was issued requiring all ships discharging their cargoes at Whampoa, to give bonds that they had no opium on board. Still more stringent laws were adopted in 1820. In 1834 an edict was issued, declaring that the injury done by the influx of opium, and by the increase of those who inhaled it, was nearly equal to a general conflagration, and denouncing upon the seller and smoker of the poison the bastinado, the wooden-collar, imprisonment, banishment, confiscation of property, and even death by public decapitation or strangulation. But notwithstanding all this, the trade kept increasing, until at length the imperial commissioner was appointed, clothed with the highest authority, to proceed to Canton, and endeavor to effect an utter annihilation of the trade. In carrying out this determination, he seized and destroyed some 20,280 chests of opium, and compelled the merchants to sign a bond that they would forever cease trading in the article. This bold and decided measure on the part of the commissioner led to the war with England, which is commonly known as the opium war, the result of which is well known to our readers. The Chinese were defeated, and subjected to terms which reflected any thing but honor upon the conquerors; one of which was the forcing of this traffic upon the Chinese—a traffic which they had always contrabanded as illegal, and had striven by every means in their power to annihilate and protect their people from. When urged to legalize the trade, the emperor replied in these memorable words—"It is true," said he, "I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

One result of the war was the ceding of the island of Hong Kong to the English. In this island, after passing into the hands of the victors, the trade in opium was legalized, and twenty shops for its sale immediately licensed, within gun-shot of the Chinese empire, where such an offense is punishable with death. Thus the war, instead of putting an end or check to the system, through the cupidity of the English, resulted in affording greater facilities than ever for its prosecution. The Chinese dare not impose the penalties affixed to a violation of their laws restricting the trade, which have never been abrogated or repealed, for fear that if they should do so it might be made the ground-work for another war, which would result in their being despoiled of still larger portions of their territory and possessions.

It is stated, upon the highest authority, that the British government in India could not be sustained without the immense revenues derived from this trade. This revenue, for the last six years, it is said, has amounted to nearly $80,000,000. It is also estimated, that the immense sum of $400,000,000 of specie has been drained from China, to pay for this single article alone, within the last half century. That this pernicious contraband traffic is upheld mainly by the British government, through its agent, the East India Company, all are aware; and the stain of its conduct towards the Chinese, in *forcing* this "flowing poison upon" them, is held up to the detestation of the civilized world. Money, not morality, had been its governing principle, and to increase its own resources and power, it has legalized and upheld this traffic, which is destroying, morally, socially and politically, the whole Chinese nation; and which threatens to blot it out from among the nations of the earth. Well might we inquire, what must be the verdict of future generations, as they peruse the history of these wrongs and outrages? Will not the page of history, which now records £20,000,000 as consecrated on the altar of humanity to emancipate 800,000 slaves, lose all its splendor, and become positively odious, when it shall be known that this very money was obtained from the proceeds of a contraband traffic on the shores of a weak and defenseless heathen empire, at the sacrifice, too, of millions upon millions of lives.

STEWARDSHIP.

"I cannot afford to increase my subscriptions, Mr. H.," said a wealthy merchant to a gentleman who was conversing with him upon the claims of the Foreign and Home Mission Societies. "My business requires a large capital, and my family expenses are by no means small."

"But your property, my dear sir, has much increased during the last seven years."

"It has, I admit, but my expenses have increased with it."

"That is, you have surrounded yourself and family with more of the luxuries and elegancies of life." Mr. H. was one of those rare individuals, who always speak with perfect frankness, but whose motives are so single, so benevolent, and so easily discerned, that they seldom or never give offence."

"You do not mean to say that it is wrong to vary my expenses with my income."

"No, Mr. B., I do not. But if you can afford to surround yourself with increasing comforts and luxuries, why cannot you afford to increase your subscriptions to those benevolent societies which need your aid? If I understood you rightly, you said your subscriptions had not varied in amount for the last seven years."

"Why, my present personal and family expenses consume all the money I can spare from my business."

"But who has so blessed your exertions, as that you have been able to extend your business operations, and improve your style of living? Had the Divine favor been withholden, all your efforts would have been in vain. And you will pardon me, if I say that it seems alike ungenerous and ungrateful, when God has so abundantly blessed you with temporal gifts, to bring no more into his treasury, than when your property was much less. It seems to be practically saying, that you have no disposition to act as his steward, or to deny yourself a few of the luxuries of life, for One *who gave his own Son to die* for you."

"But I give as much as Mr. C. and Mr. M., and their means are, to say the least, as large as mine."

"What others give is not your standard, and if it were, you could find many, whose means are much less, who give twice, or even three times the amount which you contribute. There is Mr. A.; he gives double your amount."

"Mr. A.! you surprise me; he is doing a small business, and lives in a very ordinary way."

"He is living as a steward of his Divine Master—dispensing liberally to all who need his aid, and *laying up his treasures where neither moth nor rust can corrupt, and where thieves do not break through and steal.* But even Christians of his stamp should not be your standard. The Lord Jesus Christ is our great exemplar. *Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* No one can be a true disciple of His, unless they deny themselves, in imitation of his illustrious example."

Mr. B. sat silent for a moment, after these words were spoken, but evidently thoughtful. Then the entrance of a clerk prevented continuance of the conversation. But we will hope that riches had not so hardened his heart, as that in the great day of account the words of his friend and neighbor shall be cited in condemnation against him.

[Watchman and Reflector.

JOHN FAWCETT, D. D.

Reader, you have often united with the vast multitude of Christians in singing,

"Blest be the tie that binds
Our hearts in Christian love."

But perhaps you know little or nothing of its author, about whom much that is pleasing might be told. He flourished during the latter part of the last century, and the early portion of this, and was one of the most commanding and dignified persons on whom you ever looked. His place of labor was near Halifax, in Yorkshire, in the father-land; which should you ever visit, you will yet find many to whom his memory is dear; nor will you hear any thing but what is gratifying of sons, and sons' sons, who, like their venerated ancestor, have been engaged in preaching the gospel of Jesus Christ.

Perhaps you might find in the neighborhood, one or two persons, who would point out to you the cottage which gave birth to John Foster, the Essayist, and who would tell you some of the eccentricities of his youth, his conversion to God, his baptism by Dr. Fawcett, his entrance on studies for the ministry, and the ardent attachment between his pastor and his friend till death. It is probable that all are now dead who remember Ward, the missionary, and his studies under the doctor at "the Hall;" but there are not a few whom he prepared for the pulpit, and for commercial pursuits, who yet revere his memory as a sacred treasure.

For more than fifty years he was pastor of the church he served. Tradition, indeed, tells a tale that he once resigned the pastorate. While he was yet a young man, "he had a call to London," which he accepted, and took his "farewell" of his people. Never till he had done that, had he been aware how strong was the tie that bound them together. The act was completed, the wagons were loaded with his furniture, ready for a fortnight or three weeks' journey; but the people, old and young, down to the very children, hung around him and his family, as though they could not let him go. Sitting down on one of the packages to rest for a moment or two, his wife looked tearfully in his face, and said, "John, I don't like this going, after all." "Nor I either," said the weeping husband and pastor, "and I won't go." The furniture was unpacked, and replaced in the house, a letter dispatched to London, withdrawing his acceptance of the call, and forty years longer were given to his former charge, till death removed him to another sphere of service in heaven.

King George the Third numbered among his personal friends three Baptist ministers—Dr. Samuel Stennett, Dr. Fawcett, and John Martin. The Sovereign's attention was first attracted to Dr. Fawcett, by a quotation made from his "Essay on Anger," in a sermon of one of the royal chaplains. The king borrowed the book, read it, and wrote to thank its author, offering him any favor in his power to bestow. Fawcett thanked his Sovereign, but needed no favors. Afterward, however, he implored the Sovereign for the pardon of a son of a worthy Baptist deacon, who had committed forgery, and had been sentenced to die. The pardon was given, and the young man afterwards became a Christian, and served Christ for many years, as an active member of a Baptist church in the north of England.

[Watchman and Reflector.

WHAT COULD BE DONE WITH GROG-MONEY.—In a recent temperance speech in New York, P. T. Barnum is represented as having stated that there were 7,000 grog shops in this city, with an average custom in each of probably $10 a day. He made the following offer to the city, viz: If the city would shut up all the groggeries, and give him the amount spent in all of them, he would pay all the city taxes, amounting to $4,000,000; send every child to a good school; present every family with a library of 100 good books, 3 barrels of flour, and a silk dress to every female, old or young, and give every body a free ticket to his Museum.

The Sabbath Recorder.

New York, April 28, 1853.

☞ Persons indebted to the Seventh-day Baptist Publishing Society, for the Sabbath Recorder, the Sabbath-School Visitor, or the Seventh-day Baptist Memorial, are earnestly requested to make immediate payment. The current financial year of the Society closes six weeks from to-day. Those who neglect paying until the year closes, are liable to an additional charge of fifty cents per volume of the Sabbath Recorder. Persons living near our local agents, should pay to them. Others should remit by mail, which may be done at our risk, provided a description of the bills is left with the postmaster. Postage stamps may be sent for fractional parts of a dollar.

CONVICTION OF SIN.

As it was declared that the Holy Spirit should convince the world of sin, (John 16: 8,) it is supposed by some that, wherever the gospel is preached, men are all the subjects of this conviction, and that hence there is no obstacle in the way of their becoming new creatures in Christ Jesus. But facts show that, whatever ideas men generally entertain about sin, they do not experience *that kind* of conviction which was spoken of by the Saviour as being the office of the Holy Spirit to bring about. For, however ready they may be to condemn themselves for swearing, lying, murder, stealing, and such gross practices; and however ready they may even be, in some instances, to condemn themselves for wicked thoughts; they never make any great account of the sin of unbelief. They neither regard their habitual neglect of the gospel as any great crime in itself, nor do they feel any conviction of that deep, desperate, total depravity of their hearts, which places them in need of a Saviour. If they inquire after a Saviour at all, it is simply as a remedy for their *deficiencies*, but not as the sole and only source of life.

The nature of the conviction which Christ declared the Holy Spirit should produce, is explained in the words, "*Of sin, because they believe not on me.*" That is, he shall show men that, unless they believe on Christ, they are so thoroughly and totally sinful—so completely destitute of all holiness—so completely bereft of all power to help themselves, that they must perish forever. Such conviction is not felt by every body. Those who do experience it never stop short of that faith which is to the salvation of their souls. They cannot rest till they have found Christ, and seen in him their complete justification.

Here, then, lies the great difference between that common kind of conviction, which is experienced by the great mass of the community, and that true shining of God into the heart, which always gives the "the light of the knowledge of the glory of God in the face of Jesus Christ." It is a great error in theology, to assume that sinners generally see sin in its true light. So far as its real nature is concerned, they are as much in darkness as the heathen themselves. Its exceeding sinfulness is not apprehended by them.

It is not doubted that, under nothing more than common or ordinary convictions, sinners may become greatly alarmed, and be filled with the most awful terrors, when they reflect that, because of such sins as they are in the habit of committing, the wrath of God is revealed against them. But this is no proof that they are prepared for the comforting promises of the gospel. And it ought to be seriously looked into by ministers, and all who have a care for their souls, whether there is really that spiritual conviction, without which they are still "in the gall of bitterness." We fear that this is a point where the requisite discrimination is not always used. It is too much taken for granted, that because sinners are trembling in view of divine wrath, they are therefore prepared for Christ. It is not necessarily so. True, it is a ground of encouragement even to see them tremble, considering the general indifference, and even stupidity, manifested in regard to eternal things; but unless they are brought to cry out, "O, wretched men that we are!" there is no warrant for speaking comfortably to them.

It is fair to presume that Paul, in his natural state, had as clear views of the nature of sin, as men generally have. He had the Law of God before him; its requisitions were plain before his eyes. Yet his own testimony is, that he never knew himself to be a *dead* sinner, till the commandment was applied to his heart in that new and powerful way which the Holy Spirit employs; he thought himself *alive*. He was, therefore, not yet convinced of the true nature of sin; he had not yet found it to be "exceeding sinful."

The faith of multitudes, we fear, is founded upon nothing more than the common conviction to which we have referred. They have never seen themselves utterly "*lost.*" They were sensible of *defects*, it is true, and, in some instances perhaps, very keenly sensible of them; they knew that their obedience was not perfect, and that all their actions were *tainted* with sin. But they were never made sensible that all their life had been one unmixed course of evil.

T. B. B.

PERSECUTION IN PRUSSIA.

There is a law on the statute-books of Prussia, that "whoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian churches, or a religious party possessing corporate rights, or the subjects of their veneration, doctrines, organization, or customs, or refers to them in a way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years." Forgetful or indifferent to this law, Pastor Heinrich, on occasion of the anniversary of the Réformation, preached a sermon from the text, "Thy word is a lamp unto my feet, and a light unto my path," in which he examined in the light of Scripture the characteristic differences of the Protestant and Roman Churches—a sermon which he afterward printed, in order to obtain something from its sale to assist in purchasing a new organ for the church of which he is pastor. Immediately the law was down upon him for deriding "one of the Christian churches," namely, the Roman Catholic Church. The case was tried before the criminal court of Hagen, in Westphalia, when the Pastor defended himself, and showed that he had said nothing concerning the Romish Church which was not sustained by the Scriptures and the Confessions of the Established Church of Prussia. But his defense was unavailing; both he and the printer of the sermon were condemned to imprisonment—he fourteen days, and the printer seven days.

This case has awakened much interest even in America, and has furnished a text for several newspaper homilies on the persecuting spirit of the complaining Roman Catholic Church. The homilies grow very naturally out of the text, and we have no fault to find with them. But in reading them, we have been reminded of the case of the German Seventh-day Baptists of Pennsylvania, who were fined and imprisoned for a breach of the Sunday statute of that State, notwithstanding it was shown that they had done nothing contrary to the Word of God; and we have been led to inquire, Why so much sympathy, on the part of these papers, for the persecuted abroad, and so little for the persecuted at home? The answer undoubtedly is, that these home persecutions originated with nominal Protestants, while those in Prussia originated with Roman Catholics. Truly, "circumstances alter cases."

BRITISH CORRESPONDENCE.

Another Prince—Sunday Opening—Jewish Disabilities—Education—The Pope and the Emperor—Papal Aggression.

GLASGOW, April 8th, 1853.

Our city bells are ringing merrily—the telegraph having intimated the birth of a Prince yesterday, and the Queen and infant doing well. If he ever reign, much grace will he require, if, as we fear, it be in troublous times.

Great zeal continues to be manifested in getting up petitions to Parliament for preventing the opening of the Crystal Palace on Sunday—more reliance being placed by the church on the numbers opposing than on the *Scriptural evidence* for Sunday sanctification. One petition is being subscribed by London surgeons, physicians, and practitioners, on the ground of a necessity of a *seventh portion of time* being required for rest to man, (without reference, of course, to the blessing or purpose of God in the Sabbath.) Some of those who have been most zealous in urging the propriety of sanatory measures, have refused to give their signatures, considering that an occasional visit to such scenes must be "very good, both for the bodies and the minds of the humbler classes."

This day the Jewish Disabilities Bill is intended to be read a third time in the House of Commons. There is little reason to doubt that it will be carried there, as it has been formerly; but its fate in the Upper House is problematical.

In the beginning of the week, Lord John Russell obtained leave to bring in a Bill on Public Education. His lordship stated it to be a measure extending the aid already granted to schools. Government considers that religion should be taught, and proposes that the corporation of municipal burghs should have power to impose a rate for schools—but that two-thirds of the Town Council, in such cases, agree to the imposing of the rate—that such rate be not to establish new schools in substitution of those already existing, but in aid of the voluntary efforts of individuals, and what is contributed by parents, so that twopence per week may be supplied by the rate for each scholar, provided that threepence or fivepence be contributed from other sources—that these schools be such as might, under the former minutes of Council, receive Government assistance, as approved in plan. In regard to Charity Schools under Trust, a judicial power is proposed to be exercised, by a Committee of Council, where the Trust has been abused, for remedying the evil and superintending the administration of the Trust, either with consent of the Trustees, or, where this is refused, by Act of Parliament. With regard to the Universities, Government has a decided opinion, that admission to them should be made more free and general. But, in the mean while, it is to be left to the Universities themselves to consider the recommendations contained in the Report of the Commission of Inquiry into their state—although his lordship stated it to be the belief of Government, that it is desirable that considerable alteration be made in the constitution of that of Oxford.

It is now confidently stated, that the Pope is not to crown the French Emperor—and it is added, by some accounts, that the reason is, that the Emperor would not agree to the demand made in consideration of *so important a privilege*. So this is the result, after all the tampering with religious liberty which has so long been going on in France. Concession after concession has been made to a priesthood who are, and ever have been, insatiable in their demands, until they have been enabled to exterminate those whom they are pleased to term "heretics and schismatics!" But they have read ill both civil and religious history, who could not previously have said, that Pope and priests would stop short of this only if policy seemed to require present contentment with less, until they should thereby be better able to demand more.

Holland is beginning to stir, to prevent, if possible, papal aggression. The last Allocution of his misnamed Holiness, announces the restoration of the Roman hierarchy in the Netherlands. On the 3d inst., a meeting of the Reform Community at Utrecht voted an address to the King, which has been signed by 4528, recalling to his remembrance their struggles at the time of the Reformation for the acquisition and maintenance of religious liberty, and the danger to which it is thus again exposed, and praying him to refuse allowance of titles, which, on being granted, exact an oath from those on whom they are conferred to persecute Protestants. Other towns are preparing to follow this example.

The Madiai, we have just learned, are offered an asylum, by the King of Prussia, in his territories; but it is thought that they will prefer taking up their abode in this country.

J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 3.

What does it cost to be a Sabbath-keeper?

It costs a greater sacrifice of worldly interests—of goods, greatness, and renown—to become a thorough-going Seventh-day Baptist, than it does to become a member of any other evangelical denomination. While an individual can become a member of most other denominations, at the present day, without sacrificing many of his worldly privileges or prospects—without being subjected to any great inconvenience—he cannot become a Sabbath-keeper without foregoing many conveniences and privileges—without denying himself many civil, literary, and pecuniary prospects and chances of ease, honor, and greatness, and subjecting himself to trials and difficulties resembling somewhat those of the early Christians.

Whenever individuals, or a class of individuals, differ so much in sentiment from the rest of the world, as to lead to diversity of practice, it creates inconvenience. As this diversity increases, the difficulties increase, so that it frequently requires great self-denial—great sacrifices—to adhere to one's principles. In such cases, there are but few that will cling steadily and unflinchingly to what they deem right, regardless of trial and temptation. Most men prefer to float down stream with the multitude. Some, it is true, look wistfully, anxiously, up stream, but have not courage to row against the current, while, now and then, a few dare to beat manfully against wind and tide. Such are those that cling earnestly to truth, despite all opposition.

Seventh-day Baptists are, professedly, of that number. They persistently contend for truths that long since became unpopular—raise from the dust a Law that has long been trodden under foot.

In carrying out these sentiments into practice, they are led to worship while others work. From this and other allied causes, they find themselves separated from the rest of the world, not only in sentiment, but also by practical differences—differences that affect not only their religious practices, but also their secular, every-day employments.

The farmer, if surrounded by a Sunday-observing community, cannot carry on his farming operations to so good advantage, as if he kept Sunday. The merchant has his doors closed on the day when all the world goes to market, except Sabbatarians, Jews, and Mahomedans. The mechanic, if he is a journeyman, and seeking business without the denomination, finds the best places closed against him, and, generally, where he can obtain work, he has to lose one day each week. If he is doing business for himself, and wishes to live, he cannot go out into the broad world, and make his selections on an equal footing with others. He has either to take up with second-rate hands, that cannot so readily find employment elsewhere—to pay for work he does not get—to depend on his own denomination for the supply—or compromise his religious principles, by permitting his workmen to prosecute their labor upon the Sabbath. Copartnerships cannot be formed with those observing different days, without meeting great difficulties or the sacrifice of principle. The monied interests of the world are against us. Ships and steamboats and railroads and telegraphs, as far as their practical workings on the Sabbath are concerned, are all against us. Cities and commerce and manufactures and all of the more active interests of trade, are continually fighting against us, undermining our foothold in places of business, eating us out—driving us back into by-places, quiet rural districts, or, as a dernier resort, to the mountains. The same holds true in respect to those seeking literary, civil, or political promotion and influence. Every one preparing for the higher duties of life by appropriate intellectual culture, has a long and arduous road before him. A Sabbath-keeping youth has superadded difficulties. Having but a scanty literature—no Theological Seminary, no College, or scarcely an Academy, of our own, we suffer, in our educational pursuits, opposition, privation, and temptation, experienced by but few. After having completed our preparatory education, we find but a comparatively limited field wherein we can act without great inconvenience or sacrifice of principle. Some of our young men, for instance, are looking forward to the law, as the field wherein they are to win renown. Such have very dubious prospects before them. They will have to play the fool with their consciences, or else, in most cases, be content with mediocrity of glory. Not but that in extraordinary circumstances they may rise to stations of honor, but the chances and influences are against them. They may fill the post of country or village pettifoggers, without any great inconvenience; but, in our higher courts of justice, there will be such frequent collision between Saturday court sessions and duties, and Sabbath observance, that they will have, for the most part, to content themselves as briefless attorneys, or else give up our Sabbath principles. How would a Sabbath-keeper manage as a judge in circuit and supreme courts, or as attorney general? Those seeking political offices, will meet with like difficulties. Town offices and the like may be held without much inconvenience, but in passing to higher offices the difficulties will increase. Although they may, now and then, obtain some county office, or seat in some State Legislature, it is in vain to dream of Congressional seats and Gubernatorial or Presidential chairs. These require too much sacrifice or searing of conscience, in the present state of society, for a Sabbath-keeper even to dream of. The profession of medicine presents not quite as many drawbacks, from the fact that healing of the sick is considered a kind of holy business—a business very appropriate for the Sabbath, but on this very account there arises one evil—that of tending to obliterate all Sabbath distinctions. The profession of teaching possesses similar difficulties. It is true, that in most of our primary schools, at the present day, there being generally but five days of school each week, more of an equal chance for competition is presented. Yet, after supplying the few within the range of the denomination, a Sabbath-keeper, in order to teach in other places, has to take upon himself a kind of religious exile, having generally to half way observe two days in succession, but not fully enjoying either. In higher institutions of learning, the difficulties are increased.

Most of the difficulties which we have thus far mentioned, arise from the very nature of the relations we sustain to the world—from relations voluntarily assumed, hence not to be charged upon any one as a fault; but there are obstacles which we have to encounter, that are not inherent in our relations. We frequently find ourselves subjected to unjust and oppressive laws. Like all small and feeble organizations that come out in opposition to the generally received opinions of mankind, we are the subjects of a most severe and unrelenting prejudice. Prejudice is connected with and woven into the other difficulties mentioned, increasing their power to a degree far beyond what they would otherwise possess.

There results from these various opposing influences, strong temptations to waver from the straight and narrow path of right. Conscience is often sacrificed to convenience and mammon. We are strongly tempted to yield the sanctity of the Sabbath for the advantage of business facilities, that are increasing around us. Many, for instance, are under strong inducements to make a car or steamboat their sanctuary, where, quietly reposing, they can con their well-worn Bibles, and lift their devotional hearts to Heaven, while their bodies are bound on errands of money and trade. And at the close of the Sabbath, as they reluctantly tear their thoughts away from the contemplation of heavenly and divine things, they find themselves a hundred or two of miles from the place where their devotions commenced, having made, perhaps, as many cents by the operation, which is a great quieter of a disturbed conscience. Some are induced to form copartnerships and matrimonial alliances, in which they contrive, by a sort of divorce and marriage process, performed fifty-two times a year, to throw off the responsibility of companionship and property relations during the Sabbath, to be resumed again as soon as the sacred season is past. By this means, we are enabled to worship while our companions, servants, and property, are at work. We drop tears of penitence and love in the sanctuary, while at home there is dropt for us the sweat of toil. While we are uttering songs of praise and thanksgiving, bone and muscle are rolling out for us the glittering dollars. While our hearts are swelling with holy emotions and affections, under the influence of the preached word, our purses are swelling with the gain of Sabbath desecration. The Lord commands us to do all of our work in six days; but we have added a proviso in favor of copartnerships, traveling, and the like, by which we find added much of convenience and prosperity. There is, however, one very significant fact connected with this proviso. It is this: The proviso rarely ever remains in force longer than one generation, for the children of those who have adopted it, generally find it much more convenient to draw a line across proviso, commandment, and all, thus obliterating all Sabbath distinction, or else adroitly changing the command so as to read first instead of seventh day. This is not a matter of surprise, for it is but the logical sequence deduced from the premises laid down by their fathers. The conclusions are perfectly legitimate. They are but perfecting in strength and fullness what their parents commenced in weakness. The results are nothing but what common sense teaches us to expect. Those parents who are so extremely anxious that their children shall be greatly prospered in their worship at the shrine of mammon, who so sedulously and anxiously scrape together a few dollars to bequeath to their children, need not be surprised if they find their children adopting those Sabbath observances that will best conduce to the enjoyment and improvement of their property.

Many are the temptations presented to us by agencies, stewardships, clerkships, commissions, governmental offices and emoluments, stations of trust and profit, literary and scientific promotions. Their glittering prospects cannot be easily and fully enjoyed as long as we cling to the Sabbath. Our young men, in common with most of their parents, are desirous of advancement, promotion, and profit; hence some speedily and daringly reject the teachings of the Bible, and promptly, unreservedly, enter the scramble for office and pelf; others, with the same desire, but more caution, endeavor to compromise by a half-way, formal observance of outward ceremonies; while some enter business with the sincere determination to keep the Sabbath unchanged, making it a delight and honorable, but the scenes amid which they enter soon blunt the edge of their good resolutions, and, gradually becoming accustomed to different observances, they are led, by degrees, to fall in with and adopt them. They first hate, then endure, then yield and embrace.

From these and various other like causes, we find ourselves continually weakened and reduced. We are yearly losing numbers of young men of talent and promise, young men of business tact and ability, young men of fine literary acquisitions, and capacity for doing much good. The number of youth that we are thus adding to the ranks of those that observe no day, or to the ranks of Sunday observers, greatly exceed those added to our number from those ranks. Thus we remain as heretofore, numerically, one of the smallest and weakest of evangelical denominations.

There are two ways by which men forsake the communion in which they were educated—one by indifference, moral frivolity, or death—the other by growth, advancement. In the one case we change through neglect, degeneracy, or self-interest—in the other through conviction, aspirations after a higher and purer life—a desire for a closer walk with the true, the right, and the good, by which we outgrow the forms of education, and seek a purer communion, and a holier worship. If those who have left have been guided by the latter principle, we should rejoice with them in their advancement—if they have been guided by the former, we can but lament their spiritual degeneracy. While those who have been added to our number from other denominations, have generally been of those earnestly seeking truth and a holier life, and have manifested the same in their future walk and conversation, what shall be said of those who have left us? By their fruits they may be known. Having, generally, left for the sake of bettering their worldly interests, their future life has but too frequently corresponded with such motives.

MACOM.

DEATH OF THE VICE-PRESIDENT.

Hon. William Rufus King, long a Senator of the United States from Alabama, lately chosen Vice-President, died of consumption, at his plantation, near Cahawba, Ala., on Monday, 18th inst., aged 68. Mr. King had been longer in Congress than any man remaining in it since the death of Mr. Clay. He was a native of North Carolina, and elected thence to the House of Representatives, where he first took his seat in Dec., 1811. Mr. King remained a Representative from North Carolina till 1816. At the close of this session, he resigned his seat and removed to Alabama, then a Territory, soon to become a State, and was soon after chosen a member of its Constitutional Convention. On its admission as a State, he was chosen (in 1819) one of its U. S. Senators, which post he held uninterruptedly till 1844—a period of 25 years. He then resigned his seat on being appointed Ambassador to the Court of France, where he spent some years. In 1848, having relinquished his Mission, he was reëlected to the Senate, and continued to serve therein until the session of last winter, when the progress of consumption compelled him to leave Washington for Cuba—in vain. He remained on the island for two months or more to no purpose, and then, finding recovery hopeless, hastened home to die.

By the death of Mr. King, the office of Vice-President devolves (until his term expires, or the Senate see fit to choose another President) on Hon. David R. Atcheson, Senator from Missouri.

"THE BRICK CHURCH."

On our fourth page to-day will be found a statement relative to the proposed removal of one of the old land-marks of New York, commonly known as the Brick Church. The *Independent*, after setting forth the facts in the case, raises the question of the right of the church to remove as they propose—a question upon which, we doubt not, most persons not pecuniarily interested in the matter will take the view here indicated:—

"We have one simple question to ask, viz., What right, save that which is recognized in the stock jobbing of Wall-street, have Dr. Spring's people to make such an application to the Common Council of New York? This question involves others. How came they possessed of this property? Did they purchase it with their own money? Did they pay for the bricks and mortar which form the walls of the Brick Church? Did their fathers give this property to them by devise? These questions, if we mistake not, must be answered negatively. By what right, then, except such as that by which Broadway railroads are granted, do the present occupants of the Brick Church undertake to put $200,000 in their pockets by the sale of that property? The property was granted to the Rev. Mr. Rogers by the city, nearly an hundred years ago: granted expressly and solely for church purposes, and on that account allowed to be held free of taxes, on condition of the payment of the annual pittance of fifty-two and a half dollars. It was not granted for the benefit of Mr. Rogers and his successors, nor for the benefit simply of Mr. Rogers' or Dr. Spring's congregation, but through them for the benefit of all who might be resident in that vicinity. Ethically and rightfully, therefore, Dr. Spring's elder who has his mansion far up town, has no more claim to the Brick Church property than the porter or the drayman who ~~lives in some~~ cellar or attic in Beekman or Nassau streets. There never was more need of a church on that spot than there is now. There is a larger population within five minutes walk of the Old Brick today than there ever was before. If, then, Dr. Spring's people, the wealthy, and the elders who rule well, but who, by force of circumstances, are compelled to live in Bond street or Union Square, wish an edifice for worship in that part of the city, let them put their hands in their pockets, and, out of the abundance which the Lord has given them, build a suitable structure; but let them not take the children's bread and give it to dogs; let them not leave hundreds and thousands to famish for the bread of life; let them not give up to mammon what was dedicated to God; let them not worship, or pretend to worship, in their splendid up-town pile, at the expense of the suffering and needy whom they have left behind. There ought to be forever more, on the time-honored site of the Old Brick, a noble structure for the purposes of religious worship, which should look out upon the confluent tides of business and pleasure which circle there, as Trinity Church, sentinel-like, looks down the great moneyed street of this continent."

BAPTIST MISSION RECEIPTS.—The Corresponding Secretary of the American Baptist Missionary Union says that the receipts of the Union for the year just closed were upwards of $134,000, which will meet its expenditures, less $1,500.

ACCIDENTS LAST SABBATH.—Last Sabbath, April 23d, the two o'clock train from Philadelphia to New York, by the Camden and Amboy Railroad, on reaching Rancocas Creek, about twelve miles from Philadelphia, found the draw-bridge up for the passage of a steamboat; and no sufficient notice of the fact being given the engineer in season, the engine, all the baggage crates, and the express car, were thrown into the water, there about fifteen feet deep. The passenger cars, fortunately, became disengaged, and their progress stopped, in season to save them from following. The engineer escaped by leaping from the locomotive. One brakeman was less fortunate, both his legs being broken. A young man named Wm. Woolley had his foot crushed. The express car, with all its contents, was sunk completely out of sight. It had some $30,000 on board. The mails, with most of the passengers' effects, were recovered.

In New York, last Sabbath, April 23d, about five o'clock in the afternoon, a boy six years of age, named James Wilson, whose parents reside at No. 509 Eighth-avenue, was run over, at the corner of Thirty-seventh-st., by one of the Eighth-av. Railroad cars, and almostly instantly killed. One of the wheels passed over the boy's head, and crushed it so that the brains were scattered over the track.

On the same day, and at nearly the same hour, a scaffold erected on the outside of the house No. 12 Vesey street, New York, upon which three men were engaged in painting, gave way, and all fell to the pavement. One of them was instantly killed. George Hutchinson, another of the unfortunate men, had his skull fractured; and Michael Kennedy, the third, had his right ankle broken.

Had these three accidents happened on Sunday, no doubt they would have been made the occasion of numerous newspaper articles, if not pulpit discourses, on the heinous sin and imminent danger of running railroad trains and painting houses on that day. But happening as they did on Saturday, the seventh day, *the Sabbath*, the lesson they teach will probably be received in silence.

JUDGE JAY AND THE AMERICAN TRACT SOCIETY.—In response to a circular asking for a donation, Judge Jay has written a long letter to the Corresponding Secretary of the American Tract Society, giving the reasons why he can no longer aid it. The following extract contains the gist of the matter:—

"It seems your tracts must meet the approbation of *all evangelical* Christians. If we ask who these are, we shall be told, such as agree in maintaining the Scriptural authority of certain abstract doctrines. But we all know, that these same Christians differ widely on various questions of moral practice. You are not ignorant that evangelical wine and rum sellers, and drinkers abound both in town and country; and yet your Society is lavish of its censures on them. It condemns the theater and race-course, although not a few believers in the evangelical creed frequent both. You issue publications against dancing, and yet how many sons and daughters mingle in the waltz, in the presence and with the consent of their evangelical parents? You condemn traveling on the Sabbath, yet our Sunday steamboats and rail-cars are not without their evangelical passengers. You do not hesitate to rebuke gambling, yet evangelicals may be found at the card and the billiard-table. As far as I can judge, the publications of your Society have been in accordance with the rule you announce on few subjects, except that of human bondage and its attendant atrocities. I know not that in the twenty-seven years of its existence the Society has published a line intended to touch the conscience of an American slave-breeder or trader. On the contrary, especial care has been taken to EXPUNGE from your reprints every expression that could even imply a censure on our stupendous national iniquity."

RETURN OF THE JEWS TO PALESTINE.—A lecture upon this subject, by a Jewish convert and missionary named Steiner, was delivered in the lecture-room of the Broadway Tabernacle, New York, on the evening of Sixth-day, April 22. The lecturer claimed that there are 250 passages of Scripture, written by eleven different men, which promise or imply that the Jews will return to their own land; and as all the other promises and threatenings of Scripture which relate to the Jews have been literally fulfilled, he insisted that these also must be literally fulfilled. At the present time, he stated, the Jews of Europe consider the day their of restoration near, and are raising funds to send persons forward to till the land.

We wonder if the Jews, when they return to their own land, will follow the example of Mr. Steiner in keeping the first day of the week instead of the seventh for the Sabbath? As Mr. Steiner is very much of a literalist, and especially interested in studying those portions of Scripture which relate to the future of the Jews, perhaps he can give some scriptural light on this subject, which we should be happy to receive.

THE CHRISTIAN REVIEW.—The April number of this valuable quarterly, published by Colby & Ballard, 122 Nassau-st., New York, has a variety of articles suited to the character of the work. Though a *Baptist* Review, it has contributions from some of the best scholars of other denominations. The leading article is by Rev. Dr. Curry, Methodist, of Hartford Ct., on Wickliff. The other subjects treated of are Baptizo, Model Preacher, Classical Studies, Vulgate, Egyptian Archeology, Weekly Communion, the Haldanes, and a large amount of literary intelligence.

THE BIBLIOTHECA SACRA, and American Biblical Repository, for April, has nine articles, viz: A continuation of Bretschneider's Autobiography, Interpretation of Job 28th, Lucian and Christianity, Riley's Plautus, Humane Features of Hebrew Law, the Idea of Preaching, Alexander's Moral Science, Notices of New Publications, and Select Theological and Literary Intelligence. Published by W. F. Draper & Brother, Andover, Mass.

General Intelligence.

A Prison and Dead-House.

The New York City Prison was the scene of a sad tragedy on Sunday night, April 17th. Six men, most if not all of them weakened and broken by habitual drunkenness, were shut up together in a cell in the first story. An hour and a half after they were confined, the Watch visited the cell, when one of them was found dead, and the corpse removed. On a later visit, at 11 o'clock, another was discovered in convulsions, but on being carried to the hospital he revived. The next visitation was at 5 o'clock on Monday morning, and then, of the four remaining prisoners, one was found already dead, and three in convulsions, from which but one recovered. The number of victims was four. The Coroner, aided by the physician of the prison and two other doctors, held an inquest, and rendered a verdict that the men died of convulsions caused by intemperance.

In consequence of a general impression that the condition of the cell in which these men were confined had something to do in causing their deaths, the Grand Jury undertook to investigate the case, and in their Presentment announce the following conclusion:—

"The testimony before the Grand Jury was clear and unequivocal, that their deaths were the result of suffocation, produced by carbonic acid gas, one of the most deadly agents of human destruction. On visiting the cellar immediately beneath this range of cells, the atmosphere was found to be so tainted as to render immediate retreat necessary. Other cells on the same corridor were shown to be highly offensive, and the arrangement of the pipes communicating with the various cells in all the corridors so defective, that at times the effluvia pervades the entire prison. The Grand Jury present the building, in its present condition, as a *Public Nuisance*, and they request that unless an immediate remedy be provided by those who are charged with this duty, the matter be laid before the next Grand Jury with a view to the indictment of those who by law are responsible for the continuance of so foul a stigma on the honor of this City."

A Touching Case.—Died, at Oberlin, O., April 10, of consumption, Lee Howard Dobbins, a colored child about four years old, a fugitive from slavery, who had been brought to that place a few days previous from Kentucky, in the last stages of consumption. The Oberlin *Evangelist* gives the history of his brief life:—

"His mother died two years since, but in her last hour committed this little one to the compassionate care of a fellow-slave-mother, by whom he was brought here to die. He had a father—but of him humanity makes no particular account. He was one of those fathers who *own property* in the flesh and bones of their children, to whom therefore a sick and dying boy is a valueless *thing*. His natural mother seems never to have thought of such a father as a protector of her child. Instinctively she turns for human sympathy and help to a sister slave-mother—and not in vain. The latter promptly accepted the trust, and heroically did she fulfill it. She nursed the feeble one along with the other little ones of her fold, till the hour came to strike for freedom, and then, with a babe of her own on one arm, and this sick helpless one on the other, she bade her other children follow, and *fled*. A Hand more than human guiding and sustaining, they were set down among us, in safety. The little sick one could go no farther. With many bitter tears this mother by adoption tore herself away and left him here, till God opened his Great House of Refuge, and took the fugitive orphan *home*. Upon this community it devolved to perform the last offices of sympathy for the orphan boy, and not often has such a call been responded to more promptly. More than one thousand persons were present at this funeral."

University of Wisconsin.—This young State is making honorable provision for the liberal education of its citizens. The appraised value of the University lands is $170,000. Since last October, sales have been made to the amount of $21,331 84, which added to $25,000 previously realized, amounts to $46,331 84, productive fund. They anticipate an annual sale of $10,000, every dollar of which becomes immediately productive. It has now in operation a preparatory and collegiate department. The faculty consists of the Chancellor, two Professors, and a Tutor. The institution has one college building completed and occupied, and another begun. It allows the German and French languages to be substituted, in a part of the course, for the classical. The Board are of opinion that a Normal School, and a School of Science as applied to Agriculture and the Arts, in addition to the ordinary professional schools of Law, Medicine, and Theology, should enter into a plan of a University.

A Curious Case.—An exchange paper states that about 19 years ago a Mr. Hait, of Wilton, in Fairfield County, Conn., then a remarkably good student in his collegiate course, was suddenly deprived of his reason and memory. Under these circumstances, his father, Rev. Mr. Hait, sent him to Hartford, but finding no relief, he sent him to Dr. Chaplain, of Cambridge, Mass. The doctor said there was no present relief for him, but at the age of thirty-six or thirty-seven there would be a change; that the brain was too much expanded for the cranium, and there would at that age be a contraction, which would enable it to act healthily. His anxious father and family saw their hope peremptorily deferred for nineteen years. That time has recently expired, and to their great joy, the prophecy is fulfilled. The man began to inquire for his books as if he had just laid them down, and resumed his mathematical studies where he left them. There was no trace on his mind of this long blank in his life, of any thing which had occurred in it, and he did not know that he was almost forty years of age.

It is stated that the collections made on Easter Sunday, in the various Romish churches of the city, in behalf of the Roman Catholic Orphan Asylums, amounted to $5068 41.

European News.

London dates to April 8th have been received. We give a summary of the news.

The Queen gave birth to another son, at Buckingham Palace, at a quarter past 1 o'clock P. M. of 7th inst. Mother and child are as well as can be expected, &c.

Eight or ten vessels went ashore in the English Channel, on the French and English coasts, in a fog on Wednesday morning, 6th inst. Most of them are complete wrecks. Six lives were lost.

At a meeting of the Royal Flax Society of Ireland, held on 30th ult., the Secretary reported that a gentleman had waited upon him, deputed by the Colonial Government of Canada, to study the new process of flax culture and preparation, with a view to their introduction into Canada.

There is quite a civil, or rather *un*civil war raging at present in the Gallician Church, with an immense expenditure of ammunition, in the shape of pamphlets, sermons, speeches, attacks and retorts. The dispute arose respecting the comparative merits of the religious and civil ceremonies in the Sacrament of Matrimony, but has since spread to other subjects.

Preparations continue for the inauguration of Napoleon's tomb on 5th May. M. Thibault, Bishop of Montpelier, one of the most eminent orators of the French Church, is selected to deliver the oration.

The King of Prussia had offered the Madiai an asylum in his country, but it is thought they will prefer proceeding to England.

Eight persons were shot at Esongrad in Hungary, on 19th ult., for drinking with three notorious robbers—call them *guerillas*—instead of informing against them. A ninth person was shot at the same place, for abetting the escape of another "robber," by giving a false name to the gendarmerie.

The Government has offered a reward of 10,000 florins for the apprehension of the celebrated guerilla chief, Rozsa Sandor.

The mail-coach from Novara was stopped a few nights since, near Cigliaro, by an armed band of some twelve or fifteen robbers. The passengers having been made to alight, the robbers took possession of a box containing 12,000 francs in the Piedmontese coin.

The Austrian Embassy at Constantinople has presented another note to the Divan, complaining of maltreatment to the Christians of Dalmatia. The Porte promises inquiry into the matter.

California News.

Two weeks later news from California has come to hand.

The mystery relative to the steamship Independence is at length solved. On the 16th of February she ran ashore on the shoals off Margaretta Island—an uninhabited island on the coast of lower California. After striking, she backed off; but, finding eight feet of water in her hold, Capt. Sampson ordered the pilot to run her on the beach at a spot three hundred yards from land. There the ship took fire, from the intense heat of the furnaces, the flames spreading rapidly, and creating the most frightful consternation among the passengers. A very heavy surf was running, and all the boats of the steamer were swamped in trying to make the first trip ashore. To add to the horrors of the scene, the fire reached the powder magazine, which exploded with terrible force, shattering the steamer's stern, and scattering the fragments in every direction. Many of the passengers were blown into the sea, and others jumped in, and were immediately carried out to sea by the strong current that was sweeping from the shore. Those who succeeded in reaching the shore were unable to render any assistance to those struggling in the water, and were obliged to remain passive spectators of immense numbers of men, women and children perishing by fire and in the sea. There were about 500 passengers; and the number of persons lost has been variously estimated at from *one hundred and forty to two hundred.*

The passengers who were saved found themselves on an uninhabited island, without water, where they were compelled to remain for fifty-six hours in a state of intense suffering. Finally, by firing a cannon, they were enabled to attract the attention of some whaling vessels lying in Magdalene Bay, a few miles off, who came to their assistance, with provisions, and finally took them off.

The City of Marysville has been again inundated by a rise of the Feather and Yuba Rivers, and much loss of property had occurred.

The steamer California, which left San Francisco on the 1st of April, for Panama, took down $2,230,000 in gold dust.

The markets at San Francisco were quiet, in expectation of a change, owing to a large number of marine arrivals. Flour was at $12 and $13, with small sales. Mess Pork, $40, and Clear Pork $44. Hams 24 and 25c. Butter 43 and 45c. Rice 6 and 6½c. Lard 29 and 30c.

Reese Evans, a youth not yet nineteen years old, belonging to Carbondale, was convicted at Wilkesbarre, Pa., recently, of the murder of Louis Reese, a merchant at the latter place. Evans went to Reese's store, and purchased several articles of clothing, promising to pay for them as soon as he could go over and get the money of a man near Kingston. It was arranged that Reese should go with him, and so they started together. After they got over the Wilkesbarre bridge, it appears that they left the road and went across the fields. On the way Evans drew a pistol, shot Reese through the head, took his watch, and what money he had about him, and made off. Taken together, the case is almost unparalleled. At his conviction, the delinquent manifested no remorse, but protested most stoutly that he was innocent.

A correspondent of the *New Haven Journal* denies the accuracy of the assertion, that the deposit of lithographic stone lately found in Kentucky is the first discovery of that species of stone in the United States. The writer says that he obtained a specimen of the same kind of stone in 1825 at Drummond Island, at the entrance of the strait between Lakes Huron and Superior, where the supply was apparently inexhaustible. The stone was carried to Boston and tested by Mr. Pendleton, the lithographer, who said it was equal if not superior to the German stone. At that time, however, Drummond Island was far less accessible than Germany, and the discovery was therefore of no practical value.

SUMMARY.

Mr. C. K. Garrison, of the wealthy house of Garrison, Fritz & Co., of Panama, has been appointed Agent at San Francisco of the Nicaragua Transit Co. His compensation is 5 per cent. commission until the amount reaches $60,000 per annum. He is also Agent for four New York Insurance Companies at $10,000 per annum each. In addition to this, in order to secure the transit of gold by the Nicaragua route, Mr. Garrison has a letter of credit from three capitalists connected with that route for a million of dollars per month, the funds to be used only in the purchase of gold dust, and he has a quarter interest in the profits. Altogether, we should suppose an economical man with this business could make both ends meet.

A candy manufacturer in St. Louis has prepared an article for exhibition at the New York Fair which is not the least novel of the novelties that will be then and there collected. It is emphatically a picture in candy, being a copy of a boar hunt. The figures in the original, consisting of the hunters and their horses, the boar and the hounds, and even the grass and sky overhead, are represented with accuracy. The expression of the horsemen, the coloring, and all the minutiæ of the lithograph, are faithfully copied. The work was executed entirely by hand, by slow and tedious process.

The Peoria (Ill.) *Republican* states that a gentleman, who had been for some time paying his addresses to a young lady, asked her hand in marriage, which was refused. He pleaded for some time after, and that declared if she still resisted his suit he would commit suicide. She informed him such an alternative would not influence her in the least. At this he loaded a gun, and, standing in front of the house, placed the muzzle in his mouth, and with his toe pulled the trigger. The lady stood in the door and witnessed the whole of the terrible transaction.

An Englishman has invented what he calls "the curvilinear omnibus," comprising a number of improvements. The interior is ventilated above and beneath, and the windows are therefore fixed so as to prevent either rattling noise, or disputes about opening and shutting them. The back of each seat is curved outward, so that a greater width of passage is obtained. The feet sink into boxes to prevent treading on them. Between and above each seat is a bell pull acting on a single bell near the conductro's place. Access to the top is facilitated by steps.

A Philadelphia letter-writer expresses surprise that provisions remain so dear, while the markets of that city are so well stocked. On the 23d inst., poultry was scarce, chickens selling at from 75c. to $1 61 the pair. Good butter sold at 31 a 33 cents per pound; eggs 14 cents the dozen; tomatoes 31 a 37 cents per quart; asparagus 25 a 40 cents the bunch; radishes 5 cents the bunch; salad 3 a 8 cents the head. Young lamb sold at 37c. a $1 per quarter, and very fine. Squab pigeons were worth 31 cents per pair. Good ham, by the slice, commands 10 a 20 cents per pound.

A Convention was held at Newburgh a few weeks since, for the purpose of taking into consideration the road from that city to Syracuse. The meeting was attended by nearly 400 delegates from numerous towns in the interior of New York, who assembled for the purpose of taking preliminary steps toward the construction of a road from Newburgh to Syracuse. It was shown, to the satisfaction of all present, that the route was perfectly feasible, and could be constructed with moderate grades and at a moderate expense.

The Portland *Advertiser* says: "A fine fore-and-aft clipper-built schooner, of about 240 tuns burden, called the Jennette, launched from the ship-yard of Messrs. Turner & Harris, Cape Elizabeth, is now rigging at Franklin Wharf, in that city. She is owned by Jos. P. Tailor and Eldridge P. Talbot, (colored persons,) and is to have an entire colored crew, with Mr. Tailor for commander, and Mr. Talbot for first officer. She is intended for a freighter."

Some weeks since, Prince Paul of Wurtemberg, having returned from his third scientific exploration of our Western territories, in the course of which he added largely to his collections in Botany, Zoology and Mineralogy, sailed from this port on his way to the Straits of Magellan and Patagonia, for the purpose of exploring the extremity of the South-American Continent.

A wealthy Dublin watchmaker, named Donegan, is sending out to the New York Exhibition, among other things, a set of superb gold watches, as presents for the Irish political exiles, both those who still remain in Van Dieman's Land, and those who have escaped to America. Various national emblems, including the American eagle, together with the arms of the respective exiles, are emblazoned on different portions of the watches.

With a view of building the Chenango Valley Railroad, a meeting of three delegates from each town interested in the construction of a railroad connecting the Chenango Valley with the Central Line and New York and Erie Railroads, is called at Sherburne, on the 27th of April, 1853. The road is proposed to be built from Utica down to Chenango Valley, intersecting, we suppose, the Syracuse and Binghamton Road at Chenango Forks.

A bill has passed to its third reading in the Massachusetts House of Representatives, requiring each and all of the banks in the Commonwealth to constantly keep in their vaults an amount of specie equal to 10 per cent. of their capital, and that when from any cause the specie on hand shall fall below that proportion, all discounting shall cease until the requisite per centage shall be attained.

The vacant lots in the block between Fifth and Sixth-avs., and Ninth and Tenth-sts., New York, twenty-three in number, were sold the other day to Mr. James F. De Lanier for a sum in the neighborhood of $120,000. These lots are among the very best in the City in regard to quality and location. They were for a long time owned by the Bank of England, and were kept out of market by litigation.

At Williamsburg, the other day, a young man named William Ireland was sent to the County Penitentiary for 60 days, for drunkenness and vagrancy. His aged mother, who could overlook his many faults, begged of the Judge to let him off with a fine, which she would pay with her own hard earnings, but in consequence of his having been before the court several times before, her request was not granted.

A melancholy accident, resulting in the loss of the lives of two men, took place on Thursday night, April 21, at the Falls of Schuylkill, three miles above Philadelphia. Five men, who live at or in the vicinity of the Falls, went upon the river in a small row boat. They rowed about for some time, and were about returning to the shore, when the boat capsized, and two of the men were drowned before assistance could be procured.

The British Government has sent to Mr. Crampton, the British Minister, a gold medalion likeness of Queeen Victoria and a gold pocket chronometer for Captain Nye, of the steamship Pacific, and a gold mounted trumpet and £10 sterling for the mate, and £10 for each of the six men who volunteered their services, and saved the crew and passengers of the British bark Jesse Stephens, wrecked some time since.

A dispatch dated Boston, Tuesday, April 19, 1853, says, The publisher of *Life in Boston* was assaulted last night about 10 o'clock, within a few paces of his residence in Cambridge, by two ruffians in the employ of the Boston gamblers, and beaten and bruised until he was supposed to be lifeless. A slung shot was employed, and there is no doubt they intended to kill him on account of his exposure of the galvanized prop tables.

The Michigan University announces a free Course of Lectures on Agricultural Science, commencing April 27th, and closing June 28th. Rev. Charles Fox, (Ed. 'Farmer Companion,') will lecture on Theoretical and Practical Agriculture; Prof. S. H. Douglass on Climate, Geology, Mineralogy, Meteorology and Chemistry; Prof. A. Sayer on Vegetable and Animal Physiology, &c., &c. (Board at Ann Arbor, $1 50 to $2 per week.'

The Trustees of the old State Bank of Illinois, have advertised in the St. Louis papers the remaining lands of their trust to be sold without reserve, and as it is doubtful (says the *Republican*) whether enough will be realized from the assets of the Bank to pay all its liabilities, holders of its evidences of indebtedness would do well to attend the sale, either to buy property or sell their paper to purchasers.

The Pittsburgh *Visitor* learns that recently a passenger in the accommodation train on the Pennsylvania Railroad, told the conductor he had no money to pay his passage, but wished him to permit him to come to Pittsburgh. This the conductor refused, when the poor man made no further remark. The cars were stopped and he expelled. He sat down on the road-side, dropped his head upon his knees, and died instantly.

About sixty Californians, who left N. Y. last week for home, met at the St. Nicholas Hotel, on the invitation of Mr. Samuel Brannan, and partook of a sumptuous dinner. Senators Gwin and Weller, Mr. McCorkle, Mr. Thomas O. Larkin, Ex-Gov. McDougal, Ex-Mayor Harris, and several members of the California Press, were among the company.

At a meeting of the Executive Committee of the American Temperance Union, on the 18th inst., many grateful emotions were felt that from the Office there had been sent out over the land, in the last year, more than 700,000 Maine Law Tracts; and a resolution was adopted, to make a special effort to raise $2,500, and engage in more enlarged operations.

There were 1,614 first-class passengers carried over the Albany and Schnectady Railroad on the 19th inst., against 930 on the corresponding date of last year—an increase of 80 per cent. The entire business of the present month, it is believed, will exceed that of March, 1852, in nearly the same ratio.

A dispatch dated Buffalo, Friday, April 22, 1853, says: A severe thunder storm occurred here about 2½ o'clock this morning, during which the lightning entered the Morse Telegraph Office, destroying three instruments, and melting the gas pipes, set the office on fire.

The Reformer, published at Trenton, N. J., says that not less than four human beings were drowned in that vicinity last week, in consequence of indulgence in intoxicating liquors. Some of these victims left large families.

A girl, about fourteen years of age, who was at Sunday School April 16, in good health, undertook the next day to jump the rope 200 times without stopping. She did so, but the unnatural exertion threw her into an illness, which proved mortal.

There are more colored mechanics of the various trades in the United States and in Canada, than one would suppose. In 1830 there were 5,000; in 1840, 7,000; and in 1850 there were 9,070, including every kind of business that may be considered as a trade or handicraft.

The Zion Baptist church Cincinnati—colored—was founded ten years since, and has increased from thirteen members to over three hundred and fifty. Over eighty persons, during the past winter, have been added, through a revival—most of them young persons.

A large number of whales were seen off Southampton, L. I., on Monday, April 18. Two or three schooners from Greenport, and a number of small boats, chased them all night. One whale, making 20 or 30 barrels of oil, was captured by one of the small boats and sold for $800.

A dispatch dated Cincinnati, Wednesday, April 20, 1853, says: Father Baden, the first Roman Catholic priest ordained in the United States, died last night at the residence of the Archbishop, aged 98. He had been a priest over sixty years.

The surveys of the proposod Road from Kingston and Newburg, on the West bank of the Hudson, to Syracuse, are going forward with considerable spirit, and an influential combination is evidently forming on the line of the work, to carry the enterprise through.

A large meeting will be held at Seneca Falls, N. Y., to urge the construction of a Railroad from Sodus Bay, on Lake Ontario, through Seneca Falls, about 60 miles, to Ithaca, where it will connect with lines leading directly to New York City and Philadelphia.

The Centennial Celebration in Keene, N. H., is fixed for Thursday, 26th of May. Hon. Joel Parker, late Chief Justice of New Hampshire, and now Professor at Cambridge, will deliver the address.

A correspondent of the *National Intelligencer* announces the invention of a form of road and improved locomotives, which, he says, will safely transport the mails and passengers at the rate of one hundred miles per hour.

The Rev. Dr. Cumming of London has received a present of a thousand guineas and a service of silver plate worth three hundred guineas, from his friends, in acknowledgment of his services in the Popish controversy.

Later news from Texas confirms the reported discoveries of gold on the Upper Colorado River, and also above Austin. Large amounts are said to have been collected, and great excitement prevailed in Texas.

The sales of boots and shoes by the wholesale dealers in New York amount to about $6,000,000 per year. There are four firms who each do a business of about half a million per annum.

Of the number of persons recently injured by the falling of a floor at Glen Cove, four are yet confined to their houses.

Capt. Epes Sargent died suddenly at his residence in Roxbury on Tuesday evening, last week.

New York Market—April 25, 1853.

Ashes—Pots $5 00; Pearls 5 50.

Flour and Meal—Flour, 4 68 a 4 75 for Canadian, 4 47 a 4 56 for common to straight State, 4 56 a 4 81 for common to good Ohio, 5 12 a 6 00 for extra Genesee. Rye Flour 3 75 a 4 00 for fine, 4 12 a 4 50 for superfine. Corn Meal 3 00 for Jersey.

Grain—Wheat, 1 20 for prime white Michigan, 1 23 a 1 25 for prime Genesee. Rye 90 a 91c. Barley 63 a 67c. Oats 46 a 48c. for Jersey, 48 a 50c. for State and Western. Corn, 62c. for Southern mixed, 66c. for Jersey yellow.

Provisions—Pork, 13 50 for prime, 15 75 for mess. Beef, 4 75 a 6 50 for country and city prime, 8 00 a 10 50 for country mess. Lard 10 a 11c. Butter, 10 a 15c. for Ohio, 12 a 22c. for old and new State. Cheese 8½ a 10c.

Hay—94c. a 1 06 per 100 lbs.

Lumber—14 00 for Spruce and Pine.

Seeds—Clover 12c.; Timothy 14 00 a 17 00 for mowed; Flaxseed 1 25 a 1 31.

MARRIED,

In Leonardsville, N. Y., April 21st, by Eld. W. B. Maxson, Mr. H. M. Havens, of Waterville, N. Y., to Miss Rebecca Keen Platts, of the former place.

On the 17th of March, by Rev. B. F. Summerbell, Mr. James F. Green to Miss Semantha U. Satterlee, all of Berlin.

On the 11th inst., by Rev. William Satterlee, Mr. H. Klinginstine, M. D., to Miss Mary Saunders, all of Berlin.

In Verona, N. Y., April 3, by Eld. C. Chester, Mr. John Helt to Miss Catherine E. Everett, all of Verona.

At Milton, Wis., March 31, 1853, by H. G. Greenman, Esq., Mr. Jerome Bullis to Miss Lucy Lipencott, all of Milton, Wis.

At Verona, N. Y., April 17th, by Samuel P. Marsh, Esq., Mr. Hiram H. Cawen to Miss Lidiaett Davis, both of Vernon.

By the same, Mr. Alvin Williams, of Verona, to Miss Mary Woodcock, of Greenfield.

DIED,

In Adams, Jefferson Co., N. Y., on the 10th of April, Mrs. Alma Green, aged 23 years, 11 months, and 19 days. Sister Green was the wife of Mr. Delos Green and the daughter of Bro. Jesse Maxson, formerly of Berlin. It has never been my privilege to witness a more tranquil and triumphant sick or death bed. Until her last sickness, she had deferred engaging in the cause of Christ; but when disease was preying upon her, she commenced in good earnest to seek her Saviour. "They that seek shall find." Truly she found it so. Her disease was the slow working of consumption; but from the time of her conversion till her death, scarce a cloud ever darkened the bright prospect before her. Death lost its sting, and was to her a friend, not a foe. To the last, the smile of heavenly hope was upon her face, showing that however much her friends might mourn her death, she was well assured that all was well. Before she died, she entreated her friends to meet her in heaven. Nearly her last words were, "I am going home;" and, watching her own departing spirit as it left her body, dying she said to all, "*Good-bye.*" J. S.

In West Edmeston, N. Y., April 19th, of dropsy, Mr. David Palmiter, in the 72d year of his age.

At Waterford, Ct., March 3d, Orton Ward, son of Paul and Lydia R. Stillman, aged eleven months.

On the 22d inst., of croup, Emma Starr, daughter of Dr. C. H. and Mary S. Stillman, Plainfield, N. J., aged 4 years and 9 months.

"A bud expanding in heaven."

LETTERS.

J. Summerbell, C. R. Burdick, W. B. Maxson, C. Chester, C. H. Davis, T. G. Bailey, Isaac West, D. Clawson, C. S. Titsworth, Lucien L. Covey, S. R. Smith, Ephraim Maxson, R. W. Utter, S. P. Marsh, J. Whitford, H. G. Greenman.

RECEIPTS.

FOR THE SABBATH RECORDER:

Abel G. Tomlinson, Shiloh, N. J.	$2 00	to vol. 9	No. 52
Charles Dickason "	2 00	9	52
Isaac Hall "	2 00	9	52
Wm. Higbee "	2 32	9	52
John G. Humel, Marlboro, N. J.	2 00	9	52
C. A. Stillman, Westerly, R. I.	2 00	9	52
L. L. Covey, Walworth, Wis.	2 00	10	45
D. S. Gates, Charleston, Ill.	1 00	10	18
Hiram Sherman, Verona	2 00	9	52
Calista Jones, Verona Mills	2 00	9	52

FOR THE SABBATH-SCHOOL VISITOR:

Geo. L. Utter, Nile $2 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Oliver Maxson	$1 00	Randolph Dunham	$1 00
David P. Rogers	1 00	Sale of Numbers	50
C. C. Stillman	1 25		

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Church at DeRuyter	$15 00
Matthew Wells "	5 00
E. M. Osgood, Lairdsville, N. Y.	2 00
Dea. S. Kenyon, Rockville, R. I.	1 00
3d Church in Hopkinton, R. I.	9 00
James Muncy, Truxton, N. Y.	8 00
Phineas C. Burdick "	1 00
Mrs. P. C. Burdick "	1 00
Elias Burdick "	1 00
Abel Stillman, Poland	10 00
Church at Independence	10 17
Edward Whitford, Adams, to make himself and wife L. M.	50 00
Church at Hayfield, Pa., For. Miss. 5 00, Home Miss. 2 00, Canada Miss. 3 00, Honan Jews 2 82	12 82
Mrs. S. A. Dunham, Piscataway, N. J.	5 00
Wm. A. Rogers, Plainfield. N. J.	2 00
Friend of Foreign Missions	3 00
Church in New York	119 05
Sabbath-School, New York, for Sabbath-School in China	1 95
Missionary Fund, S. D. B.	2 00
Sabbath-School of 1st Alfred Church, to educate Chinese child	6 00
Martin Wilcox, Verona, N. Y., for China 10 00, for Canada 5 00	15 00
C. A. Osgood, collection in Otselic and Georgetown, N. Y.	4 50
R. S. Geer, Pitcairn	1 75
Delos C. Burdick, Persia, N. Y., for support of Honan Jewish boy 12 50, for cheap kerchiefs for Mrs. W.'s Sabbath-School 50c.	13 00
Calvin Waldo, Edinboro, Pa.	5 00
C. S. Titsworth, Plainfield, N. J.	5 00

Shiloh, N. J.:

Mary Davis	1 00	Hannah Mayhew	1 00
Mrs. Birdelle	50	Mr. & Mrs. Ewing	2 00
L. Harris	50	Mrs. Harris	12
J. P. Allen	1 00	H. B. Davis	1 00
Ira R. Davis	3 00	I. Bacon	2 00
H. W. Glaspey	2 00	Lois Tomlinson	1 25
E. F. Swinney	25	Charles Bright	5 00
J. B. Davis	3 00	Hannah W. Bowen	1 00
L. Ayres	50	Ira R. Ayres	1 00
Dea. G. Tomlinson	2 00	Seeley Tomlinson	50
J. T. Davis	5 00	Ellis A. Davis	1 00
Micajah Ayres	1 00	Dea. Enoch J. Davis	3 00
Mrs. M. Woodruff	1 00	Nancy McDivitt	1 00
Isaac West	5 00	Mrs. A. Sheppard	50
Caleb Sheppard	5 00	Mrs. Mary T. Davis	1 00
Mordecai T. Davis	1 50	Mrs. Isaac West	1 00

A. D. TITSWORTH, Treasurer.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 7 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays, and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

1,000 Book Agents Wanted.

INTELLIGENT and industrious men wanted in every part of the United States, to engage in the sale of the best assortment of *Illustrated*

POPULAR AND USEFUL BOOKS

published in the country.

Men of good address, having a small capital of from $25 to $100, can do well by engaging in this business, as the inducements offered are of the most liberal character.

For further particulars, address, (postage paid,)

ROBERT SEARS, Publisher,
42t4 181 William-st., New York.

Clothing Establishment.

THE subscribers, under the firm of Wm. Dunn & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By William Goodell, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to Lewis Tappan, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I. The Relation of Master and Slave.
Chap. I. Slave Ownership.
II. Slave Traffic.
III. Seizure of Slave Property for Debt.
IV. Inheritance of Slave Property.
V. Uses of Slave Property.
VI. Slaves can Possess Nothing.
VII. Slaves cannot Marry.
VIII. Slaves cannot constitute Families.
IX. Unlimited Power of Slaveholders.
X. Labor of Slaves.
XI. Food, Clothing, and Dwellings of Slaves.
XII. Coërced Labor without Wages.
XIII. Punishments of Slaves by the Owner and Hirer.
XIV. Of Laws Concerning the Murder and Killing of Slaves.
XV. Of the Delegated Power of Overseers.
XVI. Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII. Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII. Fugitives from Slavery.
XIX. The Slave cannot Sue his Master.
XX. No Power of Self-Redemption or Change of Masters.
XXI. The Relation Hereditary and Perpetual.
XXII. Rights to Education—Religious Liberty—Rights of Conscience.
XXIII. Origin of the Relation and its Subjects.
Part II. Relation of the Slave to Society and to Civil Government.
Chap. I. Of the Ground and Nature of the Slave's Civil Condition.
II. No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III. Rejection of Testimony of Slaves and Free Colored Persons.
IV. Subjection to all White Persons.
V. Penal Laws against Slaves.
VI. Education Prohibited.
VII. Free Social Worship and Religious Instruction Prohibited.
VIII. Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III. Relation of Slave Code to the Liberties of the Free.
Chap. I. Liberties of the Free People of Color.
II. Liberties of the White People of the Slaveholding States.
III. Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

Miscellaneous.

How a Ship is Launched.

When a ship is building, her keel rests on a series of blocks of wood, placed about three feet apart, and she is supported on either side by pieces of timber—one end of each "shore," as these timbers are technically termed, resting on the ground, and the other "shoring up" the ship, or, in other words, keeping her from falling over sideways. The ordinary practice in building ships is to place the stern next the water, and the head of the ship up the yard, so that the vessel shall go stern foremost into the river. When the launching time comes, the ship requires to be released from all these supports and barriers, and it may interest the country reader, at least, to explain how this is done.

First of all, large beams of timber are placed lengthwise under each side of the ship, with a slight inclination toward the water end of them. These timbers are bolted to blocks of wood in the ground, and they have other pieces of timber bolted to the sides of them so as to form "ways," as the shipwrights say, or grooves, by which the ship is to move into the water. The next process is to place another beam of timber on each of these "ways," and to bolt smaller pieces of timber upon them, which are fitted but not fastened to the ship's side, so as to form a kind of cradle in which the vessel is to rest, which goes into the water. The beams of timber fixed to the block are plentifully greased with soft soap and oil, to make the vessel move smoothly; and when all is in readiness, the supporters are knocked away, and the ship glides into the water.

The ship is liberated by striking down her "dagger," which is the last hinderance to taking the water. There is a "dagger," so called, at each side of the ship. It is just at the head of the launching timbers, and is simply a square piece of wood, placed in a slanting direction, one end of which rests against the fixed beams of timber which lie under the vessel, and the other end is placed against the cradle on which the ship rests. It is an honorable distinction in a ship builder's yard to knock down the daggers, and it is the custom to award the honor to the two oldest apprentices. Underneath the dagger a small piece of wood is placed on end, to prevent the dagger falling of itself; and a chisel is also driven into the wood to keep the "tom," as it is called, in its place. These are alike on both sides of the ship, and, as has been stated, it is the privilege of the two oldest apprentices to take charge of the department.

The real interest of a ship launch is a brief but exciting thing. It commences when the men lie along under the vessel, to "give her the rally," that is, to drive in a number of wedges to ease the ship off the blocks under her keel. A couple of hundred men may be about the ship in this work, and at the voice of the leading man, every one of them strikes his wedge at the same instant, gradually raising the ship, and producing a sound like muffled thunder. The centre blocks are then removed, and the shores taken away from the sides of the ship. The ship is now ready for launching, and the master ship-builder and his friends stand at the head of the vessel.

The men then place themselves down each side of the ways, the signal "out oakum" is given, and immediately the oakum, which has kept the dust from the grease, is removed. "All out, sir," is the response. "Out keys!" is the next command, and as quickly as in the former case, the men remove some small pieces of wood, which have been placed down the ways to assure them that all continues true. Again the men respond, "all out, sir," and they hasten from the sides of the ship. The whole interest is now in the daggers, both of which the master shipwright sees. "Out chisels," "out small toms," "down daggers," follow in rapid order, and the ship is freed from her restraints. A bottle of wine from the fair lady breaks on the ship's head, a big wave rises as she touches the water, enlarging itself as she gets off the stocks, and the ship is launched. [Boston paper.

Extravagance and Folly.

Men who were in New York in 1836, and saw the abounding "wealth," splendid equipages, brilliant furniture, magnificent parties, &c., &c., of that day—and who, a year or two afterwards, saw a large part of those foolish spendthrifts bankrupt and ruined—cannot avoid such reminiscences, when they see the far greater extravagance of the present day. They cannot help asking themselves if the end will not be the same. A New York correspondent of the *Boston Transcript* notes a few items of this extravagance.

"I find that in respect to extravagance in other matters, the New Yorkers are now in advance of all former times. The rage for showy and costly articles for private dwellings far exceeds the emulation which exists between the rival hotels up town. As a matter of curiosity to the readers of the *Transcript*, a few of the fashionable styles of parlor ornament will be stated.

One of the latest patterns of parlor tables or light stands, is made of the richest decorated French porcelain, set in a gilt frame and stand. These are very beautiful; the price ranges from $200 to $300 each, according to the value of the painting.

French porcelain ornamental gas fixtures for the mantel, are imported and sold for $180 a pair.

A pair of bronzed mantel candelabra, with a clock for a center piece, are for sale at $800 a set. An importer stated that he had sold four sets for one house at $3000.

A novel and unique mantel clock, valued at $500, would be a rich mantel ornament. This clock has no hands. The hour and minutes are denoted by figures which revolve, like a modern whist counter.

One firm here have a small mantel clock for which they ask $1200. Two birds come out and sing from the clock each hour.

Bronzed vases, with bas reliefs, are plenty at $300 each. Porcelain tea sets of thirty-six pieces are held at $180 a set. And so one could go through the list of household articles of elegance and utility, and name prices which would not do except in an 'age of gold.'

One cannot fail to call to mind the common illustration suggested by the uppish tendency of all property in this city, and to state that we are now witnessing the brilliant ascent of the rocket; the no less certain descent of the valueless stick may not be so agreeable, particularly if it should hit us, or one near to us.

There is one point which seems to be overlooked in the fitting up of public and private houses at the present time. This is the consideration of the effect of use and time upon the expensive ornaments and extravagant fittings now in vogue. There is nothing more repulsive to the eye than dingy or faded finery. Shabby gentility is generally despised. 'A patch on both knees and gloves on' is suggestive of a fall from competence to indigence. A dirty white vest is a sure indication that the wearer like the garment has seen better days. Twenty-four gas-burners in a bed-room twelve feet square; decorated porcelain spittoons, and seven hundred dollar bed-coverings, may excite wonder and attract for a time, but such matters are of short duration, from the very nature of things."

Slave-Market of Alexandria.

Writing from Alexandria, under date of January 13, 1853, Rev. J. P. Thompson of New York says:—

Early this morning we visited the slave market, which still exists in Alexandria as an open thing. It consists of a court-yard about 100 feet square, with rows of cells upon three sides, in which the slaves are kept until a purchaser is found for them. They are not kept in close confinement, but may go from cell to cell, and have the range of the yard. Several are huddled together into one apartment, and eat and sleep upon the naked ground. There were but a few slaves in the market and these were principally women and children. The children, too young to comprehend their condition, seemed happy as children are everywhere, but the adults wore an air of extreme dejection and misery. One in particular interested me exceedingly; she was a Nubian girl of about 16, jet black, with coarse features, and hair twisted into coils that stretched across her head about an inch apart, and resembled a rope mat; her only clothing was a piece of blue cotton cloth, not made into a garment, which hung from one shoulder about her waist to her knees; she was stout and hearty, but her countenance was as sad as any I ever looked upon, and in her nakedness and degradation she showed the native modesty of woman, by shrinking from the presence of strangers into the den allotted to her. I asked her price, and was told she could be purchased for $100. Perchance she was the daughter of some Nubian chief, whose misfortunes in war had doomed his family to slavery; no doubt she had a *home*, however rude—perhaps father, mother, brothers, sisters—from which she had been torn away forever. Slave-hunting is still carried on in Nubia and Abyssinia, and the slave-trade is still active upon the Nile. The principal market is Cairo. No Georgians or Circassians are brought to Alexandria, but they are still to be had at Cairo. Our guide informs us, however, that English gentlemen—whom he supposed us to be—would not be allowed to see them, "because English don't want to buy." Had he known the price demanded for the Edmonson girls in the United States, he might have thought differently of the marketable qualities of some fair Circassian in the eyes of some Americans. Ah, but to buy these girls here and carry them to America would be piracy by the laws of the United States; and so it is a felony condemned by all nations to steal them from their homes and transport them to Alexandria or to Cairo to be sold; but if they could only be smuggled into the slave market in that other Alexandria, to sell them to some lustful planter in Georgia or Louisiana, or for some brute in Arkansas, would only be carrying out "the compromises of the Constitution;" and to call *that* a crime might lead to the dissolution of the Union, besides damaging the cotton interest in New York. When shall that horrible slave traffic in the United States be brought to an end?

The Horse-Trade in New York.

The *New York Agricultor* has the following interesting account of the Horse-Trade of New York. It is from the pen of Solon Robinson, Esq., one of the Editors, and a good observer and judge of animals.

Wednesday, April 6, 1853.

We made a visit to the great market-place again last week. The day was generally clear and cool, but an occasional April shower drove operators under cover. We found the street unusually dull, and were told that the sales of the day probably would not exceed 15 horses. We find it impossible to obtain a correct account of the number sold here in a given time. Mr. Chamberlin, proprietor of the oldest established sales stables in the street, called Bull's Head Stables—the name is a misnomer for a place where nothing but horses are sold—estimates the daily average sales at this season of the year at fifty. Mr. Taylor, who has been a long time in the business, and appears to be a very intelligent, observing gentleman—he certainly is a good judge of horses, and has some beauties in his stable—says the sales during the months of April and May, and October and November, will average 500 a week, and 300 a week through the whole year. This would give 15,600 for the annual sales, which looks like a very large figure, and almost incredible. But our readers will take notice, that we find upward of 900 constantly on hand, and it is not very extravagant to suppose the weekly sales equal to one half that number.

Another stable owner, Mr. Beardsley, estimates the sales at 300 a week for the last six weeks. Mr. Campbell makes the same estimate for the past and next six weeks. A Mr. Shepherd, who says he has been familiar with this market for years, estimates the sales at an average of 40 a day. He says he has taken some pains to ascertain facts, and that the largest number of horses arriving in one day this spring is 85, and that 40 is a full average for the daily sales.

The general opinion is, that all the horses sold this season will average $175, as there are a good many high priced ones, which make up the average upon the whole. Very few, compared with the whole number, are sold for less than $100. Such as are below that sum in value, have no business here; their owners should keep them at home. The kind of horses mostly required for this market, are strong, substantial animals, suitable for double or single harness, and heavy work, traveling all day upon solid stone pavements.

Another very large class of horses are those suitable for stages and city railroads. These are not required to be as heavy or strong as cart horses, but more active, muscular, sinewy, and full of endurance; the work being constant, and sometimes, in slippery weather, very severe. No clumsy-footed animal can stand our Russ pavements in wet weather.

There is a large demand for a class of horses suitable for public carriages and light wagons; these must be docile, as they are often required to stand alone in the street; pretty good looking, or they would not draw custom, although they might the load; and capable of making a mile or two at a rapid speed. Great eaters are not appreciated in a city where all kinds of food are sold at such high prices as here.

These three classes are the horses which range from one to three hundred dollars each. To bring the latter sum, they must be very superior. Very few, except fancy horses, are sold at prices over two hundred dollars. If our readers have any of the latter, of extraordinary beauty, great speed, or any peculiarity so fanciful as to be utterly worthless, let them bring them to this market. For the latter be sure to ask an enormous price, and if you can't find a bigger fool than yourself to buy them, after you have spent all your loose change for their keeping, you can take them home again and sell them to some newly elected Militia Major, provided you cannot get yourself or your horse elected to that office. Good carriage-horses, or real fast trotters in single harness, will always sell well. We found some very fine carriage-horses in market to-day. One pair in Mr. Taylor's stable would suit our fancy exactly. They are handsome bright bays, not large, but full of life and strength. The price is $1,000. He has another pair at $1,200; a pair at $1,300, and a pair at $1,500, and a single horse at $1,200.

Northrup & Post have one pair at $1,500, and held one pair at $1,000, and several single horses at $300 and $400 each. The stables of these gentlemen are of brick, with a handsome front of over a hundred feet on Twenty-fourth-st., the rent of which is said to be worth $2,000 a year, though not covering as much ground as the stables of McCauly, who can put up the largest number of horses of any one in the street. The Bull's Head Stables are probably the next largest.

In Sargeant's stable we found one pair held at $1,000, and one pair at $2,000. Brown & Smith also have two high priced pair—$1,000 and $2,000. Campbell has one at $2,000 and one at $800; and Williams one at $1,000 and one at $700; Martin one at $1,000, and there are some other stables which hold horses well up in the hundreds.

It is said that horses are generally 10 per cent. higher than three years ago.

Taking the sales at 300 a week, at the average value of those now in stable, ($200) and we have $60,000 as the amount of weekly transactions. It propably exceeds rather than falls short of that sum, great as the amount may seem to those who have never visited the New York Horse Market.

The Alabama Wild Man.

The father of the "wild man" recently discovered in the neighborhood of Florence, Alabama, went after his son and took him home to Knox County, Tenn. The Florence *Gazette*, of April 9, thus describes the interview of the father and son: From the description, as well as from information received through a letter from our townsman, Mr. J. J. Craig, the old man was satisfied that it was his son, and although poor, feeble, and bent beneath the weight of sixty years, he set out for the purpose of finding, and reclaiming, if possible, his deluded son. He arrived in Florence on Wednesday morning last, nearly exhausted from fatigue and excitement. We were present when the old man was told of the finding and capture of his son, and the recital caused him to weep like a child. We voluntarily offered him our aid, and in company with the old man Goring, W. H. Hays, and A. P. Neeley, we set out for Bainbridge, at the foot of Muscle Shoals, where young Goring was stationed. On arriving, the old man hastened to where young Goring was standing. He offered him his hand, and asked him if he knew him. The son gazed at him, and answered, he did, and called him father, while the old man again wept as if his heart would break. They then had a long private conversation, and after some persuasion, the poor unfortunate man agreed to return home with his father. We came to town in company with the father and son, and the young man gave a very interesting history of his life, and the cause which induced him to withdraw from the world and seek the seclusion of the woods. He said that those he worked for would not pay him, and the world generally had treated him badly, and being naturally melancholy and retiring, he concluded to shut himself out from the world. He regretted his conduct, and said he would have come in long before he was caught, but was ashamed of the tattered garments he was clad in. He says his mind was never impaired, but he always shunned society, and had an involuntary shrinking at the approach of man, and this feeling had grown on him during his wild adventures in the woods. In company with his father, he left for home yesterday morning, and we trust he will soon see his aged mother, and other relations, who are now anxiously looking for his coming.

Price of Diamonds.

Rough diamonds, fit for cutting, are sold at £1 13s. 4d. to £2 the carat. A carat is rather more than three grains, and 156 carats equal to one ounce Troy. But if the stones are above one carat, the square of the weight is multiplied by the price of a single carat; so that, for example, a rough stone of three carats costs 3x3x £3 or £18. It is similar with cut diamonds; and in 1850 the purest brilliants of one carat brought more than £8, a brilliant of two carats 2x2x £8, or £32. When stones are over eight or ten carats, however, this is altered, so that they are valued still more highly. Diamonds of a quarter of an ounce weight are extraordinarily costly; but still larger are met with; and one of the largest known is that of the Rajah Mattum, in Borneo, which weighs nearly two ounces and a half; that of the Sultan of Turkey weighs two ounces; one in the Russian sceptre weighs more than an ounce and a quarter. The greatest diameter of the last is one inch, the thickness ten lines. The Empress Catharine II. purchased it in the year of 1772, from Amsterdam, and for it was paid £75,000, and an annuity of £650. Diamonds weighing an ounce exist in the French and Austrian regalia. One of the most perfect is the French, known as the Pitt or Regent Diamond. It was bought for Louis XV., from an Englishman named Pitt, for the sum of £135,000 sterling, but has been valued at half a million. One of the stones most renowned in the East, is the Koh-i-noor, or Mountain of Light, now in possession of the Queen of England. It came from Golconda to Persia, and while uncut weighed more than five ounces, but now, polished, only about two ounces. It is valued at more than £2,000,000 sterling. If we look only to the common mode of estimating the value, a perfect brilliant weighing half a pound, would be worth £20,000,000. Some have stated that such a diamond exists among the royal treasures of Portugal as large as a hen's egg; according to others this is only a topaz.

True Domestic Pleasure.

Dr. Forbes Winslow, speaking of marriage, says: "Nothing delights me more than to enter the neat little tenement of the young couple, who, within perhaps two or three years, without any resources but their own knowledge of industry, have joined heart and hand, and engaged to share together the responsibilities, duties, interests, trials, and pleasures of life. The industrious wife is cheerfully employing her own hands in domestic duties, putting her house in order, or mending her husband's clothes, or preparing the dinner, while, perhaps, the little darling sits prattling on the floor, or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands, and the best of fathers, when he shall come from his toil to enjoy the sweets of his little paradise. This is true, domestic pleasure. Health, contentment, love, abundance, and bright prospects, are all here. But it has come to be a prevalent sentiment, that a man must acquire his fortune before he marries, that the wife must have no sympathy nor share with him in the pursuit of it, in which most pleasure truly consists; and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for twenty years. This is very unhappy; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue and prompting vice; it destroys the true economy and design of the domestic institution, and promotes inefficiency among females, who are expecting to be taken up by a fortune, and passively sustained, without any care or concern on their part, and thus many a wife becomes, as a gentleman once remarked, not a 'helpmate,' but a 'help-eat.'"

The Trick of Second Sight.

The *Albion* contains an article explaining the trick of "second sight." The imposition was first practiced in Paris six or seven years ago. It was introduced into England by Robert Houdin, who confessed it was all a trick.

The secret lies in a contrived system of words. The operator puts the question in such words as will indicate the answer. Suppose that figures are wanted. Certain letters indicate particular figures. If D stands for 4, Y for 9, the operator may say, "Do you know, &c., and the assistant at the other end of the room will give at once forty-nine. Of course the whole system is complex; and as explained in the *Albion*, is truly ingenious.

The mode of announcing objects is not so simple, and requires more effort and quickness in the operator. It consists in changing the meaning of all the letters in the alphabet, and in composing the question of words commencing with the letters which, in the alphabet, follow those which form the name in view. If the name of the object commence with C, the operator must employ a word beginning with D, and so on. Important intimations are given by the choice of the words. For example, the operator may vary the question, "Tell me what I read on this card," by many changes of words and forms of expression, any one of which has a distinct significance for the assistant. Much may be indicated by the use of tell, say, state, inform, discover, reveal, &c., &c. Indeed, the extent and capacity of the system is great. The devices to avoid ambiguity, and to denote a great variety of terms, are really wonderful. The writer intimates that such schemes are employed by accomplished gamblers.

Proposal to remove a Landmark.—"The Brick Church" has long been one of the landmarks of New York. There is now on foot a plan for its removal, to give place to trade. From a statement of the Commissioners of the Sinking Fund, it seems that the property was originally conveyed by the city to a Rev. Mr. Rogers, in 1766, eighty-seven years ago, subject to a ground rent which now amounts to $53 50 a year, and to the condition that the property shall be used exclusively for ecclesiastical purposes. The church wishes to sell, and with the proceeds of the property, which it is ascertained will amount to at least $250,000, to erect an edifice in a part of the city more convenient for the congregation.

This property contains eight full lots and a little over, in one of the most desirable parts of the city, and the Commissioners recommend, with the assent of the church proprietors, that it be put up at public auction, and be sold to the highest bidder, and that the city receive twenty-five per cent., or one quarter of the net proceeds. This is certain to amount to $56,250, at the least, which, at six per cent., would be $3,375 a year, instead of $53. It may, and probably will, amount to a good deal more.

The incidental advantages of this exchange to the city, are scarcely less substantial. This property is now, as church property, exempt from taxation. Supposing it to be sold for a quarter of a million of dollars, and another quarter of a million be added to it in the way of improvements, as there certainly would be at once, that would add half a million to the city assessment, and proportionately diminish the distributive burden of taxation upon the city, less only the price of the now unimproved lots which the church would probably purchase, and exempt from future taxation.

Planting Orchards.—In planting orchards, whether of apple, pear or peach, we recommend the following course:—Having prepared the ground, as before advised, by *deep* and *thorough* working, put out the trees a liberal distance apart, setting them no deeper than they stood in the nursery, and then plant the field with corn. Mark out the ground in such a manner as to plant each tree to stand in the place of a hill of corn, and in cultivating and hoeing treat the trees as corn, and give them as much attention as you do the growing crop. If you hoe once more than is common, no harm will result. Under this treatment the trees will grow apace and thrive.

The St. Albans, Vt., Messenger mentions the seizure, in that town, of four barrels of rum and brandy by the Sheriff, and the emptying of them in the street. It says: "Out of those four bung-holes ran murders, thefts, oaths, laziness, lunacy, rows, blows, headaches, degradation, poverty, red eyes, broken heads, tears, sorrows of children, rags, want, starvation, and all abominations. It is hoped that the loss of these things is not unconstitutional."

Common Schools in Ohio.—From the report of the Ohio Secretary of State, on the condition of common schools for the past year, we learn that the whole number of youth in the State is 833,669. The entire number of pupils enrolled, male and female, is 437,412. The average daily attendance during the year has been but 266,293. There are nearly 500,000 children who are entitled to attend these schools, but who do not! The difference between the number of pupils enrolled and the average attendance, is a still more painful fact. Either parents or teachers are in fault when less than five-eights of the scholars of all the schools in the State are present. It is a significant fact, that the enrolled number of boys exceeds that of the girls by more than 40,000. There are 9,916 schools, with 12,464 teachers, in the State, to the latter of whom $771,145 are paid as wages. 171 school houses have been built during the year, at a cost of $61,837.

Washes for the Bark of Fruit Trees.—The *Working Farmer*, in speaking of the inefficiency of lime wash, objects to it on account of its quick conversion from a caustic state to the state of carbonate, forming a hard crust upon the surface, and preventing the perspiration of the bark. Soap is recommended, on account of its well known mildness, and consequent safety of application, at the same time that it preserves its causticity for an indefinite period, assisting in the destruction of insects and their eggs, and softening and cleansing the bark, as each successive rain washes down a portion. A solution of soda (known as bleacher's soda No. 1,) is most strongly recommended for its power to cleanse, soften and render healthy the bark. For using, a pound is dissolved in a gallon of water. We mention these applications in order that our fruit raising readers may be able to give them a fair trial for a comparison of results.

Food for Chickens.—Boiled potatoes mixed with coarse Indian meal is, perhaps, the best food for fattening poultry. For laying hens, meat is necessary. Lime must also be within their reach at all times. Pepper has been found excellent to make hens lay. A recent writer says, "I was clearing out some red pepper seed, and threw the shucks promiscuously about. I soon observed hens picking them up and swallowing them with great avidity. They soon commenced laying eggs, though they had laid none for a month before. I feed regularly two or three times a week since then with red pepper, and they have never stopped laying, summer or winter, spring or fall, except while they were hatching their chickens; and I am confident that by this method hens may be made to lay the year around.

VARIETY.

Talents, which are before the public, have nothing to dread either from the jealous pride of power, or from the transient misrepresentations of party, spleen, or envy. In spite of opposition from any cause, their buoyant spirits will lift them to their proper grade. The man who possesses the great and vigorous stamina which entitles him to a niche in the temple of glory, has no reason to dread the ultimate result; however slow his progress may be, he will, in the end, most indubitably receive that distinction.

Sir Isaac Newton lost the use of his intellect before the animal frame was arrested by death. So it was said of M. Swissett, that he often wept because he was not able to understand the books which he had written in his younger days. Cornivus, an excellent orator in the Augustine age, became so forgetful as not even to know his own name. Simon Tournay, in 1202, after he had outdone all Oxford for learning, at last grew such an idiot as not to know one word from another, or one thing he had ever done.

The results of the Spirit Rappings in various parts of our country, as shown by the reports from the lunatic asylums, is, that there have been 573 lunatics, made lunatics by this delusion, and 17 suicides have been occasioned by it. How strange that in view of such facts, men and women will suffer themselves to be made the dupes of this folly, or even to tamper with it in any degree.

The widow's gift was of inestimable value as *an example*. It has probably brought more money into the Lord's treasury than any other instance of liberality on record. The rich from age to age have said, If this poor woman so pleased the Saviour by giving of her penury, how much does He require us to give of our abundance.

General Santa Anna landed at Vera Cruz on the first of April, and was received with the greatest enthusiasm—the firing of salutes and other demonstrations of joy. On the second, he issued a proclamation to the people of Mexico, in which he makes magnificent promises for the regeneration of his "beloved country." He started for the Capitol on the sixth inst.

On the 9th of April, about forty-five political prisoners, charged with insurrectionary attempts, were sent from Havana to Cadiz, to await the decision of the Queen. Among them were those victims who had been condemned to death, but were reprieved at the *garotte* on the 6th instant.

A lady was recently teaching a boy to spell. The boy spelt c-o-l-d, but could not pronounce it. In vain his teacher asked him to think and try. At last she asked him, "what do you get when you go out upon the wet sidewalk on a rainy day, and wet your feet?" "I get a licking."

A gentleman was accosted by a poor fellow who asked for chairity. "I will remember you next time," replied the gentleman. "Please your honor," said the beggar, "I don't give credit, I deal on the cash principle."

Integrity is the surest way of success in the long run. He who is underhanded may apparently prosper for a time, but during those years of seeming success, there is growing up in the public mind a distrust of him.

Huldah, wife of Col. Zephaniah Tucker, died at Woodstock, Ct., aged 98 years, on the 2d inst. Deceased, it is said, has left descendants in every State in the Union, thirty-seven of whom reside in Massachusetts.

Clergymen of all denominations are permitted to pass at half price on the Western Railroad, and also on the Connecticut River Road, went on their way to fulfill an appointment to preach, or to exchange with a brother clergyman.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Aden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..W. B. Gillett.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,		$ 75
" " "	each subsequent insertion,	50
" " "	six months,	6 00
" " "	one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 47. NEW YORK, FIFTH-DAY, MAY 5, 1853. WHOLE NO. 463.

The Sabbath Recorder.

For the Sabbath Recorder.

THE LOGIC OF HEAVEN.

It is said of an eminent modern statesman, that being interrogated respecting his assent to the doctrine of the trinity in unity, by a Unitarian divine, he replied, "You and I, sir, do not probably understand the arithmetic of Heaven." The circumstance suggests the probability, that very many religious theorists are equally deficient in their understanding of the *logic* of *Heaven*. The great convincing argument which Heaven uses to vindicate the dignity of the Throne, is not theory merely, but an exhibition of love, by acts of unparalleled benevolence, in alleviating sorrow, consoling the afflicted, and meliorating the condition of humanity. Our Saviour "went about doing good." He was not a mere theorist, but was every where a practical exhibition of the holy religion he taught. And his apostles fully justified his position, by assuming that the religion of Christ was *practical benevolence.* "Pure religion and undefiled before God and the father, is to visit the widow and the fatherless in their affliction, and keep himself unspotted from the world." And true saints, in every age and country, have been actuated by this holy principle, and have labored, not only to promote the *salvation* of their fellow men, but to promote their happiness as far as possible in the world, by relieving want and suffering, administering consolation to the afflicted, and justifying the conclusion, that the God they served was a God of love, and that Christianity was a system of love and good will to men. Every spirit begetting its likeness, primitive Christianity was prolific to an admirable extent; and so it ever has been and must be, in whatever field it is exhibited. So hatred, cruelty, persecution, and injustice, have ever had the effect to increase opposition and hatred.

We sometimes express our astonishment, that the Jews, to such an extent, have remained opposers of Christianity; but that astonishment should cease, when we recollect that from their earliest history *paganism* has been at war with them and their religion, and that for the greater part of eighteen centuries, *Christianity*, so called, has been a refined system of paganism, both in its worship and spirit. Hatred to Jews has been a cardinal principle of some professed Christians. Cruelty, persecution, and oppression, in untold variety of ways, and unparalleled extent of time and universality of operation, have fixed them in their disgust of a religion so demoniac, so opposed to God and Heaven. In the Roman Catholic Church, *Berk* says' "they were peculiar objects of hatred during the ceremonies of Easter week. The misguided multitude thought they were doing a service to the Redeemer, whose sufferings they commemorated, by persecuting the descendants of those who had nailed him to the cross. Thus at Baziers, every year, on Palm Sunday, the Bishop mounted the pulpit of the cathedral, and addressed the people to the following effect: '*You* have among you, my brethren, the descendants of the impious wretches who crucified the Lord Jesus Christ, whose passion we commemorate; show yourselves animated by the spirit of your ancestors; arm yourselves with stones, assail the Jews with them, and thus, as far as in you lies, revenge the sufferings of that Saviour who redeemed you by his own blood.'" Under such circumstances, who could expect Jews to be converted to Christianity? Until about fifty years ago, it was not generally admitted, in Europe, that Jews had *any rights* in Christian nations.

But Jews, like other people, are affected by kindness. When Christianity assumed something of its genuine spirit, and they found that they were cared for, they immediately became softened in their opposition, and occasional conversions occurred; and now, under a more genial influence, when Christians begin to feel, to labor, and pray for their salvation, and recognize their rights, and regard them as brethren, and heirs of the same glorious hopes, what is the effect? Missionaries in the East speak of hundreds of Jews who open their houses for instruction. One writer says, "In Hungary, and in Prussia, interest is still more general and intense. At Comitz, Posen, and Zempal, the Jews hear the missionaries gladly." "In Berlin, the progress of Christianity among the ancient people of God is extraordinary, and the opposition of the Rabbis cannot stop it. The Jews join by dozens and scores, and I hope they will soon come by hundreds. There are in the single city of Berlin *one thousand Christian Jews*—one hundred baptized in a single year." Within a few years, three hundred have been converted in London, near two thousand in Prussia, five hundred in Silesia, three hundred and sixty in Warsaw and vicinity. There is no considerable town in Germany where there are not found baptized Jews. In Germany and Prussia thousands of Jewish children attend Christian schools, and are instructed in Christianity. "The present state of the Jewish mind," says another writer, "is favorable to missionary labor. The field is ripe. In Cracow it is said that if *support for proselytes* could be obtained, one half of the Jews would become proselytes."

Of the prevailing disposition of the Jews to examine the claims of Christianity, much more might be added, even in the midst of corrupted Christianity; and what may we not hope when the Gospel in its purity is presented to them, with its labors of love to relieve their sufferings, bind up their wounds, and pour the oil of consolation into their lacerated bosoms, instructing them in the ways and means of industry and arts, to supply their wants, and point them to the Christian's home in heaven. Protestants, as well as Catholics, in their efforts to make converts, seek to separate them from their nationality, and all its high hopes and expectations, and yet they partially succeed. But could those observing the true Sabbath, and respecting their national rites, present them the pure Gospel, what might we not expect?—especially should we accompany our spiritual instructions with the arts of civilized life, and enlightened systems of requiting labor, and furnish to some extent the means of support, by industry, to the poor inquirer after truth. This is the *logic of Heaven*, and will *convince* and *convert*, when the catechizing and theorizing systems, without it, will find but little favor, and less success. What a suggestion is presented in the efforts to redeem the soil of Palestine, and fertilize its field, by increasing agricultural knowledge, and causing the land to sustain its inhabitants, and give employment to the thousands who are famishing in a land which once flowed with "milk and honey," and again must and will sustain and gladden its thousands of laboring poor? We might improve on this suggestion, and make ourselves welcome to the land, by the inhabitants of every caste and grade.

The Jews, it is true, are not pagan, but they are rebels to their King, and aliens to his government, not only in common with others, but peculiarly so in rejecting their Messiah; and the inconsistency of professing Christianity, has extended and protracted their alienation; and justice demands that we remove the stumbling-blocks out of the way of God's ancient people, so that his blessing may be received and appreciated, God glorified, the church enlarged and comforted, and the world saved. The great and leading argument must be, "For God so loved the world." This is the premise—and this the conclusion. It may appear illogical to the schools, but the conclusion is irresistible—foolish to the world, but it is the power of God, and the wisdom of God.

J. M.

For the Sabbath Recorder.

AMUSEMENTS.

A few weeks since, I noticed in the *Recorder* an article on "*Popular Amusements*," by a "Pastor." In that article he confined his remarks to dancing. I have no particular objections to what he wrote, but I think he did not write enough. We often hear, from the young and middle aged, "We must have amusements." I do not much wonder at this, when it comes from those who know nothing of experimental religion. But I have wondered at it, when I have heard it from professing Christians. Why do such need and want *amusement?* The impenitent sinner wants it, because he has nothing good and satisfying, upon which he can rest, and from which he can draw comfort. But why does the professed Christian say, "I must have amusement," and then run into all the foolish, nonsensical, and absurd recreations of sinners? Is it because religion does not furnish what he needs for his happiness? It certainly can not be this, for every real Christian finds in the enjoyment of Christ perfect peace, so that, as it is sometimes said, he "rejoices with a joy unspeakable and full of glory." His heart exults in its hope of salvation hereafter. He loves God; he loves the communion of Saints; he loves the worship of God; every feature of religion is lovely; all its doctrines, its sentiments, are lovely; and a contemplation of these always fills his soul with rich enjoyments. Why, then, does the Christian say, "I must have amusement?" Can he turn from his communion with God, and enjoy scenes of carnal pleasure? Are the gayeties of the pleasure-seeking crowd, above the joy the soul has in its communion with God? Or is it necessary to turn from these high and holy enjoyments to the sensual pleasures of this world, in order to give sufficient recreation to the mind? I cannot understand why the christian says, "I must have amusement."

I was once young, and witnessed the enjoyments of youth, their pleasures and amusements; and then I could not see what there was in the dance, or play, or chit-chat, that could give better happiness to the soul than religion gave. And since age with its experience has settled me into the realities of life, and brought its responsibilities and cares, I am still more at a loss to know why the Christian wants amusement. The gay, the coquetting time of life is short. The period of youth passes away in great haste. It hurries some into the busy cares of life, and others into the grave. And I remember that the wise man said, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment." Now, when the Christian knows all this, it seems wondrous strange that he will run into the foolish amusements of the world. I have wondered that the young Christians could run away from the afternoon meeting on the Sabbath, and congregate for a walk or a season of social chat, not the most instructive or religious. I have wondered that they could love any thing more than religion, or take pleasure in acting against Him who is altogether lovely, and the chief among ten thousands. It frequently happens, that amusements are purchased at too great a cost—the cost of religious enjoyment and religious reputation. When this is the case, they cost too much.

The influence that the professor of religion exerts upon the unregenerate, when he mingles in the crowd in search of pleasure, is very unhappy. I have wondered how the church members could do it, and how he could take pleasure in those gay, and sometimes foolish scenes, that draw the attention from the great interests of the soul. His conduct on such occasions is very inconsistent with his profession; and it misleads the impenitent with whom he associates. I am afraid that many precious youth will be lost forever because church members "must have amusement." I have witnessed several instances, when the Holy Ghost seemed to be driven off, and brightening prospects of the conversion of souls were all destroyed, apparently, from the course pursued by professors of religion. I have wondered that they could do so, and be the means of leading into sin those who were being called out of it, by the Holy Ghost. I have known ministers, whose souls seemed filled with the greatest anxiety, to have their hopes crushed, and their efforts paralyzed by members of the church, because they were lovers of pleasure more than of God. I have pitied them, when I have witnessed their sinking hopes, and failing energies, and knew that it was because members of their own churches were the cause of it all. It seems to me that the lover if amusement would abandon his amusements when he sees that they dispirit his minister, and mislead the impenitent. What are amusements worth, when they are enjoyed at so great a cost? Jesus Christ asked a very important question, when he said, "What shall it profit a man, if he gain the whole world, and lose his own soul?" The lover of amusement is invited to consider this question. If his amusements are inconsistent with the enjoyment of religion, and unfit him for its practices, he is in danger of losing his own soul on account of them. It is a dangerous condition. Let me ask such, what shall it profit them, if they succeed in their amusements, and destroy the souls of their companions in amusement? When there is so much interest connected with this matter, and the consequences are so far reaching, and the effects many times so disastrous, I wonder that church members will still say, "I must have amusement," and seek it at every cost.

K. G.

THE ANGLO-BIBLICAL INSTITUTE.

An institution bearing this title was recently organized in London, of which John Lee, Esq., LL. D., F. R. S., F. R. A. S., is Treasurer; Rev. Joseph Turnbull, A. B., Secretary; and Rev. W. H. Black, Librarian. The object of the institution is one of general interest, as will be seen from the following Address, Plan, and abstract of Transactions at one meeting, which have been kindly furnished us by our friend Mr. Black.

Address.

The present advanced state of Biblical knowledge, and the increasing tendency of Biblical Literature to meet the requirements of the age, have suggested to some students of the Sacred Scriptures the propriety of instituting a Society for the promotion of Biblical Criticism; having more especially in view a superior Translation of the Bible into the English Language.

It is not to be understood that the Society will give any pledge for the production of such a work; but it will distinctly aim at promoting it.

That this important work, however, will, before long, be accomplished, there can be no reasonable doubt;—whether we consider the accumulation of critical apparatus, during the present century; or the urgent appeals of many pious and learned writers in favor of an improved version; or the numerous commentaries on the authorized version, originating in its mistakes and obsolete or improper expressions, quite apart from theological exposition; or the numerous Translations of the whole or of different portions of the sacred volume with notes, especially on the New Testament; or the different forms in which the present version is printed, with a view to obviate the unhappy effect of division by chapter and verse. All these are evident indications of a longing after the object which the Anglo-Biblical Institute will endeavor to attain.

The advantages of such an Institution will be immediately appreciated by learned persons engaged in the study of the Scriptures; and especially by those whose office requires them to be eminently qualified for Biblical interpretation.

There are, indeed, valuable periodical works, which serve as a means of communication among Biblical students: but such a medium is imperfect, in comparison with the proposed Institution; for, as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" and immediate *personal* communication, by meetings or correspondence, will not only be more satisfactory, but will tend to bring the common object to a more speedy completion. How many lights will be collected—how many invaluable friendships formed—how many precious hours saved—how many prejudices removed—how much real knowledge and important truth will be acquired, by such an Institution! Even should it not, *of itself*, produce one entire and faultless work, it will, more than anything else, tend to its production.

And, should it eventually fall short of its great aim, yet, if the result shall be a far better English translation of the Bible than ever appeared before, what a boon will that be to the millions of the Anglo-Saxon race in the two hemispheres—not to insist on the collateral benefit to be deprived from such a work to the readers of Scripture in other tongues! What blessings will be pronounced on the memory of an Institution, which shall have only initiated such a work of true benevolence!

Under these impressions, the founders of The Anglo-Biblical Institute respectfully invite the attention of Biblical scholars to the object; and they are hopeful that many such will promptly be associated in the advancement of a work worthy of the noblest efforts.

Plan.

1. The object of The Anglo-Biblical Institute is—The promotion of Biblical Criticism, having more especially in view a superior translation of the Holy Scriptures into the English Language.

2. The Members, ordinary and honorary, will be learned persons, of either sex, interested in the object of the Institute.

3. To meet the expenses of the Institute, each ordinary Member shall pay *ten shillings* per annum, in advance.

4. The affairs of the Institute shall be conducted by a Council, a President, two or more Home Secretaries, a Foreign Secretary, a Treasurer, an Auditor and a Librarian.

5. There shall be Monthly Meetings of the Members; papers read on different subjects; specimens of English translation of the Scripture presented for critical discussion; correspondence maintained, not only with the distant Members, but with kindred institutions, and with eminent Biblical scholars in various parts of the world; and Transactions of the Institution printed for general circulation.

6. There shall be formed a standing Biblical Library, and principally of works relating to the leading object of the Institute. The Library to be situated in a central part of the metropolis, and open daily for the use of the Members.

Transactions.

At the monthly meeting of the members on Monday, 28th of February, 1853, a specimen translation of the 2d chapter of the Gospel by Matthew, with critical observations on some other portions of the New Testament, was read by the Rev. Dr. Richard Wilson, and his version was thought to be close and vernacular; several other versions of the same passage were referred to for comparison.

Mr. Black, of the Rolls House [and of Mill Yard] gave (by request) a verbal account of the ages of the oldest known Hebrew MSS. of the Holy Scripture. The learned member considered that the small number of very ancient Hebrew MSS. known, is to be attributed to two causes. First—The confusion arising from the persecution and unsettled state of the Jews for so many ages; and, secondly, that it has been the custom among the Jews to bury in the earth their old and worn-out scrolls of the synagogue. The age of Hebrew MSS. is also rendered uncertain from the want of dates—the rules of the Synagogue not permitting them to be inserted in the MSS. there deposited and used. From these and other circumstances, there can only be an *approximation* to the date of any ancient Hebrew MS. Were the celebrated *Codex Hillel* now extant, some more exact evidence might be obtained of the true marks of antiquity. Benjamin of Tudela, in the twelfth century, visited the supposed tomb of the prophet Ezekiel, on the Euphrates, near Bagdad, and was shown a MS. of the law in large character, which tradition related was the very autograph of that prophet. In the synagogue adjoining the tomb there was a considerable library of ancient Hebrew MSS., many of them alledged to be of the age of the first and second temples. De Rossi made use of a MS. of the Pentateuch, which he considered to be of the eighth or ninth century. Kennicott had two or three of the eleventh, or, perhaps, of the tenth century, and a few of the twelfth; but the generality cannot be of higher antiquity than the fourteenth or the fifteenth century. In this point of view, the age of our oldest Greek MSS. of the Scripture appears to have an advantage.

Mr. Black proceeded to state, on the authority of the learned Mr. Edelmann, who has investigated the Hebrew MSS. in the Bodleian Library at Oxford, and in all parts of Europe, that there is at Odessa a MS. of the Pentateuch and the historical books, of the eleventh or twelfth century; another at Konigsberg of the twelfth or thirteenth; one in the Bodleian, of the Bible, of the thirteenth; and at Gallicia one of the Pentateuch, Megilloth, Job, &c., of the thirteenth century.

Mr. Black brought from his own considerable collection of Hebrew MSS. a copy of the Books of Job and Lamentations, in vellum, 4to., having the date of 1309; also a very curious one of the Pentateuch, in vellum, 8vo., of the thirteenth century, and written in the Rashi character, seldom used for copies of the Law; also a very beautifully written volume of the Megilloth, of the fifteenth century.

Mr. Black further produced a MS. of the paschal service, which contains the oldest known copy of the Hallel Psalms. He mentioned also that the synagogue at Worms is said to contain some exceedingly ancient MSS.

Mr. Turnbull stated that when at Mayence, in the year 1841, and visiting the synagogue there, the officiating rabbi informed him that they possessed manuscripts 500 years old; one of which he saw, and from its original beauty and worn state might be probably so ancient. He also produced a roll of the Book of Esther, beautifully written on vellum, and which was found in the house of a Greek, in a village in one of the islands of the Ægean Sea, in the year 1806, when the Turks attacked them, and the inhabitants fled to the mountains.

Dr. Lee, the chairman, also stated that he possessed some very beautiful ancient Hebrew rolls in his library at Hartwell, Bucks; and offered them for inspection to the members of the Institute.

Mr. Black considered that it is particularly desirable that we should obtain Hebrew MSS. from the East; the Malabar MS. at Cambridge, being, in this view, very valuable.

SUSPENSE.

When all is known, the darkest fate
The smitten heart may learn to bear,
And feel, when time cannot abate,
The settled calmness of despair;
But who can well endure the grief
Which knows no refuge or defense—
That age of pain, in moments brief—
The untold anguish of suspense?

When once the first rude shock is past,
The heart may still the storm outride,
As, from the wrecks around it cast,
It finds support to breast the tide;
But thus to linger day by day,
A prey to that foreboding sense,
Which gives a pang to each delay,
And agonizes with suspense;

To feel an ever present dread
Of some impending, nameless ill;
Is keener than the shaft when sped,
Which makes the wounded bosom thrill.
Then let me know the worst of fate,
Though it may rend with pangs intense,
For sure no pains were e'er so great
As are the tortures of suspense.

And yet the heart that trusts in God
Can find a balm for every woe,
For his own hand upholds the rod,
And mercy tempers every blow.
O, then, my soul, be strong in trust,
Whatever lot he may dispense,
Although the swelling heart may burst,
While agonizing in suspense. [Sidney Dyer.

AN AFFECTING INCIDENT.

During the researches of one of the philanthropic gentlemen engaged in the moral renovation of the Five Points, and other parts of the city in the same condition, a family of colored persons was found, occupying a most miserable and filthy tenement, in a state of great destitution and intemperate habits. In the center of the room was an old coalscuttle, elevated upon a few loose bricks, and partially filled with burning coal. Through the bottom of it was a hole which supplied the draft. Upon scanning the dusky group, one of the number, a girl about five years old, was noticed as having straight hair, and a more close examination revealed blue eyes, and a skin naturally white and clear. Inquiry was made as to the girl's parentage, &c., &c., when it was learned that her father was dead, and the mother was an inmate of the Blackwell's Island Hospital, suffering from a loathsome disease—the result of a profligate life.

After some persuasion, the colored people were induced to part with the child, and she was taken to Mr. Pease's mission rooms, washed and clothed. Thus metamorphosed, she appeared as a girl of rare beauty, adorned with graceful ringlets, and possessing an intelligent countenance. The missionary who found her, finally adopted her as his own. The additional fact was disclosed, that she had a sister living somewhere within the moral wilderness where this child was found. Diligent search was instituted, but so much falsehood and deception was used by the vile persons among whom she was concealed, that the search was near being abandoned. Finally, however, she was found in a house of bad repute in Wooster street, kept by colored persons. This sister was not inferior to the other in intelligence or personal beauty. Her age was three years, and her name was Tunny. She was found about three months ago. The first mentioned was named Ella. She was soon adopted by one of our most distinguished musical composers and vocalists.

The names of both are now changed. About a week ago, the time was appointed to restore these sisters to each other; for they had long been separated. The meeting was arranged to take place at Rev. Mr. Pease's, in Little Water-street (Five Points.) About forty ladies assembled. The little ones met in one of the apartments, and almost instantly recognized and embraced each other, with ardent expressions of love and joy at the restoration. The scene is spoken of as having been very affecting. This is one of the many instances where good has been accomplished by self-denying laborers in the abandoned and corrupt parts of the city. These reclaimed ones now promise to be ornaments to society. It is known that their parents at one time held positions of respectability and honor among our citizens. [N. Y. Jour. of Com.

THE PHYSICIAN HEALED.

A clergyman took charge of a parish at Helmsley, in Yorkshire, England, and devoted himself sedulously to the duties of his office. No part of his parish was neglected, and, in the opinion of all who knew him, no ministerial duty was left unperformed. He preached with great frequency, held catechetical exercises and private conferences, and meetings at his house for the improvement of young men in knowledge and virtue. He even went so far as to form an association, who entered into an agreement that at a certain hour, on the striking of the church clock, they should retire, each to his closet, and be present in spirit together before God in the exercise of prayer.

One morning, as he was reading in the gospel of Luke, he came to this passage: "Woe unto you, when all men speak well of you; for so did their fathers of the false prophets." He felt that the words applied to him. All men spoke well of him. He was the object of general approbation. He had met with no opposition in his course.

His mind was greatly disturbed by the passage, but he endeavored to recover peace and tranquillity, by greater strictness in the performance of duty. He fasted more frequently, and strove to recommend himself to God by increased exertion to become holy. On one occasion, he signed in his church, upon the altar, in characters written in his blood, a solemn surrender of his life to the service of God. Still his peace of mind was not fully restored. He still appeared to be included under the tremendous denunciation.

At length, when reading in the public service of the church the following expression, "the unsearchable riches of Christ," it made a very deep impression upon his mind. "The unsearchable riches of Christ!" said he to himself; "I never found, and never knew that there were unsearchable riches in *him*." Further reflection convinced him that the Apostle's view and experience of the gospel was entirely different from his own. The Apostle must be right, and he must be wrong. At length he was led to deep conviction of sin. He was convinced that he had not only deceived himself, but others—that he was not only in danger of losing his own soul, but of causing the loss of many others.

After some time spent in sighing and sorrow, he was led to contemplate the passage in Hebrews which declares, "Without the shedding of blood there is no remission of sin;" and that passage in John which declares, "The blood of Jesus Christ his son cleanseth us from all sin." The way of salvation through Christ was made plain to him, and he was enabled to rest his hope in the atoning blood of Christ, and was made a partaker of his righteousness and joy.

The change wrought in him was attended with great excitement. "I went up and down again, backwards and forwards, in my room," said he, "clapping my hands for joy, and crying out, I have found Him, I have found Him, I have found Him, whom my soul loveth. For a time I hardly knew whether I was in the body or out of the body."

On the next Sabbath, he told the people that he had deceived himself and misled them, and gave an account of his recent experience of divine things. He then unfolded the way of salvation by the blood of Christ, and earnestly exhorted them to secure a portion in it.

He now found that all men did not speak well of him; still, great success attended his labors. Not long after his conversion, he was called to preach before the Archbishop of York. Disdaining to take counsel of flesh and blood, he preached a plain gospel sermon, proclaiming truths which he knew were unpalatable to the great majority of the clergy present. After the service was ended, as he was in the street conversing with several farmers, the Archbishop came along. "Well, Conyers," said he, "you have given us a fine sermon."

"I am glad it meets the approbation of your grace," was the reply.

"Approbation! Approbation! If you go on preaching such stuff, you will drive all your parish mad. Were you to inculcate the morality of the gospel, it would do some good, much more than canting about the new birth."

Mr. C. was not moved from his purpose, but continued to preach Christ crucified to the end of his days. [N. Y. Evangelist.

GOOD FROM AN ADVERSE PROVIDENCE.

A few years since, a missionary in one of the Feejee Islands heard that the people of a neighboring town were embracing Christianity. The report seemed incredible, inasmuch as it was not known that any missionary or other Christian teacher had been among them. A messenger was dispatched to ascertain the facts. The report was fully confirmed. The secret of this remarkable event was this: A short time before, a canoe was wrecked off the place, and all on board perished, except one Christian lad, who swam ashore. According to the custom of the Feejeeans with reference to those who have been shipwrecked, the inhabitants of the place began to make preparations to cook and eat the boy. Just at the juncture, a pagan friend interposed, and rescued him. He now concluded to remain with them, and labor for their evangelization, and the immediate results we have already indicated. "Here," remarks the historian, "is the beginning of a Christian church, founded by a doomed but rescued Feejee boy, who was faithful to his Lord and Master; a true successor of apostolic men, who, in any age or place, have done what they could for Jesus Christ."

A HUNDRED YEARS HENCE!

It strikes me as the most impressive of all sentiments, that it will be all the same a hundred years hence! It is often uttered in the form of a proverb, and with the levity of a mind that is not aware of its importance. A hundred years after this! Good heavens! with what speed and with what certainty will those hundred years come to their termination! This day will draw to a close, and a number of days make up one revolution of the seasons. Year follows year, and a number of years make up a century. These little intervals of time accumulate and fill up that mighty space which appears to the fancy so big and so immeasurable. The hundred years will come, and they will see but the wreck of whole generations. Every living thing that now moves on the face of the earth will disappear from it. The infant that now hangs on his mother's bosom will only live in the remembrance of his grandchildren. The scene of life and of intelligence that is now before me, will be changed into the dark and loathsome forms of corruption. The people who now hear me, will cease to be spoken of; their memory will perish from the face of the country; their flesh will be devoured by worms; the dark and creeping things that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their bones be thrown up in the new made grave. And is this the consummation of all things? Is this the final end and issue of man? Is this the upshot of his busy history? Is there nothing beyond time and the grave to alleviate the gloomy picture, to chase away these dismal images? Must we sleep forever in the dust, and bid an eternal adieu to the light of heaven? [Dr. Chalmers.

"I Thought."—Would that more able men would think to as good purpose!

I thought, as I was busy with my hands, and blessed of God in my work, I would like to have some body speaking for God in my behalf, and that thought gave employment for the *one hundred dollars* I had laid by. I told my brother of it, and he said he would add fifty to that sum, and then we concluded that so long as it should please our Heavenly Father to intrust us with the means, we would continue the appropriation annually, for the support of a colporteur.

The Sabbath Recorder.

New York, May 5, 1853.

PALESTINE AGRICULTURAL SCHOOL.

Within a year or two past, considerable interest has been manifested, in various quarters, in regard to what has been termed the Palestine Agricultural School—an enterprise which was first conceived and undertaken by a Mr. Meshullam, a Jewish convert to Christianity. Several of the religious presses have given it a somewhat favorable notice; and in the *Recorder*, as our readers will remember, communications have appeared, which have served to excite not a little interest with some of our own people. Mr. Meshullam, we believe, was first brought into notice, on this side of the Atlantic, by means of a narrative set forth by a Mrs. Minor, of Philadelphia, who had visited Palestine, and become interested in his operations. At all events, this was *our* source of information, as, before reading her narrative, we had never heard of the man.

We suppose our readers are also pretty generally aware, that Mrs. Minor some time ago returned to Palestine, with the view of coöperating with Meshullam in his work of benevolence, and that several others of kindred spirit accompanied her. It now appears, that the copartnership into which she and Meshullam entered has been broken, and that an unpleasant difficulty has sprung up between them. Mr. Meshullam can no longer countenance Mrs. M., and Mrs. M. can hold no farther fellowship with Meshullam. What is to be the result of this trouble, we know not, nor do we know that it is any particular concern of ours. We do not allude to it with any design of siding with either of the conflicting parties, or of stirring up the feelings of our readers in reference to the matter: for aught we know, one may be as much in fault as the other.

But as there is a somewhat prevalent desire to know what are the present condition and prospects of that enterprise; and as the movements of Mrs. Minor and her coadjutors, in connection with the enterprise of Mr. Meshullam, have been viewed by some of our people as the leadings of a special providence inviting our denomination to take immediate steps towards the occupation of Palestine as a missionary field; and as a vague impression has gone abroad, that the Seventh-day Baptists of America are somehow concerned in the enterprise, and to a certain extent identified with it; we deem it due to the occasion to offer a passing word. We would therefore say, that neither Mrs. Minor nor Mr. Meshullam, nor any of their fellow-laborers, are ecclesiastically connected with us, nor has the denomination taken the said mission under its patronage in any form or manner whatever. Some benevolent individuals among us, it is true, have extended considerable aid in that direction, which they had an unqestioned right to do. But neither our Missionary Society, nor any Church, nor Association, nor organization of any kind, has taken up the matter with the view of giving it support. Thus much we think the public ought to know; and we trust this statement will be sufficient to relieve the denomination from all responsibility for any offenses against good order, of which either or both of the respective parties may, peradventure, have been guilty.

We do not know that any expression of opinion regarding Mrs. Minor, or Mr. Meshullam, is called for from us. Indeed, we have none that would be worth any thing to the public, *if* we were to express it. Our principal reason for alluding to the matter at all, is the fact that a few of our people have supposed that some sort of coöperation might be had with the parties concerned in the Agricultural School, which would be to our advantage denominationally, and have been a little impatient because action was delayed. Now, what we wish to say is simply this—that any alliance, for missionary purposes, with those who are not of us, is in our opinion very unadvisable, and ought not even to be thought of seriously. The fact that the parties alluded to claim to be observers of the Bible Sabbath, is not sufficient to warrant any such alliance. That their movements, and the facts which they reported, indicated a special providence calling us to move quickly, was never *our* opinion; and the recent misunderstanding of Mrs. M. with Meshullam, with its attending circumstances, as far as they have come to our knowledge, have but strengthened our impression that haste was not called for. This we say, not by way of taking credit to ourselves for superior discernment, as compared with those who thought otherwise. We say it simply for the sake of justifying ourselves from a suspicion, which has been sometimes not very obscurely hinted, that we were inimical to a mission in Palestine, because we did not fully sympathize with the excitement which seemed to grow out of Mrs. Minor's letters and publications.

Our views in reference to a mission to Palestine are what they have been from the beginning. We look upon such an enterprise as desirable. We have no objection to going into it, provided there be no attempt to amalgamate with other parties. Let us go into it independently, if at all. Meshullam may be doing a good work, for any thing we know to the contrary, but if *we* undertake an enterprise in Palestine, let us go about it as though Meshullam were not there, and never had been. We say the same in regard to Mrs. Minor. If we can send one or more missionaries to that country, who will conduct the enterprise in a gospel manner, and simply mind their own business, we shall give our hearty support. Nay, more; we hope that God, in his providence, will *soon* give us the missionaries to send, though, at present, we have no idea who they will be, or from what quarter they will spring. Of the ability of our denomination to sustain such an enterprise, under God's blessing, we entertain no doubt; and we trust that, when the time comes for action, it will be found that they are *willing*.

It is proper to add, that the Missionary Board has had, and still has, the subject under consideration. In the discussions which have taken place, *allusions* have been made to the enterprise of Meshullam & Co., as there have also to the movements of the English Church, the Disciples, and others; but the question of forming an *alliance* with him and his colaborers, or of taking their enterprise under our patronage, if it has been privately entertained by individuals, has not been entertained by the Board. We know of no reason for supposing that it ever will be.

Our remarks, we trust, will not be considered as having been prompted by any unfriendly spirit towards Mrs. Minor and her companions in labor, or towards Meshullam. We wish them both success, as far as they are conforming to the will of God. All we design is, to enter our caveat against alliances or copartnerships of any kind with those who do not symbolize with us fully in faith and practice. In the religious world, such things seldom or never work well. T. B. B.

BRITISH CORRESPONDENCE.

Sunday "Desecration"—Sunday Liquor Drinking—Mrs. Stowe—The Madiai—Robert Owen.

GLASGOW, April 15th, 1853.

Two days ago, the House of Commons being in Committee for consideration of the County Elections Bill for Scotland, Mr. Hume moved that the words prohibiting polls being held on Monday be omitted. He and the House were thereupon reminded, by Mr. Dunlop and Mr. Lockhart, that if Monday were allowed to be a polling day, it would lead to Sunday desecration; and also, that as several of the Railways in Scotland ran no Sunday trains, persons from a distance might be prevented from arriving in time to vote. Mr. Hume replied, that he was aware of the monomania of some persons in regard to Sunday trains, but that he did not see that in the framing of the law their consciences were to be made a rule for others. On the vote being taken, there was a majority for Mr. Hume's amendment of 71 against 60. Considering the evident reason for the original insertion of the clause, and the reasons adduced for retaining it, the alteration thus made may be regarded as expressive of the mind of the majority in respect to Sunday sanctification; and thus perhaps to foreshadow the nature of the decision in regard to the Sunday opening of the Crystal Palace, when that question comes to be decided. Meanwhile the Church, through Sunday Observance Committees, Synods, Presbyteries, and Sessions, is getting presented numerous petitions to prevent the dreaded result. On the opposite side, also, although with less advantage of organization, not a few are being sent in. One day this week, a considerable number, from working men of different trades, were presented by different members of the House of Commons. Among those thus praying for the Sunday opening, we may note that at Sydenham itself, the scene where the Palace is being erected, a large meeting was last week held, which passed resolutions favorable to that object.

A controversy has for some time been maintained, by a portion of the newspaper press, as to the comparative intemperance of Glasgow, Edinburgh, and other towns—the discussion having originated with a parliamentary paper giving police returns bearing on the subject. These returns present indeed a sad picture. But a considerably darker shade has been given to that picture by an exhibition of *the Sunday* drinking in the city of Edinburgh. Two hundred persons, under the direction of the Total Abstinence Society, had, for a number of Sundays, been watching the public houses of Edinburgh, and the result for the 6th ult. has been published. There are, according to the statement, 975 licensed houses in the city and suburbs; and of these 312 were opened on the Sunday referred to. On 268 of these houses, (omitting those in the suburbs, as not easily to have been overtaken at the time) watches were set; who report that between the hours of 1 and 2 in the afternoon, and from 4 o'clock the rest of the day and evening, 22,202 men, 11,931 women, and 7,663 children, making a total of 41,794 persons, entered these houses. The Committee even state that the return is rather under than over the average of *Sunday drinking;* and they specially remark on the awful evil of so many children being thus disciplined into the use and love of intoxicating drink, through their being employed by their parents in conveying it to them from the public house, and thus eventually being made pests to society. The object sought by those who have been at such pains to detect and expose the enormous evil (presenting, as it does, a rather remarkable part of the testimony of universal *Sunday observance*, before which the commandment of the Lord is to be rejected,) is to lend aid to Mr. F. Mackenzie's Public House Bill, now before the House of Commons. That Bill has a clause specially in reference to *Sunday*, and, on that account, avowedly, it is receiving greater support, by petitions in its favor, than it would have done merely on account of the intemperance which its author seeks to suppress.

Mrs. Stowe and friends arrived safely in town two nights ago, and although still indisposed, and easily fatigued, Mrs. S. is expected to be present at the soiree got up in her honor. That soiree will be a profanation of the Sabbath evening; but Mrs. S., it is to be presumed, is better acquainted with the horrors of slavery than with the command to Remember the Sabbath—with *the day* of which that commandment speaks, I mean—and the sin of making it void in order to keep a church tradition.

The Madiai are at present residing with Sir Culling Eardley in the south of France. Rest and quiet they much need, to restore them, if the will of God be so, from the effects of the persecution they have endured. Their best friends are indeed anxious to protect them from the dangers, of a different nature, to which they would next be exposed, by being brought prominently forward on the platforms, at meetings promoted to tell of their personal wrongs and personal faith. They have had no training to fit them to be useful on a wide arena; and scope enough will be afforded in more private walks to live and manifest a life of faith.

Robert Owen, once of Lanark Mills here, and afterwards of New Harmony, I think, in the United States, and who has been nearly all his life dreaming and talking of regenerating the world by a scheme of his own, without reference to God, has been seduced by the flattery of the lying rapping spirits in London. For the last six months, there has been an American *medium* in our capital, who, although charging a guinea from each visitor, has been largely patronized, and Owen is of the number of the deluded. He has issued a kind of manifesto, (old work of his,) "to all governments and people," announcing that, through means of these spirits, a great moral revolution "is about to take place," *in accordance with his former long-cherished theory*. He avows that, till within the last few weeks, although "he believed all things to be eternal," he "was of opinion that there was no personal or conscious existence after death;" he has, however, he declares, received communications "purporting to be from departed spirits,"—those of "President Jefferson, Benjamin Franklin, the late Duke of Kent," &c.,—intimating that "this miserable state of human existence" is about to be rectified by the universal application of his own *social* system. Miserable man, who rejects the true revelations of God, and is yet so easily taken with what pleases his own imagination, purporting, falsely, to be from departed spirits!

J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 4.

If, as we have attempted to show, the trials connected with being a Sabbath-keeper are great, and the temptations incident to our position many, we have a journey before us that is arduous and full of snares; yet what are these things to sincere lovers of truth? They cannot injure us, save as we give way to them. Instead of this, these very difficulties and temptations are most efficient means of strength and advancement, if we but battle with them as we ought. As physical labor and struggle give physical strength and aptness—as mental labor and effort give mental power—so these attendants of our position will, if rightly met, give spiritual power and grandeur. The course of truth is always rugged and steep, and those laboring for its advancement must expect to meet with trial and opposition. The history of the world shows that the progress of such has ever been marked with opposition and persecution, fire and blood. The Prophets and Apostles, and all the early Christians, found their pathway a pathway of thorns and death. Their faith, their love of truth, led into dungeons and dens—to scaffolds and flames. Those Christian reformers who arose amid the corruptions of a degenerate Church, had to do much hard fighting, and endure much suffering. Christ, the centre and source of all truth, experienced the fate of a common malefactor. And well may we be thankful that we live in times of comparative peace and safety, when the practical adoption of truth, in opposition to the world, brings with it only its legitimate inconveniences, with a share of unavailing prejudice, and just enough of arbitrary law to remind us of those sterner times that tried men's souls. We ought to be thankful if it is granted to us to bear some humble part in the great battle of truth against error.

But it may be asked, What prospect, what hope, have we? Is not every thing against us? We are but few and weak, while those opposed to us are many and giants. Many noble hearts are willing and anxious to work, if there be any chance for doing good, any prospect of success; but if they are to move the world, they would like, with the old Greek philosopher, to have somewhere to stand while they do it.

It is replied, that we have a place broad and firm on which to take our stand. It is no less than the eternal law of God, which never fails those reposing upon it. It is true that those against us are many and powerful; but if we labor for Deity and his law, He will be for us. Thus assisted, what have we to fear? Though success is no measure of duty, yet God, by his Word, his Spirit, and his providences, is ever working for truth. Though error may shroud the land with its death-like pall, or stalk forth with its hydra-heads, yet

> "Truth, crushed to earth, shall rise again:
> The eternal years of God are hers."

Doubtless, the struggle we shall have to endure, if we are faithful to the trust committed to us, will be long and arduous. There never was any great and radical reform brought about, without long and severe labor. But every step gained in the toilsome ascent, makes the succeeding one easier. Every new truth learned and adopted by man, paves the way for other truths; every error overcome, gives strength for overcoming other and greater errors.

Those errors, which it is our especial province, as Sabbath keepers, to oppose, are gradually giving way—are dying amid their worshipers. Sunday observance is losing much of the former sacredness thrown around it by the rigors of a Puritanic faith. Its palmiest days are past—its meridian glory is fading. Ichabod hath been written in characters of flame upon its forehead by the finger of God. Though its death-struggle may be long and severe—though its decrepitude may be bolstered and propped up by State enactments and sectarian zeal, yet its final doom is the same as of all error. As surely as there is a God in heaven, directing the affairs of the universe, truth will ultimately prevail—the law of the Lord will be the supreme and only rule of action for man. Blessed are those who shall be found in the end to have been fighting for the law of God. Though few and feeble in worldly power, yet we are permitted to be the harbingers and defenders of the true light—permitted to be co-workers with God in carrying forward his great plans of truth and right. Though there is being separated from us much of chaff and dross—many that are attracted by the glitter of gold, and honor, and station—many that prefer prosperity to the "Higher Law," as well as, perhaps, now and then, one of elevated and sincere purposes; yet, God is giving unto us, in their stead, many noble spirits, whose sincere love of truth, and ardent desire for a closer walk with God, according to his commandments, lead them to follow wherever conscience may point the way, regardless of the weight of the cross to be borne. We are, however, but the harbingers of a brighter day—the heralds of mighty forces; for, if Christendom read aright the promises of God, we are not left to fight the battle alone. He has a reserved host, to be marshaled in due time as the body guards of truth, or to fight in the front ranks of the battle of truth against error.

There is a people, scattered and peeled, driven from the home of their fathers—a people ever looking wistfully to the land of promise, as they walk mournfully up and down the earth, and praying for the hastening of the appointed time, when they may return again in peace to Jerusalem, and go up to Mount Zion for worship. If we read aright the declarations of God concerning them, they are yet to be gathered into the fold of Christ. They are to unfurl the gospel banner—

> "O'er Bethlehem's plains, and the land that was trod
> By the feet of the prophets, and people of God."

From Mount Olivet and Calvary shall go up songs of redemption—from the walls of Jerusalem, the sons of Israel shall proclaim a glad jubilee to nations of the earth. Instead of being opposers of Christianity, the Jews are to become its chief heralds, and all people shall gladly flock to their standard. We may believe that they will, in their conversion, adopt the pure, unadulterated truths of the Bible. Their firm adherence to the Mosaic law is a sure guarantee that they will never forsake the law of God for the commandments of men. Yielding implicit obedience to the whole Decalogue, as they doubtless will, they will become mighty instruments in bringing the world to the same obedience. It is, doubtless, through their conversion and agency, that the contending elements of Christian denominations are to be harmonized and united—the whole church of Christ becoming as one body, fitly put together, and acting in unison throughout all its parts. Coming up, as they will, from every quarter of the globe where man has found an abiding place, not only speaking all languages and dialects, but also being acquainted with the manners, beliefs, prejudices, and practices of humanity, in all its varied forms of degradation or advancement, the Jews will make most available, efficient, and successful missionaries. When they shall thus begin to run to and fro as heralds of truth and righteousness, the knowledge of the Lord will be rapidly increased, until it shall cover the whole earth. Their preservation, conversion, and restoration to the land of promise, will be such an attestation of the truthfulness of Revelation, that the nations of the earth will become ready, eager listeners to their teachings. Then, and not till then, may we look for the triumph of Bible truths. Then may we expect the power that hath changed times and seasons to be dethroned, and the law of God restored to its rightful supremacy. The law, the whole law, unmodified, will become a delight. The Sabbath, blessed of God when "time was young," will then re-assume its true position in the affections and observances of men—upheld, not by Councils, Synods, or Conventions, but by its own divine origin and sanction.

If such is the course and destiny of the Sabbath, there opens before us a field of labor sufficiently broad and commanding to enlist all of our powers—sufficiently bright and promising, in its ultimate results, to satisfy our most ardent desires. Though, at present, we may find ourselves weak and opposed, our numbers few, our pecuniary, literary, and civil sacrifices many, yet we are to labor on, not only with the satisfaction arising from doing our duty, but also with the assurance that we are laboring in the direct line of the march of truth. There is sufficient pleasure in the simple consciousness of doing right to satisfy the mind of man. The rewards of virtue reverting upon the agent, amply repay all toil and privation. How much greater, then, are the inducements, when, in advance, we see success the most cheering, fruits most abundant, crowning our efforts. The true Christian spirit leads its possessor to cheerful labor and sacrifice for the cause of God, uncaring consequences; but such cheerfulness is increased to the highest joy, when the assurance is given, that our efforts are preparing the way for the chariots of salvation to roll over the earth, bearing the conquering hosts of the Lord. Truthful and earnest spirits must ever expect opposition and sacrifice; but on counting the cost, the rewards are always found to far exceed the sacrifices. It is a glorious mission, to be commissioned of Heaven to fight for any truth—much more, for a truth, that we have the fullest assurance, if prophecy fail not, will, one day, be acknowledged and observed of all men.

Such are some of the characteristics, difficulties, and prospects of our more especial mission as Sabbath-keepers.

MACOM.

"KEY TO UNCLE TOM'S CABIN."

Like "all the world, and the rest of mankind," I have been impatient to obtain and read the above-named work. I have obtained and read it, and, like most of those who read, have passed judgment upon it. "Truth is stranger than fiction." Mrs. Stowe, in the Key, furnishes the *facts* on which the *fiction* was founded. In part first, she gives the counterpart to the history of the most important characters in her first work. It will be somewhat difficult for many who have read Uncle Tom's Cabin, in the glowing style in which it was written, to read with entire satisfaction this part of the work. Stubborn, every-day facts, many times fail to enlist the reader's mind. In this age of fancy and dreamy romance, when brains are made into mud-puddles, and imaginations are bewildered in following the leadings of fiction writers, it is difficult to deal in facts, and make them impressive. The Key will be called a failure by many such minds, but not by any others. The work is an embodiment of *facts;* and such facts as will make all feel, who read it, that the half has not been told them before. All efforts of the slave power, in church and state, can not remove the impressions that will be created in reading this work. It is here shown, that the curse of slavery is not only interwoven with one, but all the interests, civil, political, and ecclesiastical, in the country. The worst features of slavery, as described in the Cabin—its extremest suffering, its lowest degradation, its horrid cruelties, its darkest ignorance, and wildest superstitions, are more than proved to be every-day realities. If Mrs. Stowe showed herself an artist in the *fiction*, and thereby gained a world-wide fame, in the *facts* on which it was founded she has fully sustained her well-earned reputation. In both works she has faithfully given the least objectionable features of slavery. And the readers of the "Key" will be astonished that, from the multiplicity of facts, of every dark hue, there drawn out and embodied, she wrote so generously and kindly in the *fiction*. The Key will be read by thousands as a triumphant vindication of the Cabin. It is a book of Facts, giving almost every feature of slavery and its workings. We ask for it a general, a thorough, and patient reading. J. B.

SECOND-ADVENT SABBATARIANS.

To the Editors of the Sabbath Recorder:—

Perhaps it is not generally known throughout our denomination, that within a few years quite a large number of that class of Christians called Second Adventists have become Sabbath-keepers, and are organized into Sabbath-keeping churches or congregations, and regularly maintain the public worship of God on his holy day. At the present time they number probably between six and seven thousand, scattered over most of the United States and Canada. Their zeal in the cause of the Sabbath has been worthy of our imitation; while their self-denial and suffering reproach for the truth, is proof of the sincerity of their faith. They number in their ranks men of talent and erudition, capable of measuring arms with any of the advocates of first-day observance. They are engaged in publishing periodicals and tracts, advocating the claims of the Sabbath of the Lord. The ground taken by them on this subject is something in advance of even our denomination. Many of them considered the truth of the Sabbath of such importance that they were re-baptized when they came into the observance of it. Some of their writings on the Sabbath question might be republished by our Sabbath Tract Society, perhaps, to advantage, and especially a review of one Crozier by a Mr. Andrews. That review covers the whole ground of the no-Sabbath doctrine, and is worthy of an extensive circulation.

I intended to have introduced this subject at the Anniversary of the Tract Society last fall, and to see if their coöperation with us might not be secured. But as no convenient opportunity seemed to be offered then, nor since, I take this method of calling the attention of our people to the subject; and I beg leave to suggest, whether there might not be some movement on the part of our denomination toward them, that would open a door of usefulness to both parties. I have visited many of these people in Maine, Block Island, and other places, and from persanal observation, I think they are aiming at the whole truth of Christianity. They are noted for their devotional spirit, prayer, and faith in God. They discard all connection with the social and political sins of the day, and are advocates of the various moral reforms by the power of the gospel. The above, I think, will be found true on a more intimate acquaintance. Were I in circumstances to meet the expense, I would like to visit them, and ascertain more fully their position. S. S. GRISWOLD.

AWFUL CALAMITY LAST SABBATH.—On Sabbath (Saturday) morning, April 30, about two o'clock, the steamer Ocean Wave, on her way from Hamilton (Canada West) to Ogdensburg, took fire from her furnace. She was six miles west of the "Ducks," and fifty miles above Kingston. When the fire was first discovered, she was about a mile and a half from the shore, which she was immediately headed for, but so intense was the heat that the machinery gave out, and she drifted to sea. The upper cabin was consumed in about fifteen minutes, and in about two hours the hull went down. She had on board 14 cabin and 9 deck passengers, besides 4 children and the crew, who swelled the number to about 50, of whom 22 were saved. Among the crew saved were Capt. Wright and both mates; Thomas Oliver, the purser; both wheelmen, the second engineer, Mr. Blackman, and a number of deck hands. Among the passengers saved were Mr. Francis Kiah and wife, both of whom were burned, but not dangerously; Mrs. French, of Cornwall, and the wife of Mr. Moore, of the Gore Bank, Hamilton. These three were all the females that were saved. A small vessel on her way downward, sent a boat to the assistance of the ill-fated steamer, but the men being frightened, pulled away again. The schooner Georgiana then hove in sight, lowered a boat, which was manned by her mate and two sailors, and succeeded in picking up 18 persons. In two minutes after their rescue, the wreck went down. She had drifted eight miles from the shore before she sunk. The captain, first mate, and one passenger, reached the shore near the disaster, and the vessel brought the rest to Kingston. Among those lost are Mr. Turnbull, first engineer, Julius Sanders, barkeeper, the cook, a Mrs. Donald, a nurse and three children of the cashier of the Gore Bank, Hamilton; three ladies, names unknown; Mr. Lyman B. Fiske, of the firm of H. S. Humphrey, of Ogdensburgh; whole number lost at least 28. The progress of the flames was so rapid that it was impossible to launch any of the boats which were on board.

A FUGITIVE SLAVE MISSIONARY.—Rev. H. H. Garnet, formerly of Troy, a colored clergyman of extraordinary ability, being obliged to flee his native country on the passage of the Fugitive Slave Law, went to Scotland, and from thence has been sent by the United Presbyterians to Jamaica, as a missionary pastor at Stirling, Westmoreland. We find a letter from him in the Philadelphia *Christian Recorder*, an extract from which will gratify many:—

"I have a fine church in this place, and a large congregation; our members and elders are black and white. The country is most beautiful, and my dwelling-house is nicely situated. I have also a flourishing day and Sabbath school under my charge. I have nothing to complain of—God has greatly blessed me, and in a worldly point of view I have full and plenty. Oh, it would do your heart good to see our colored legislators, and justices, and lawyers, and ministers. I am connected with the United Presbyterian Church of Scotland, a church which has no stain of slavery upon her."

RESULT OF A BOLD STROKE.—The Detroit (Mich.) *Tribune* tells the following good story—most too good to be true:—

In an adjoining town there are two so-called first-class hotels, where liquor has heretofore been sold. The proprietor of one of them, being addicted to the use of the ardent, was drunk a good portion of the time. One day last week, after his wife had put him comfortably to bed, while drunk, she went into the bar-room, and thence into the cellar, and emptied out all the grog in the house. The next morning, on arising, he naturally wended his way to the bar for a "hair of the dog that bit him," when he was informed by the barkeeper of what had taken place. "I'll be even with her," he exclaimed, and straightway went and signed the pledge "to taste not, touch not, and handle not." An effort was then made to induce the other landlord to discontinue the traffic. He said he would sell no more, if his neighbor would not, when he was shown the pledge which that neighbor had just signed. He immediately emptied his bar, and on last Monday evening both were initiated into the Temple of Honor of that place.

THE LAW OF RAILROADS.—In the course of an opinion recently delivered by Judge Warren, of the Cincinnati Probate Court, in a railroad case, he said:

In England all persons have free liberty to use the railway with carriages properly constructed, upon payment of the rates and tolls demanded by the company, and subject to the rules and regulations which they shall from time to time make under their act. The effect of such an enactment is to constitute the railway, in a point of law, a highway on which all the world may have a right to carry passengers. In this country no such a right has been generally recognized; it would be impracticable if it were. The mode of transportation, and the transportation itself, must then be under the entire control of the company.

"UNCLE TOM" BIBLES IN FRANCE.—A letter written from France, under date of April 2d, says:—

"Uncle Tom's Cabin is having as great a run in France as it seems to have had in England and America. Whatever be the opinion on slavery, it will be acknowledged that this work has done one good in France, viz: it has awakened a desire in many minds to read the Bible. Colporteurs have reported lately, that the question has been put to them, whether their Bibles were the same as Uncle Tom's; and when an affirmative answer has been made, the Bible has been bought at once."

HYMN AUTHORSHIP.—Since Rev. Dr. Muhlenberg's statement in regard to the origin of the hymn, which we recently printed, "*I would not live alway,*" another man has set up a claim to the authorship of it. His name is Henry Ward, and he was formerly, if he is not now, a printer by trade. Two or three of our exchanges have taken the side of Mr. Ward, while others seem to side with Dr. Muhlenberg.

General Intelligence.

European News.

By the steamers Humboldt, Canada, and Baltic, we have ten days later news from Europe, the London dates being to April 20. A summary of the news, which is not important, will be found below.

Mrs. Stowe was welcomed at the landing at Liverpool on Sunday, by a large crowd assembled on the wharf, and proceeded to the house of a friend, Mr. Edward Cropper. On Monday morning she met a select circle at breakfast, when Dr. McNeil presented an address of welcome. On Tuesday she met the members of the Liverpool Negro's Society. On Wednesday she attended the British and Foreign Bible Society, and was presented with £130 by 2,200 subscribers. On the same day Mrs. Stowe left for Glasgow.

The British House of Commons has voted to abolish the duty on newspaper advertisements.

The British repulse at Donabew was more disastrous than at first reported; 100 were killed or missing.

Louis Napoleon had been sick, but had recovered.

The Paris *Moniteur* publishes a decree to increase the salaries of teachers in the public schools of France.

It is announced that the expedition against the pirates of the Bissagos Isles, on the west coast of Africa, had been completely successful, and that those ferocious marauders had been severely punished.

The subject of the reëstablishment of the Roman Catholic Hierarchy in Holland had been brought before the Dutch Chambers, when it was announced by the Ministry that not only had strong remonstrances been made to the Pope, but the Dutch Ambassador had been withdrawn from Rome.

A new manifesto from Mazzini is reported to have appeared at Turin. It is now said that Mazzini and some of his agents have crossed from Malta into Sicily. Eighty prisoners have been arrested at Catania and Messina.

A Berlin correspondent says that Fritze & Co., of Bremen, are about to compete with the Washington and Hermann steamers, by running monthly, between Bremen and New York, the steamships Hansa, of 3,000 tuns and 1,000 horse power, and the Germania, of 1,600 tuns and 600 horse power. Both vessels were recently purchased from the German fleet, and the cabin fare is to be about $90.

Loss of the Steamship Independence.

F. L. Sampson, late Captain of the ill-fated steamship Independence, has published a statement of facts connected with that sad affair. The following extract contains the substance of it:—

On the morning of Feb. 16th, at 1 o'clock A. M., made the main land to the eastward of the Island, having been set in-shore by the current. Altered the course to S. W. At 2 A. M. made the Island of Margarita, the south point bearing W. by S. per compass; then altered the course to W. S. W. I intended to give the point a berth of three miles, but owing to a haze over the land, I was deceived in the distance. At 5.15, just as day was beginning to break, she struck on a sunken reef, extending off from the south point of the Island about a mile from the shore. The sea was very smooth at the time, not breaking on the reef at all. Backed the engine, and she came off; examined the hold, and found that she was filling rapidly; knew that I should have to beach her to keep her from sinking; got a sail over the bow (under her) to try to stop the leak, and set a gang of men at work at each hatchway bailing, and ran along the west side of the Island, close in, to find a good place to put her ashore. Told the Engineer to let me know five minutes before the water would be up high enough to put out the fires. When we had run about four miles, the Engineer came up and reported the water nearly up to the fires, and that they would be extinguished in a few minutes. Put the helm hard a-port, and ran her ashore in a small cove on the S. W. side of the island, head on. Lowered a boat, and sent the mate and two men in her to run a line ashore to the beach, which was about one hundred yards distant, but the boat broached to and was swamped in the surf. Lowered another boat, and sent three men in her with another line, which they scceeded in getting ashore. I now ascertained that the ship was on fire. Told the Engineer to take his men and put out the fire if possible. Ordered the other two boats to be lowered and to come forward, and the women and children to come to the forward gangway; loaded both boats with women and children, and sent them ashore. The ship had now swung round broadside on. The mate and two men came off with the boat that took the line ashore, and she was immediately loaded with women and children and went ashore with them. The fire originated from the furnaces. It was necessary, after the steamer struck on the reef, to use wood and boards for fuel, in order to keep up steam until she struck on the beach, when the water was so high as to stop the draft from the lower flues, which forced open the furnace doors, and flames rushed out and caught the wood work in the fire-room, and also around the smoke-stack, thence spreading very rapidly. Every effort was made to get the fire under, but of no avail. The flames were now coming up from the hatchways, fire-room, engine-room, ventilators, and around the smoke-stack; every thing was consternation and dismay; the people seemed completely bewildered, and were jumping overboard by dozens. The scene was perfectly horrible and indescribable—men, women and children screeching, crying and drowning. I ordered the spars, hatches, tables, and every thing that would float, to be thrown overboard, which was done, and they were immediately covered with people. About an hour after the ship struck the beach, she was in a perfect sheet of flame, and there was no one on board of her except one of the coal-passers, named Beaumont, and myself. The smoke stack had fallen, and the promenade deck forward had tumbled in; the flames were coming out of the side-lights, and it was impossible to stay on board any longer. A boat came off from the shore with two of the deck-hands in her. Beaumont, who was near the fore rigging, jumped into her, and I jumped overboard, swam to her, and commenced picked up those who were afloat. After picking up three boat-loads, Thomas Herren, the steward, succeeded in launching another boat and saving some of the people. When all that were alive had been picked up, and some of the baggage, I landed and had the spars which had drifted ashore hauled up into a râvine, and with one old sail that had washed ashore, made a tent large enough to shelter the women and children. The ship was still in flames, so that it was impossible for any one to board her. I gave the Mate and Engineer orders to have the dead taken up above high water and buried, and to board the wreck as soon as possible and save all the provisions and water that they could. I then took a boat and four men and started to pull round the north end of the island to Magdalena Bay in search of assistance.

Railroad Accident.

A shocking railroad accident occurred at a crossing of the Michigan Central and Michigan Southern Railroads, ten miles from Chicago, on Monday evening, April 25th. An express train ran into an emigrant train, smashing several cars, killing about twenty persons, and wounding some fifty more. The Coroner's Jury, after investigation, attached the blame to both roads, and have held for trial the Conductors and Engineers on each train. We select, from the various accounts of the matter, the following incidents:—

The crossing is on a wide, level prairie. The Central train saw the other a mile and a half off, but supposed it would approach with caution, as they had the right of track going west. It slacked its own speed to four miles per hour, so as to control it, but its speed was then so slow, and the other train was rushing down upon it with such fearful velocity, that it was impossible to escape. The train was struck near the center, and as it happened, the two or three cars containing the passengers (emigrants) were in the center, to catch the blow. The locomotive ran clear through the train, reducing several cars in both to a mass of ruins.

The locomotive of the express train struck the sixth car, filled with passengers, and in a moment the locomotive, tender, baggage car, and one second class car of the express train, together with three emigrant cars of the Michigan Central train, were a heap of ruins.

On the northerly side of the Central track, one first class passenger car was thrown upon its side, and groans and cries assailed the ears of those who hastened from the rest of the first class cars which retained their position. Those in this car were aided to escape from the confusion, and from the danger of suffocation, and it was found that none were dangerously injured, though several received severe bruises.

The scene which presented itself upon the other side of the Central track cannot be fully described, and time will not efface the memory of that terrible and heart-rending spectacle, from the mind of the unwilling beholder.

We saw a heap of ruins, from beneath which shrieked out upon the midnight air, cries for help, mingled in strange discord with the deeper toned groans of the dying. One by one those who were able crawled out from the rubbish, while the uninjured were fully employed in rendering assistance to those unable to extricate themselves.

Each moment the scene became, if possible, more heart-rending. Here sat a poor woman with a broken limb, and her little daughter stood by her side, weeping and begging for assistance. There lay a young German, dead, his sister by his side, wringing her hands, and crying, "Mein bruder, mein bruder!" Here a child crying, "O, my father;" there a woman wailing for the loss of her infant. A woman dead, her mangled features but partially concealed by a cloak, and at her side only a faithful dog.

Three children, from three to ten years of age, were taken from the water, and placed side by side. At the head of one sat the bereaved father. No one came to claim the other two.

An infant was picked out of the ruins unharmed, but no mother could be found for it.

Those most dangerously injured were conveyed into the unharmed cars, and rendered as comfortable as possible. With some, the struggle between life and death seemed uncertain.

The Slave Trade.—We learn from a credible source, that *three* Portugese Captains, and one Catalan merchant, arrived from Cuba by the *Cherokee* and *Black Warrior* steamers, and are now in this city, making arrangements for despatching vessels to the Coast of Africa to engage in the Slave Trade between that Coast and Cuba. They have already contracted for three clippers, to be built at Baltimore, and are making other preparations in this city.

It is known that there are now in this city several mercantile houses extensively engaged in the slave trade, and that half a dozen vessels have already left this and other American ports, for the African Coast. These vessels clear for some Cuban port, where they never arrive; and being provided with false papers, and sailing under the American flag, they succeed in reaching the Coast, obtaining cargoes of slaves, and landing them in Cuba, with the connivance and complicity of the Spanish authorities. [N. Y. Times.

Britain's "Happy Family."—The Queen, Alexandrina Victoria, was born May 24, 1819.

Prince Francis Albert Augustus Charles Emanuel of Saxe Coburg and Gotha, was born Aug. 26, 1819.

The twain were married at the age of 21, on the 10th of Feb. 1840. The issue has been:

Victoria Adelaide Mary Louisa, born Nov. 21, 1840.

Albert Edward, born Nov. 9, 1841.

Alice Maud Mary, born April 25, 1843.

Alfred Ernest Albert, born Aug. 6, 1844.

Helena Augusta Victoria, born May 25, 1846.

Louisa Caroline Alberta, born March 18, 1848.

Arthur William Patrick Albert, born May 1, 1850.

A son not yet named, born April 7, 1853.

Eight children—four sons and four daughters—in thirteen years, and all alive and well.

Michigan State Normal School.—This is located at Ypsilanti—A. S. Welch, Principal. It organized on Tuesday, the 29th March, under the most favorable auspices. Over 500 teachers were present. The Professors of the Michigan University were present, and will deliver courses of lectures. Prof. Brainard and Mr. Freese were there. Prof. B. lectured several times. The sessions of the Normal school will continue four months. The building and fund of this school cost $25,000. Thirteen thousand dollars of this amount was subscribed by the citizens of that place. This School does great credit to the State. Michigan indeed is outstripping all of the States west in the way of furnishing education to the people. She has the only *Agricultural* and *Normal* Schools, both of which are tall feathers in her cap.

The Key to Uncle Tom, in England.—A London letter in the Boston *Traveler* states that the *Key to Uncle Tom's Cabin* was put in type by Messrs. Low & Son, of London, and printed, bound, and offered for sale, within four days from the receipt of the original copy. This haste was necessary, the laws requiring that it be first published there, in order to secure the author's interest. Another edition was issued by Messrs. Clarke, Beeton & Co., within five days after, which sells at 84 cents. More than ten thousand of this edition were taken by the London Booksellers alone, on the first day of its publication. The Queen dispatched a messenger to Messrs. Low & Son, on the morning of its publication, with a special request for the first copy issued, without regard to the style of binding.

SUMMARY.

A correspondent writes to the *Tribune*, under date Arkport, April 27th, as follows: "For some distance west of Hornellsville station the tracks of the New York and Erie, and of the Buffalo and New York City Railroads, run side by side. Yesterday, as the trains chanced to be passing each other in opposite directions on these tracks, a carpenter named John Dildine was struck by the cow-catcher of one of the engines with such force as to throw him some distance to one side of the track, causing his death in a few minutes. In order to escape the train he saw approaching, he stepped directly in the way of the other.

Dr. J. V. C. Smith, of Boston, says that immense crops of poppies are raised in Switzerland, not for the opium, but for the oil extracted from their seeds. This oil is beautifully transparent, extensively used in house painting, colorless as water, and when mixed with white lead, leaves a beautiful surface that never becomes yellow. Now that linseed oil is rising in price, and, as much of our land is unfit for the cultivation of flax, he advises the attempt at cultivating the poppy here, which does very well even on poor, sandy soil.

A dispatch dated Rochester, Friday, April 29, says:—About 1 o'clock this morning the Rochester House, a Temperance hotel, was found to be on fire, and, sad to relate, four domestics, three women and one boy, lost their lives. There were about 120 persons in the hotel, many of them families, who were boarders, and the scene of confusion and dismay which occurred is inconceivable. Nothing remained of those who perished but a few charred bones, sufficient to enable the surgeon to designate them.

A telegraphic dispatch dated New Orleans, April 25, says, The steamer Albatross was wrecked on the night of the 10th inst. The passengers and crew only were saved. The Albatross was engaged in the line lately organized for the more speedy conveyance of a mail from the United States to San Francisco, overland, through Mexico to Acapulco. It is said, she was fully insured. She was built in Philadelphia, in 1851, and is valued at about $60,000 or $70,000.

The small-pox, which has been raging at the Oneida Co. Poor-House, at Rome, is now subsiding, and it is confidently hoped will soon entirely disappear. There have been in all some 65 cases, 18 of which have terminated fatally. The deaths have mostly been among the children. There were 285 inmates in the Poor-House at the time the small-pox first appeared there. The number is now reduced to about 170, as every one who could take care of himself has left for fear of the contagion.

A real hunter is Wat Eckman. He lives in Kentucky, and has followed hunting for a livelihood since 1831, within which period he has killed any number of deer, 38 bears, 174 wolves, 3,847 coons, 990 foxes, 761 wild geese, 2,040 pheasants, 44 ground hogs, 80 wild cats, 14 pole cats, 209 minks, besides squirrel, quail, and other small game, beyond his power to calculate. The sum he has realized from his game, skins, &c., falls but little short of twelve thousand dollars.

The New Hampshire State Agricultural Society proposes to offer premiums on the best specimens of *patching and darning*. It is feared, with good reason, that so much time is bestowed by young ladies upon embroidery and other flummeries, as to cause them to wholly lose the useful art of darning stockings. The ladies who take the premium will likely be in great demand for wives.

A girl seventeen years old was bitten by a rattlesnake on the left instep. Two hours and a half afterward, Dr. T. A. Atchinson, who describes the case in the *Southern Medical Journal*, visited her, and found her sightless, with her face swollen and her mind wandering. He placed her in a hot salt bath, and administered whisky and carbonate of ammonia until she had taken three pints of the first and eighty grains of the latter. No intoxication followed, and she was cured.

Mr. Robert Gardner, of Lowell, called at a drug store on Wednesday evening for some pulverized rhubarb, and what he supposed was rhubarb was put up by a boy in attendance. He took the medicine just before going to bed, and about 11 o'clock was found to be in great distress, and died in a short time. From the boy it was learned that Mr. Gardner had taken forty grains of pulverized *opium* instead of *rhubarb*—the boy understanding him to call for opium.

The Louisville *Courier*, of the 18th ult., says the steamer P. H. White was seized, about three weeks ago, near Fort Gibson, Ark., by a detachment of the troops there, for violating the "intercourse law between the United States and the Indian tribes." The boat was loaded with whisky designed for sale to the Indians. The cargo was seized, and the officers arrested and put in the guard-house at Fort Gibson.

The quotations of Early Fruits and Vegetables, are new potatoes from Bermuda, 37½ cents per half peck, or $2 per bushel; asparagus, 56 cents per bunch; strawberries, $1 per basket; green peas, 50 cents per half peck; tomatoes from Bermuda, 37½ cents per quart. Most of the green vegetables are brought from Charleston, South Carolina.

Hon. John A. Campbell, the new Judge of the United States Supreme Court, was qualified at Mobile a few days ago. He is a native of Scotland, and the only foreign born citizen on the Supreme Bench. He is a distant connection of John Campbell, (Marquis of Breadalbane,) John F. Campbell, (Earl Cawdor,) John Campbell, (Baron Campbell,) George T. D. Campbell, (Baron Sundridge and Hamilton, and Duke of Argyll,) and Sir A. I. Campbell, Member of the House of Commons from Argyleshire, the representatives of the Scottish nobility.

There is a Mormon Church located at Tom's River, in New Jersey. The building is 30 by 40 feet in size, and there are 30 members of the Society, including some of the influential citizens of the County. Over twenty persons lately removed from this Society to Salt Lake. There is preaching at the Tom's river church twice every Sunday, by the Captain of a schooner, and occasionally sermons from residents of Salt Lake.

The neighborhood of the Crystal Palace—or what there is of it—presented a curious appearance last Sunday. A prodigious crowd of some ten to fifteen thousand thronged about it. We regret to add, there is every appearance that it will be rendered a scene of wide spread dissipation. Dram shops are starting up every where in the neighborhood.

Dwight's Journal of Music says: The City of Milwaukee, in Wisconsin, is in possession of a musical privilege enjoyed at present by no other city in the Union—namely, a *German opera*, with full orchestra, chorus and principal singers. And what is more, it is likely to be domesticated there, since the perfarmers are all resident Milwaukians.

The *Keokuk* (Iowa) *Dispatch*, April 12, says, About one hundred persons leave our city and immediate vicinity for California this season, the most of whom are already upon their way. Some of our oldest citizens have taken their departure, with their families, for the golden land, in the hope of finding a more congenial home beyond the plains.

The Court House at Greenville, Ala., was destroyed by fire on the night of the 12th ult. The *South Alabamian* says:—"So expeditiously did the fire do its work, that not a single paper could be saved; the county records, everything has been reduced to ashes. There is no calculating the loss which the county and individuals have sustained by this calamity."

The Board of Supervisors of Columbia county have been indicted by the Grand Jury—1st, for neglecting to equalize the assessment roll; 2d, for auditing bills not verified according to law; 3d, for receiving a larger compensation than entitled to.

A bill was introduced in the Senate of Massachusetts, on Wednesday, by the Committee on Railways, for consolidating the Fitchburg, Cheshire, and Burlington Railroad Corporations, making one railroad corporation from Boston to Lake Champlain.

Detroit numbers, says *The Tribune*, 30,000 souls. Cleveland numbers, on both sides of the Flats, 34,000. Buffalo and Chicago only exceed the Forest City in population, says *The Forest City*, of all the cities on the Lakes. In beauty or prosperity she has no superior on these northern inland seas.

Another lot of large, fine-wooled Merino sheep, were received by the Humboldt. They were bred in France by M. M. Gilbert and Ceynet, and are said to be very fine animals. Mr. S. W. Jewett, of Middlebury, Vt., is the importer—said to be the largest importer of fine stock in the country.

A tree of the Sierras, which rises to the height of four hundred feet, and is of immense diameter, exudes juice that, when crystalized, takes the name of pine sugar; it is almost as white as the best refined loaf sugar, and has a delicious aromatic taste.

Minnesota is just five years old. She is thriving and growing radidly—less rapidly perhaps than many other new territories have grown, but with a more healthy and enduring wealth and prosperity.

On Monday, 4th ult., an altercation occurred between Felix M. Jones and Benjamin F. Willet, members of Mercer University, at Penfield, Ga., wherein the former received a pistol wound that proved fatal in twenty-four hours.

The Charleston (S. C.) *Mercury* of April 20th, says:—Capers & Heyward sold yesterday, at their sales room, Adger's wharf, a blacksmith for $1,455; a bricklayer for $1,130; and a single female slave for $790.

It is said, that about three hundred young converts have been added to the Sands-street Methodist Episcopal Church, Brooklyn, during the last winter.

Messrs. D. & J. Ames, the large and well known paper makers of Springfield, have failed for a large amount. They have long been in embarrassed circumstances.

Rev. Levi Packard, of Spencer, Mass., after a ministry of twenty-seven years in that place, has requested a dismission from his pastoral elation to his people.

Among the passengers who left for Europe last Saturday, in the steamer Arctic, were Ex-President Van Buren, and Hon. Solomon Foot, U. S. Senator for Vermont.

It is stated that the Bishops of Maine, Virginia, and Ohio, have again presented Bishop Doane for trial, and that the trial will come off in October.

One day last week, about 190 persons cleared from the Metropolitan Hotel, nearly half of whom were bound for California, and about 30 for Europe.

The new town of Nahant, Mass., was organized on the 9th inst. It contains only about thirty voters, of whom fifteen were chosen town officers and constables.

Some more fossil remains of an antediluvian animal have been discovered on the Burlington Hights, near Hamilton, supposed to have belonged to the animal known as the mastadon.

At the recent term of Common Pleas in Ashtabula County, Ohio, the Court, after mature deliberation, says *The Sentinel*, concluded to grant only *eleven* divorces!

We see it stated that Rev. P. S. Adams, pastor of the Baptist Church in Newport, N. H., has baptized sixty-eight persons since the commencement of the revival in that place.

An exemption bill was passed in the Maryland Senate, with the limit of a debtor's property exempted fixed at two hundred dollars.

In the Supreme Court at Lowell, a lad named Ashworth has obtained a verdict for $1,675 against Dr. Joseph Kittredge, of Andover, for malpractice in the treatment of an injured arm, whereby the boy lost it.

Mr. Robert Hasson has had a legacy of $2,000 left him, which is now in the hands of the Ordinary of Jackson Parish, La. His relatives and friends are unable to find out his present residence.

T. M. Newson writes to *The New-Haven Journal and Courier*, that sixteen of the thirty-three editors of Connecticut, have responded favorably to his call for a State Editorial Convention.

So great is the demand upon the Philadelphia Mint, that the Director has issued an order, to take effect at once, suspending the admission of visitors.

The steamer Humboldt brings 26 cases of goods for exhibition at the World's Fair. The ship Meta, from Bremen, brings 146 cases of goods also for the Exhibition.

The Washington *Republic* states that the Freeman's Bank, in that city, has closed its doors, leaving only $100 for the payment of its notes.

The fare to Buffalo has been reduced to $7, viâ New York and Erie Railroad to Hornellsville, thence by the Buffalo and New York City Railroad to Buffalo.

The Weldon (N. C.) *Patriot* states that the cholera is raging between that town and Gaston, and that eight or nine deaths had recently occurred.

The Freeman's Bank of Washington City, has closed its doors, having first placed funds in the hands of an agent for the redemption of its notes.

It is understood that the fare to California upon the Pacific Mail Co.'s boats, and those of Messrs. Davis, Brooks & Co., will soon be advanced materially.

A contract has been closed for the construction of a tunnel in the Pacific Railway, near Jersey City, Mo., which is to be 1,000 feet in length, through solid rock.

The consolidation of the Central line of Railroads in this State has induced the managers of some of the New England roads to attempt a similar movement there.

A steamboat explosion occurred March 23d on the Sacramento River, by which four persons lost their lives, three of whom were from Waterville, Me.

The steamer Independence was insured in Philadelphia for $60,000, which is about half her value.

The ship St. Nicholas, from Havre, brings 78 packages for the World's Fair.

New York Market—May 2, 1853.

Ashes—Pots $5 00; Pearls 5 56.

Flour and Meal—Flour 4 75 for Canadian, 4 62 a 4 68 for common to straight State, 4 75 a 5 00 for fancy Michigan and Indiana and good Ohio. Rye Flour 3 87. Corn Meal 3 00 for Jersey.

Grain—Wheat is quiet, few sales, and prices only nominal. Rye 90c. Barley 70c. Oats, 38 a 41c. for Southern, 42 a 45c. for Jersey, 43 a 47c. for State and Western. Corn, 63 a 65c. for white, 66c. for Jersey yellow.

Provisions—Pork, 13 50 for prime, 15 75 for mess. Beef, 5 50 a 7 00 for country and city prime, 9 00 a 11 00 for country mess. Lard 9¾ a 11c. Butter 18 a 20c. for new State. Cheese 8 a 10c. for new and old.

Beeswax—29 a 30c. for yellow.

Feathers—40c. for Ohio Live Geese.

Hay—78 a 87c. per 100 lbs.

Hops—18 a 21c. for Eastern and Western.

Lumber—14 00 a 15 00 for Spruce and Pine.

Seeds—Clover 9 a 10c.; Timothy 13 00 a 15 00; Flaxseed 1 25 a 1 31.

Tallow—9½ a 9¾c.

Wool—Domestic Fleece 50 a 65c.

MARRIED,

In Almond, April 2, by Eld. N. V. Hull, Milo H. Wygant, Esq., to Miss Amelia McHenry, all of Almond.

In Albion, Wis., March 31st, by Eld. Z. Campbell, Mr. Charles Badger, M. D., of Clyman, Dodge Co., to Miss Samantha Maxson, of Albion.

On the evening of the 24th April, by Eld. D. Clawson, Mr. Henry R. West to Miss Phebe D. Noble, all of Marlboro, N. J.

DIED,

In Williamsburgh, L. I., on Third-day morning, May 3d, Benedict W. Rogers, in the 31st year of his age. His disease was consumption, and during its progress he furnished a happy example of Christian patience and resignation. He was a beloved member of the Seventh-day Baptist Church in New York, which he aided by liberal contributions and adorned by a consistent life. Ever since the Seventh-day Baptist Publishing Society was organized, he has been its Treasurer; and at the time of his death he was a Director of the Seventh-day Baptist Missionary Society, and a Vice-President of the American Sabbath Tract Society. His maturity of judgment, and frank, unassuming address, gave promise of valuable service to his brethren, who are consoled in view of his death only by the belief that the Master had higher service for him.

[The remains will be taken to Waterford, Ct., for interment, where funeral services will be held on Fifth-day afternoon, May 5th, at 2 o'clock.]

At West Edmeston, April 25th, Mrs. Polly Burdick, wife of Ichabod Burdick, and daughter of the late Dea. Joshua Maxson, of Brookfield, in the 53d year of her age. She professed religion and united with the Third Seventh-day Baptist Church of Brookfield about twenty years ago, with which she remained an acceptable member till death.

In Independence, April 25th, 1853, of inflammation of the lungs, Thankful, wife of Nathan Stillman, in the 60th year of her age. She left to friends the hope that she was reconciled to God.

In Greenmanville, Ct., April 16th, William C., infant son of Wm. C. and Lydia A. Tanner, aged 7 months and 9 days.

LETTERS.

T. E. Babcock, D. Clawson, D. E. Maxson, H. S. Berry, C. R. Burdick, N. V. Hull, James Bailey, D. A. F. Randolph, B. W. Millard, Joseph Goodrich, S. S. Griswold, E. S. Bailey, C. Needham, J. J. Hare, F. C. Davis, Z. Campbell.

RECEIPTS.

FOR THE SABBATH RECORDER:

		to vol.	No.
Ira Ayars, Milton, Wis.	$2 00	9	52
Wm. P. Stillman "	4 00	9	52
Chris. Vincent "	4 00	9	52
D. A. F. Randolph, Bridgeton, N. J.	4 00	10	52
Wm. Dunham, N. Market, N. J.	2 00	9	52
J. B. Maxson, New Lebanon Spa	2 00	10	52
G. C. Green, Alfred Center	2 00	9	52
Zacheus R. Maxson, L. Genesee	2 00	10	52
Wm. L. Bowler "	2 00	9	52
Peter I. Vanslyke, Centerville	2 00	10	46
Jesse Teft, Jr., Almond	2 00	9	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Wm. Dunham	$1 00	Daniel Potter	$1 00
H. C. Crandall	1 00	—— Coon	1 00
Henry P. Green	1 00		

☞ Persons indebted to the Seventh-day Baptist Publishing Society, for the Sabbath Recorder, the Sabbath-School Visitor, or the Seventh-day Baptist Memorial, are earnestly requested to make immediate payment. The current financial year of the Society closes five weeks from to-day. Those who neglect paying until the year closes, are liable to an additional charge of fifty cents per volume of the Sabbath Recorder. Persons living near our local agents, should pay to them. Others should remit by mail, which may be done at our risk, provided a description of the bills is left with the postmaster. Postage stamps may be sent for fractional parts of a dollar.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its Seventeenth Anniversary with the Church at Piscataway, N. J., commencing on the fifth day of the week before the last Sabbath in May, (26th day of the month,) at 11 o'clock A. M. Preacher, Charles M. Lewis; alternate, Daniel Coon. Committee on Business—D. Dunn, W. B. Gillett. The Executive Committee convenes for its annual session, at the same place, at 9 o'clock A. M. on Fifth-day.

S. S. Griswold, Cor. Sec.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Fall Arrangements*, commencing November 15, 1852. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 4.45 P. M. Returning, leave Phillipsburg at 6 and 9 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 7 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays, and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By William Goodell, author of the "Democracy of Christianity," "Slavery and Anti Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices

Orders may be forwarded to Lewis Tappan, 48 Beekman street, New York.

Extract of a Letter from Hon. Wm. Jay to the Author.

"Your analysis of the slave laws is very able, and your exhibition of their practical application by the Southern Courts, evinces great and careful research." "Your book is as impregnable against the charge of exaggeration as Euclid's Geometry, since, like that, it consists of propositions and demonstrations. The book is not only true, but it is *unquestionably* true."

Contents.

Preliminary Chapter.
Part I. The Relation of Master and Slave.
Chap. I. Slave Ownership.
II. Slave Traffic.
III. Seizure of Slave Property for Debt.
IV. Inheritance of Slave Property.
V. Uses of Slave Property.
VI. Slaves can Possess Nothing.
VII. Slaves cannot Marry.
VIII. Slaves cannot constitute Families.
IX. Unlimited Power of Slaveholders.
X. Labor of Slaves.
XI. Food, Clothing, and Dwellings of Slaves.
XII. Coërced Labor without Wages.
XIII. Punishments of Slaves by the Owner and Hirer.
XIV. Of Laws Concerning the Murder and Killing of Slaves.
XV. Of the Delegated Power of Overseers.
XVI. Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII. Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII. Fugitives from Slavery.
XIX. The Slave cannot Sue his Master.
XX. No Power of Self-Redemption or Change of Masters.
XXI. The Relation Hereditary and Perpetual.
XXII. Rights to Education—Religious Liberty—Rights of Conscience.
XXIII. Origin of the Relation and its Subjects.
Part II. Relation of the Slave to Society and to Civil Government.
Chap. I. Of the Ground and Nature of the Slave's Civil Condition.
II. No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III. Rejection of Testimony of Slaves and Free Colored Persons.
IV. Subjection to all White Persons.
V. Penal Laws against Slaves.
VI. Education Prohibited.
VII. Free Social Worship and Religious Instruction Prohibited.
VIII. Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III. Relation of Slave Code to the Liberties of the Free.
Chap. I. Liberties of the Free People of Color.
II. Liberties of the White People of the Slaveholding States.
III. Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

Miscellaneous.

Ruins in New-Mexico.

At a recent meeting of the Maryland Historical Society, a letter, dated Fort Fillmore, N. M., Jan. 15, 1853, from Col. D. S. Miles, of the U. S. Army, was read, and excited a very deep and lively interest among the members present. The material portion of the letter is as follows:—

Lieut. Abert, of the Topographical Engineers, is the only officer of the Army that ever had the opportunity of visiting Gran Quivira. He went to a deserted village called Abo, in lat. 34 deg. 25 m., lon. 106 W., and says he was within fourteen miles of it, and its direction was east. This may be correct; but my information would lead me to infer it lies further south and east from Abo. Since I wrote the article in the Arkansas paper, I have accidentally become acquainted with an old man, named Campbell, who is represented as a respectable and truthful man, who has visited Quivira on two occasions—the first time in 1839, when he was run off by the Indians; the next visit in 1842, with a larger party, and staid there a week exploring or digging here and there for treasure. I will, as far as my memory permits, give you his description in his own words:

He found the site of the Gran Quivira on a mesa or table land, situated on the north-west point of the Sacramenta Mountains, having the appearance of a large and populous city, regularly laid out in wide streets at right angles. He supposes the city in length to be at least three miles, running north-east to south-west, and half a mile or more in breadth; some of the houses, in part, still standing, and built of *hewn* stone. There are clear indications of the size of the houses, and many of them are of a very large size; or at least cover much ground. One he thought he recognized as the palace, another as the Temple, or place of worship; and here he thought it most probable he would find the treasure.

He sounded about and discovered a hollow place; cleaned away the dirt, and reached a floor; dug through it, thinking he was getting into a cellar, but found a room entirely empty, about 16 to 18 feet square, with polished walls, and with *paintings*, or colored figures, all over it, and ascertained, for the first time, *that he was then on the level with* the street, which is now 10 to 15 feet below the present surface. He and his party used this room as a dwelling while at the place. He dug at another place, which he supposed to be at the altar, and came to a flat rock; on clearing away the rubbish, he discovered where it had been excavated, and nicely covered by a close-fitting, hewn, flat rock. He was sure of a prize, raised the rock, and found in a carved-out hole in the solid rock, the skeleton of a human body, Indian in appearance, the whole perfect, but which, in a few moments, by exposure to the air, dissolved; not leaving a particle of evidence of a human corpse, but fine dust. On digging further at that place, he found four such vaults and human skeletons.

He abandoned the town and went back to the hills, and found a cave, but on opening the mouth, discovered it to be the shaft of a mine. This he followed for nearly a quarter of a mile, seeing throughout evidences of a shining mineral on all sides. At the end of the shaft was a small chamber, where he found a crow-bar of some metal, but not of iron, quite black; a chisel and a hammer, or kind of axe, also black; and a curious kind of earthen vessel. He left these things where he found them, and returned to the town. In rambling round to the western part, he found what was the reservoir, in the form of an ellipse; its axis must be 150 yards in length; its breadth at least 80, and its depth about 50 feet, paved bottom and sides with hewn stone. At the southernmost end of the reservoir, was a very large house, of cut stone, several stories high, which seems to have been a place of arms, and intended as a guard house, to defend this pond of water, as, at regular intervals, there were long slits, and a kind of port-holes left in the wall.

The walls are four feet thick; one corner, perhaps half, of this house is still standing. There is no water or wood near Gran Quivira. The whole country round for many miles is a desolate plain of sand. At the northern end of the reservoir, the aqueduct comes in; this he followed to the White Mountains, forty miles in a north-west direction. It is, throughout its length, faced with small cut stone, (not brick,) both on the sides and bottom, and cemented. In width it is about twelve feet, and about ten in depth—sufficient to carry a mountain stream, which no longer runs in it, owing to the obstruction of rubbish at its mouth, but which now pursues its course to the Pecos river. There is also a broad paved avenue leading directly east from Gran Quivira, near one hundred feet in width, which Mr. Campbell followed for forty miles, and he left it, supposing it to be a road which led to Nacogdoches, in Texas. About twenty miles from Gran Quivira, on the northern side of this road, he found quite a large village in ruins. At Gran Quivira there is an abundance of *painted* pottery and earthen vessels, but he found no metallic ones.

The India Rubber Tree of Brazil.

Kidd's *Journal*, an English publication, furnishes these particulars respecting the caoutchouc, or india rubber tree, of Brazil:—

"The caoutchouc tree grows, in general, to the height of forty or fifty feet without branches; then branching runs up fifteen feet higher. The leaf is about six inches long, thin, and shaped like that of a peach tree. The trees show their working by the number of knots or bunches, made by tapping; and a singular fact is, that when most tapped, they give most milk or sap. As the time of operating is early day, before sunrise the tappers are on hand. The blacks are first sent through the forest, armed with a quantity of soft clay, and a small pick-axe. On coming to one of the trees, a portion of the clay is formed into a cup, and stuck to the trunk. The black then striking his pick over the cup, the sap oozes out slowly, a tree giving out daily about a gill. The tapper continues in this way, tapping, perhaps, fifty trees, when he returns, and with a jar, passing over the same ground, empties his cups. So, by seven o'clock, the blacks come in with their jars ready for working. The sap at this stage, resembles milk in appearance, and somewhat in taste. It is also frequently drank with perfect safety. If left standing now, it will curdle like whey. Shoemakers now arrange themselves to form the gum. Seated in the shade, with a large pan of milk on one side, and on the other a flagon, in which is burned a nut, peculiar to this country, emiting a dense smoke, the operator having his last, or form, held by a long stick or handle, previously besmeared with soft clay, in order to slip off the shoe when finished, holds it over the pan, and pouring on the milk till it is covered, sets the coating in a smoke, then, giving it a second coat, repeats the smoking; and so on with a third and a fourth, till the shoe is of the required thickness, averaging from six to twelve coats.

"When finished, the shoes on the forms are placed in the sun the remainder of the day to drip. Next day, if required, they may be figured, being so soft that any impression will be indelibly received. The natives are very dexterous in this work. With a quill and sharp pointed stick, they will produce finely lined leaves and flowers, such as you may have seen on the shoes, in an incredibly short space of time. After remaining on the forms two or three days, the shoes are cut open on the top, allowing the last to slip out. They are then tied together ready for the market. There peddlers and Jews trade for them with merchants, who have them stuffed with straw, and packed in boxes to export. In the same manner, any shape may be manfactured.

Thus, toys are made on clay forms. After drying, the clay is broken and extracted. Bottles, etc., are made in the same way. According as the gum grows older, it becomes darker in color and more tough. The number of caoutchouc trees in the province is countless. In some parts, whole forests exist, and they are frequently cut down for fire-wood. Although the trees exist in Mexico and the East Indies, there appears to be no importation into this country from these places. The reason, we suppose, must be the want of that fruitfulness which is found in them here. The caoutchouc tree may be worked all the year; but, generally in the wet season, they have rest, owing to the flooded state of the woods, and the milk being watery, requires more trouble to manufacture the same article than in the dry season.

The Manufacture of Flax.

At a recent meeting of the London Society of Arts, an interesting paper "on recent improvements in the manufacture of flax," was read by Professor Wilson, late Principal of the Agricultural College at Cirencester. The professor stated the object of dressing the straw, which was to separate the inner fibre from the two outer ones. Two methods of dressing had been hitherto resorted to, the mechanical and the chemical; in the former, the flax was dealt with in a dry, in the latter in a wet state. For a poor quality of flax, the mechanical process was preferable, on account of the expense of steeping. As this process did not touch the azotised substance found in flax, it left it with the liability to fermentation, and consequent deterioration of the fabric, under certain conditions. Patents for improvements had been taken out in 1812 and 1819; but none of the methods removed the liability to fermentation. This could only be done by the chemical processes. In one, the fermentation was directly excited; in another, the azotised substances were steeped out. Two principles had been recently brought into operation, which were likely to effect a complete revolution in the manufacture of flax. Having described the method of steeping as hitherto practiced in Ireland and on the Continent, by immersing in water, still or running, or by "dew-rotting," the object of which was to excite and exhaust the fermentative action—the professor observed, that the use of hot water materially accelerated the process. This was known to and practiced by the Malays and Bengalese.

It was not, however, until 1846, that a patent had been taken out, by a German named Schenk, for the scalding or hot-water process. It was introduced into Ireland in 1848, and now upward of 40,000 tuns of flax were prepared in this way every year in Ireland. That useful body, the Flax Improvement Society, had instituted a series of experiments, the result of which was, that Schenk's process gave an advantage of 20 per cent. in the yield, and a still greater advantage in the spinning quality of the flax. The result of a large rottery near Belfast was that 67 tuns of straw yielded 39½ tuns after steeping, which, when scutched, were reduced to 5.9 tuns, and about 1½ tuns of tow or plucking, a much larger result than was obtainable by other means. Another chemical process, instead of exhausting the fermentative qualities of the flax, made use of alkalies to dissolve out the azotised substances. This had been first suggested so long ago as 1747, had been carried out to a great extent in Prussia, and was well known to the French chemist Bernouille, Gay Lussac, and others. While the cold water process occupied from seven to fourteen days, Schenk's process reduced the time to from 72 to 96 hours. Recently, however, Mr. Watts, of Glasgow, has patented a method of applying steam to the same purpose; and this was done with so much effect, that the process might be expected soon to become general.

The advantages of this process were—a great saving of time, from eight to twelve hours being sufficient to bring the flax into a condition fit for scutching; the operation of scutching was facilitated; the fibre was improved; there was extremely little waste; and the production of noxious gases was avoided. Messrs. Leadbitter, of Belfast, had adopted this process, and had invited the attention of the council of the Flax Improvement Society, who, in November last, reported that 10½ cwt. of flax, after being steamed 11 hours, was reduced to 7 cwt. 11 lbs.; after scutching it yielded 187 lbs. of fine flax, 12 lbs. 6½ oz. of fine scutching tow, and 35 lbs. 3 oz. of coarse tow—being about 18 lbs. of fine flax for every cwt. of tow. Only 36 hours were required for the whole process of converting the straw into fine flax fit for the spinner; and the cost was not more than £10 per tun. Samples were sent into the market, and fetched from £56 to £70 per tun. No sooner had the committees pronounced in favor of this process, than another was patented by another ingenious Scotchman, Mr. Buchanan, who, instead of employing steam, as in Mr. Watt's process, at once applied to the straw hot water raised to a high temperature by means of condensed steam. The principle was to keep up a series of immersions in hot water, whereby a much greater effect was produced than by allowing the flax to remain in the same hot water. Ten such immersions were sufficient to produce all the cupying not more than a few minutes each. By this process the steeping water, instead of becoming the receptacle of noxious products, was nothing more than flax tea, and its feeding properties were quite equal to what was well known as distillers wash. In Ireland it was used for feeding pigs and cattle. The Professor said that he had seen many experiments on the processes of Mr. Buchanan's patent, and he believed it would be highly successful, the quality of the flax being equal to that produced by any of the other processes, and a great saving of manual labor being effected. The process of scutching was then described, and the superiority of mill-scutching over the hand process pointed out. In England there were 25,000 to 300,000 spindles at work; in Scotland, upward of 300,000; in Ireland, about 500,000; being a total of upward of a million. The fixed capital invested in the spinning and weaving process in England was estimated at five millions. On the continent the greater portion of the manufacture was still performed by hand labor. The requirements of this country considerably exceeded the production. About 70,000 tuns of flax fiber were imported every year, besides 65,000 tuns of linseed, and 70,000 tuns of oil-cake, for the feeding of cattle; making a total of between £4,000,000 and £5,000,000 paid to other countries for an article which this country was well calculated to produce.

Mr. Davey, the gentleman referred to above, said he had patented some machinery for preparing flax by the dry process, but he had not yet brought it publicly forward; the reason was, he did not wish to appear as a rival of Chevalier Claussen. His plan was to get rid of the ligneous portion of the plant, which constituted three-fourths of its bulk, before proceeding to treat it chemically; for he had never proposed to confine himself entirely to mechanical processes. He had seen some works at Belfast on Schenk's principle, but did not approve the flax thus produced. So lately as last evening he had learned from Mr. Cobden, M. P., in the lobby of the House of Commons, that a relative of his, who had commenced the manufacture on Schenk's process, had abandoned it, and gone somewhere on the Continent. Mr. Davey proceeded to point out some objections to the steam and hot water processes.

New Discovery of Electrical Influence.

It is the general impression among scientific men, that only a small portion of the power and influence of electricity has yet been developed. One of its recent applications has been the lighting of cities. As one of the results of this new application, we notice the following statement, which we copy from the Paris Correspondent of the *National Intelligencer*:—

Science, particularly electrical science, seems to be making fresh triumphs every day. We have now to record a new application of electricity by Dr. Joseph Watson, which is exhibiting in the neighborhood of Wandsworth. The great feature of the invention is, that the materials consumed in the production of electrical light, are employed for a profitable purpose, independent of the illumination, and more than remunerating the entire expense; so that the light, which is rendered constant and brilliant, is produced for nothing. Thus, while the light is being produced by galvanic action, materials are introduced into the battery by which pigments of the finest quality are obtained; these are so valuable, that they considerably exceed the entire cost of the operation. Dr. Watson thus speaks of his invention in a pamphlet not yet published:—

"Our battery we have termed the chromatic battery, and its produce is colors. It may seem difficult to imagine how any number of galvanic arrangements can be made to yield a great variety of colors; but when it is remembered that the real number of natural colors is small, and that a difference of tint and shade imparts to each separate product a distinct commercial existence as a color, we may then be believed when we say, that by the use of not more than five substances introduced into our batteries, we are able to produce no less than one hundred valuable pigments, exceeding in value, by a great per centage, the original value of the articles contributing toward their production. Our mode of producing these colors consists, not in any subsequent mixing of the products resulting from the working of our batteries, but is the result of the actual development of the electricity in the battery."

The exact process cannot be made intelligible by a short extract from the pamphlet, but the discovery is allowed to be the most valuable, and its perfect accomplishment undoubted.

Egyptian Travel.

Mr. Bryant writes to the *Evening Post*, under date of Cairo, Egypt, January 12th, in this wise:—

From time to time we passed villages on the bank built of unburnt brick, with low, flat roofs, looking like the habitations of mud-wasps magnified. Each had its mosque, with a minaret of hewn store, from which the hour of prayer is proclaimed. Their inmates, in turbans and long blue or white cotton shirts, were creeping out of them in the early sunshine, and walking carefully on the wet and slippery declivity. Among them were women in blue cotton gowns, barefooted, with infants perched on their shoulders. This is the way in which the Arab mothers, of the laboring class in Egypt, carry their children. As soon as the little creatures get the necessary use of their limbs, they are transferred from the arms to the shoulders. I have seen instances of this custom, which would supply striking subjects for the pencil. At old Cairo, the other day, a Coptic woman, in the loose blue dress of the country, barefooted, her face unvailed, with dark, symmetrical features, silent and sad-looking, opened to us the door of the old worm-eaten church in which is the little grotto where the holy Virgin, with her child, is said to have eluded the pursuit of Herod. On the woman's shoulders sat an infant of seven or eight months, as silent as the mother, with well-burned brown cheeks, and long, dark eye-lashes, its head bowed upon hers, and one little hand pressed against her forehead, while the other arm was passed around the back of the neck. The Egyptian mothers treat their children with great tenderness; and, though I see infants everywhere, I do not know that I have yet heard one of them cry. The expression of quiet resignation in their faces is often quite touching. The Egyptian, born to a lot of dirt, poverty, and oppression, may well learn

At eight o'clock in the morning we reached the Nile, and were transferred to a steamer. About half of the passengers of the Ripon had been sent on a little before us by another. We passed a day on the Nile, and had ample opportunity to observe the character of the great river and its banks. It is a turbid stream, like the Mississippi, flowing rapidly toward the ocean, between banks of fine mold, which are easily undermined, and crumble into the current. The broad, level tracts by which it is bordered have the same dark rich soil as that which lies about our rivers of the west. Along the bank where the current has worn its away, you see, distinctly, the layers of mold, which, year after year, have been deposited by the successive inundations, and which attest that the land of Egypt has been gradually rising for ages. The bed of the river appears to have been raised, also, in an equal degree; and I have been told by those who have made the examination for themselves, that, although in some places the sands of the desert, blown by the winds, have encroached upon the fertile grounds, in others the area of fertility has been extended. Broad tracts of sand, which the waters never reached before, have been overlaid by the slime of the river, and, after one or two inundations, covered with harvests.

Our captain and his crew were Egyptians, though the engineer was an Englishman, and set us an edifying example of Mohammedan devotion. As the Mussulman prays four times a day, and not more than one of the hands could be spared from his employment at any one time, there was scarcely an hour of the day in which some one of them was not in the act of prayer. Each of them, as his turn came, mounted the right wheel-house and made his prostrations, and murmured his devotions, with closed eyes and moving lips, in the presence of all the passengers.

A Village Overwhelmed.

A traveler in Switzerland, writing to the Philadelphia *Evening Bulletin*, gives the following thrilling account of the destruction of the village of Goldau.

Many feet under the rough rocks on which the actual church of Goldau stands, is a buried village, which, if it were rather less crushed and ground to pieces, some 1900 years hence, might be as curious a mine for eager New Zealanders, as Pompeii is for us now. It is the older village of the same name which in 1806 was overwhelmed by a mountain fall. Much more terrible the catastrophe must have been, than any shower of slow ashes. Though, if one were to choose his death between the two, he would prefer annihilation by a flying boulder to a slower sulphurous suffocation in his back cellar. The mountain that did this mischief was a staid, grave pile, two miles away, and was so little distrusted, that it was covered like the rest of the hills around, with chalets and pastures, chewing cows and whistling peasants. Any geologist would have hesitated to live upon it, however, for though the whole long slope from Goldau to the distant summit was of firm rock, covered by rich soil, deep underneath there was a treacherous stratum of clay. Yielding to the temptation of the autumn rains, this mountain took a drop too much. The clay became slush, and down the greased ways the whole vast mass slid upon the valley. Any one who has seen a large vessel launched, can conceive, perhaps, what impetus a mass of rock, of the weight of millions of loaded ships, would get in sliding a distance of two miles down a slope 5,000 feet high. But it is almost impossible to conceive of the desolation scattered before it. The whole broad valley, for a distance of four or five miles, and a breadth of two or three, was filled with ghastly rubbish. The sky was utterly blackened by a cloud of flying stones and dust. High up the opposite side of the valley, where, if nature had issued tickets, a spectator would have taken his place without hesitation to witness the convulsion, volleys of immense rocks were hurled like grape shot, carrying all before them. The church bell of Goldau was found knocked a mile; and one village chapel was swept half a league from its foundation. Of those who were immediately exposed, only three escaped. One child and a servant were dug out the day after, and perhaps a more vivid idea of the calamity may be got from the story of the servant, Francisca, than from any vague conception.

It was about tea-time of a September afternoon. She was sitting in a back room, amusing the child, when she heard some one shout, "Run for your life." She snatched up the child, jumped toward the door, but before she reached it, the house was struck and sent spinning down the valley. She instantly lost the child, and was thrown from the floor against the ceiling, against the sides, every way; the furniture, and shortly the broken boards of the floor, joining in this strange dance, beams cracking and splintering with terrific noise, and the house gradually falling to pieces. Presently it stopped. Awaking from her giddy, dizzy delirium, she discovered that she was alive, and brushing away the blood which filled her eyes, she found herself almost suffocated, in the dark, her body half crushed, and immoveably jammed between beams and broken stones, her feet uppermost. Shortly after, she was amazed to hear the child near her, crying. She spoke to her. The child said she was against some stones, and couldn't move, but she saw the daylight and some bushes, and she wanted to know what the matter was, and when people were going to take her out. Francisca was shocked, and told her, with usual simplicity, that it was the day of judgment—that there were no people left—that presently she would find herself in a bright light, and that would be heaven, and she musn't be frightened, but must pray. So they prayed till the child got tired and cried for her supper.

About this time Francisca heard a village clock, which disproved her theory, and comforted her. She soothed the child's cries, which finally ceased entirely, and she thought her dead. All night the poor woman passed in this cruel posture, and it is curious that her suffering was not so much from bruises or loss of blood, as the exceeding *coldness of her feet.* At last, by prodigious effort, she partially extricated her legs, and so waited death. With the new day, a dim light reached her, and the child awoke, and again moaned. These moans the father heard, for it happened that he was near, digging the bodies of his wife and smaller child out of the ground, where they had been found. The child, when released, said she had been talking with Francisca, and by a great deal of labor, she was rescued and saved. The child's thigh was broken, and the servant was for a long time blind, and what was quite excusable, was always subject afterwards to convulsions of terror.

The other child saved was an infant, found lying on its straw mattress, upon a stream of mud, with no vestige of the house in which it had been left! Four hundred and fifty men, women, and children, were buried alive in the mass, and more than 3,000 buildings disappeared. Nature has drawn a partial screen of moss and grass and bushes over the chaos of the valley, and men have built a road over it, and a church and a tavern on the site of the principal village destroyed, but the mountain side is bare and scathed, and the terrible ruin will be forever evident.

A Child Lost in the Woods.

On Thursday, says the Paris (U. C.) Star, a little girl of the name of Mary Ann Egan, only three years and three months old, strayed from her father's house, situate between this village and Brantford, and not being found after diligent search, it was supposed that she had fallen into Whiteman's Creek, and was drowned. Rewards were offered for the recovery of her body, and the child was given up for lost. During Saturday night a dog went to the house of a farmer in the township of Brantford, some distance from the place where the child had strayed, and barked violently at the door, and having succeeded in awakening the family, was driven away, but returned again and again, and by his actions evidently wanted some of the family to follow him, but no notice was taken of his movements. In the morning the farmer told his son to go into the woods and search for sassafras roots, and in so doing he very providentially found the poor little girl. She was nearly dead from exhaustion, produced by cold and hunger, having eaten nothing for three days, except a little grass. She is, we are happy to say, in a fair way of recovery. It appears from her statement, that having disobeyed her mother in some trifling matter, she was afraid to go home, and walked on till she lost her way. The dog found her, and licked her hands, face and feet, and laid by her to keep her warm; and but for the warmth derived from this intelligent animal, she could not possibly have lived through an exposure of three days and nights, during which there was a severe hail storm.

Thurlow Weed at Work.—The following sketch of the editorial habits of the editor of the Albany *Evening Journal*, Thurlow Weed, is from the Madison County *Whig*:—

"Somewhere we have seen a sketch of Weed in his sanctum, as it was a couple of years since. A large, plain room, containing a few tables, chairs, and a sofa, and separated by a partition, pierced with a broad window, from the composing room, was occupied by him in common with his assistants. No room could be less private. Near one corner was the table of the editor, behind a pile of exchanges, cast aside and trampled down by his feet, to keep them from overwhelming him and his table. Here he received calls from State officers, members of the Legislature, applicants for office, and casual visitors. In the intervals of conversation he wrote his editorials. Not hastily, as may be supposed, but slowly, and with many erasures. His accuracy is the fruit of incessant care. He writes much, but always with attention, and with more thought for his readers than for the unlucky compositor who puts his articles in type. His manuscript is a combination of fish-hooks, fly specks, dashes and cork-screws, which at times defy deciphering and guesses, editor and compositor alike 'giving it up.' It is a clear case of that 'easy writing which is hard reading.' About 3 o'clock his last article is in type and corrected, and his work for the day is ended. Thenceforward he is at leisure, apparently as fresh and vigorous as though he had not just risen from seven or eight hours of the most exhausting labor in the world."

A Regular Wild-Cat Bill.—An Indiana paper describes a bill of the Wild Cat currency in that State, and which it would be difficult to counterfeit. "The vignette is a nigger shearing a hog, supposed to be squealing. The President of the Bank stands near, assisting to hold the hog. The *dear people* may be discovered a good ways behind. Thunder and lightning in the foreground. The picture of a seedy individual 'secured by stock,' through which his feet run, adorns one corner. A man with a very black countenance, supposed to be the Auditor of the State, and being rode upon a rail by a couple of Wall-street sharpers, is seen in another corner. The phiz of Gov. Wright, thunder gathering on his brow, and lightning flashing from his eyes, adorns the centre of the bill. On one side of the Governor is a hawk, on the other side a buzzard. He holds in one hand the scales of Justice, one side of which is evidently very light, the other is holding a document, his last Message, from which he appears to be reading to a crowd of disconsolate individuals, who refuse to be comforted."

[Detroit Tribune.

Wrought Iron Car Wheels.—Since the sad accident which resulted in the death of the son of President Pierce, the managers of the New-England Railroads have endeavored, if possible, to remove the constant danger of the breakage of car wheels, and the disasters incident on such breakages. We understand that several of our Railroad Companies are now trying the experiment of using wrought iron wheels, and others have ordered three or four sets, for the purpose of testing the possibility of discarding the cast-iron wheels now universally in use.

The wrought-iron car wheels have cast-iron hubs, wrought rims and arms, and the Low-moor tire; whereas the cast-iron wheels have chilled iron rims. These chilled rims are very hard, and are not very easily worn out, but are very liable to be cracked and broken. The wrought tires wear very rapidly, and need to be often replaced. The problem to be solved is, whether, in the long run, the wrought or cast wheels are the best; whether the wear of the one kind exceeds or not the expense of renewing the cracked and broken of the other.

[Boston Journal.

Indianapolis, Ind., has just gone "no license," by the decisive vote of 1,183 to 987—a heavy poll. Temperance majority, 196. Good for the metropolis of Indiana.

The Granite State is the name of a splendid new steamer of a thousand tuns burden which has just been completed to run between New York and Hartford.

Small baskets of Strawberries are for sale by some of the Broadway Confectioners, at $1 per basket.

American Sabbath Tract Society's Publications.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " each subsequent insertion,	50
" " six months,	6 00
" " one year,	10 00

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 48. NEW YORK, FIFTH-DAY, MAY 12, 1853. WHOLE NO. 464.

The Sabbath Recorder.

For the Sabbath Recorder.

REGENERATION.

Some time in January last, I delivered a series of sermons to the Seventh-day Baptist Church in Hartsville, on Moral Depravity, Regeneration, and Atonement. "A Young Teacher," on listening to those sermons, wishing to investigate the subject still farther, asked the opinion of the Editor of the *Sabbath Recorder*. That opinion was expressed in three quotations from the Bible, without comment. It seems that "An Old Teacher" deemed that reply insufficient to fairly explain the subject, and "quite one-sided." So I deemed it, and so very many deemed it. In the *Recorder* of April 21st, I find the *same* opinion re-stated, with explanations and reasons; and since the doctrine here set forth differs very widely from that set forth in the sermons which gave rise to this discussion, I have thought that I might not be deemed an intruder, if I should offer an exposition of the doctrine which was set forth in those sermons. I am happy to find that an "An Old Teacher" has come to the same conclusion as myself on this *most interesting* subject, and should have been glad to see the *reasons* for that conclusion published along with it, and most especially since the Editor has given the reason for the *opposite* conclusion.

It is not at all *strange*, that men, looking from different stand-points, and biased by widely different systems of education and modes of thought, should come to different conclusions; but I deem it somewhat *unfortunate*, that there should be such a diversity of opinion on a subject so inseparably connected with the destiny of the soul. The two views held on this subject are so opposed to each other as to admit of no compromise. If the one be true, the other must be false, and consequently fatal in all its bearings on the progress of the gospel in the hearts of men. I shall endeavor to show, in the course of my investigation of this subject, that the doctrine set forth by Bro. Brown is *unphilosophical, unscriptural, and most fatal* in all its tendencies; and that the conclusion of "An Old Teacher" *is philosophical, scriptural,* and *most blessed* in its tendencies.

In order that this issue may be *clearly* understood, I will state the two propositions as concisely as I can. Bro. Brown believes, as I understand him, that regeneration "*is wholly of him who is rich in mercy,*" (God,) and "*that it requires the same exertion of divine power to quicken a dead sinner to the exercise of faith, as it did to quicken the dead body of Jesus Christ, and raise it from the grave.*" On the other hand, "An Old Teacher" believes, "*that regeneration is not brought about by the work of God alone, nor by the work of man alone; but that it cannot be brought about consistently with the character and attributes of God, and the relation that man bears to him, without the conjoined action of both parties.*" The latter view is that which I shall endeavor to substantiate, by arguments which I hope may have a direct "bearing on the subject."

I, too, with Bro. Brown, believe, that "when the Scriptures represent the natural (unregenerate) man as 'dead in trespasses and sins,' they mean just what they say, namely, that there is no life in him," and also, that "life in this connection is but another term for holiness." Herein consists the true and only distinction between the *unregenerate* and the *regenerate*. The one is unholy; the other is *holy*. This distinction is stated in various terms of synonymous signification, throughout the Bible, and that we may clearly understand what is this unregenerate state, let us refer to the Bible for its definition.

"The *wickedness* of the *wicked* shall be upon him."

"Every one shall die for his own *iniquity*."

"The soul that *sinneth*, it shall die."

"All have *sinned*, and come short of the glory of God."

"All *unrighteousness* is *sin*."

Thus the Bible uniformly makes this unregenerate state to consist in opposition, in some form, to the government of God. "The carnal mind is *enmity* against God." *Sin* is the most common term used to express this state. It is the *depravity* of the soul which constitutes its *unregenerateness*, and this depravity consists *wholly* in *sin*. I do not now mean *physical* depravity, such as man inherits from his progenitors, but *moral depravity* or *sin*, such as every man manufactures for himself. It is this depravity against which the Bible thunders its anathemas; it is *sin alone* which results in death; so that if this unregenerateness does not consist in sin, then God has never informed us in what it *does* consist, nor what will be its consequences.

If it be claimed, that *depravity* is some undefinable substance, essence, or attribute of the soul, and that sin is only the necessary result of this depravity, then I reply that the unregenerate man is not at all responsible for that attribute of his nature, since he did not *create* it, and consequently not at all responsible for its *necessary* consequence, or sin. Now, since it is for his *sin* alone that the sinner is to suffer eternal damnation, no intelligent being can fail to perceive the injustice of such a punishment, especially since the same God who punishes him for his sin, created that very nature out of whose depravity his sin comes as a necessary consequence. The depravity or unregenerateness, then, of the sinner, is not part, parcel, or attribute of that nature with which his Maker endowed him. It is something which he *produces himself*, and this *alone* is the ground of his responsibility.

If, then, sin, unrighteousness, unholiness, enmity against God, be the characteristic of the unregenerate man, it is of vast moment to know exactly in what this sin consists, before we can see the true nature of *regeneration*. To this the Bible gives a ready answer. "*All unrighteousness is sin*," and "*sin is the transgression of the law*." The "transgression of the law," then, is the sum and substance, the alpha and omega, of the sinner's depravity, or unregenerateness. Now let us inquire what constitutes a *regenerate* man. "I delight to do thy will, O my God; yea, thy law is written in my heart." "He that is of God heareth God's words." "He that hath my commandments, and keepeth them, he it is that loveth me." "But whoso keepeth his word, in him verily is the love of God perfected." Thus we see that sin, or transgression of the law, is the characteristic of the unregenerate man—is his depravity—is that alone which gives occasion for his regeneration; while the characteristic of the regenerate man is obedience to that same law, or exactly the opposite of the other. The one *disobeys*, whereas the other *obeys*. The one is unholy—the other is holy. Now *regeneration* is nothing more nor less than passing from the one of these states to the other. When the *disobedient* becomes *obedient*, the *unregenerate* becomes *regenerate*, and this transmutation constitutes the *whole* of *regeneration*.

The question at issue then is, What agencies are employed in this change from disobedience to obedience—from unholiness to holiness? The position of Bro. B. is, that "it is wholly of him who is rich in mercy." If this be true, the sinner has no agency whatever in "ceasing to do evil and learning to do well." It is no part of the sinner's work to cease from disobeying, or sinning. It is not the sinner who leaves off unholiness, and puts on holiness. God alone does all this. God divests him of sin, and clothes him with righteousness. In all this the sinner acts no part—is entirely passive in the hands of God. At some moment, perhaps, all unexpectedly, God comes and seizes him, whether he will or will not, and sets him over the mighty gulf which separates the sinner from the saint. He finds himself, without any agency of his own, a *holy* man, i. e. an *obedient* man. Such is the strange doctrine I have undertaken to refute.

Opposed to this is the proposition, that in passing over from disobedience to obedience, from sin to holiness, the sinner, conjointly with God, acts a most *important* part—is a most essential agent; and that unless he act this part, *constituted as he is*, and related as he is to God's moral government, *omnipotence itself could never perform the change.* This change, when produced, is a change of *moral* character, a change of that by which God judges all men; so that, before it occurs, he threatens eternal damanation, and that too *because* it does *not* occur; but when it occurs, he promises eternal life, *because* it occurs.

We speak of men's actions as good or bad, not because the actions themselves are good or bad—for actions, as such, have *no* moral character—but because they are the result of a certain state or action of mind, which constitutes true moral character. Hence the Scriptures every where represent man's actions as the true exponent of their moral character. Now, as every intelligent act put forth by a moral agent is either obedience or disobedience, every act involves holiness or unholiness. Where does this holiness reside? All agree that moral character resides alone in the intention, choice, or willing. Thus, when the command of God is known, and the subject puts forth an effort of will to accomplish that command, he has already obeyed it; e. g., God commands some servant of his to go and preach the gospel to the heathen; that servant at once acquiesces, and wills to go; that willing is obedience. So, on the other hand, *disobedience* is an act of will, against the known law of God, which, when put forth, stamps the individual with all the turpitude of the crime, before that act of will is manifested by any *external* act of body.

Thus it appears, that moral depravity, such as characterizes the unregenerate, resides in the will and in the will alone; and hence *regeneration* is simply a change of will, which brings it from *opposition* to God's will, as expressed in his law, into *parallelism* to that will.

Now, what are the agencies employed in producing this change of will?

1st. God by the Holy Spirit urges the *truth* upon the mind. The truth, as embraced in the gospel, is the instrument, and God or the Holy Spirit is the agent by which that truth is brought home to the conscience of the sinner, and held there, as it is published by the faithful minister of Christ, or as presented in the Bible. Now, when the eloquent pleadings of the Spirit have burnt the truth into the sinner's very soul, so that he sees it, feels it, believes it, he is not yet regenerate. The very devils *believe* the truth; but a clear perception of *truth*, though a necessary antecedent of regeneration, is no part of it. Something yet remains to be done, and that something is a change of the will from an attitude of opposition to truth, into an attitude of acquiescence with the truth, which the Holy Spirit has urged upon the mind, as above stated. The law is clearly perceived, by the influence of the Spirit, and the will now puts forth its volitions in accordance with the perceived law or obligation. This change of the attitude of the will is regeneration, and this is *entirely* the work of the subject, and not of God. God's work is performed, and *all* performed, when he sends the Holy Spirit to hold and urge the truth to the sinner's mind; and the sinner's work is *all* done when he puts forth volitions in accordance with such truth.

Thus both God and the subject have their respective agencies in this important work of passing from death unto life. Each of these agencies is alike *indispensable* to the accomplishment of the change. If God should withdraw the Holy Spirit, the work would never be accomplished. So, if the sinner should not put forth his volitions, it would never be accomplished. Now God is *always* faithful to his part of the work; but not so the sinner. He often resists the the Holy Spirit, and dies unregenerate, after God has most faithfully done all that belongs to him to do in the work of regeneration. Upon every unregenerate sinner on the earth, who has the light of the gospel, God has performed his share in the work of regeneration, and now calls upon the sinner to do his share also, viz., to *turn* his stubborn *will*. Acts 7: 51—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Matt. 23: 37—"Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, *and ye would not*." The truth had come to the children of Jerusalem, in the burning words of the prophets; the Holy Spirit had wrought with them; God had done all for them that he could do, consistently with his moral government; and yet the blessed Jesus stood weeping over their *unregeneracy*. They had a part to act, and because they did not act it, the burning curse of Almighty God fell upon them. Thus it will be with every unregenerate sinner, when he stands before the Judge of the Universe. He will *then* learn the fatal error into which false teachings have led him. He will learn that he is *unregenerate* because he "*would not*" be regenerate. Such is the teaching of *sound philosophy*, and such the teaching of the *Bible*, if it teaches any thing at all on this subject, so fraught with the destiny of immortal spirits.

In presenting us with the Scripture testimony on this subject, Bro. Brown has fallen into the same error that Unitarians are accustomed to fall into in defending their peculiar tenets. They would prove that Jesus Christ was not God, and to do this they present us with an array of texts which show conclusively that he was a *man*. All this is true; he was a man; but this is not the *whole truth*, for he was also a God. So an array of texts is presented us, showing that God performs an important part in the work of regeneration. All this is true, but it is not the *whole truth*, for man performs an equally well-defined and important part. I wonder not that "An Old Teacher" thought this very "one-sided."

Now let us turn to the Bible, and see what is its *whole* teaching on this subject. The passages quoted to show the agency of God in the work of regeneration are as follows:

James 1: 18—"Of his own will begat he us, with the word of truth."

John 1: 13—"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Eph. 2: 5—"But God, even when we were dead in sins, hath quickened us together with Christ."

These passages, and many others, point out both the *agency* of God and the *instrumentality* of the truth in regeneration. The "*word of truth*" is here declared to be the instrument used by God in regenerating the sinner. Again, 1 Pet. 1: 23—"Being *born again*, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever."

Now it seems to me, that if the Bible had taught nothing *more* on this subject, the fact here taught, that the "*word of truth*" is the *instrument* employed in regeneration, sufficiently indicates that the *agency* of the *subject* is requisite for the completion of the work; for, certainly, regeneration is not accomplished till this "*word of truth*" is embraced and practically applied, which is *exclusively* the work of the *subject* and *not* of *God*.

But we are not left to inferences. The word of God is clear, and unmistakable on this point. James 4: 8—"*Cleanse* your hands, ye sinners, and *purify* your hearts, ye double-minded." Is. 1: 16, 17—"Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Jer. 4—"Thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground;" "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." Ezek. 18: 31, 32—"Make you a new heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn yourselves, and live ye."

Now, if the above passages *do not* teach that the sinner has a very *important* part to act in regeneration, it would be highly edifying to know what they *do* teach.

But the true state of the case is most clearly and beautifully stated in 1 Pet. 1: 22—"Seeing *ye* have *purified* your souls, in obeying the *truth*, through the *Spirit*, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Here the *agencies*, the *instruments*, and the *result* of regeneration are clearly and unequivocally stated. The thing *done* is the *purifying* of the soul, *(regeneration;)* and "*ye* have purified your souls." The *mode* of purifying the soul is "in obeying the truth." The influence which induced this obedience, or purification, is "*through the Spirit*." The result is, "unfeigned love." This beautiful and comprehensive text is of itself a sufficient refutation of all the sophistry by which learned divines, ever since the days of Zeno, have sought to repudiate human agency in the regeneration of the soul.

Bro. Brown *philosophises* on this question in this wise: "Nothing can exceed the limits of its own nature in acting; but if the natural man regenerates himself, he exceeds the limits of his own nature; therefore, man can not regenerate himself." The major proposition of this syllogism is true, but the minor proposition is not true, and consequently the conclusion is not true. The error here arises from confounding *sin* with man's nature; and this is a common error. Now sin is no *part* of a man's *nature*, no *attribute* of his *being*. It is just what the Bible and common sense say it is—"a transgression of the law." It is an act of *free will*, and can be *nothing else*. To obey the truth, when the Holy Spirit presents it to the mind, is just as *natural* an act as to disobey it. It is according to a man's nature, to obey God or disobey him, just as he pleases. God has seen fit to create man with the *natural attribute* of free will, by which he can at all times yield to the influence of the Spirit, and be regenerate or not. Hence obedience is no more exceeding his nature than disobedience.

The *consequences* of the doctrine held by Bro. Brown, I deem to be most fatal to the progress of the gospel, because it repudiates the very command to go and preach the gospel. If the sinner have no part to act in changing his heart, there is no necessity for preaching to him. If he act no part in this work, the solemn injunction, "Turn *ye*, turn *ye*," must fall like idle nonsense on his ear. If it belong to God to convert the sinner *altogether*, then the preaching should all be done to God. It tends to lull the sinner into security, and teaches him to wait till omnipotent power, "such as quickened the dead body of Jesus Christ, and raised it from the grave," shall come and convert them. O, how many poor souls have stumbled into hell, waiting for God to come and do what he has never promised to do, but which he most clearly commands the sinner to do himself.

If this doctrine be true, there can be no necessary connection between the preached gospel and the conversion of the sinner. That conversion is a work which omnipotent power alone can accomplish, but preaching to the sinner may not at all affect that omnipotent power, and consequently may not at all affect the conversion of the sinner, which is a necessary result of that power. I question whether a sinner was ever converted under the preaching of this doctrine.

It is affirmed that regeneration is a miracle, and boldly asserted by popular theologians, that there is no tendency whatever in the gospel, however presented, to regenerate the heart. Nay, more; Dr. Griffin, in his Park-street lectures, maintains that the gospel necessarily and naturally tends to create and perpetuate hatred of God, while the heart is unregenerate. If this be true, and the most popular doctors of the country have subscribed to it—then it follows, as a necessary consequence, that preaching the gospel is one of the most henious crimes that can be committed against the sinner, since it tends necessarily to sink him deeper in the the depths of hell. I cannot better express my views, in closing, than by adopting the truthful but earnest language of a justly popular and most successful divine and able theologian:

"What must be the effect of telling the sinner that the gospel has nothing to do with regenerating him? Instead of telling him that regeneration is nothing else than his embracing the gospel, to tell him that he must wait and first have his constitution recreated, before he can possibly do any thing but oppose God? This is to tell him the greatest and most abominable and ruinous of falsehoods. It is to mock his intelligence. What! call on him, on pain of eternal death, to believe, to embrace the gospel, to love God with all his heart, and at the same time represent him as entirely helpless, and constitutionally the enemy of God and of the gospel, and as being under the necessity of waiting for God to regenerate his nature before it is possible for him to do otherwise than *hate* God with all his heart? O, orthodoxy, falsely so called, how false and absurd thou art. What an enemy of God—what a stumbling-block to man! What a leaven of unrighteousness and of hell is such a dogma as this! But a few years have elapsed since almost the entire church was settled down in the delusion of a passive regeneration."

Such are the views which have called forth the discussion of this question thus far. Such I understand to be the teachings of a sound philosophy and of the Bible. To the adoption of these views I believe the progressive tendencies of the age are bringing the church of Christ. If they are true, may God hasten the day of their universal adoption. If not true, they will go where all untruth is destined to go. D. E. M.

TRANSACTING BUSINESS WITH GOD.

In the winter of 1830, the writer was invited into a neighboring village to assist the pastor in a special effort which he had resolved on making for the salvation of sinners in his congregation.

On my arrival I found that arrangements had been made for me to preach that afternoon and evening, and that subsequent appointments were to depend upon the state of feeling manifested at those meetings.

At the close of my afternoon's discourse I told the people that I intended in the evening, as the ambassador of Christ, to bring them the offer of pardon and eternal life from their insulted Maker, and that I wished every impenitent sinner, instead of coming to hear a sermon, to come prepared to give an answer to this offer, and settle the controversy which they had with the Almighty.

In the evening the Church was crowded to overflowing, and there was evidence of much seriousness on the minds of the congregation. I felt myself, and endeavored to make the people feel, that we were assembled under solemn circumstances—that I was not acting in my own name, nor on my own authority, but in the name and on the authority of the Lord Jesus Christ, and that they must answer to him in the judgment day for the manner in which they should treat the message which I brought them. I reminded them that they were lost sinners, condemned already, and lying under the curse of God's broken law, and told them that it was my privilege, as the minister of Christ, to offer every one of them pardon and eternal life in his name; and as though God did beseech them by me, I prayed them in Christ's stead to be reconciled to him. I told them I had no authority to treat with them about repenting and submitting to Christ at some future time—that the Holy Ghost said, To-day, if ye will hear his voice, harden not your hearts—that now was the accepted time, and they must either accept or reject the offer made to them by Christ before they left that place—that their going away without accepting would be rejecting the offer of mercy and hardening their own hearts.

At the close of the services I dismissed the people, and they went home, but not to sleep. Christians went home to pray, and sinners to reflect upon what they had heard.

About one o'clock at night there came a message to the pastor's house, to inform us that a few Christians and a good many impenitent sinners had assembled at the Academy, the former to pray, and the latter to inquire what they must do to be saved, and that they were anxious to have us come to that place. The pastor and my elder, who had gone with me, went with the messenger and remained there the rest of the night; but my health was such that I did not go out till morning, when I found a number rejoicing in hope, and some trembling under a sense of God's wrath, and begging of Christians to pray for them. They felt that they had wickedly rejected the offers of mercy, and feared that those offers might be forever withdrawn.

In the course of the day, through the influences of God's Spirit, a number more indulged a hope in Christ, and were the first fruits of a revival of religion in that place.

Twenty years afterwards, while on a journey, I fell in with a distinguished lawyer, who was present on the occasion to which I have alluded, and learned from him how his own mind had been affected by the transactions of that night. He told me when he heard the notice in the afternoon, it gave him very serious feelings, the subject of religion assumed an unusual importance in his mind, and he began to think it was time to attend to the things which belonged to his peace. In the evening he felt that he was in the presence of God, and was listening to an offer of pardon and eternal life from him. "O, never, never," he exclaimed, "to my dying day, shall I forget that night!"

This is the difficulty in the way of conversions of sinners; they feel that they have to do with their minister, instead of transacting business with God—that they are listening to a sermon from their minister, instead of attending to a message from the Almighty. They often give themselves credit for having done well while they were rejecting offered mercy, and virtually trampling under their feet the crucified body of their Lord, and accounting the blood of the covenant an unholy thing.

Be entreated, impenitent reader, to consider your responsibility. Every time you hear the gospel, God is beseeching you, by your minister, to be reconciled to him, and every time that you go away from the house of God without embracing the Saviour, a record will be made in that book out of which you must be judged, that you have rejected him again. O, how many times, "*Christ rejected*" is already standing opposite to your names in that book! [N. Y. Evangelist.

PREREQUISITES OF COMMUNION.

The Rev. Mr. Wills, an English open-communion Baptist, preaching in New York, in a work which he has recently issued, argues against the views commonly prevailing among the Baptists of this country on that subject. The *Independent*, in noticing his book, says:

"We do not intend to pronounce judgment on the argument between him and his Baptist brethren. The point at issue between him and them is not whether the baptism in Pædobaptist churches may be recognized as sufficient or 'valid' baptism, but whether baptism is always to be insisted on as an indispensable qualification for admission to the Lord's table or to membership in the church. His position is that faith in Christ is the only condition of communion or church-membership, which any society claiming to be a church has a right to demand. We must confess—for ourselves, be it remembered, and for no body else—that unless his position is essentially correct, it would be wrong for Baptists, with their idea of baptism, to admit any to the Lord's table who have not been immersed on the profession of their faith. To the question, 'Whom shall we admit to the Lord's table?'—the close-communion Baptists give precisely the same answer with the great body of those Presbyterians and Congregationalists who are so prone to reproach them with their close-communion. Ask any professor in a Presbyterian theological seminary, Old School or New School—ask any professor in the theological seminaries of New England, whether an unbaptized person may be admitted to communion; and what answer will you get? Put the same question to either of the General Assemblies, or to any General Association; and what answer will you get? Ask who shall be the judge when a candidate presents himself for communion, in whose case it is doubtful whether he has been really baptized? The Presbyterian tells you that the session must judge, with an appeal to the higher courts. The Congregationalist tells you that the church must judge. And certainly, if baptism as well as faith is an indispensable condition of church-membership, there is the same right to judge of the reality of the baptism that there is to judge of the reality of the faith."

THE CHRISTIAN A REAL GENTLEMAN.

A Jewish traveler on the way to Jericho was overtaken by a gang of highwaymen, who sprang upon him and stripped him of his raiment, wounded him, and left him half dead. Presently a certain priest comes that way "by chance." He *looks* like a gentleman. But from some urgency in his errand, or from a more probable indifference of feeling, he passes by and leaves the wretched sufferer to groan on unrelieved. Another traveler comes in sight. He is a Levite. He comes up to the spot where the blood is trickling out upon the crimsoned grass. Is that Levite a gentleman? No, he is not even a man—he is lacking in the ordinary feelings of humanity. For without a single word of condolence, that we read of, the heartless hypocrite hurried on his way. But at length that good Samaritan, whose name has become a blessed synonyme for beneficence to this day, comes up. That the Samaritan possessed the real substratum of politeness, a *kind heart*, we know very well. But he had more. He might have *hired* some one to go back and fetch the wounded man to the inn, and yet not have been lacking in kind feeling. But the man so hired might have treated the unhappy sufferer rudely and roughly, and so he does not risk it. He takes him up himself. He pours oil into his wounds. He gently lifts the poor Jew upon his own beast, and perhaps walks beside him all the way; and on the morrow, when he leaves the inn, he does not put the money to pay his bill into the wounded man's own hand. That might have touched the sufferer's pride; it was enough to be wounded in his body, without having his feelings wounded too, so the Samaritan very delicately pays the two shillings to the host, and says, "Whatsoever thou spendest more, when I come again I will repay thee." Now here was Bible courtesy. Here was a true gentleman. There was kindness of heart, and also *kindness of manner*. These two things make up Christian politeness. The Princeton President's definition (and Dr. Smith was himself no unhappy illustrator of it) was fully satisfied nearly two thousand years ago by a man who understood that politeness was "kindness of heart kindly expressed."

AN ATTRACTIVE CHRISTIAN.

One may be truly pious and just, and yet fail as a Christian of having the grace that wins. He who aspires to the highest usefulness, will aim to have added to a sound basis of character, that which draws and attracts. The late Dr. Mendenhall, Treasurer of the Southern Baptist Missionary Society, was eminently a man of this type. A sketch of him, in the Charleston *Baptist*, says:—

Another distinguishing trait in the character of Dr. Mendenhall, was genuine *courtesy*. It threw an atmosphere around, which made it delightful to be in his company. It prompted him to show a considerate regard to the character and feelings of all with whom he mingled. It gained him friends, even when he was compelled to deny favors solicited at his hands. His manner of declining was such as to satisfy the applicant of his desire to meet his wishes, of his sincere regret that he was unable to do so, and to leave upon the mind an impression of his good will and generosity, more favorable than if he had granted the request in a way so ungracious as to do away the kindness of the accommodation, by the cold and uncomfortable interview with which it was connected. He was a man of great softness of manner, and of the mildest and most tranquil disposition. His countenance seemed never to have been ruffled; it always preserved the same kind and composed aspect—truly indicating the calmness and benignity of his temper. The happy equality of his spirits, his superiority to selfish considerations, and his large benevolence, secured for him an unusual amount of affection and good will.

His hospitality was unbounded. His office, his parlor, his table, were the property of his friends. He never appeared so happy as when entertaining those who were so fortunate as to be his guests. His attention to the little wants and wishes of his friends was remarkable. He did not reserve his kindness for great occasions. And this trait of character was often as apparent in regard to total strangers as to friends. In traveling, he was ever consulting the comfort of his fellow passengers. However humble their circumstances, he was accustomed, with the utmost cheerfulness, to give up his own accomodations, if, by so doing, he contributed to theirs.

Of all the men I have ever had the happiness to know, he was the freest from offending in word; coming, as it would seem, as near as it is possible for human frailty to do, to the idea of the Apostle James' "perfect man." The law of kindness was ever on his tongue. He loved his fellow men too well to betray or to speak evil of any. His active mind left him no leisure for trifling, and the benevolent objects he so steadily pursued, no disposition to mingle with the details of slander, or the privacies of domestic life.

A GOOD WORK EFFECTED.

We insert below an address of a converted native of one of the Sandwich Islands, who was about to leave his home, in company with others, to publish the gospel to the heathen of neighboring islands. It was delivered in the presence of a large congregation. How sublime the spectacle furnished by the history of this native evangelist, as given in his own simple words!

"A few of us are about to leave these islands, to carry the word of God to other islands now covered with darkness and idolatry. It is, therefore, proper for me to speak my feelings to you on this occasion.

I am a native of these islands. My parents were idolaters, and I was born in times of darkness. A short time ago all our people were heathen; they worshipped a great variety of gods; they were engaged in war; they were addicted to stealing and robbery. Man and wife did not live together and eat together as now; they took no care of their children. The chiefs were oppressive, and the people degraded.

But a great light has arisen over us. It is the light of this Holy Book. This has been the great cause of our reformation. The Bible has driven away our darkness, overturned our heathenish customs, and caused a great improvement in our condition. Because the word of God has been given us in our own language, we have learned to read, and all the people have learned to read it, old and young. It has been scattered all over the land, and taught all the people to do right. Therefore the people live peaceably; parents take some care of their children; the Sabbath is observed, the laws are regarded, and all dwell securely. It is because a large proportion of our people have turned to the word of God, on all the islands. A great many of our people pray to God and love him. The word of God has been the source of our choicest blessings. What, then, is more reasonable than that we Hawaiians should extend to other nations in this ocean the blessings of the gospel? Those tribes are now what we were a short time ago, degraded, wretched idolaters. Shall we not have pity on them, as the people of God in the United States have had pity on us? I go to do what I can and return. All cannot engage personally in the work; this but few can do. But those who remain have their part also to perform. They can pray, and they can give of their substance to aid the cause, and thus all do something, and share in the blessings that will follow. Now then, as we go from you, let us be remembered in your prayers; pray that the Lord will go with us, and sustain us, and give us success."

The Sabbath Recorder.

New York, May 12, 1853.

REGENERATION.

Reply to "D. E. M."—See First Page.

The declaration of Scripture, that the natural man is "dead in trespasses and sins," "D. E. M." professes to receive as meaning just what it says, namely, that there is no life in him; life, in this connection, being but another term for holiness. He distinctly avows this to be his belief.

He also says, that regeneration is nothing more than passing from a state of disobedience to one of obedience. When the *disobedient* becomes *obedient*, the *unregenerate* becomes *regenerate*, and this transmutation constitutes the *whole* of *regeneration*."

Again he says, "As every intelligent act put forth by a moral agent is either obedience or disobedience, every act involves holiness or unholiness. Where does this holiness reside? All agree, that moral character resides alone in the intention, choice, or willing."

Upon these propositions, which appear very consistent to him, no doubt, our commentary is as follows: The act of the creature, in passing from disobedience to obedience, is "an intelligent act put forth by a moral agent," and therefore "involves holiness." This holiness, as "all agree," "resides in the intention." So then, according to "D. E. M.," we have a natural man, "dead in trespasses and sins"—that is, one in whom there is no holiness at all—putting forth a holy act, and intending to do so—for "all agree that holiness resides in the intention"—by ceasing to be disobedient, and becoming obedient! Now, brother, if this intention is a *holy* intention, it cannot be the act of the natural or unrenewed man; for in him, as you distinctly admit, there is *no* holiness. Where is our inconsistency when we say, that this holy intention is the *product*, or *effect*, of the regenerating work of the Holy Spirit, and shows that the work has actually been accomplished? In what respect is this "*unphilosophical, unscriptural, and most fatal* in all its tendencies?"

You say, that "the error [of our syllogism] arises from confounding *sin* with man's nature," and that "sin is no *part* of man's *nature*, no *attribute* of his *being*." Did we ever say, that it was an *attribute* of man's *being*? Did we ever hint any thing of the kind? If so, when, and where? It is true, we sometimes speak of the unregenerate as a *natural* man, which to *you* may seem to imply, that sin is an attribute of his being, or something wrought into the very texture of his soul by creative power. But if there is any thing faulty in the expression, you must invoke the Apostle Paul to amend his words. (See 1 Cor. 2:44.) When we have spoken of the *depravity* or *sinfulness* of man's *nature*, it has always been with reference to this use of the term in Scripture. We do not suppose that God incorporates sin into man's being. As to the manner in which he first becomes sinful, we have but little to say; we do not profess any ability to dive to the bottom of this awfully mysterious subject. We suppose our Saviour to mean what he says, however, when he declares that "that which is born of the flesh is flesh;" also, that the Psalmist did not mean any thing very different, when he said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." In view of such expressions, we suppose it to be perfectly correct to say, that man is by *nature* a sinful or depraved being. The Apostle testifies that the Ephesians, in their unregenerate state, "were by *nature* the children of wrath." But how they could be, unless they were by *nature* sinful, we do not understand.

You virtually charge us with teaching, that "the sinner has no agency in ceasing to do evil and learning to do well; that it is no part of the sinner's work to cease from disobeying or sinning; that it is not the sinner who leaves off unholiness, and puts on holiness," &c. To this charge we reply, that it is altogether a misrepresentation. We teach nothing of the kind, but the direct opposite. But in this, as throughout your whole article, you confound regeneration with conversion. That a man should convert, or turn, himself from his sins, and walk in newness of life, is our constant teaching; nor is our doctrine concerning regeneration responsible for any such monstrosity as that which you attempt to saddle upon us. Regeneration and conversion are not the same. The one is the work of God; the other the act of the creature. One is cause, the other effect. You reverse the order. You might as well argue, that because the Saviour told the lame man to rise up and walk, his act of obedience to the command was what renewed him to soundness, whereas it was only the proof that he was renewed.

Again, you multiply your quotations from Scripture to show that the Holy Spirit, in quickening a dead sinner to life, employs divine truth as the means. You might have spared yourself this labor; we never denied it. We believe that truth is *always* employed to effect the sinner's resurrection to newness of life. *Words* were employed, too, when Lazarus was raised from the grave. Lazarus *heard* the words, and *obeyed* them. Will you venture to say, that unless he had given attention, and rendered obedience, omnipotence itself could never have performed the change that passed upon him? Now, the sinner is as destitute of holiness, or spiritual life, as Lazarus was of natural life. Nevertheless, it is [illegible] duty to call to him with the words of divine truth, and say, 'Come forth, dead sinner, and walk in newness of life.' *You* may say, that if it exceed the limits of his own nature to do so, or if it is beyond his power to regenerate himself, it would be absurd to make this call; and so you may say, (as indeed you do,) that such doctrine is "most fatal to the progress of the gospel, because it repudiates the very command to go and preach the gospel." But *we* feel that it is not absurd, because God has told us to do it; and we are sure that *He* has power to give life, when *we* speak what he commands us.

One word in reference to your main position, and we have done. You aver that regeneration is simply a change from disobedience to obedience. Plausible as this may seem, it would be well to think a little before receiving the idea as perfectly orthodox. Nicodemus knew it to be necessary for a sinner to amend his life, as well as any body. That a sinner must cease to do evil, and learn to do well, was no strange idea to him. Now, can it be supposed that our Saviour meant nothing more than this in the remarkable conversation he held with that man of the Pharisees, on the necessity of being born again? Did he urge upon Nicodemus what he already knew to be necessary, and then charge him with ignorance, merely because he had never heard of it under that name? The very thought is inadmissible, and before "D. E. M." preaches any more sermons on this subject, we hope he will re-examine his ground. Regeneration is more than a mere change from obedience to disobedience. Read a piece in last week's *Recorder*, entitled "The Physician Healed;" ponder the lesson which it teaches. How careful was that clergyman to obey God! How he fasted and prayed! How he strove to render himself holy, and to secure the favor of God! Alas! he knew not that he must be born again. Through the riches of divine grace, however, he was afterwards made a subject of the New Birth. Yet it does not appear that he was any more obedient then than before. Nevertheless, he found that enjoyment in God, that love, that peace, that soul-satisfying view of divine things, which, but for the change wrought in his heart by the Holy Spirit, he never could have found. Yet D. E. M.'s doctrine is calculated to build up such self-deceived persons, and to keep them in profound ignorance of the unsearchable riches of Christ. We pray that he may learn the way of the Lord more perfectly.

T. B. B.

BRITISH CORRESPONDENCE.

Sunday Movements—Jewish Disabilities—Canada Clergy Reserves—Romish Education.

GLASGOW, April 22, 1853.

Last week, a public meeting was held in London, *at the Vestry Room*, King's Road, St. Pancras, relative to the Sunday opening of the Crystal Palace—Mr. J. Flather, *Churchwarden*, in the chair. Resolutions were unanimously carried, pledging the meeting to petition Parliament in favor of its being so opened, as "a great adult educational establishment"—"mental, moral, and physical." Mr. J. Pettie complained "of an unfair mode of proceeding" in getting up the opposing petitions. Some of these, he said, he had seen, purporting to be from working men, in which "not more than one name in 500 attached was that of a working man." In the Eastern suburbs of Glasgow, a Meeting was this week held, in furtherance of the movements to prevent the Palace being opened. It was a Working Man's Meeting; but the chief speaker seems to have been the Rev. Dr. William Symington, who, as usual in such cases, assumed that the Fourth Commandment sanctified Sunday, and thence argued the sin and danger of its violation. There is, in such a mode of dealing with a sacred subject, a sad want of that practical influence which true religion ought to have, in leading men to deal honestly in word as well as in deed. A correspondent of the *Scottish Guardian* of to-day, intimates that there is much Sunday desecration among the salmon fishers, in cleaning and preparing their nets; and even, when parties desire to have the fish at dinner, taking the salmon from the net. He likewise talks of this as a violation of the Fourth Commandment, as if he really believed it had something about Sunday sanctification among the duties which it inculcates.

The third reading of Lord John Russell's Jewish Disabilities Bill, passed the House of Commons, this day week, by a majority of 288 against 230. The majority is larger than was generally expected; but whether it will pass into a law, it remains with the House of Lords now to determine. They have negatived it before, and may again.

As directly bearing on religion, we likewise notice of the Canada Clergy Reserves Bill—the fate of which, also, in the Lords, is dubious. The majority in this case was greater, 288 against 208. In the opinion of many, if it be not passed, the result, sooner or later, will be that the Canadians, rejecting British rule, would seek a union with the States. Its passing, however, will prove a sad blow to the Protestant Episcopal and even to the Presbyterian Church temporalities—for that the Canadian Legislature will do what this measure only puts into their power legally to do, there is every reason to expect. Lord John stated before the night's discussion commenced, that the Law Officers of the Crown had given a verbal opinion, that should these Reserves be secularized by the Canadian Legislature, no payment from the Consolidation Fund could be required by the clergy instead. The result, we trust, may be, to make them act in matters of revelation more independently of civil government, and, instead of striving to maintain traditions in opposition to Scripture, to reject whatever makes void the holy law of God. The contemplated alteration will, we believe, leave the Romish endowments in Lower Canada untouched—which, it is stated, do not fall short of £4,500,000.

In the House of Lords, on Monday last, the Earl of Winchelsea's motion for a Committee to inquire into the system of education pursued at the Irish Romish College of Maynooth, was negatived by a majority of 110 against 53. The Government, which is less favorable to Protestantism than formerly, having in it Sir James Graham, long known by his leanings to Romish doctrines, and Mr. Gladstone, a noted Puseyite—were unwilling to allow the subject to be considered and decided by such a tribunal. Lord Aberdeen, therefore, proposed that the inquiry proposed should be made through a Crown Commission; which was agreed to. This is by no means an equivalent, as the members of Commission will, in this case, be nominated by Government, and consequently chosen with some reference to their known views on the subject. That the Government should be disposed to cloak or palliate the evils of a system which shows no favor to any party which is not disposed to yield them pecuniary and political aid, is indeed remarkable, considering the constant efforts which Popery makes, every where, to bring all under its thraldom, and its hatred to the word of God. John, who miscalls himself Bishop of Tuam in Ireland, in a letter to the Earl of Derby, while Premier, was most wrathful against the "Bible men" and "proselytizers." A Scripture Reader was even fired at, last winter, in Mayo, by a young man who had previously threatened him. And these misguided men, so trained in reference to the word of God, carry out the lesson in matters of a secular character also. Evidence taken seemed clearly to establish that murder is systematically organized in Ireland, and paid for, against parties obnoxious for letting or taking land, even when the preceding occupants paid no rent. The Queen's Colleges, erected in that country on the most liberal principles, have been denounced by Pope and prelates; and when Dr. O'Toole, Vice President of the Galway College, was anxious to retain his situation, and encouraged Romish parents to keep their children there, he was compelled by the Pope, to whom he had appealed in hope of a different deliverance, to resign. Now the emigration from that unhappy country proceeds so rapidly, and seem to esteem it as a favorable opportunity of escaping from priestly thraldom, that their newspaper organs are intimating a necessity for farther Government aid in behalf of the priests left idly behind. They cannot dig; but to beg they have not the grace to be ashamed. Meanwhile, through the work of evangelizing, tardily commenced, many of the Irish have renounced Popery, and even in London, large numbers, comparatively, have done the same.

J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 5.

That our especial mission, our especial field of contest, is the *moral* and *religious*—that our peculiar difficulties and consequent temptations emanate here, from which we may not expect relief, save as the cause of truth succeeds—that the ultimate success of our cause appears certain, hence the two-fold inducement for perseverance, the effect of doing right reverting upon the agent, and its ultimate effect upon the world—we have attempted to show. If these things are so, what manner of persons ought Sabbath-keepers to be? What kind of laborers are needed? What ways and means should be provided? In short, *What are the especial and great wants of the denomination?*

As the starting, central principle, deep and ardent *piety* is needed. Individuals possessing living, active religious principles, are wanted as laborers. This is implied from our field. Our work being primarily of a religious nature, there is needed those enjoying frequent communions and a close and careful walk with God, to do it. The mechanic should be well skilled in his trade—the literary man in literature—the farmer in agriculture—the statesman in national affairs—the warrior in the art of death—the physician in the art of healing—the lawyer in law—the teacher in teaching—so, likewise, the religious laborer should be supported, energized and guided by the spirit of his calling—its principles should be fully understood, received and carried out in all of his activities. All laborers that are working out moral and religious truths, must be imbued with the spirit and tendencies of those truths—must be energized, spiritualized by their principles. Our success, as a denomination, is intimately connected with our ardent, self-sacrificing, truth-loving piety. Our great need is for this kind of laborers. Let us notice some of our wants in this respect.

We want *ministers*. These are the great moral levers used of God, for moving, elevating the moral world. The ministry is the great medium for conveying spiritual truths to mankind. Though they are to be strengthened and upheld by the church, yet the world's evangelization rests primarily upon ministers. They must be the heralds, the standard-bearers in every great spiritual effort. As a denomination, we stand greatly in need of them. We have a noble band, but not enough to meet the demand. Many of our churches are without pastors. They are like sheep without a shepherd. The bread of life is fed to them but scantily, and at irregular intervals, as, perhaps by chance, a pastor, leaving his own flock now and then, visits them. They are asking, they are perishing for the want of spiritual teachers.

We need *missionaries*. Home missionaries are wanted to scatter Bible truths and establish Bible practices in our own land. Missionaries are also wanted for foreign fields. There are peculiar inducements for us to labor in such fields. The heathen, not being bound by practice or prejudice to either Saturday or Sunday, would, when converted, as readily fall in with Sabbath as with Sunday observances. A Seventh-day Baptist, with the spirit of a Judson, might be the means of adding thousands of converts to our denomination, as he was to his; besides preparing the way for the addition of untold numbers in future years. A man of our denomination labors, on a foreign field, equal handed with a man of any other denomination. With the Jewish nation, we have a decided advantage. Here we find our Sabbath observances in our favor. Hence, while we, in common with other Christians, are to preach the gospel to every creature, yet, as in a special manner, it is a pastor's duty to preach to his own flock, as it is the parent's duty to labor for the conversion of his children, the brother for his sister, the sister for her brother, the child for his parent, and all for those brought by the guiding of Providence more directly under their immediate influence—so, in an especial manner, have we an important mission to the Jews. Our adaptability points to the work. If in their conversion they are to give up their adherence to the Decalogue as an unbroken law, then we as a denomination, evidently, have no very special lot in the matter. To those that have broken that law belong, the more immediate agency of converting them to a like practice. On the other hand, if they are to become Christians, and still honor the whole Decalogue, it is as manifestly not the especial privilege of those that dishonor that law, to be the heaven-ordained instruments in bringing about their conversion; but rather to those that are obedient to the law. This truth, and our consequent responsibility, will ever press themselves upon our consciences, despite all efforts to shake them off. It has long rested as a deep and abiding conviction upon the minds of many of our fathers and mothers in Israel—upon the minds of many of those that most frequently and devoutly supplicate the throne of grace in behalf of a perishing world—of those that contribute of their means for the support of every good work. We may strive to smother this conviction as much as we please; yet if we do our duty, we must sooner or later come to our especial and true work. We may flee to the uttermost parts of the earth, yet a cry will reach our ears from the "children of the prophets"—the Jews, through long and toilsome journeys, will beseech us at our doors to fulfill our mission to them. We seem to be ready for the work in everything save in men and women prepared for the work.

Again, we need authors, agents, colporteurs—in short, all kinds of laborers in the cause of truth and religion—laborers that will cheerfully sacrifice ease and reputation for the sake of conscience. We want nothing so much as men and women devoted to the demands of our benevolent enterprises, that are languishing from a lack of them—to the demands of our churches, that are earnestly calling for them.

From whence are we to obtain them? Evidently not from those that are already engaged in the active warfare. They, already, have their hands and hearts full. Our aged ministers are wearing out—their ranks are being thinned. By whom are these thinning ranks to be filled? From whence are the destitute churches—the mission fields, asking for laborers—the posts requiring consecrated heart and intellect, to be supplied? The supplies, the recruits, must come from those youth that are now upon farms, in work-shops, or, perhaps, in common or higher schools. Youth of sanctified spirits, of deep ardent piety, are those to whom the denomination must look—on them rests its future prosperity, its hope of future success. Those of you, my young friends, that have consecrated yourselves, body and spirit, to the service of God, who are influenced by his Spirit—have demands pressing upon you that are important and solemn, and you must prepare to meet them. It becomes you to study faithfully the scope and tendency of your sphere of action, and prepare to meet it accordingly. You cannot shuffle off the responsibility. Duty must be done, or the consequences suffered. It lies mainly between your consciences and your God, to settle the question as to what part you are to act in the great battle-field of truth—in the church militant.

While the responsibility rests primarily upon the individual, the church is not without responsibility in this matter. If it is her duty to pray to the Lord of the harvest to send forth laborers—if it is, in a measure, her duty to judge of the commission of those presenting themselves as laborers—it seems but legitimate to conclude, that it is also her duty to seek for laborers, as well as to pray for them, and judge of them. Why is it that so many of our churches are without ministers at the present time? The fault, if any, cannot be charged upon God. He never designed it to be thus. It is His good pleasure that the church should be a vital, growing, self-supporting institution—that it should not only supply its own wants, but also the wants of the world. The church that has had an existence for years, and yet has not raised up or sent forth a single minister, may well question her course of action. That pastor who has preached for years to churches, yet has not brought forward a single youth for the gospel ministry, may well ask himself, whether he has faithfully performed his duty. Have such pastors and churches prayed that the Lord would send forth laborers from their midst? Have they not only prayed but sought for such among their number? Has the poor, the obscure, and diffident, yet talented and deeply pious young man, been sought out and encouraged as he needed to be? If pastors have not, it is no matter of surprise, if God does not honor them with successors from their own charge. If churches have not, it will not be strange if they seek elsewhere and find not. Let pastors and churches ask themselves what they can do towards removing the moral dearth that reigns in the vineyard of the Lord. Let the young earnestly inquire what the Lord would have them do.

While deep and ardent *piety* must be the basis, the central, energizing principle of all Sabbath-keeping laborers, whether they labor as preachers or farmers, missionaries or merchants, colporteurs or mechanics, authors or day-laborers, yet there are other allied qualifications that are necessary—characteristics that spring naturally from piety, as spring the branches from the parent stem. We mention, first, a sincere and ardent love of *truth*. This arises naturally from a sincere desire to know and do the whole will of God. Our desires, our mission, should not be confined to a solitary truth, or set of truths. All truth is harmonious, springing from the unity of thought and purpose of one eternal and all-wise Being. All truths cluster around and depend upon each other. They cling to a common support—they radiate from a common center. That support and center is God. Hence, we need not expect to exalt a solitary truth or principle, and bring the world do adopt it, while we neglect all others, or wilfully trample them in the dust. We must become earnest seekers and earnest defenders of every moral and religious truth. You that are soon to carry forward the interests of the denomination, should strive to cultivate a sincere, self-sacrificing love of truth, wherever or in whatever form it may be found. It should be an ever present principle, a guiding star, in all of your movements. Wherever it may lead the way, there you are to follow. Your position requires that, for its sake, you will ever be willing to stand with the minority. It requires that you should not be over-desirous of popularity, but should possess that kind of spirit that will enable you to stand opposition, ridicule, obloquy, and persecution. You need that spirit that will not make you the narrow-minded, persecuting sectarian, but the generous, whole-souled, conscientious defenders of every truth. To this end, its sacred fountains should ever be welling up from the deepest recesses of your hearts, gushing out and diffusing itself through all of your acts.

This love of truth is intimately connected with *advancement*. Every truth that is reduced to practice, gives *progress*. You are to enter upon your mission, when error, falsehood and truth, right and wrong, good and bad, beauty and deformity, conservatism and reform, are commingled in various systems, organizations, sects, and governments. These conflicting principles are now opposing and jostling each other—struggling for the mastery—and claiming dominion over the human mind, with an unprecedented universality and activity. There is also, a reading, thinking, talking, theorizing, experimenting, and inventing—a preferring the young, the vigorous, and the useful, to the old, the stately, and the ceremonious—unknown in previous ages. There is evil as well as good connected with all this. There is danger of being intoxicated with imaginary progress—danger of being led into extravagancies and humbugs—of being lost amid swamps and darkness, by the uncertain and deceitful lights leading us on. But, on the other hand, it bespeaks much good, showing, as it does, the awakening and disenthrallment of the human mind—its grasping after truth—its longing for a higher and holier destiny, towards which it is approaching.

It becomes you to understand and appreciate the spirit of the age—the present wants, the present progress and tendencies of the world. It will not answer to be left behind in its advancement. You will be required to "let the dead past bury its dead," and become earnest actors in the "living present." "What is written, is written." You cannot change a line or word, in its reference to the past. It is useless to sigh over the follies and miseries of by-gone ages, or to look with longing eyes at their fancied or real glories. They are past, never to return. Each past age had its actors, who performed well or ill their part, leaving their works and influence to descend to future ages. They are responsible for them. Although you cannot affect the ages that have become a part of eternity, yet you can affect, can modify, their influences upon the present and future—can also bring new influences and truths to bear. For this purpose you are to labor—for this purpose you are to study faithfully the experience, the wisdom, the labors and fruits of other days. You are obligated to separate the right from the wrong, the true from the false—to distinguish what tends to progress from what produces immobility or retrogression. You are to prevent, as far as it is in your power, the false, the wrong, from having an influence, while you use the true, the good of the past in forming present and future systems—remodeling and modifying the old so as to suit the onward march of truth and right, in harmony with the eternal laws of God. In doing so, you will have to use the appliances left by those having gone before you, and those furnished by your cotemporaries, or else invent new ones for yourselves. In all of your undertakings, make a careful selection of means and measures—heartily adopting those that tend to progress, and rejecting those that hinder it. Ever stand upon the headlands of advancement, beckoning your fellow man on to a brighter and higher destiny. But in choosing your position, be sure that you stand upon the rock of truth, instead of the quicksands of error. Be slow in forming an opinion, or determining a course of action, and be not too positive in such opinion or determination when formed; but humbly, carefully, perseveringly, carry forward all well matured undertakings, until convinced that they should be given up or changed. Let it ever be your aim to perfect the imperfect, remove error, and establish truth, either by discovering new truths, and reducing them from the abstract to the practical, or by revivifying old truths, that have been thrown aside. Labor to dethrone superstition and infidelity, and enthrone true religion. Strive to advance society—elevate individual man. Labor to perfect organizations, systems, and governments, that tend to the amelioration of humanity.

MACOM.

INQUIRY AND PERSECUTION IN THE HOLY LAND.—The Missionaries of the Church Missionary Society in Palestine, state that the rich convents of the Greek and Romish churches in Palestine, are using their influence to oppress many who are seeking after the pure word of God, and to crush altogether every attempt at scriptural instruction. The convents, being wealthy, have the means of persecuting, and depriving them of subsistence, by ejecting them from their habitations, and from their trades or occupations. The most unscrupulous methods are restored to, with success, to bring the local governors to aid the designs of the persecutors. Men are beaten for the non-payment of taxes they do not owe, and obliged to satisfy the Government on account of dues (to be paid in grain) for land lying waste through their not having the means of cultivating it.

ISRAEL'S HOPES AND PROSPECTS.

The Almighty Disposer of all human events and destinies, is now creating an interest in the affairs of Israel, such as has not been known in any other age of the world, and such as shows, unquestionably, that a glorious scene is opening with respect to that people, that will astonish the nations. A modern writer, treating on the evidence of God's hand in disposing of the affairs of men, after a passing remark on the former history of the Jews, and its different phases, says:—

"The great *drama* is yet in progress. The prelude and some preliminary scenes have been acted; a long and melancholy interlude has interposed; and now the shadows of coming events cast before them, indicate the termination of Israel's afflictions, and the opening of another scene, more resplendent in promised glory and divine munificence, than any preceding one."

Not a jot nor a title of all the evil spoken of, has failed, up to the present. Their miseries began with their rejection of the Messiah. When they cried, "His blood be on us and our children," they put the cup of divine wrath to their lips, and they have drunk it to the dregs. But a brighter day is dawning, and even now is exhibited a state of advancement which half a century ago could not have been anticipated, in so short a time, by the most sanguine. Every year and every month are the signs rendered more conspicuous, that the time of their deliverance *is at hand*.

In a former communication, I alluded to the civil rights and privileges that have been awarded them since the year 1806; before which, not a nation of the old world had by any enactments seemed to recognize that Jews had any rights on earth. Since that period most of the civilized nations of the earth have conceded to them many of their rights, and in many nations high civil privileges have been conferred. Their cruel and unexampled oppression having given way, the spirit of fraternity is reciprocated, and they are not only taking a share in the responsibilities of civil society, but they exhibit talent and merit worthy of the brighter days of their history, giving us a pledge, by their example, that when they are masters of their own destinies, they will give a good account of themselves.

The Christian Church generally have exhibited a corresponding sympathy for the Jews, and probably have in a great measure contributed to the present state of things. It has been remarked, that "it is but a few years since the church evinced any distinctive interest in behalf of the Jews. Prayers were offered of old, but they were prayers without charity, and their faith *was without works*." After the death of the Apostles and their immediate disciples, the poor Jews could say, "No man cares for my soul." But those times have gone by, and the church is beckoning her long exiled predecessors to share in the blessing of their common Father's love; and they begin to move, and much has been done to direct the attention of the Jews to Jerusalem; which, says the same author, "may now again be regarded as the center of the Jewish nation. Any influence exerted here will tell on the whole Jewish *world*, for here are Jews out of every nation under heaven; and not only this, but the Jewish Rabbis of Jerusalem maintain a constant communication with their brethren in all parts of the world;" and one great and important fact, in connection with missionary efforts, is that the *Talmud* is fast falling into discredit, and the books of the Old Testament are received by very many as the only book of divine authority.

The sympathy now becoming apparent in behalf of the Jews, has given them to understand, for the first time since the primitive church, that Christianity has a *heart to feel*, especially for Israel; and thousands have been won by their love already to embrace Christianity, corrupted and adulterated as it comes to them. They as a people, especially the religious, are looking for some important changes with regard to their nation. An important scene, they are sure, is about to open. The present period commences an epoch in their prophetic writings and expectations. They know some *change* awaits them, and a general interest *is felt*, and the whole people are awaking as out of the slumber of ages, and are addressing themselves to some new state of things. They, like some other nations, are preparing for reform. Their traditional books, as the *Talmud*, which has bound them down to superstition, and made *Judaism* to the Israelites what Romanism is to the Christian church, as I before observed, is fast falling into disrepute, and the way is preparing for the reception of Christianity. A short time since, in the meeting of the London Society, Lord Ashley remarked, "At no time has the horizon been so bright for the Jewish people—at no time prophecy so near its fulfillment. A year ago no imagination was lively enough to conceive one-tenth of what we have heard this day." The result of this is, that thousands, in various countries, are converted to the Christian faith, and no doubt, should pure Christianity be presented, it would greatly facilitate their movements.

J. M.

GATHERING OF THE JEWS.—Under the head of religious intelligence, in the New York *Times*, we find the following paragraph: "On Sunday, 6th ult., eight Jews were baptized at the Jews' Episcopal Church, Palestine Place. It is affirmed that a remarkable change is in progress among the Jews in every country, owing to a manuscript being largely circulated by an influential Rabbi, proving from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi."

FRENCH CANADIAN MISSION.—It is stated that in North-western Vermont, the converted French Catholics have formed a French Missionary Society, for the purpose of spreading the gospel among their brethren. They have a Board of nine Catholics, to be aided by a committee of seven brethren, who are ministers in Vermont. Great good is anticipated from this movement, for God is opening the hearts of the French Catholics to hear the gospel.

General Intelligence.

European News.

The Royal Mail Steamer Asia, which sailed from Liverpool April 23d, arrived at New York May 5th.

In the House of Lords, the Earl of Clarendon has stated that a British fleet will be sent to the colonial fishing grounds this summer, to stop the encroachments of American fishermen, and that both Mr. Webster and Everett were ready to negotiate for reciprocal free trade with the Colonies, though no treaty was made by them.

Mrs. Stowe has been received with a great demonstration of enthusiasm by the people of Edinburgh with the municipal authorities at their head.

The notorious Dr. Achilli announces by advertisements in the *Christian Times*, that he is about to leave England for the United States.

In France, there is nothing of moment, except it be the evidence of what was known before, namely, that the people have no real attachment or respect for Louis Napoleon; when, riding with him to the theater, the Empress is grossly insulted by persons in the crowd along the street.

In Paris, actions for libel, and trials against the press, continue to occupy the Courts of Justice and the Police. Nevertheless, *La Presse* boldly steps forward with a series of articles against Bonapartism.

In Holland, the Ministry has gone out of office on the question of favoring the establishment of Catholic Bishops in the country; a more rigid Protestant Cabinet succeeds.

From Turkey we have intelligence that a riot has taken place at Constantinople, in which fifteen Christians were killed, and the military were obliged to interfere to restore order.

Horrible Railroad Accident.

Sixth-day, *May* 6th, witnessed one of the most awful railroad accidents ever known, resulting in the death of between forty-five and fifty persons, and the maiming of nearly as many more. The express train of the New Haven Railroad, consisting of four passenger cars well filled, which left New York at 8 o'clock in the morning, made its regular stop at Norwalk, and then proceeded upon its way. Just *beyond* that place the road crosses a little inlet of the Sound, by means of a drawbridge. As the train approached—it was running about fifteen miles an hour, not having gained its full speed—the draw stood open, having just been raised to allow the steamboat Pacific to pass through. The usual signals to turn the coming train were displayed, and were seen by many of the passengers. But they were not seen by the engineer, who recklessly drove forward into the gaping abyss, hurling to ruin the train and its freight of precious lives. From the track to the surface of the river was fifteen feet, and the tide was such that the water was twelve feet deep at the time. Two passenger cars took the fearful leap entire, and the third was broken in two upon the brink. They were broken in pieces by the fall, and of their occupants most were either killed by drowning or contusion, or severely wounded, the few that *escaped* seeming to have been favored by a miracle.

Among the killed were several distinguished physicians, who had been attending a meeting of the American Medical Association in N.Y. The following is a complete list of the dead who had been recognized up to Sunday evening:—

Julia Anderson, aged 4 years.

Ellen S. Bacon, of Boston, Mass.

Dr. Josiah Bartlett, Stratham, N. H.

Eld. Oliver Barr, 53 years. He was formerly Pastor of the Suffolk-st. Christian Church, N. Y.; late Agent of Antioch College, Ohio. His family reside at Aurora, Kane County, Illinois.

Dr. Samuel Beach, Bridgeport, Conn.

Isaac C. Colbath, Richmond, Me.

Mary Carrigan, New York.

Mrs. Desauque, Philadelphia, Pa.

Mrs. D. W. Dimmock, Mansfield, Ct.

Dr. W. D. Dwight, Brooklyn, L. I.

Walter French, Manchester, N. H., formerly Mayor of that city.

Mrs. J. M. Fluent, of Lascaster, Pa. She was married in N. Y. the morning of her death, and had on her bridal robe and jewels.

Ellen Goss, Poughkeepsie.

Dr. John O. Grey, Springfield, Mass. He was 35 years old, and had his life insured for $5000.

Mrs. Ann S. Green, Baltimore.

J. M. Hutchinson, Boston.

Mrs. Hanua, New York.

S. N. Hazzard, Yonkers.

Joseph M. Hill, R. I.

Rev. John H. Luers, Williamsburg, L. I.

Miss Anna B. Lang, Boston.

B. F. Lazier, Dundas, Canada—had $800 about his person.

Miss Merrit, New York.

Miss Mitchell, Hartford, Conn.

David B. Newell, of Newport, N. H. The deceased was a young man, and was returning from Georgia, where he had been residing for a while for the benefit of his health.

W. B. Opedeck, Worcester, Mass.

Mrs. Parker, Woodbury, Conn.

Beverly Parker, Yorkville, N. Y. His daughter, Charlotte E. Parker, was with him at the time of the accident; she fortunately escaped death, though somewhat injured.

Dr. Abel L. Pierson, Salem, Mass.

Susan F. Pomeroy, Stockbridge, Mass.

Mary E. Robbins, Lennox.

Mrs. Jas. H. Robbins.

Nathan Ring, Jr., of Boston. Upon his person was found $645.

Francis W. Sayles, Boston.

Mrs. Dr. Harley, Baltimore.

Emeline Shepherd.

Dr. J. M. Smith, Springfield, Mass.

Sampson Smith, Bellows Falls, Vermont.

Mrs. G. R. Sparks, Pittsfield, Mass.

Robert Steinheimer, New York.

Martin Tane, New York.

Mrs. Martin Tane, wife of the above.

Jacob G. Van Deventer, New York.

Dr. Archibald Welsh, of Hartford, Conn.

The following incidents connected with this calamity are selected from a large number published by the daily papers:—

James Colburn, a man about thirty-five years of age, from Richmond, Me., was, together with his employer, Mr. Ring, and his wife, in the second car. His brother was instantly killed. Colburn broke out one of the windows, and helped Mrs. Ring out, and then got out himself; in the fall he had his right shoulder broken. Mr. Ring also escaped.

Dr. Russell, of Hartford, narrowly escaped with his life. He was in the car which broke in two, and was among those who did not fall into the draw. He owes the preservation of his life, undoubtedly, to an act of kindness on his part, in relinquishing his seat in the forward car to accommodate a sick man. He took his seat in the third car, and when the accident occurred, the man whom he had considerately served was among the killed, with nearly all the rest in the ill-fated car.

Mr. Speer was seated beside Mr. Jonathan Trotter and Mr. James Bishop at the time of the accident. He describes the fact of the cars giving a complete lurch over; and his first idea was to look out when he saw the light. By a tremendous effort he forced his arm through a window, and succeeded in opening the door. He then assisted Mr. Trotter out in a bruised state, and saved Master Pomeroy. Returning again to his noble work, he succeeded in rescuing two or three lads, thus contributing to the preservation of four human lives.

Several of the friends of Dr. Pierson, of Salem, (Mass.,) staying in the Union Place Hotel with him, urged him to remain and take the boat for safety, but he replied, that the cars were more secure. He went and was killed.

A clergyman and his wife had just changed seats with Mr. Colbath, ship carpenter. Mr. C. was killed, and the others escaped.

Rev. Henry D. Moore, of Philadelphia, was sitting in the third passenger car, just where it was broken, so that his feet were almost clear of the floor, and immediately under him was the awful wreck, the struggling, wounded and dead.

Among the acts of heroism which were performed by persons at hand, was that of John Collins, who has been sick for the past year, and unable to work. He was standing on the dock when the accident occurred, and before the last car was over he had plunged into the water. He swam to a boat, and with his knife cut the cord, and it was used to save the lives of several persons. He swam to another boat, cut it loose, and that was also used to rescue passengers. He continued to exert himself until from exhaustion he fainted and was taken to the shore.

Imprisonment of Colored Seamen.

A case of considerable interest to all friends of equal rights, has recently been tried at Charleston, S. C., which will probably result in bringing before the Supreme Court of the United States the question of the constitutionality of the laws of several Southern States for the imprisonment of colored seamen. The facts in the case, and the pleadings upon it, are thus stated:—

Reuben Roberts, a colored man, about 24 years of age, and a native of Nassau, New Providence, cook on board the British schooner Clyde, arrived at Charleston from Baracoa, on the 19th of May, 1852. On that day, Sheriff Yates, of Charleston District, boarded the vessel, arrested the cook, Roberts, and confined him in jail, where he was kept till the vessel was ready for sea. The Clyde was cleared for Baracoa on the 26th May, on which day Roberts was replaced on board by the Sheriff, making the period of detention and imprisonment eight days, and for this his suit was brought, in the form of an action in trespass for assault, battery, and false imprisonment, and the exaction from him of the large sum of $9 71 as fees for the said arrest and imprisonment, the damages being laid at $4,000.

The case came up on the 21st ult., before Judge Gilchrist, and was argued by Attorney-General Hayne for the defendant Yates, and by Messrs. Pettigru and King for the plaintiff. Mr. Hayne pleaded a long series of acts of the Charleston Legislature, and also the Act of Congress, approved Feb. 28, 1803. "The first section of this Act of Congress prohibits the entrance of any such free negro into any State whose laws forbid such entry; the second section subjects the Captain of such vessel, on board of which such negro may enter such State, contrary to the laws thereof, to a penalty of $1,000; and the third section of said Act of Congress declares that the officers of the United States in the several States shall be governed by the laws of the State prohibiting the admission of negroes or free persons of color. And the said officers are further enjoined by said act vigilantly to carry into effect the said laws of the States; any law of the United States to the contrary notwithstanding."

The counsel for the plaintiff rested their case upon the Commercial Convention of 1815, between the United States and Great Britain, and the acts of Congress, together with the proclamation of Gen. Jackson, founded upon them, which regulates the commercial intercourse between the two nations. Thus any points which might bear directly upon the case of a citizen of New York, are carefully shunned.

Judge Gilchrist sustained the S. C. Laws, and the Jury, under his ruling, exculpated Yates.

An appeal to the Supreme Court of the United States has been taken; and it now remains to be seen, whether that Court, consisting of five Southern and four Northern members, will sustain the Judge of the South Carolina District or not. Whatever the result may be, the mere fact of a possibility that the Negro Laws may come before the Supreme Court, even in the case of a British subject, is exciting no little feeling at Charleston.

Banquet to John P. Hale.—A Complimentary Banquet to Hon. John P. Hale, was given at Boston on the afternoon and evening of May 5. Sixteen hundred people sat down to it, of whom about three hundred were ladies. Among the speakers were Hon. J. P. Hale, Cassius M. Clay, Charles Francis Adams, Judge Jay of New York, Horace Mann, Amos Tuck of New Hampshire, Gen. Henry Wilson, and J. G. Palfrey. Mr. Hale expressed his gratitude for the honor done him. He then proceeded with an extended speech, full of hope and encouragement to the Free Soil party; and concluded by appealing to his hearers to give their most earnest efforts to the cause of freedom; it was a cause that, cherished by a man during his life, would expand his soul and enoble his existence, and that would cheer his death-bed with the reflection that he had not lived in vain, since he had contributed something toward the elevation and happiness of an oppressed race.

Effects of Reading "Uncle Tom's Cabin."—An Indiana paper tells of a slave in Boone Co., Ky., who had learned to read, and had succeeded in obtaining possession of a copy of "Uncle Tom's Cabin," which he read by stealth to his fellow slaves. The glowing pictures given of the sympathy and aid received by George and Eliza, in their escape from Kentucky to Canada, so operated on their imaginations, that twenty-five of them ran off on the evening of the 2d of April, and, so far as we have heard, have not been recaptured. What is supposed to add to the baseness of the act on the part of several of these runaways is, that they were the property of a minister of the gospel!

So much for the effect upon slaves of reading Uncle Tom's Cabin. The following extract from a letter to the *National Era*, dated St. Louis, March 15, shows that upon freemen also that wonderful book sometimes has great influence:—

"H. D. Bacon, Esq., the eminent banker of this city, and one of the most distinguished citizens of the West, both for his liberality and enterprise, as well as for giving freely of his riches to build churches and endow colleges, had a favorite female slave, who, with her child, were the only slaves he owned, and which for some years he had left entirely uncontrolled. The woman was married to a free man of color, both being pious Christians, and, with her husband, she was careless to procure free papers, which it was expected she should get any time, when solicited. After reading 'Uncle Tom,' Mr. Bacon was convinced of the necessity of immediate action, and spoke to the confiding husband and wife of their perilous condition, in case he should die suddenly; wishing, or rather urging, them to procure the required security immediately, that they might be by law, what they now were only by his consent, free—all of which has been satisfactorily arranged, agreeably to both parties."

Statistics of Colonization.—The following statistics are interesting in themselves, and suggest some interesting inquiries. How long would it take, under the colonization system as at present administered, to remove all of the free blacks?—how long to remove the three millions of slaves?

The American Colonization Society and its auxiliaries have sent out to Liberia, since 1820, in their various expeditions, 7,457 persons. Of these, 3,123 were born free, 242 purchased their freedom, and 4,092 were emancipated in view of their emigration. Twelve were taken from Massachusetts, 32 from Rhode Island, 33 from Connecticut, 142 from New York, 23 from New Jersey, 133 from Pennsylvania, 5 from Delaware, 490 from Maryland, 104 from District of Columbia, 2,586 from Virginia, 1,032 from North Carolina, 408 from South Carolina, 733 from Georgia, 86 from Alabama, 518 from Mississippi, 262 from Louisiana, 331 from Tennessee, 334 from Kentucky, 46 from Ohio, 31 from Indiana, 34 from Illinois, 48 from Missouri, 1 from Michigan, 3 from Iowa, 21 from Texas, 4 from Choctaw Nation, and 5 from Cherokee Nation.

New England Methodists on Slavery.—The New England Methodist Conference held a session at Ipswich, Mass., last week, at which the following resolutions were passed, after considerable discussion:—

1. That as a Conference we are as fully and deeply convinced as ever, that all voluntary slaveholding, or the holding of slaves in bondage for the sake of gain, under any circumstances, is a flagrant sin against God and humanity.

2. That it is our deliberate and settled opinion, that no more persons guilty of the sin of slaveholding should be admitted as members into our Church.

3. That we are fully persuaded, that if a proper discipline were duly administered, or if the spirit even of our present discipline were fully carried out, all voluntary slaveholders would soon be either brought to repentance and reformation of life, or for the sin of slaveholding be expelled from the church.

4. That as there is a difference of opinion as to whether our discipline, as it now reads, would exclude such persons from our communion, it is the sense of this conference, that the discipline should be so altered and amended as to include a well-defined and clearly-expressed rule, prohibiting their reception into the communion of the Methodist Episcopal Church.

Death of a Good Man.—Robert G. Shaw, one of the oldest and most esteemed merchants of Boston, died in that city on the 4th inst. A daily paper says of him:—

"During a long and active life, Mr. Shaw has been a most liberal benefactor to numerous institutions of learning and philanthropy. His time and money have been freely given to all objects of public interest which met his approval. For half a century he was constantly engaged in works of kindness and benevolence, and during that period it is estimated his contributions in aid of objects of public and private charity have amounted to the large sum of *four hundred thousand dollars*. During his last illness, he often remarked, that he was richer for his charities, and he took great pleasure in the recollection of these acts of his life. Since he has been confined to his house, he sent for the President of the Mercantile Library Association, and subscribed the sum of $1,000 in aid of the new hall for that society."

Bells.—Few persons have an idea of the extent to which the manufacture of bells is carried on in the United States. We were under the impresssion that the amount of trade done therein must of necessity be very limited; but in this we were mistaken, as we have lately been credibly informed, that in the foundry of A. Meneely's Sons, West Troy, N. Y., there have within the last year been cast and sold 500 bells; and the demand therefor is so much on the increase as to compel them to considerably enlarge their works. Messrs. Meenely cast on an entirely new principle; but as we are not thoroughly conversant with the mysteries of their *craft*, we will not attempt to describe where the difference lies. The extensive patronage they receive bespeaks the favorable opinion entertained for those of their manufacture. In almost every part of the civilized world may the chimes of Meneely's bells be heard. Within a short period they have filled orders to China, St. Helena, Cuba, Jamaica, California, and Oregon, besides several to Canada, and almost every State in the Union. They are now making to order a peal of ten bells for a new Episcopal Church in Savannah, Ga., and one of six bells for the Church of the Holy Cross at Troy. By reference to our advertising columns, we perceive that the Messrs. Meneely, besides church, factory, steamboat, and locomotive bells, are also engaged in the manufacture of every description of mathematical instruments, as well as brass and composition castings, of all sizes and patterns, to order. [Christian Adv. & Jour.

California News.—California news to April 9, one week later, was received in New York May 8th. A weekly line of steamers is to run from San Francisco to Panama for the future, of which this is the first trip. The news presents no event of striking importance. A statement of the passengers by the ill-fated Independence, strongly inculpating Capt. Sampson, has been published. Captain S. has been apprehended on the charge of manslaughter, and waving a preliminary examination, is held for trial. Accounts from the Mines are of a favorable character. The shipment of treasure by the steamer of April 16, it was anticipated, would be unusually large.

"The Under-Ground Railroad."—The following is from the Detroit *Tribune* of April 19, and shows a state of things which must be alarming to slave-holders:—

"The under-ground railroad is in active operation, running its train regularly nearly every night. About 3 o'clock this morning a train arrived here with 28 goods and chattels in the shape of men, women and children. It not being safe for them to remain in the city until daylight, in consequence of the great rewards offered for their capture, (about $9,500,) means were taken at once to place them in safety in the *free* land of Canada. They were fugitives from slavery from the chivalric State of Kentucky. It is needless to say, perhaps, that the *down trains* of this road always go empty."

Instability of the Pastoral Office.—If the following paragraph, copied from the *Belfast Journal*, is true, the pastoral office is more changeable and less reliable than the proverbially-fickle political offices:—

"Out of 190 Baptist ministers in Massachusetts, during the four years ending April 1, 1852, 170 changed places, and 6 died, leaving but 14 stationary. This fact does not speak very favorably for either party. A few years ago, ministers when settled were established for life; now they are dismissed and changed to suit the caprices of their parishioners."

SUMMARY.

At a late sitting of the Austin Academy of Science at Vienna, Herr Von Auer read a paper upon a newly-discovered process of printing, from all sorts of objects, with comparatively plain surfaces. Among the articles mentioned, which have been copied by the new process, are plants, some of them in flower, embroidery, etched agate, insects, fish-scales, &c. The speaker called this "Naturselbstdruck"—printing from Nature—and said that this discovery forms a new era in the pictorial illustration of works on science and art. The objects copied were given with singular fidelity to the originals. No hint was given as to the process.

His Imperial Majesty Faustin I., the Emperor of Hayti, has sent for Exhibition at the World's Fair, N. Y., the following articles:—Eight bags of Coffee, 2 bags of Chocolate Nuts, 1 pkg. yellow Wax, 1 case of Water Pots, 1 do. Sundries, 2 boxes Soap, 2 pieces Lignum Vitæ, 1 pkg. Starch, 1 do. Mineral Coal, 1 bundle Rosewood Bark, 3 pieces Fustic, 1 bundle Brazil Wood, 1 do Logwood, 1 pkg. Silkwood Bark, 1 do. Pepperwood Bark, 9 Chairs, 1 bale Hayti Hemp, 1 can Castor Oil, 1 do. Honey, 1 block Marble, 1 piece of Mahogany, weighing nearly 3 tuns.

The Nashville *Whig* says that on Tuesday, the 26th ult., the dwelling house of G. W. Waggoner, who resides upon White's Creek, about seven miles from Nashville, caught fire from the kitchen, and before the inmates could be aroused, was enveloped in flames. Mr. Waggoner had a family of five children, three of whom, including the eldest daughter, about thirteen years of age, were burned to death. The wife of Mr. W. also, in her frantic attempt to rescue her children from the flames, was severely burned.

The alternate sections reserved by the government out of the grant of lands to the Hannibal and St. Joseph Railroad Company, will shortly be offered at public sale, with a minimum limit of $2 50 per acre. The first reconnoisance has been made of the proposed route, and the nature of the soil has been fully ascertained. The portion of the State (Missouri) through which this road will be built, abounds in all the elements of agricultural and mineral wealth, and its manufacturing advantages are unsurpassed.

In the town of Essex, a young lady who was a Spiritual Rappings medium, suddenly became so wildly deranged, on the 25th ult., as to require constant restraint, night and day. The mania prevails to an alarming extent in that place. Nightly performances are kept up by the circle, at which frantic scenes are enacted. Two of the principal mediums, however, have recently renouuced the faith, and pronounced the idea of communication with the spirits of the departed an illusion.

With a few local exceptions, the papers throughout the great West speak of the growing grain crops as being in the most promising condition, and giving token of an abundant harvest. We have never seen or heard of fewer complaints on this score in any previous season. The Ohio, Indiana, Michigan and Wisconsin papers all concur in saying that present indications warrant high expectations of the coming crop.

The sum of $43 has been collected within three weeks, in three of the Boston schools, for the Washington monument—the contributions placed in the boxes for the purpose, by the pupils. Similar boxes are to be placed in all the grammar schools of that city.

The gross earnings of the Erie Railroad Company for the month of April, 1853, amounted to $423,076 56, against $320,822 95 for the same month in 1852, showing an increase of $102,253 61—equal to about thirty-three per cent.

A dispatch dated Philadelphia, Tuesday, May 3, 1853, says: Hon. John Bannister Gibson, Judge of the Supreme Court, and for many years Chief Justice of the State, died at 2 o'clock this morning, at the United States Hotel, in this City, where for several days his afflicted family have been awaiting in agonizing suspense the termination of his honored life. His disease was an affection of the stomach, which completely baffled the best medical treatment.

The Second Methodist Church in New Brunswick was recently robbed of the missionary-box containing between $20 and $30.

New York Market—May 9, 1853.

Ashes—Pots $5 00; Pearls 5 50.

Flour and Meal—Flour, 4 62 a 4 68 for common to straight State, 4 68 a 4 94 for mixed to fancy Michigan and Indiana and common to good Ohio. Rye Flour 3 87 a 4 00 for fine, 4 00 a 5 00 for superfine. Corn Meal 3 00 for Jersey.

Grain—Wheat, 1 12 for red Ohio, 1 16 for white Southern, 1 22 for common Genesee. Rye 88c. Barley 64 a 70c. Oats 38 a 42c. for Jersey, 42 a 46c. for State and Western. Corn, 63 a 64c. for Western mixed, 66 a 68c. for round and Southern yellow.

Provisions—Pork, 13 25 for prime, 15 25 for mess. Beef, 5 25 a 6 75 for prime, 9 00 a 10 75 for country mess. Lard 10 a 11c. for kegs. Butter, 9 a 14c. for old Ohio, 17 a 20c. for new State. Cheese 8 a 10c.

Hay—75 a 87c. per 100 lbs.

Lumber—14 00 a 15 00 for Spruce and Pine.

Seeds—Clover 9 a 10c. Timothy 13 00 a 15 00. Flaxseed 1 30 a 1 35.

Wool—Domestic Fleece 52 a 65c., No. 1 pulled 42c.

MARRIED,

In Verona, N. Y., May 1st, by Eld. C. Chester, Mr. Charles Avery, of Rome, to Miss Clara Ann Williams, of Verona.

In Sangersfield, Oneida Co., N. Y., April 30th, by Eld. Joshua Clarke, Mr. Addison Brightman, of Brookfield, N. Y., to Miss Clarissa P. Clarke, of the former place.

In Cussewago, Pa., on 23d April, 1853, by Eld. A. A. F. Randolph, Mr. William Hays to Miss Harriet Lake.

DIED,

At his residence in Walworth, Wis., on Sixth-day, April 15th, of chronic abscess, after a painful illness of eleven weeks, Dr. Henry Clarke, in the sixtieth year of his age.

The subject of this notice was born at Hopkinton, R. I., in the year 1793; commenced the practice of medicine in Otsego County, N. Y., in 1813; entered the army of the United States as surgeon's mate in 1814, remaining in the service until the close of the war, when he settled in Plainfield, N. Y., in the practice of his profession. He was a member of the N. Y. Legislature in 1830, and was mainly instrumental, in connection with a member from New York City, in securing the repeal of the act imprisoning for debt. In 1836 he removed to Chicago, Ill., and in 1840 settled on Big Foot Prairie, now Walworth, Wis. He was a member of the Territorial Council in 1846 and '47.

Dr. Clarke possessed a very superior intellect. He had a vigorous, truthful, and well-balanced mind. He was ambitious to excel in all he undertook, especially in his noble profession, at the head of which he stood, to which he was strongly wedded, and for the honor of which he would make any personal sacrifice. His reading was extensive and varied. His mind was well stored with useful intelligence, which he was ever ready to impart, and never failed to interest and instruct those around him. Friendship was with him something more than a name. He was generous to a fault—kind, courteous, and gentlemanly to all—and was in fact a true man.

His funeral was attended by the largest concourse of people that ever assembled on a similar occasion in Walworth County; indeed, almost every individual in the community considered his death a personal bereavement. Sad indeed were the countenances of all, as they gazed for the last time upon the cold though placid features of their venerable and truly venerated friend. Sermon by Eld. O. P. Hull, from Ps. 27: 10. He has left a fond companion, and a large family of children, to whom his loss is truly irreparable. But to the heart more stricken and crushed than the rest, he has left a beautiful memento, his last visible effort (some five minutes before he expired) being to caress her.

Dr. Clarke made a profession of religion in early life, and attached himself to the 1st Seventh-day Baptist Church in Brookfield, and recently united with the Seventh-day Baptist Church in Walworth. He was associated with Elds. W. B. Maxson and Eli S. Bailey in editing the *Seventh-day Baptist Missionary Magazine*, and in compiling the Hymn Book first published by the denomination—of one favorite hymn in which, commencing, "This is the day which God has blest," he was the author. He died with a blessed assurance of immortality and eternal life, repeating, a short time before his death, the beautiful lines of Dr. Watts—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

O. P. H.

At Potter's Hill, R. I., on the 3d inst., of pulmonary consumption, Miss Hannah Almy Babcock, in the 34th year of her age. The subject of this notice embraced religion in early life, and united with the 1st Seventh-day Baptist Church of Hopkinton, which enjoyed the privilege of retaining her in membership until the Saviour called her to higher joys in heaven. As years advanced, she became more and more consecrated to the work of the Christian, ever seeking to elevate society in intelligence and piety. It was her pleasure to participate in the benevolent operations of the denomination, and she was one of the number who early enlisted in the good work of Sabbath-School instruction, and she rejoiced to see a large number of children and youth, who had come under her influence, brought to Christ before her death, who will doubtless rise up in the great day of rewards, and call her blessed. Her sickness was lingering, yet borne with Christian fortitude. In her last hours was seen the confirmation of the great principle, that the only safe way to find death disarmed of its terrors, is to serve God early, and with a noble and persevering principle. "In all thy ways acknowledge him, and he will direct thy paths."

C. M. L.

At Yreka, California, Dec. 22, 1852, of mountain fever, John G. Moss, aged 28 years and 8 months, leaving a wife and four children living at Buena Vista, Wisconsin. Mr. Moss left home April 18, 1852, and on the 10th of April, 1853, his funeral sermon was preached at his native home, by Rev. Mr. Ward, of the Methodist Episcopal Church.

At Nile, Allegany Co., N. Y., on the morning of Second-day, May 9th, Reuben W. Utter, aged about 39 years. He was a member, and clerk, of the Seventh-day Baptist Church in Friendship. Of the circumstances of his death we at present know nothing.

LETTERS.

O. P. Hull, N. V. Hull, James Bailey, J. M. Allen, H. S. Berry, W. R. Scriven, C. S. Brown, B. G. Stillman, H. Whipple, E. T. Burdick. W. B. Maxson, R. D. Ayars, C. M. Lewis, C. Chester, Joshua Clarke, C. D. Langworthy, Russell Babcock, Nathan Truman, H. W. Babcock, A. A. F. Randolph, Charles Potter.

RECEIPTS.

FOR THE SABBATH RECORDER:

W.B.Haynes, Mystic Bridge, Ct.	$2 00	to vol. 10	No. 52
E.T.Burdick, Brand's Iron Works	2 00	10	39
R. D. Ayars, Unadilla Forks	2 00	10	44
D. C. Richmond, DeRuyter	2 00	9	52
Robert Langworthy "	2 00	9	52
Wm. G. Crandall "	1 00	9	52
Russell Babcock, Scio	2 00	9	52
Gabriel Cornelius, Alfred Center	2 00	10	26
Calista Jones, Verona Mills	2 00	10	52
Henry Bunce, Adams Center	2 00	9	52
Roswell Clarke "	2 00	9	52
Isaac Saunders "	2 00	9	52
Delilah Crossley, Cussewago, Pa.	2 00	10	39
J. & E. Kibbee, Ulysses, Pa.	1 88	9	47

FOR THE SABBATH-SCHOOL VISITOR:

C. S. Titsworth, Plainfield, N. J. $3 00

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Julia A. Woolworth	$1 00	Calista Jones	$1 00
Ezra Potter	1 00	Edwin L. Burdick	1 00
Nathan Lanphear	1 00	Geo. C. Stillman	1 00
Freeborn Hamilton	1 00		

☞ We are sending bills to those who owe for the Sabbath Recorder. Should any errors be discovered, they will be cheerfully corrected on the receipt of information. The current volume closes four weeks from to-day. It is hoped that most of the bills will be paid before that time, that we may be saved the necessity of adding half a dollar for each unpaid volume, to meet the expense of a special collecting agent.

R. TITSWORTH, M. D.,
HOMEOPATH PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its Seventeenth Anniversary with the Church at Piscataway, N. J., commencing on the fifth day of the week before the last Sabbath in May, (26th day of the month,) at 11 o'clock A. M. Preacher, Charles M. Lewis; alternate, Daniel Coon. Committee on Business—D. Dunn, W. B. Gillett. The Executive Committee convenes for its annual session, at the same place, at 9 o'clock A. M. on Fifth-day.

S. S. Griswold, Cor. Sec.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg at 6 and 10 A. M., and 3.15 P. M.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Express Train at 7 A.M. for Dunkirk, connecting with first-class steamboats for Cleveland, Sandusky, Toledo, and Monroe, and railroads to Cincinnati and Chicago.

Mail Train at 8 A.M. for all stations.

Way Train at 3½ P.M., via Piermont, for Delaware.

Night Express Train at 5 P.M. for Dunkirk, connecting with first-class steamboat for Detroit direct, connecting with Express Train for Chicago.

Emigrant Train at 5 P.M., via Piermont.

Hudson River Railroad.

WINTER ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—

Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.

Mail Train 8 A. M. Through Way Train 1 P. M.

Express Train 5 P. M. Accommodation Train 6 P. M.

For Tarrytown at 2 P. M., and an Evening Train at 11 o'clock.

For Poughkeepsie at 10.30 A. M. and 4 P. M.

For Peekskill at 5.30 P. M.

The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.

Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.

SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations.

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.

WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

Just Published,

"THE AMERICAN SLAVE CODE, IN THEORY AND PRACTICE: *Its distinctive features shown by its Statutes, Judicial Decisions, and Illustrative Facts.*" By William Goodell, author of the "Democracy of Christianity," "Slavery and Anti-Slavery," &c. New York: American and Foreign Anti-Slavery Society, 48 Beekman street. The work contains 430 pages 12 mo, neatly bound in cloth, and will be sold for cash at 75 cents single copy, $6 per dozen, and $45 per hundred. Also, in paper covers, at a deduction of 10 cents per copy from the above prices.

Orders may be forwarded to Lewis Tappan, 48 Beekman street, New York.

Contents.

Preliminary Chapter.
Part I. The Relation of Master and Slave.
Chap. I. Slave Ownership.
II. Slave Traffic.
III. Seizure of Slave Property for Debt.
IV. Inheritance of Slave Property.
V. Uses of Slave Property.
VI. Slaves can Possess Nothing.
VII. Slaves cannot Marry.
VIII. Slaves cannot constitute Families.
IX. Unlimited Power of Slaveholders.
X. Labor of Slaves.
XI. Food, Clothing, and Dwellings of Slaves.
XII. Coërced Labor without Wages.
XIII. Punishments of Slaves by the Owner and Hirer.
XIV. Of Laws Concerning the Murder and Killing of Slaves.
XV. Of the Delegated Power of Overseers.
XVI. Of the Protection of Slave Property from Damage by Assaults from other Persons than their Owners.
XVII. Facts Illustrating the Kind and Degree of Protection Extended to Slaves.
XVIII. Fugitives from Slavery.
XIX. The Slave cannot Sue his Master.
XX. No Power of Self-Redemption or Change of Masters.
XXI. The Relation Hereditary and Perpetual.
XXII. Rights to Education—Religious Liberty—Rights of Conscience.
XXIII. Origin of the Relation and its Subjects.
Part II. Relation of the Slave to Society and to Civil Government.
Chap. I. Of the Ground and Nature of the Slave's Civil Condition.
II. No Access to the Judiciary, and no honest Provision for testing the Claims of the Enslaved to Freedom.
III. Rejection of Testimony of Slaves and Free Colored Persons.
IV. Subjection to all White Persons.
V. Penal Laws against Slaves.
VI. Education Prohibited.
VII. Free Social Worship and Religious Instruction Prohibited.
VIII. Legislative, Judicial, and Constitutional Obstructions to Emancipation.
Part III. Relation of Slave Code to the Liberties of the Free.
Chap. I. Liberties of the Free People of Color.
II. Liberties of the White People of the Slaveholding States.
III. Liberties of the White People of the Non-Slaveholding States.
Concluding Chapter.

Miscellaneous.

A Song of May.

BY WILLIS GAYLORD CLARKE.

The Spring's scented buds all around me are swelling—
There are songs in the stream, there is health in the gale;
A sense of delight in each bosom is dwelling,
As float the pure day-beams o'er mountain and vale;
The desolate reign of Old Winter is broken—
The verdure is fresh upon every tree;
Of Nature's revival the charm, and a token
Of love, oh thou Spirit of Beauty! to thee.

The sun looketh forth from the halls of the morning,
And flushes the clouds that begirt his career;
He welcomes the gladness and glory, returning
To rest on the promise and hope of the year;
He fills with rich light all the balm-breathing flowers—
He mounts to the zenith, and laughs on the wave;
He wakes into music the green forest-bowers,
And gilds the gay plains which the broad rivers lave.

The young bird is out on his delicate pinion—
He timidly sails in the infinite sky;
A greeting to May, and her fairy dominion,
He pours on the west-wind's fragrant sigh;
Around, above, there are peace and pleasure—
The woodlands are singing—the heaven is bright;
The fields are unfolding their emerald treasure,
And man's genial spirit is soaring in light.

Alas, for my weary and care-haunted bosom!
The spells of the spring-time arouse it no more;
The song in the wild-wood—the sheen of the blossom—
The fresh-welling fountain—their magic is o'er!
When I list to the streams—when I look on the flowers,
They tell of the Past, with so mournful a tone,
That I call up the throngs of my long-vanished hours,
And sigh that their transports are over and gone.

From the wide-spreading earth—from the limitless heaven.
There have vanished an eloquent glory and gleam;
To my veil'd mind no more is the influence given,
Which coloreth life with the hues of a dream;
The bloom-purpled landscape its loveliness keepeth—
I deem that a light, as of old, gilds the wave;
But the eye of my spirit in heaviness sleepeth,
Or sees but my youth, and the visions it gave.

Yet it is not that age on my years hath descended—
'Tis not that its snow-wreaths encircle my brow;
But the newness and sweetness of Being are ended—
I feel not their love-kindling witchery now!
The shadows of Death o'er my path have been sweeping—
There are those who have loved me, debarred from the day;
The green turf is bright, where in peace they are sleeping,
And on wings of remembrance my soul is away.

It is shut to the glow of this present existence—
It hears, from the Past, a funeral strain;
And it eagerly turns to the high-seeming distance,
Where the lost blooms of earth will be garnered again;
Where no mildew the soft, damask-rose cheek shall nourish;
Where Grief bears no longer the poisonous sting;
Where pitiless Death no dark scepter can flourish,
Or stain with his blight the luxuriant spring.

It is thus that the hopes which to others are given
Fall cold on my heart in this rich month of May;
I hear the clear anthems that ring through the heaven;
I drink the bland airs that enlived the day;
And if gentle Nature, her festival keeping,
Delights not my bosom, ah! do not condemn;
O'er the lost and the lovely my spirit is weeping,
For my heart's fondest raptures are buried with them!

Fish of Massachusetts Waters.

This subject was recently discussed by the Boston Society of Natural History, the following report of which we copy from the *Traveler*:—

The President called the attention of the Society to a subject of much importance, the introduction of foreign fish into our waters. Several species highly prized in Europe, such as the Turbot and the Sole, might be brought over and become very valuable articles of trade. In France the experiment had been tried, of raising salt water species in the fresh water lakes of the interior, with complete success.

Dr. Gould stated that European specimens of Limnæ and fresh water shells from Cuba are sure to die if the water is changed in bringing them to this country. Indeed it is extremely difficult to bring them under any circumstances, as the vapor of salt water seems to be fatal to them. This fact would furnish an argument, if one were needed, against the identity of species apparently the same, in these different quarters of the world.

Mr. Ayers remarked that Esox Nobilior fifteen years ago were introduced in a pond eight miles west of Bellows Falls. Since then the embankment of the pond has been broken through, allowing the fish to escape into the Connecticut, where they are now quite numerous in the still water at the foot of Bellows Falls. They have gradually made their way down the river to within fifty miles of Long Island Sound.

Mr. Bouve stated that the town of Pembroke had heretofore enjoyed a considerable revenue from the Herrings which annually visited certain ponds within its territory. At a particular season they were taken in great numbers in seines and distributed to the citizens under the supervision of officers legally appointed. Owing to a difference which had arisen between the inhabitants and those of the towns between them and the sea, the latter had determined on exterminating these fish by intercepting them on their way up. The work had been commenced the past year, and there was every prospect of its being completely successful, so that this valuable fishery was in danger of being entirely cut off.

Mr. H. R. Storer spoke of the serious injury the coast fishing had sustained from the incursion of the Blue fish. It was well known that within a few years this species had made its appearance in Massachusetts Bay, and all along the shores of the State it has seriously interfered with the fishing interests, by driving off valuable species which have heretofore been taken in great numbers; while the Blue fish itself is comparatively worthless. The early catch of Mackerel at Provincetown, which heretofore had furnished active employment to many fishermen, is now almost entirely stopped by the presence of these voracious marauders. It was even said the Cod and Haddock had become much less abundant since their arrival. Mr. Storer suggested that it might be expedient to memorialize the Legislature on the subject, so that, by the offer of a bounty, fishermen might be induced to make active exertions to exterminate such an injurious race.

Mr. Storer said there were fish in the waters of Massachusetts of great value, which were not appreciated as they deserved to be. In Europe such species would be sought for with eagerness, even such despised species as the Skate would not be overlooked.

Mr. Ayers coincided in opinion with Mr. Storer. He thought the State of Massachusetts was annually the loser, by thousands of dollars, through an unfounded prejudice against certain fish. The Blue fish, which are not eaten here, sell readily in New York. The Pollock, which is almost always thrown away by Massachusetts fishermen, is much prized in neighboring States. Since Dr. Storer's Report on the Fishes of Massachusetts was published, one is occasionally sold in the market at an insignificant price. He had himself seen in Connecticut a Pollock on the table, which might have been bought in Boston market for four or five cents for the whole fish, which had been bought there for six cents a pound—the whole fish weighing seven or eight pounds. He regarded it as a very valuable fish, from the use of which the people of Massachusetts are entirely debarred by an unfounded prejudice. In Connecticut it goes by the name of Sea Salmon.

Mr. Storer remarked that this species is one of the most important in the fisheries of the British Provinces. He incidentally alluded to the wrongs the inhabitants of the Provinces had received at the hands of the American fishermen, some of which had come under his own observation. While on a visit to the Gut of Canso and the neighboring waters, the past summer, for purposes of natural history, he had seen those waters crowded with American fishermen pursuing their avocation *close in shore.* It was not an uncommon thing, he said, for the fishermen to fasten scythes to the bottoms of their boats and row at night among the nets of the inhabitants, thus destroying the principal means of subsistance of many a poor man. The outrages which they perpetrated on shore also were neither few nor slight. He was not at all astonished at the bitter feeling of hostility which had arisen from such treatment.

In accordance with the suggestion of the President, it was finally voted, that a committee of three be appointed to take into consideration the subject of the preservation and economic value of our own fish, and the introduction of foreign species into our waters. Mr. W. O. Ayres, Dr. D. H. Storer, and Mr. H. R. Storer, were chosen a committee for this purpose.

Training Steers.

The following mode of transforming the wild and unmanageable steer into the gentle and well-trained ox, is both reasonable and instructive. We extract from the *Country Gentleman*:—

The first point is to make them tame and and gentle. This may be accomplished by feeding them out of the hand, and carding them daily. They should be approached gently, without yelling at them until they are frightened out of their wits. After having reduced them to a state of perfect docility, a good yoke should be procured, suitable to their size and strength. A small pen is necessary to put on the yoke; approach gently with the yoke, patting, and speaking gently to them until you have the yoke on the off steer; then let an assistant drive the other under the yoke. Their tails should then be securely fastened, to prevent their getting the habit of turning the yoke. They should be yoked in the morning, and unyoked at night—in this manner, for several days, until they become accustomed to the yoke.

The first thing to teach them, is to stop at the word of command. This may be done by striking them across the face; the blows should be repeated until they stop, and then discontinued; by striking them for every non-observance of the word of command, they will soon learn that by stopping they will avoid it, and will act accordingly. They may be taught then to "gee" and "haw," by gently pushing them around. Backing may be taught by beginning with an empty cart on a side hill; then on a level; then with an increasing load until they will back nearly the same load they will draw. They should never be put to a load that they cannot readily draw, or drilled by prolonged exercise beyond the period when it becomes irksome. Loud and repeated yelling, or the use of the lash, is both cruel and useless. Clear and intelligible, yet low and gentle words, are all that is necessary to guide a well-trained ox. The ox understands a moderate tone more perfectly than a boisterous one, as all sounds become indistinct as they increase. A command should never be given unless enforced. Many bear with bad tricks for a long time, without even an expression intelligible to them—but, when patience departs, a thorough storm of blows is poured upon them. This is the way to ruin every beast; a single blow should be given for each offense.

Taking a Newspaper.

There are now published in the United States about Four Thousand Periodicals, of which we estimate that Three Thousand are mainly devoted to Politics, Miscellany and General News; the rest more especially to Literature, Education, Religion, &c. Probably Five Hundred of the Newspapers are now published Daily, as many more oftener than once a week, and the remainder Weekly. Probably the Weekly issue of Newspapers is not less than Ten Millions of copies, and of other periodicals at least Two Millions more, making a total of Twelve Millions of periodicals weekly, or about two copies for every family in the Union.

But these issues are very unequally distributed. New England's proportion of them is largest; that of New York and Ohio next; after these rank the Free Western States; then Pennsylvania and New Jersey; lastly, the Slave States, which have nearly One Million families precluded by law from learning to read, and of course neither enabled nor inclined to take any periodical whatever. The almost inevitable lack of Common Schools in those States, caused by the incompatibility of Slave Culture with that density of free population which is essential to an efficient Common School system, leaves a deplorably large portion of the Free Population to life-long ignorance of letters. There are more natives of Virginia who cannot read to-day than of New York and New England together, and hardly a Southern post-office at which the number of periodicals received bears as large a proportion to the population of its district as at almost every Northern office. Slavery is perpetually, inevitably at war with the intellectual development of the great mass of the Free as well as the Slave population over whom its baleful shadow is thrown.

Throughout the Free States there is more than one periodical taken, in the average, to each family; but some families take a dozen, and a great many none at all. It would probably be near the truth to estimate that one-half the families in the Free States take some sort of periodical. The remainder, including of our immigrants from the Old World, take none at all, and what meager, confused, imperfect notion they gather of the history of the times is obtained by occasionally borrowing a neighbor's journal or running one through in some convenient barroom.

Do not the heads of these destitute families make a grave mistake in neglecting to take a paper? Some few of them, we know, contain no member who can read, and of course could make little use of a paper. Some are absolutely too poor to afford even three or four cents per week for a paper. These are destitute, helpless invalids or poor widows with young children and nothing but the meagre product of the commonest needlework to depend upon. Yet these last must be very few; for the widow who cannot spare or dress her children for school may do much to ease the heaviness of their lot and inform their minds by paying two or three cents occasionally for a good newspaper and have it read to her by one of her little ones as she pursues her work. The poorest household may thus be insensibly transformed into a humble but not inefficient school. And so the poor immigrant, who never learned to read, and must delve through every hour of daylight to earn a mere subsistence, may wisely take a good periodical so soon as he has one child who can read it, while the rest of the family listens and improves. Simply as an impulse to study and a helper to Education, a good Newspaper in a family is worth far more than its cost.

But the farmer, mechanic or artisan who undertakes to do without a newspaper as a matter of economy, can hardly fail to lose ten dollars for every one he saves. If he makes or grows any thing to sell, he needs to be promptly advised of every incident or influence likely to affect for good or evil the cost of the materials he must buy and the products he has or will have to sell. Many a man have saved five dollars by doing without a newspaper and lost hundreds in the sale of his wares, his crop, or his farm, which the newspaper would have saved him. Thus in 1846–7, when Breadstuffs rose in consequence of the Potatoe Rot in Europe, there were many farmers who took no paper because they 'couldn't afford it,' and sold their grain for fifty to a hundred dollars less than it was really worth when and where they sold it, for want of the information which any good paper would have given them. And this case illustrates a general principle.

We believe the day rapidly approaches when the poorest head of the family who can earn day wages will understand that he cannot afford to do without a newspaper—that he cannot without serious loss dispense with the information it imparts and the impulse it gives to the mental development of his children. [Tribune.

Cause of the Explosion of Burning Fluids.

The atmosphere, as is well known, contains oxygen gas, in the proportion of one-fifth part, by measure. It is also well known, that if hydrogen gas be mingled with atmospheric air, it becomes explosive when flame is applied. If the hydrogen gas be added in the proportion of two measures to one of oxygen, and especially if the whole quantity be large, the ignited gases will explode with great violence. The same is true if the illuminating gas be substituted for hydrogen gas; but that gas being composed of hydrogen and carbon, requires more oxygen gas. If a drop of ether be agitated in a bottle of oxygen gas, its vapor will instantly mix with the gas, and then a burning candle applied at the mouth of the bottle will cause a loud, and it may be a dangerous explosion.

A glass globe of two quarts capacity which had been rinsed with alcohol, merely shaken in it and then poured out, was placed on the hearth of a Franklin stove to dry, its mouth being towards the fire, but at the distance of three feet from it, when it was soon shattered with a violent and dangerous detonation.

These facts will explain the explosion of the burning fluids now so generally used, and which are composed of oil of turpentine and alcohol. The inflammable vapor which is constantly rising from the fluid when there is any space above, (in other words, if the vessel is not full of the fluid,) becomes mixed with the air and soon makes it explosive, just as if hydrogen gas were mingled with it; on the contact or near approach of flame, an explosion will or may ensue. The flame may be even at some distance, because if the vessel be open the vapor will flow out of it, and being heavier than than the air, it may even reach a candle placed on the floor, and away from the flame, as in the case of the glass globe above. Whenever a lamp containing burning fluid is only partly filled—and the same with the cannister or reservoir—the air above becomes explosive. The state of things occurs constantly in the lamp, as the fluid burns away, and in the can or reservoir as the fluid is, from time to time, poured out for use.

It is so common that the fluids are poured into the lamp and from the can, with a flame near at hand, and perhaps burning in the lamp itself, that we must continue to expect these very distressing casualties, by explosion and burning, because most persons who perform these duties are ignorant of the danger and its cause, and the few who know better, are often rash and presumptuous. The danger may be entirely avoided by the use of the Wire Gauze Protectors, that have been recently introduced. [Silliman.

Don't Trifle with Newspapers.

A case of some importance to newspaper publishers was recently decided in favor of J. Watson Webb, publisher of the New York *Courier and Enquirer*. It appears that the defendant's clerk took an advertisement to the plaintiff's office, and requested its insertion, in accordance with which it appeared in the paper; but, when the bill for it was presented, the amount was objected to, on the ground that the defendant was not aware that he was to be charged extra for having the advertisement "leaded," or because it was a longer advertisement than one then in the paper, and for which he had contracted at a certain price. The following points in the decision of the Judge we quote, and it will be seen that the law applies equally to subscribers and to advertisers:

The Judge said: "It is urged that, as the defendant took the paper, saw the advertisement, and continued to enjoy the advantage of this advertisement, without making any objection, that he ought to pay for it—that is, if he was aware of its being in the paper, and that it was an extraordinary advertisement, and that he had only a right to 16 lines in the usual way. So, if a man takes a paper by subscription, and should order it to be discontinued, and the editor continues to send it from any misconception, the subscriber is liable on this ground, that he must not receive the paper and get the advantage of reading it without paying for it, unless he takes measures to notify the editor, and have the error corrected. If this advertisement was published in this extraordinary way, and the defendant knew of it, he was bound to tell plaintiff that such a mistake had been made, in order that it might be corrected; and if defendant knew of this, and did not tell of it, he ought to pay for it." The jury retired, and in a few minutes returned into court with a verdict *for the plaintiff* of $318 89, being the amount claimed, with interest.

Saving Liquid Manure.

The Boston *Cultivator* has the following valuable information on this important branch of farm economy:—

We have often spoken of the advantage to the farmer of saving the urine of his stock. The substance, though equal in value to the solid excrements, is in many cases totally wasted. Perhaps the readiest and best way of saving that from cattle and horses during the winter season, is to have a cellar under their stalls, where both the liquid and solid portions of the manure are deposited together. By this means nothing need be lost, and if it is desirable to mix any other substances with the manure, it may be very conveniently done; they may be spread over the manure from time to time in just such quantities as are deemed proper.

But there are situations in which the advantages of cellars cannot be readily obtained. Many farmers are obliged to occupy barns already built, and if they are not on the most approved plan, they must be turned to the best practical use. The animal liquids may be mostly saved, even where there is no cellar for the manure. Absorbents—as litter, muck, charcoal dust—may be strewed over the floors of the stalls. But it will be necessary to have the floors tight, or there will be more or less loss.

A mode similar to that just mentioned is adopted by Hon. F. Holbrook, Brattleboro', Vt., whose judicious management and application of manures, has been an important item in his highly successful farming. We had the opportunity, a few days since, of seeing Mr. Holbrook's arrangements for saving manure. He has no cellar; but by proper attention saves all the animal manure, and by a mixture of other articles, considerably increases the aggregate value. The floors of his stables are water tight. A channel is made in the rear of the platform on which the animals stand, and into this a quantity of muck is thrown every day, after the manure made the previous day has been cleaned out. This muck absorbs all the urine, and is gathered with the manure into one mass. In addition to this, the animals are well littered with leaves.

The muck and leaves are collected in the fall, and placed in situations where they can be obtained as required. If the muck freezes, it is not objectionable, as the frost tends to destroy the acids it sometimes contains; it can be easily broken up with a pick, and the barn is made so warm that in the coldest weather the temperature, while the stock is in, is above the freezing point, and the frozen muck, in absorbing the liquid, becomes completely pulverized. The leaves are very good simply as a bedding, and make the very best manure by decomposition.

Cheap Fire Annihilators.

A simple Fire Annihilator, for domestic use, is described in the Troy *Budget* by an insurance agent of that city. Hear, and save your houses!

"*Why* will not people avail themselves of modern discoveries to save their property from fire? A package of two or three pounds of sulphur, disposed in such a manner as to be among the first things to burn, or at hand to be thrown into the fire after its commencement, before the air rushes into the building, will arrest it as surely as water, and is better than water when varnishes or resinous gums are burning.

"Oxygen and sulphur have so strong an affinity that in the combustion of sulphur the oxygen of the atmosphere is converted into sulphuric acid gas, at which point fire is arrested.

"I tested this principle and thereby saved my property some years since, an account of which I gave through your columns at the time. It is impossible to conceive how much human suffering might have been averted had that suggestion been attended to by ship and boat-owners. I never read the accounts of the terrible loss of human life on board our ships and steamers without thinking that they might have been saved by a package of brimstone in the fire-room."

Home-grown Madder.—The experiments which have of late been made with home-grown madder, says the Lowell *Journal*, have proved that, when properly treated, American is equal to the best French-grown madder. Like Turkey, Dutch or Alsace madders, the American requires the addition of a little chalk to produce the best effects. During the past winter, the Merrimack Company have used, with great success, some madder grown in Montague, Franklin County, Mass., and are now about to dye some calico with this Massachusetts madder, to be exhibited at the New York Crystal Palace. Within a few days the Merrimack Company have received a small sample of madder grown in Georgia, which proves to be an excellent article—quite equal to that of Massachusetts. We have been informed that there grows wild in Florida a plant whose root, when eaten by hogs, colors their bones red. Such is the effect of the madder. Doubtless this is an indigenous species, whose cultivation would reward the planter. It is to be hoped that samples of this "Pinkroot," as it is termed in Florida, may be forwarded to Lowell for trial in dyeing. It is very desirable to determine whether it is madder requiring the peculiar treatment of all madders, (except the Avignon,) to produce the fullest, fastest and more brilliant colors.

Singular Explosion.—The chimney of the *Freeman* office, Salem, Mass., exploded at about 12 o'clock Monday, near the top, and the fragments in falling struck Capt. Poole, of Salem, who chanced to be passing at the time, and felled him to the ground, inflicting two severe cuts upon his head. Capt. Poole fortunately had an umbrella hoisted at the time, which probably prevented a fatal result. The cause of the explosion is supposed to have been from the generation of gas and smoke in the chimney from a quantity of paper and rubbish with which the stove had been filled and had been smouldering for some time, becoming suddenly ignited. The chimney was covered with a flat stone top, which was blown off with a loud report.

A Work of Art.—A Washington correspondent writes to the Norfolk (Va.,) *Argus*: Clark Mills is a rare genius! His last conception is to make a group of statuary to preserve the stalwart Indian, the monstrous buffalo, the graceful elk, and the fleet wild horse of the prairie, as types of what are fast passing away from our Western country, before the resistless advance of the white man and the school house. He has brought these animals from the Rocky Mountains, and will study them until he gets their counterpart in bronze. It will be eminently proper to embellish some of our public squares with this novel, beautiful and national group. Mills has given such unmistakable evidence of skill, energy, and high genius, in the production of the Jackson Equestrian Statue, that we know he can perfect this last, best idea. He will work at the same time upon the great Statue of Washington, for which Congress has placed at his disposal $50,000.

The Young Prince of Madagascar.—The Queen of Madagascar hates Christianity, and has done all she could to destroy it out of the island. She has not succeeded. The more she has persecuted them that believe on Christ, the more they have multiplied. Among their number is her own son, the heir to the throne. He has lately been called to share in the government with his mother; and one of his first acts was to hinder his poor suffering brethren from being any longer hunted by those who had been sent out to destroy them.

VARIETY.

The clipper ship Young America was launched from the yard of W. H. Webb, foot of Seventh-st., New York, Saturday. This magnificent clipper is 239 feet 6 inches in length, 43 feet 6 inches breadth of beam, 26 feet hold, with 20 inches dead rise at half floor. Her keel is of white oak; stern and stem-posts, counter timbers, top timbers, fourth futtocks, and each end, of live oak; half-top of cedar; staunchеons of locust; balance of frame of the very best white oak. Her entire frame is double, diagonally strapped with iron plates 4x6-8, crossing each other at right angles, and running from the upper deck frame down to floor-heads. Is copper-fastened below the load line, and iron above.

Advices from Western Africa state that thirty varieties of cotton have been found growing spontaneously in that country. A missionary says he has stood erect under the branches of a cotton tree, in a Geulch village, so heavily laden with bolls that it was propped up with forked sticks to prevent it from breaking down under its own weight. The cotton was equal to that of any country. The natives manufacture cotton goods extensively. Western Africa also abounds in coffee. The whole land is said to be covered with it. In Erravala and Kaffa 200 pounds can be purchased for a dollar. A single tree in Monrovia yielded four and a half bushels in the hull at one time, which made 31 pounds when shelled and dried.

The term "Putting your foot in it," it seems, is of legitimate origin. According to the "Asiatic Researches," a very curious mode of trying the title to land is practiced in Hindostan. Two holes are dug in the disputed spot, in each of which the lawyers on either side put one of their legs, and remain there until one of them is tired, or complains of being stung by insects—in which case his client is defeated. In this country it is generally the client, and not the lawyers, who "puts his foot in it!"

A little girl entered the tavern, and in pitiful tones told the keeper that her mother had sent her there to get eight cents. "Eight cents," said the tavern keeper, "what does your mother want with eight cents? I don't owe her any thing." "Well," said the child, "father spends all his money here for rum, and we have had nothing to eat to-day. Mother wants to buy a loaf of bread." A loafer remarked to the tavern keeper to "kick out that brat." "No," said the tavern keeper, "I'll give her the money, and if the father comes here again, I'll kick him out."

The great success which has attended the construction of tubular bridges has induced some of the British shipbuilders to take up again the question of iron masts. It is stated that tubular masts may be made of iron, stronger and lighter than those of wood, and with the additional advantage that they might slide down one into the other, telescope fashion, while they would require neither shrouds nor stays, leaving for bracing round the yards to the outermost.

The first bit of silver he could call his own, says the Hon. J. T. Buckingham, in his just published "Personal Memoirs," was a ninepence, the proceeds of the sale of a bunch of bristles to a brush maker. He kept it as a pocket piece for years, and then parted with it to pay the postage of a letter to his mother. How much is revealed of the human heart in such a trifling anecdote. The affections overcame the vanity or the incipient love of accumulation, which boyish desires or wants could not conquer.

Alexander Campbell, the founder of the Campbellite Baptist Church, says, in his *Harbinger*, that he made Rev. Dr. Rice, Editor of the *Presbyterian of the West*, a Doctor of Divinity; and that Bishop Purcell, of Cincinnati—Roman Catholic—is indebted to him "for his Papal *Arch* prefix!" These men—Rice and Purcell—had each a debate with Campbell.

A minister's wife, being asked of the place of her nativity, replied: "I am so unfortunate as not to have any native place—I was the daughter of a *clergyman*."

Ebenezer Pope, a selectman of the town, hung himself last week in Rome, N. Y. The cause was insanity from spiritual rappings.

It is stated by the Hightstown *Record*, that there is every prospect that the peach crop will be a large one during the coming season.

The Crystal Palace will not probably be ready for the reception of articles before the first of June next.

The United States possess a hundred million acres of public land that the foot of the white man has never trod.

Mrs. Edwin Forest and Lola Montez have gone to California on professional tours. The stage there seems to be as profitable as trade.

The Albion states that Mr. Thackeray cleared about $12,000 by his lectures in this country.

The Arkansas *Whig* states that large numbers of cattle are being driven from that State to California.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publish the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennett. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..R. W. Utter.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswo
Waterford & N. L..P. L. Ber
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spic
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolp
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunder
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY
By the Seventh-day Baptist Publishing Societ
AT
NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptio not paid till the close of the year, will be liable an additional charge of 50 cents.

☞ Payments received will be acknowledged in t paper so as to indicate the times to which they rea

☞ No paper discontinued until arrearages are pa except at the discretion of the publisher.

☞ Communications, orders and remittances sho be directed, post-paid, to
Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodic sent, is responsible for payment, if he receives the pape makes use of it, even if he has never subscribed for it, or ordered it to be stopped. His duty in such a case is not take the paper from the office or person with whom paper is left, but to notify the Publisher that he does not for it.

If papers are sent to a post-office, store or tavern, or o place of deposit, and are not taken by the person to whom th are sent, the postmaster, store, or tavern-keeper, &c., is respo sible for the payment until he returns the papers, or gives noti to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,
" " " each subsequent insertion,
" " " six months,
" " " one year,
For each additional square, two-thirds the above rates.

CLOSELY BOUND

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 49.

NEW YORK, FIFTH-DAY, MAY 19, 1853.

WHOLE NO. 465.

The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

Number Two.

BY C. ROLLIN BURDICK, A. B.

We are accustomed to present to our youth the master spirits of Greece and Rome as models of perfection in poetry and eloquence. But in the Bible we can find models even superior to these. The lyre of Apollo finds a successful competition in the harp of David; and Mercury, the patron of eloquence, is outrivaled by Isaiah and Jeremiah. The oratory of the Bible has no equal in profane literature. Its style is elevated, and at the same time simple. Its language is the language of nature. It speaks of God. In power it resembles Niagara, as he lifts his awful voice in praise to God; while in beauty it resembles the rainbow tints that play around that stupendous cataract. Both speak of the inspiration of God. The rich full tones of the one are only equaled by the music of the other. Both inspire the soul with unspeakable emotions of wonder, awe, and sublimity. While contemplating the eloquence of the Bible, we are oppressed by the indescribableness of the emotions produced. We are carried away from the earth, and made to listen to the language of heaven. Our earth-clogged spirits flag in attempting to grasp its beauties and glories. Yet the more we attempt it, the more do we find our souls enlarged, and our ideas of the beautiful and sublime perfected. The fact of its elevation commends it to our consideration. The variety of its topics, also, makes it valuable, and warmly commends it to us. Would we find an oratory breathing a pure and righteous indignation against evil doers, let us go to the Bible. Would we find an oratory breathing heavenly love in every line, and forgiveness and acceptance to repentant man, let us go to the Bible. Would we find an oratory exulting in the decrees of Providence, let us go to the Bible. Would we find an oratory upon which is emblazoned, in unmistakable characters, the stamp of true Divinity, let us go to the Bible. In short, if we would find an oratory, every word of which is true to nature, we must go to the Bible. Such an oratory is rich in figures of speech, abounding in beautiful similes, striking personifications, and stirring apostrophes. The spirit of Isaiah, grieved by the criminal ingratitude of Israel, he cries under the inspiration of God:—

"Hear, O heavens, and give ear, O earth, for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth its owner, and the ass his master's crib; but Israel doth not know, my people do not consider. Ah! sinful nation; a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores. They have not been closed, neither bound up, neither molified with ointment. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

Where can we find in more expressive words the language of abused affection, mingled with commiseration and condolence?

"O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, behold your God." "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and shall gently lead those that are with young."

What can be more beautiful than the figure representing the great and merciful God as acting the part of the tender shepherd? Such representatious could not fail of having a deep and lasting effect upon the mind of youth, when properly applied. Will the reader allow me to repeat a few more such beautiful lines? Take an example of personification:

"Keep silence before me, O islands, and let the people renew their strength; let them come near; then let them speak; let us come near together to judgment."

The prophet, in another place, after enumerating some of the blessed promises to the church, breaks forth into the following joyful strain:—

"Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel."

And in another place:—

"Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and righteousness spring up together. I the Lord have created it."

Babylon, personified as a proud, wicked woman, is thus addressed:—

"Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate."

Where has the tongue of uninspired eloquence dropped such strains as the following?

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

The prophet, groaning in spirit, utters the following prayer for his people:—

"O that thou wouldst rend the heavens; that thou wouldst come down; that the mountains might flow down at thy presence, as when the melting fire burneth; the fire causeth the waters to boil, to make thy name known to thy adversaries, that the nations may tremble at thy presence."

I would gladly repeat the whole prayer, did space permit. Leaving the Old Testament, let us take a hasty view of the eloquence of the New Testament. Let us behold our Saviour's mild, majestic person, seated upon the Mount, delivering that sermon, the praises of which will be celebrated, in angelic strains, when the eloquence of Demosthenes and Cicero shall be forgotten. His divine heart, moved with compassion at the sufferings of humanity, and longing to breathe comfort into the hearth of the afflicted, while at the same time he would rebuke all unholy desires, gave utterance to words such as an apostate and guilty world had never before listened to. Such mild, yet spirit-stirring eloquence, is above all eulogy. Yet the more we contemplate it, and attempt to grasp its perfections, glowing with a holy, a *heavenly* radiance, in every line, the more is our standard of true eloquence elevated, Christ's Sermon on the Mount cannot be regarded by the impartial critic as any thing less than *the great* master-piece of all oratory. Hear his words in another place:—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

What strains of eloquence ever fell from the lips of mere man equal to these? Let us go through the whole Bible, and from Genesis to Revelation we shall find it all redolent with the most sparkling gems of eloquence. No book, nor all other books, ever published, furnish more themes for the orator than this holy book. The mightiest orators that ever shook the forum or the sacred desk with their eloquence, have indited their matter from it. Luther and Melancthon, Calvin, Tilotson, Burnet, Bunyan, Hooker, Taylor, Pascal, Bourdelone, Bossuet, Whitefield, and a host of other bright luminaries, that shine in the diadem of the church, have found in this sacred book ample food upon which to feed their mighty intellects. To inspire the young with a love for true eloquence, I would have them familiar with every book, chapter and verse of the Bible. And to make them so, I would have it used in our common schools, as well as in our higher institutions of learning. I would have it read very frequently in the presence of youth, and require them to read it and study it much.

WATKINS, N. Y., April 23, 1853.

A VISIT FROM GOD.

"Never had I such a visit from God, since I knew him," said Mr. Grimshaw, a devoted minister of Whitefield's time, when he was attacked by an infectious disease, which he felt assured would prove fatal. He had long enjoyed the light of God's countenance, but now that the angel of death stood over him, he had such a manifestation of the divine presence as led him to make the exclamation above recorded. With such a support, he could exclaim, "My last enemy is come? The signs of death are upon me, but I am not afraid. No, no! Blessed be God, my hope is sure, and I am in his hands."

This confidence was the result of a life of faith of many years' continuance. Those who would have peace in a dying hour, and have God's visit to their soul precious then, must not spend their days at a distance from him.

Mr. Grimshaw did not look upon this precious visit as a reward of merit. He looked to Christ alone as the ground of his hope. When he looked at himself, he exclaimed, "Alas! what have my wretched services been? And now I have need to cry, at the close of my unprofitable life, God be merciful to me a sinner."

Let us not yield place to the idea entertained by some, that good men are disposed to exaggerate their faults. When good men are on the borders of eternity, and expect soon to pass into the immediate presence of God, they adhere in their statements most scrupulously to the truth. In the light that shines into their souls from eternity, they see themselves more clearly than ever before. Hence their despair of themselves, and their estimate of the great imperfection and utter worthlessness of all they have done. If, with visions partially cleared, the best of men see how far short they have come, and form such a low estimate of their services, how must our services appear in the eye of God, who sees things just as they are?

Just before Mr. Grimshaw died, a friend named Jeremiah Robertson came to see him. When they parted, Mr. Grimshaw took him by the hand, and said, "The Lord bless you, Jerry; I will pray for you as long as I live; and if there be such a thing as praying in heaven, I will pray for you there also."

Would that all Christian friends would adopt that resolution in regard to praying for each other. If Christians prayed more for one another, they would love one another more. If Christians loved one another more, Christ would receive greater honor. [Evang.

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day,
Or e'en an hour, may bring to me;
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hand!
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath, or winter's snows,
Sickness or buoyant health—
Whate'er betide,
If God provide,
'T is for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pure illume,
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a Friend
Till time shall end,
Unchangeably the same; in Thee all beauties blend.

My times are in Thy hand!
Many or few my days,
I leave with Thee—this only pray,
That by Thy grace I, every day
Devoting to Thy praise,
May ready be
To welcome Thee,
Whene'er Thou com'st to set my spirit free.

My times are in Thy hand!
Howe'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ, my friend.
If He be nigh,
Howe'er I die,
'T will be the dawn of heavenly ecstacy.

My times are in Thy hand!
To Thee I can intrust
My slumbering clay till Thy command
Bids all the dead before Thee stand,
Awaking from the dust.
Beholding Thee,
What bliss 't will be
With all Thy saints to spend eternity.

To spend eternity
In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling Thee—
O, too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there.

THAT THE MINISTRY BE NOT BLAMED.

"Good morning, Mr. Mansfield," said Deacon Williams, as he came very unexpectedly upon his neighbor, who was surveying his fields from a gentle elevation which was not far from the center of his farm.

"Good morning, Deacon," replied Mr. Mansfield, slightly blushing, because, perhaps, he thought he was not found employed in the best possible manner.

"You have a fine farm here," said the Deacon; "you have been highly prospered since you came to the place."

"I have indeed, and I try to be thankful for it."

"What are your prospects for fruit this year?"

"Very good; all my trees blossomed very full, and if we have no frosts, I shall have a large quantity of fruits of all kinds."

"When my orchard first began to bear, which was about twenty years ago, I found it difficult to get any of the fruit myself. It would all be stolen before it was ripe."

"I lost some when I first came into the place, but a great change has taken place. I have had nothing stolen for many years; I do not know that I have had any stolen since Mr. James became our minister—certainly not since the first revival under his ministry."

"His labors have effected a great change in the character of the parish, and indeed of the town. Property has risen in value to a much greater amount than has been paid him for his salary, and the rise has been owing solely to the change in the moral and religious character of the place, caused mainly by the revivals which have followed his labors."

"I believe you speak what every candid man will admit to be the truth."

"The parish owes Mr. James a little over two hundred dollars on his last year's salary, and he is suffering considerable embarrassment through want of it. I called to see if you could pay your subscription. At our last parish meeting, it was voted, you know, that all arrears should be paid before the first of June, and that time is near at hand. Mr. James was told what has been done, and made his arrangements accordingly."

"I am sorry it so happens, but the truth is, I have only about a dozen dollars on hand, and I owe just about that sum to Mr. Jenkins. He is owing money, and his creditors are driving him. I must pay him what money I have, and pay my subscription as soon as I can."

"But why must Mr. Jenkins be paid in preference to Mr. James?"

"Well, his creditors are uneasy, and are afraid they shall lose by him; but no one is afraid of losing any thing by Mr. James."

"Which debt was contracted first?"

"I do not understand you."

"Did you become indebted to Mr. Jenkins before you made your subscription for the salary?"

"The debt I owe Jenkins was contracted only a few days ago. I did not understand your question, because we do not commonly class our subscription for the minister's salary among our debts."

"In the order of time, then, Mr. James' debt would come first, and ought to be paid first, unless there be some conclusive reason for pursuing an opposite course. Mr. Jenkins' creditors are uneasy for fear they may lose by him. If you do not pay him immediately, you may cause a continuance of that uneasiness. Now let us see what evil may result from not paying Mr. James immediately. His creditors may not be afraid of losing their debt, but they may blame him for not being punctual. Not long ago, I heard a man say that ministers preach punctuality in the payment of debts, but never practice it. What is the reason? In almost all cases, it is because their salaries are not paid according to agreement. I know that Mr. James always pays his bills as soon as he receives any funds from the treasurer. When he fails to pay them when they become due, he is blamed just as much as if the failure occurred through his own fault. Paul exhorts to give no offense in any thing, that the ministry be not blamed. Why was the apostle so desirous of having the ministry free from all censure? In order that it may be the most efficient instrument for good. When the ministry is blamed, its power of doing good is weakened. If a man should go and buy a new sharp axe, and then dull its edge so that he could not cut more than half as much wood with it as he could if he had kept it sharp, he would not be looked upon as a very wise man. And so if we get a minister, and take away half the influence which he might exert, it seems to me that we are not doing a very wise thing. Do you think we are?"

"No; but I do not think that my paying my subscription a few days sooner or later will affect Mr. James' influence. His character is established. I could not very well lessen his influence if I wished to."

"I differ from you there. It is true that Mr. James is a very blameless man; still, while the human heart is as it is, it will be easy to give occasion to some to blame his ministry."

"I am sure I should be very sorry to give any one occasion to blame Mr. James. No man sets more by him than I do. If you think he is likely to suffer through want of my subscription, I will borrow it, and let you have it in the course of the day."

"You had better do so."

"I will; there is scarcely any thing which I would not do for Mr. James."

"I think it is well that you are attached to him, for he deserves the love of all; but the obligation to prevent the ministry from being blamed would be just as strong if you had no personal attachment for him. Mr. James is a man; the ministry is the institution of the Lord Jesus Christ. I think it important that we care more for Christ's institution than for any man. I once knew a man who had the right ideas on this subject, and cherished a right spirit in relation to it. His name was Grant. When the minister came into the place, an enemy got his ear, and telling him what was false, prejudiced him greatly against Mr. Grant. This appeared in his manner. He treated him so coldly that it was observed by many, and some said to Grant, that he ought not to bear it."

"The minister was wrong. He had no right to be prejudiced against any of his people."

"I admit that, but I was speaking of Mr. Grant's conduct. He urged his friends to keep still; he contended that the minister was a good man, and would in time find out his error. He did all he could to strengthen the minister's hands, because he was interested in the work the minister was engaged to do. 'It would be a strange thing,' he said, 'for a boy to hinder a man from doing his father's work, because the man might not happen to like him.' He desired that the ministry should not be blamed; for he regarded it as the great means of promoting his Heavenly Father's glory. I am afraid we do not think enough of the ministry. We think quite enough of some ministers, but do we think enough of the ministry as God's institution, designed to promote the salvation of men? We are interested in its efficiency as much as the minister himself is."

"The subject never came before my mind in that shape before."

"Think it over, and see if the views I have presented are not the true ones."

"If you will go with me to the house, I will pay my subscription, and borrow the money for Mr. Jenkins." [N. Y. Observer.

BIBLICAL ASSOCIATIONS AT ROME.

One of the editors of *The Independent*, who is now traveling in the East, writes from Rome as follows:—

At Rome the Christian traveler journeying estward first comes in contact with those scriptural associations which will thenceforth impart the chief interest to his journey. It is not that Peter is magnified at Rome into a second Jove, and worshiped in the identical image of Jupiter Capitolinus, or that the most spacious and magnificent basilica of the Christian world bears the name of the son of Jonas, for every student of church history will share the doubts of learned men as to whether Peter ever visited Rome at all, while there is internal evidence in the epistle to the Romans, that up to the date of that letter Peter had not been at Rome. True, the place of his martyrdom is pointed out at the church of *S. Pietro in Montorio*, and his chains are exhibited in the church of S. Pietro in Vinculo, the basilica of St. John Lateran possesses his head, while his other members are divided between two other churches, and there is a little road-side chapel with a rude *bas-relief* that marks the spot where Peter and Paul took leave of each other on the day when both suffered martyrdom—but all this does not excite in the Christian traveler any *scriptural* associations. But we *know* that Paul dwelt in Rome for two whole years—a prisoner at large in his own hired house; we know that some of his epistles were written here, and from his epistles to Timothy we know that at length his chains were drawn tightly, and he was appointed "to be offered." It matters little whether the church of the Three Fountains covers the precise spot where he was beheaded, and where it is alledged that fountains gushed forth at each spot touched by his rolling head, or that the stately basilica of St. Paul without the walls incloses his tomb, containing a part of his body, while his head rests with Peter's in the urn at St. John Lateran—*where* he lived and where he suffered are of minor consequence, since we know that he looked upon the imperial pomp of that Rome of the Cæsars, whose perished grandeur lies in fragments about the base of the Captoline hill; since we know that in the living presence of that idolatry whose stupendous monuments we here discover, he preached Christ crucified.

We know, too, that in the very center of the amphitheater, whose broken walls remain the mightiest structure of the ancient world, scores, and hundreds, and thousands of Christians, were thrown as a prey to the wild beasts for the entertainment of the Roman populace. We know that here Ignatius, brought up from Antioch, sealed his testimony with his blood. We know that in the adjacent gardens of the Palace of the Cæsars, the monster Nero feasted his eyes upon the bodies of martyrs wrapped in flaming pitch. These things we know, and though not of sacred history, they impart a melancholy religious interest to the ruins of ancient Rome. The arch of Titus, also, commemorating in profuse bas-reliefs the capture of Jerusalem and the deportation of its sacred vessels to Rome, affords a graphic comment upon the prophecy of Christ and the narrative of Josephus. The catacombs, and their inscriptions, now entabled in the Vatican, illustrate the early history of the Church.

THE MARTYR MACKAIL.

One of these sufferers is worthy of special remark, in himself, and as the prototype of Mac Briar in Old Mortality—a character disfigured in some traits, but on the whole of surpassing power, beauty, and pathos. This was Hugh Mackail. He was a young minister of twenty-six—had traveled on the continent—possessed a liking for letters—amused himself in prison composing Latin verses—but was withal a zealous and fiery Covenanter. He was put to a species of torture equally cruel and clumsy, called the Boots. This instrument was composed of four pieces of narrow boards nailed together, into which when the leg was laid, wedges were driven down with a hammer, mangling the limb, forcing out the marrow, and producing exquisite pain. Mackail bore it with great firmness, denied all knowledge of the existence of a conspiracy, and asserted that the rising of Pentland was altogether accidental. His appearance on the scaffold excited floods of tears from the spectators. There was not, says an eye-witness, "a dry eye in the whole street." He was so young, had been so popular, and was possessed of a hectic beauty, which now seemed, from the composure of his mind and the magnanimity of his resolve, to be tinctured with the hues of heaven. The pale white cloud assumed a golden tinge as it approached the west. He went up the ladder, telling his fellow sufferers that he felt every step of it a degree nearer heaven. And when he reached the summit, he burst out into the words, "Farewell, father and mother, friends and relations! farewell, the world and all delights! farewell, meat and drink! farewell, sun, moon, and stars! Welcome God and Father! welcome sweet Jesus Christ, the Mediator of the New Covenant! welcome blessed Spirit of grace, the God of all consolation! welcome glory! welcome eternal life, and welcome death!" It was worth a hundred poems. An apostle could not have left the stage of time with firmer assurance, or with loftier language on his lips. With what true, unconscious taste, he makes the climax, not in glory, but in "death!" [Gilfillan.

JUDICIOUS TRAINING OF YOUTH.

During last summer, a select committee was appointed by the British House of Commons to investigate the causes and remedies of juvenile delinquencies. A vast amount of testimony was taken, which is now in course of publication. Among the persons examined was a Mr. John Ellis, a shoemaker, who has been a Ragged-School teacher for eight years. A gentleman furnished him with means to take in charge fifteen boys between the ages of twelve and nineteen, of whom some had committed criminal offenses, and all were extremely vicious. The character of these boys was very unpromising; the course pursued, and the result obtained, may be gathered from the following questions and answers.

"Will you proceed to state the way in which these boys were treated?" I thought that one cause of their crime was want of employment; they had never been used to work, and no one had ever taken them by the hand to train them into the way of work. I made the employment of shoemaking as amusing to them as I possibly could, and I found that the boys were very fond of making things themselves, such as shoes. I used to go and sit with them for two or three hours a day, and I used to tell them that they might, by governing their tongues, their tempers, and their appetites, and governing themselves generally, be much more happy, if they would put themselves in harmony with the laws of their own physical nature; and I showed them how wrong it was to break the social laws that bind society together, and also the laws of God, and so forth. And I considered that my conversation with them for two or three hours had had a great effect; and I provided them with wholesome food, and I gave them clothes to wear, and I surrounded them with as many comforts as I possibly could.

"Will you explain to the committee what was the effect which you gradually saw attained upon the minds of these three boys, in consequence of the attention which you paid them?" I at once recognized them as my children; they looked upon me as their father; and the latent power of their souls being brought into existence, there was every feeling that I could exact from a child towards me.

"Had they at first any moral sense?" No; when I first took them, they did not know right from wrong.

"Will you explain to the committee up to what point of training you have carried these boys in the school, and how gradually introduced them into your house?" My principal object always was with those lads to put in their power the means of getting a living, by teaching them a business; with regard to their morals, I thought I could not do better than set before them a good example, and I ate with them, and drank with them, and slept with them, and I associated myself with them in every way; and as far as religion goes (I don't profess to be a religious teacher,) I showed them the law of the gospel as well as I could. I am not much of a scholar myself, and therefore I could not cultivate their intellects much.

"You consider that some person should, like yourself, be placed in the position of a parent, to give them good moral principle?" That is what we want. I contend that the great cause of juvenile crime is the effects of a bad mother's training.

"Have you had any boys that you have been obliged to give up, whom you positively could not reclaim?" I have never seen such a case, and I have confidence that if I had any boy who had his right senses about him, I could reform him.

"How long have these boys been under your superintendence?" I have known them these seven years, but it is four years since we formed the class. They have been in my house about two years and a half; the committee gave them up. I got places for them, and some of the more expert ones in the business are now paying me back what they have cost me, and they have all solemnly pledged themselves to pay me back by their labor every farthing which they have cost me. When moral dignity and Scriptural charity is manifested by human beings, a child will see it and adore it. Though I never used the rod or any thing else of that sort, there is a feeling in those lads that brings them to perfect submission; they dread my looks, or frown, or a word from me, more than they would dread the lash.

Finally, says Mr. Ellis, "*these lads, who were once a disgrace and a curse to society, are now as decent and fine young men as ever you saw.*" No experiment could have been more completely successful.

A MEETING IN THE SNOW-STORM.

I rode two miles, in peril and suffering, during a severe storm, to attend a prayer-meeting. And why did I go? Because an anxious sinner would go if I went. The meeting was opened with prayer, and the pastor requested, as few were present, that all should express their feelings with perfect freedom. He bowed to a lady near him to commence. She said, with a faint voice, "I think I have peace in Jesus Christ." Next, a medical student could say, "Whereas I was blind, now I see." Then an interesting young man said, in a tremulous voice, "I think the goodness of God has led me to repentance." Another young man wept, while he said he had indulged hope two years, yet it now seemed to him that he had been asleep the whole time. Next sat a man trembling, who he said, "I am in a horrible pit, and there is no way out." A professor of religion near him offered prayer that the Saviour would appear for him, and "while we were yet speaking," the poor man seemed to gain relief. There sat next a man who had been excommunicated from the Church at his own request, who wept and prayed.

The anxious sinner who rode two miles to get to the meeting, was bowed under an oppressive load. His agony increased, and as the pastor pronounced the benediction, he begged for prayer particularly for himself, who was sinking in the pit. Prayer was offered, in which the whole of Watts's version of the 51st Psalm was repeated:

"Show pity, Lord; O Lord, forgive;
Let a repenting rebel live."

The sinner rose from his knees, saying, with great solemnity, "As for me, I will serve the Lord." The pastor kneeled and gave thanks to God, and we went home rejoicing, feeling that we would travel many a tedious mile, even in a snow-storm, to attend another meeting like this.

THE DEACON'S MEETING.

I was surprised, on entering the church, to see so large an assembly. It seemed, indeed, as large as one might reasonably expect to find collected from such a village, in the most auspicious circumstances; and it was evidently composed of those who felt it no less a privilege than a duty to assemble themselves together for worship and instruction.

In a short time, one of the deacons—a patriarch in years—arose, and taking his place by the side of the communion-table, in a voice somewhat tremulous with age, informed the people of their pastor's absence, and that, in consequence, the services of the day would be conducted by the other officers of the church. He then began, and went through them, if not with as much of the "*suaviter in modo*" as the minister, yet doubtless with as much fervor and sincerity.

The sermon, it is true, was not fresh from the throbbing brain, and bore no savor of the midnight lamp; but it was evangelical after the strictest school, and had, at least, the good quality of an honest purpose.

The choir, too, appeared to have exerted themselves to make the music more than usually attractive. In short, there seemed to be a very general effort made to sustain the usual forms of devotion with devoutness and punctuality. Were this spirit manifested wherever there is a dearth of preachers, would it not be much for the enlargement of the Christian church? Would it not be more in accordance with the practice of the primitive Christians, than the state of things we find prevailing at the present time? Should we not thereby gain a greater independence on the mere outward form of devotion, together with a better experience of its true power, which would contribute to a more healthy growth of spiritual life?

MAN UNDONE.—"*What hast thou done?*" Gen. 4: 10. The late Rev. Rowland Hill, of London, visited the Isle of Wight in 1815, and preached at Cowes, from this text. He commenced his sermon in these words:—"In my way to your Island, I visited the county jail at Winchester, and there I saw many who were accused of heavy crimes, but who appeared careless and indifferent, and to have but little sense of their awful situation. But one young man attracted my attention; he kept separate from the rest, and his countenance betrayed deep emotion. I went up to him and said, 'And what have you done, young man?' 'Oh, sir,' said he, deeply affected, 'I have done that which I cannot undo, and which has undone me.' This, my dear friends," said the venerable minister, "is the situation of every one of you. You have each of you done that which has undone you, and which you cannot undo."

The Sabbath Recorder.

New York, May 19, 1853.

HUMAN DEPRAVITY.

The superlative deceitfulness and desperate wickedness of the human heart being a doctrine of Scripture, (Jer. 17 : 9,) it is important that we understand how much is meant by it. Some who profess to believe it, hold other views which are in such collision with it, that we are forced to doubt whether they really receive all that the Word of God teaches on this point. The complete ruin of the sinner, his utter helplessness in himself, his entire dependence on Him "who hath mercy on whom he will have mercy," the absolute certainty that he will be damned unless free and unmerited grace snatch him as a brand from the burning, are points of doctrine which stand or fall with the depravity of the heart; and, for ourselves, we cannot resist the conviction that he whose faith is but loosely defined with regard to these points, is somewhat deficient in his views of the corruption of man's nature.

We say the corruption of man's *nature;* at which expression some may be inclined to cavil, as if it implied that God, by creative power, had wrought sin into man's being, and made it an attribute of his existence. But such cavils usually spring from inability to meet the strength of evidence by which the doctrine in question is sustained. The expression—let it imply what it may—is certainly not more faulty than that of the Apostle, who speaks of sinners as being "by *nature* the children of wrath," Eph. 2 : 3; and again of the "*natural* man" as incapable of knowing and receiving the things of the Spirit of God. 1 Cor. 2 : 14.

We receive the inspired definition of sin, that it is "the transgression of the law." 1 John 3 : 4. At the same time, we cannot conceive of sin as a voluntary act, which does not spring from a nature, or disposition, already corrupted. Even in the case of Adam himself, the corruption of his heart had been already effected, before he committed the overt act of eating the forbidden fruit. As the stream always implies the fountain, so the voluntary act always implies the disposition from which it springs.

We believe that man's *nature* is corrupt, understanding by this term the disposition, tendency, or propensity of his heart. His propensity is to evil, and to nothing but evil, according to that scripture which teaches, that "every imagination of the thought of his heart is only evil continually." Gen. 6 : 5. Those who cavil at the term, should remember that the *nature* of a thing is determinable as much by the relation which it uniformly bears to all other things in the universe, as by any thing inherent in it without regard to such relation. We say it is the nature of a stone to be heavy; yet we so speak of it, because here in this world, where God has placed it, it always possesses this quality. But if it were removed beyond the attractive influence of the earth, it would have no such quality. On the same principle, we speak of the natural man as a sinful or depraved being, because here in this world, where God has made and placed him, he manifests nothing but a spirit of rebellion against the divine law. It is folly to speculate upon what man would be, were he placed in other conditions and relations than what he is. It is enough that, related as he is, and holding such a connection as he does to the system of existence where God has placed him, he is always found rebellious. For this connection is as much a matter of God's ordering, as his simple existence itself.

We adhere to old-fashioned language, therefore, and insist upon it, that man is by *nature* a corrupt, fallen, ruined, helpless, hell-deserving creature. What less is implied in our Saviour's doctrine concerning the necessity of regeneration? Why should man need a second birth, if his nature were not corrupted in the first birth? If there were any thing in the natural man that was pleasing to God, it might be cultivated and increased; in which case, old things would not need to pass away, and all things to become new. A mere reformation, or a simple change from disobedience to obedience, as our correspondent last week expressed it, would suffice.

Regeneration is not a mere reformation, or change from disobedience to obedience, accomplished in part by the sinner himself; it is a radical transformation of the heart, which makes the subject feel that he is in a new world. "If any man be in Christ, he is a new creature." It is a *new creation;* not a mere amendment of life. And we cannot be too deeply sensible of that superlatively desperate corruption of our nature, which renders this new creation necessary. T. B. B.

REVIVAL AT CUSSEWAGO, PA.

HAYFIELD, Pa., May 4, 1853.

To the Editors of the Sabbath Recorder:—

Presuming that information concerning the prosperity of the work of God in this place would interest the readers of the *Recorder*, I would submit the following brief notice of a revival interest which we have lately been permitted to enjoy.

I have preached occasionally for years, and during the last year once in two weeks, in Cussewago, where some families of the Hayfield society reside. About the last of February, I commenced holding evening meetings in that place, and visiting from house to house during the day. The meetings were held about three weeks, when my health failed, and I was compelled to quit and go home. The school-house in which we worshiped was very much crowded, yet the best order prevailed throughout. We introduced no novelty to attract attention, not even an "anxious seat;" but endeavored to present the plain truths of the gospel, expecting the blessing of God to accompany His appointed means; and we were not disappointed; Christians were very much revived, backsliders reclaimed, and about twenty-five gave evidence of being converted to God, most of whom have been baptized.

At the close of the meeting, we constituted a Seventh-day Baptist Church of fourteen members. Twelve have since been added, with a prospect of several more soon. A few of these have lately embraced the Sabbath.

Some revival influence has been felt in the Hayfield Church. I baptized two in that church last Sabbath; one had been baptized before. A. A. F. RANDOLPH.

BRITISH CORRESPONDENCE.

The Sunday Opening—Prussian Holy Day—Popery in Germany—Baptists in Prussia, &c.

GLASGOW, April 29, 1853.

On Monday last, a deputation of Working Men waited on our Home Secretary, Lord Palmerston, and presented a Memorial deprecating the consequences which they apprehended would result from the opening, if permitted, of the Crystal Palace on Sundays. His Lordship said he was glad to have met them; and, as they had been fair with him in stating their views, he also would express to them the opinions he held on the question. He could not see how the Sunday opening of the place would be productive of the amount of evil which they had described. It was only his own private opinion that he expressed, and he would still give the matter his most serious consideration; but he could not see the harm of a person devoting part of the day to worship, and going afterwards to view these pleasure grounds. He had himself frequently taken a ferry across the river on Sundays, and had even taken a row himself, and had, on such occasions, seen the banks lined with people taking a breath of fresh air. He would not object to the shutting of public houses and beer-shops on that day; and it was one of the advantages which the Palace would serve, that it would draw the people from such places. Little help will our Sunday-observing friends likely receive from his Lordship, when the question comes to be decided.

On Tuesday, a public meeting of the inhabitants of the eastern district of Glasgow was held in the Mechanics' Hall, Canning-street, Counsellor Moir in the chair, for the purpose of considering what means should be adopted to obtain the Sunday opening of our Botanic Garden, and the London Crystal Palace. They resolved to petition the Legislature for the latter object.

A correspondent of the *London Record* newspaper, of Monday last, gives us a contribution towards the full evidence of that *universal testimony* to the change of the Sabbath which consists in *the practice* of an apostate church. Under the date, Berlin, April 20th, he writes, "To-day is the *Basstag* and *Bettag*, or day of repentance and prayer, *in Prussia*—a day set apart for the purpose by Frederick the Great. *This* and *Good-Friday* form the two *holy* days of Prussia; *all Sundays*, &c., being kept more as holidays than any thing else." Here, therefore, Sunday is not a *holy* day. It is only a *holiday*—whatever difference of idea these terms are meant to express.

The Dutch are in a ferment at the late Papal measure establishing the hierarchy amongst them. The Ministry announced to the Chambers, on the 18th inst., that their ambassador at the Court of Rome had been recalled, and that very energetic representations had been made to the Pope on the subject. Although the number of Papists in that country nearly equals that of the Protestants, the latter have manifested the most determined opposition to this movement—although it is stated that many of them are more afraid of the King's exercise of despotic power than they are even of Papal intrigue. A deputation having presented a petition to his Majesty against farther concession to the Court of Rome, the reply was so much in accordance with the views of the petitioners, and implying opposition on the part of the Cabinet, that the Ministers required of the King an explanation, or the acceptance of their resignation. The latter was granted them. The telegraph to-day announces, that three days ago the second Chamber was dissolved by order of the King.

At the 41st Anniversary of the Baptist Union, held at the Mission House, London, this day week, the Rev. Dr. Steane stated that the condition of the suffering brethren in Prussia had been represented to Chevalier Bunsen, the Prussian Minister in this country. The Memorial was forwarded to the Prussian Government, with a letter from the Chevalier to the King. His Majesty, in reply, made certain inquiries as to the faith and order of the churches—especially if it was esteemed necessary that baptism be performed in the open air. This question was suggested by the fact that a riot had occurred on some such occasion; and on being informed that it was not deemed necessary, the favorable result is announced, both through the Prussian Minister, and by letters from Mr. Oncken and others, of a considerable modification of the law having been made in their behalf. A decree has already been issued, not only giving toleration to Baptists, but placing their churches on the same footing as the old Lutheran churches. Towards this favorable result, Dr. Steane remarked, the efforts of the American churches had contributed. On the Continent of Europe there are 42 Baptist churches, with 356 preaching stations, and comprising 4,215 members—all resulting, it was stated, within twenty-five years, from Mr. Oncken's labors. Encouragement was being taken to endeavor to influence other Governments to yield religious liberty to their subjects.

The Hansard Knollys Baptist Publishing Society Annual Meeting was also held on the 21st inst. Their report intimates a necessity for shortly discontinuing farther publication, in consequence of the insufficient number of subscribers. They propose to sell their early printed works at a reduced price.

Last night the Canada Clergy Reserves Bill was read a third time in the House of Lords. There is, therefore, little reason to doubt it will pass into a law. On the second reading, it was fiercely attacked by the Bishop of Exeter, although an amendment he proposed was afterwards withdrawn, in deference to the opinion of the Earl of Derby, who, himself, proposed an amendment of a modified character, which was rejected by a large majority. J. A. BEGG.

MISSION OF YOUTHFUL SABBATH-KEEPERS—NO. 6.

Piety not only gives a love for truth, and progress in everything truthful and good, but it also gives a spirit of self-sacrificing effort and toil. All advancement—all reforms—are effected by hard and persevering labor. No great good comes, save by corresponding effort. The moral leaders of man must expect hard work with little pay. They must look to the future for their rewards. You need, young friends, to be imbued with such a spirit. You need that same sacrificing, laborious industry, that characterized such men as Luther, Zuingle, Melancthon, Calvin, Knox, Owen, Howe, Baxter—indeed, all those that have advanced truth and religion. The moral as well as the physical elements, tend to equilibrium, inactivity, and decay, if there are no disturbing causes. It is only by the unwearied exertions of truth-seekers, of reformers, that these elements are kept in motion, and moral stagnation is prevented. Those moral teachers that deal only with old and popular principles and practices, may have easy tasks, fat livings, and European tours; but such is not the lot of those who labor for new or unpopular principles or practices. You must be willing to undergo toil, privation, and persecution.

Again, *education* must ever hold a prominent place in your preparation for entering upon your mission. This is especially demanded, as your labor is to be of a highly intellectual character. Your field comprises the domain of intellect in its highest sphere of activity—in its search after truth. To have influence here, it is necessary that you should be educated—highly educated. Other things being equal, the power and influence of individuals, of classes, of societies, of nations, increase in proportion as they increase in knowledge. The history of the world testifies to this truth, for in every age, societies and nations have had more or less power and control, as they have been more or less educated. If, as a denomination, we are to have influence, we must be an educated people. We cannot command respect by our numbers, nor gain favor by the popularity of our doctrine. If it is obtained, it must be by our intellectual and moral worth and power. In this age of intellectual progress, we need not expect to attain even mediocrity of respect or influence without great intellectual worth. Our contest with the world is to be sharp and long continued, requiring the use of the keenest, best cultivated intellect. Most of the learning of the world is against us. We need intellect and learning to oppose intellect and learning. We need learned farmers, learned artizans, learned merchants, learned men in the professions, not merely that they may succeed better in their respective callings, but that they may stand up in this world of mind, and claim a place and be heard in their defense of truth. Especially do we need an educated ministry. We need ministers who are scholars in all departments of learning, but more especially those who are scholars in the Word of God, as found in the languages in which it was originally written. We very much need good, thorough linguists. All disputes based upon the meaning of the Word of God, must make their ultimate appeal to the Scriptures, as originally written. We have more cause than most denominations, for disagreement with the common practices of the Christian world. Our disagreement is professedly based upon the Bible; hence we have more need of a thorough knowledge of those languages upon which the ultimate appeal must rest.

If there is this need of educated individuals, there is also a need of literary institutions for educating them. We are continually in want of individuals for moral and religious leaders and teachers, and yet we take no efficient measures to provide such. We seem to console ourselves with the idea, that if we need men, the Lord in his tender mercy will send them to us, as plentifully and as speedily as he did quails to the famishing Israelites. We seem to be laboring under the illusion, that if it is our duty to undertake any benevolent enterprise, why, of course, it is the duty of the Lord to search out and prepare the men for us; and we very complacently fold our arms, and quietly wait for the Lord to raise them up and send them like doves flocking to our windows. But God does not so deal with men. He has proclaimed a law, which is irrevocable and unchangeable, that preparation must ever precede action—that sowing must ever precede harvesting; and if we, like the sluggard, neglect to sow, we will be doomed, like him, to beg in harvest, and have nothing. But we not only need such educational institutions of a denominational character, to prepare individuals for making aggressive movements—for enabling the denomination to make anything like progress in the world—but they are also necessary to enable us to maintain our own, or sustain vitality. Our youth of energy and enterprise will be educated, somewhere and somehow. If they cannot find suitable institutions within the bounds of the denomination, they will seek them elsewhere; and our experience in this respect has been and will continue to be the same as other denominations. The late Dr. Olin gave it as the result of much and careful investigation, that at least three-fourths of the Methodist young men of this country, who have been educated without the pale of the Methodist church, have either given up all religion, or else united themselves with other denominations. Similar to this has been the experience of all those denominations that have depended upon external aid for the education of their youth. What are our churches doing to prevent this constant defection of their youthful members? Not only this, but what are they also doing to provide themselves with an educated ministry? What for providing missionaries? What contributions, among our manifold contributings, are ever made for these objects? Who, from his abundance, thinks of founding a "school of the Prophets?" Who thinks of opening a perennial fountain of science and religion, from which we might receive supplies through all future years?

We would not, if we could, conceal from you, young friends, the fact that you are coming forward to assume the responsibilities of active life in a denomination where most important means for spiritual growth, for the aggressive developement of truth and religion, are wanting—where the most important educational facilities are greatly lacking—where educated men—where denominational authorship and literature, are greatly wanting. Doubtless many of these deficiencies will have to be supplied by yourselves, and it becomes you to prepare accordingly. You will have to be educators, supplying "men and means"—elucidators of truth, both by example and precept—intellectual elevators of the denomination. Your position and prospects demand that you should acquire the best possible education, despite all opposition. You must clothe yourselves with the habiliments of knowledge. You must drink deep and refreshing draughts from Castalian fountains. You must store your minds with intellectual treasures, that you may be prepared to give unto others. If it is a Christian duty to distribute of your goods unto such as have need of them, much more is it a duty to prepare to impart intellectual riches unto those perishing for the want of them. As the wants of the immortal mind are of more importance than the wants of the perishing body, and its demands more imperative, so the requirements of you, to prepare to meet these demands, are more important and imperative than those of the body. Knowledge, like bread for the hungry in the hands of Christ, is increased, almost miraculously increased, in proportion as it is distributed. Prepare yourselves thus to distribute it. Seek light and truth, that you may bear them before the world. Strive to elevate your own minds, that you may elevate the minds of others. Strive to roll back the cloud of ignorance, that the rays of science may beam unobstructed upon the human intellect.

We have thus, young friends, attempted to point out some of the characteristics and requirements of your mission. If such are some of its chief characteristics and demands, how great should be your qualifications in entering upon it—how careful your preparation—how untiring your zeal in its prosecution—how elevated your motives! May you comprehend its relations—may you realize the obligations which it imposes upon you to improve aright the time and talents Heaven has granted you—may you ever be willing to follow implicitly the pointings of the finger of duty—may you ever seek Omnipotent aid in fulfilling your varied and responsible mission.

Permit me, in conclusion, as expressive of the personal qualifications requisite to the proper accomplishment of your mission, to propose for a principal and controlling motto of your lives: INDUSTRY, INTELLIGENCE, and RELIGION.

Practice an *industry*, that possesses the characteristics of an orderly, energetic, and assiduous direction of your faculties to some useful employment, and that is opposed to everything like idleness, remissness, or frivolity. Seek an *intelligence* that possesses the subjective power, keenness and skill, of a mind developed by much thought—deep, energizing, soul-expanding thought—as well as the objective knowledge of the world, that combines the active use of learning and mental power with mere passive intellection. Live a *religion* that consists not in forms and ceremonies, nor in pronouncing the shiboleths of sect, nor yet in mere cold and formal virtue; but a religion that develops itself in unfeigned love for the true, the right, and the good—that fills the soul with love, praise, and adoration to God.

Industry is one of the great secrets of success. In the every-day realities of life, it is more potent than genius. You will find no rivals so powerful, so difficult to overcome, as hard-fisted, sun-burnt, brow-wrinkled, sweat-producing industry. Constantly do something. Strive to be useful in some well-arranged employment—an employment that will tell directly upon your mission.

Intelligence—progressive intelligence—must every be your watch-word. Be not content with whatever intellectual light and strength you may now possess, nor with any given amount, however great; but ever strive after a healthy, developing, progressive activity of the mind. Ever strive to unfold new fields of thought. Unless you continue to make new acquisitions, your present light will soon become dim, and your strength weakness. Study self, in order to know yourselves and your powers—study man in your daily intercourse with the world, and as revealed in history, in order to know your relations and duty—study nature and revelation, in order to know Deity and his laws, with your own consequent obligations. *Religion* must be the ground work, the motive power, of your lives. It should furnish the great inducements to all action. All other motives are low and debasing, compared with those derived from this source. As there are no motives so ennobling, so there are no rewards so great as its reward. Religion is the only perfect shield against temptation and sin—the only panacea for the trials and woes of man. Nothing, save religion, will fully satisfy the aspirations of the immortal mind. It is the great want of humanity. You cannot fulfill your mission without it. Strive then to possess religion, as the chief good. Let its paths be your paths—its joys, your joys—its promises, your promises—and its rewards, your rewards. Let it be as a golden chain, binding you to the throne of God. Seek pardon and protection from sin in the atoning blood of Christ, and the agency of his Spirit.

Without *industry*, religion and intelligence are but inert realities, effecting nothing—without *intelligence*, religion is prone to degenerate into fanaticism or superstition, and industry is but brute force, as apt to pull down as to build up, as apt to kill as to cure—without *religion*, industry and intelligence are but menial servants, yielding their service to sin as readily as to righteousness; but where the three are harmoniously and properly united, they become a hundred-eyed Argus, joined with a hundred-handed Briarius, impelled by heavenly power, strong for the tearing down of sin, ignorance, and superstition, and wise for the building up of truth and righteousness. In your preparation, therefore, as well as in action, be careful that you preserve this trinity. You are now in the habit-forming, molding, developing period of life. You retrospect a past that is but brief—you look forward to the future of a life that is yet in its morning. Let not your morning sun be obscured by the clouds of ignorance, unrighteousness, or inglorious inactivity. Many of you have, doubtless, commenced the cultivation of your minds for usefulness; but, while you sedulously train your intellect, be careful that you as sedulously cultivate your moral natures—for what you are in this respect in your preparation, you will pretty surely be in your future activities. He that neglects the means of grace when young, will be very likely to do so when old. That youthful Christian who is preparing himself for his mission, and yet is irregular and indifferent in his attendance on prayer-meetings, Bible-classes, and indeed all of the ordinances of the church, will doubtless continue thus irregular and indifferent through life. Such may become intellectual giants, but will ever remain moral pigmies. Most of the religious defections and Sabbath apostacies, so frequently occurring, take place with such individuals. In forming your habits for life, whatever may be your more particular pursuit, strive to be industrious, intelligent, and religious—aiming at perfection in all, but ever remembering that the greatest of these is *religion*. While you remember that punctuality, order, and energy, are the precursors of success—that thoroughness and prudence should mark every act—that integrity, kindness, and constancy, should characterize your intercourse with the world—recollect, also, that your course should be pursued with the disinterestedness inspired by love to God and man, as the ruling motive of all action—that, with eternity in view, you should labor, in all things, for the glory of God and the good of man. While you use the past for reflection and instruction, use the present for preparation or action. Leaving the future to the guidings of Providence, ever strive to make the best of the powers and privileges which God has given you. As you mingle in the scenes of a fallen, sinful world, labor to exert your influence for good, to establish righteousness, to kindle a truthful light for the future. While trial, opposition, and persecution, may await you, remember that you are but walking in the footsteps of the great and good of every age. Recollect, also, that you have friends that will watch over you and sympathize with you, not only of this world, but those also of the spirit world, who will regard your course in life with an interest none can feel, save those who have entered upon the realities of eternity, and know the importance of time as a probationary period. God himself is marking every act of yours with infinite interest, and will grant unto those living acceptably in his sight a crown of righteousness, and a seat at His right hand forevermore. Labor, then, with such a mission before you—such motives to actuate you—such witnesses to sympathize with you and assist you—such rewards awaiting you—and may Heaven grant that your lives may be devoted to the advancement of intelligence, truth, and religion—and that your death may be that of the righteous. MACOM.

THE NEW YORK ANNIVERSARIES.

Several of the National Benevolent Societies held their Anniversaries in New York last week. Our limits will not admit of copying in full the newspaper reports of those meetings; but we give abstracts of the reports and the statistics of several of the Societies this week, and will endeavor to do the same by others next week.

American and Foreign Christian Union.

The receipts of this Society during the year ending April 1, were $67,507, being an advance on the preceding year of more than $11,000. The expenditures were $65,742, being $10,000 more than they were in the year ending April 1, 1852.

The number of missionaries, missionary agents, and other laborers in the service of the society, at home and abroad, was 118 last year, being eight more than were employed in the year preceding.

American Anti-Slavery Society.

This Society, which was last year driven to hold its anniversary in Central New York, because no suitable building could be obtained in this city, held its meeting this year in the Chinese Building, on Broadway. It was addressed by Wm. Lloyd Garrison, Edmund Quincy, Miss Lucy Stone, Wendell Phillips, and Henry Ward Beecher.

N. Y. State Colonization Society.

The 21st Annual Meeting of this Society was held May 10th, at Metropolitan Hall. The receipts last year were $17,000. Among the speakers at the Anniversary were Capt. Foote of the U. S. Navy, Rev. Dr. Van Arsdale, and Rev. Dr. West.

American Society for Meliorating the Condition of the Jews.

The external prosperity of this Society has been greater the past than during any former year. The whole amount of receipts into the Treasury has been about $13,269 03. The following statistics will show the external progress of the Society during a few years past. The whole amount of receipts for 1849 were $3,221; in 1850, $5,600; in 1851, $10,968; in 1852, $12,634; and in 1853, $13,269 03.

The Gospel has been preached to the Jewish people throughout the United States during the year, more extensively than ever before. The missionaries have preached to them in the highways, in their dwellings, in their synagogues, and in Christian churches, in fifteen cities, besides in large towns and villages.

There have been employed nine regular missionaries, besides from five to seven colporteurs, all converted Jews.

They have met with a cordial reception by the Jewish people, and their messages of consolation and salvation have commanded respectful attention.

There is evidently a prevailing feeling among the Jewish people in this country, that modern Judaism cannot supply their spiritual wants. They are looking for something more rational and substantial.

The fruits of missionary labor are on the increase. They have been the past double in number over the preceding year. Fourteen Israelites, through the instrumentality of the Society, have publicly professed faith in Christ, and the prospect is that twice this number will follow their example during the next year; for there is now a large number of persons under instruction, many of whom are hopefully converted.

The seventy-nine Israelites who have publicly embraced the Christian religion under our auspices during the three years past, are sustaining a creditable profession in connection with the respective churches to which they belong.

The encouragement to labor in this field, if the converts seem to be few, are great, arising from the fact that a large number of the converts themselves are qualified for useful spheres of missionary labor. Of the converts of the past year, one is now employed as a missionary teacher to the colored population in the West India Islands. Another is a colporteur, and a third, formerly a Jewish Rabbi, is a missionary to the Jews.

Of the 29 converts mentioned, one is a missionary, two are colporteurs, two are students preparing for the missionary work, and one a missionary teacher. Of the 15,000 or more Jewish converts in the world, about every one in 60 is a preacher of the gospel.

The Board have had no fund appropriated for temporal relief; but by other means, eighteen proselytes have been placed in circumstances where they are obtaining a comfortable livelihood.

Other missionary efforts abroad in Europe, have met during the past year with their usual success. There are very few obstacles in the way to preaching the Gospel, distributing Bibles, books and tracts, among the Jews in any part of the world.

The new Board of Directors will enter upon their duties with nine regular missionaries, located in New York, Albany, Syracuse, Rochester and Buffalo, Cleveland, Baltimore, Nashville, New Orleans, Charleston, Savannah and Columbia, Hartford and New Haven. Also, with two regular colporteurs, three students who act as colporteurs, and a general missionary agent.

American Home Mission Society.

This Society has had in its service the last year, 1087 ministers of the Gospel, in 27 different states and territories; in the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of these 584 have been the pastors or stated supplies of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

Ten missionaries have preached to congregations of colored people; and 71 in foreign languages—17 to Welsh, and 46 to German congregations; and others to congregations of Norwegians, Swedes, Hollanders, Swiss and Frenchmen.

The number of congregations and missionary stations supplied, in whole or in part, is 2160.

The aggregate of ministerial labor performed, is equal to 878 years.

The number of pupils in Sabbath-schools, is 72,500.

There have been added to the churches, 6079, viz: 3362 on profession, and 2717 by letter. Fifty-six missionaries make mention in their reports of revivals of religion in their congregations; and 426 missionaries report 2888 hopeful conversions.

Forty-seven churches have been organized by the missionaries during the year; and 39, that had been dependent, have assumed the support of their own ministry.

Fifty-four houses of worship have been completed; 50 repaired; and 66 others are in the process of erection.

Eighty-nine young men, in connection with the missionary churches, are in preparation for the gospel ministry.

Receipts, $171,734 23. Liabilities, $185,184 01. Payments, $174,439 14—leaving $10,744 77 still due to missionaries for labor performed; towards which there is a balance in the treasury of $7,202 15.

The receipts exceed those of the preceding year, by $11,671 99; 22 more missionaries have been in commission; 16 more years of ministerial labor have been performed; 212 more congregations have been blessed with the preaching of the Gospel; and 6000 more children instructed in Sabbath-schools. The large reinforcement sent out to the Society's missions on the Pacific coast constitutes also a grateful, as it is a most important feature, in the advances of the year.

American Tract Society.

New publications 157, in ten languages, of which 23 are volumes; total publications 1832, including 374 volumes; total approved for circulation abroad, in about 119 languages and dialects, 2801. Of the *American Messenger* over 200,000 are issued monthly; *German Messenger*, 25,000; *Child's Paper* about 250,000. Illustrated Christian Almanac for 1853, 250,000; Christian Almanac in German, 30,000.

Circulated during the year, 9,173,640 publications, including 881,766 volumes, and embracing 268,902,315 pages. Total since the formation of the Society, 137,893,480 publications, including 8,416,830 volumes. Gratuitous distribution for the year, in five thousand and thirty-six distinct grants by the Committee, 63,989,976 pages, besides 8,234,865 to life directors and life members; value over $48,000.

Receipts, in donations, including $17,967 27 in legacies, $147,374 64; for sales, including periodicals, $237,252 21; total, $385,286 68. Expenditures, for publishing books and periodicals, $232,211 29; for colportage, $79,711 29; cash remitted to foreign and pagan lands, $20,000; total expended, $385,075 07. Due for printing paper, $16,670 29; due on the Society's house, $43,192 91.

Whole number of colporteurs who have labored the whole or part of the year, 642, of whom 117 were devoted chiefly to the German and other foreign population, and 126 were students from colleges and seminaries. Of these 642, 41 labored in New England, 195 in the Middle States, 395 in the Southern and Western, and 11 in Canada. Families visited during the year, 530,758; conversed or prayed with, 260,414; found destitute of all religious books except the Bible, 54,600; destitute of the Bible, 28,243; Roman Catholic families visited, 43,824. Total families visited by the Society's colporteurs, 3,252,089.

The $20,000 remitted in cash has been distributed to thirty-nine missions and stations as needed to meet the wants of the ensuing year; $4300 to Continental Europe; $1800 for countries on the Mediterranean; $3800 for Southern India; $3000 for Northern India; $4600 for Burmah, Assam, Siam and China; and $2500 for the Sandwich Islands, Africa, and our own Aborigines.

A New Society.—Anniversary week has been signalized, among other things, by the formation of a new religious Society, which will hereafter probably hold an important and conspicuous position among the anniversary meetings. It has been formed under the auspices of such men as Dr. Bacon, Dr. Dwight of Portland, Rev. Mr. Storrs of this City, and other well-known clergymen and laymen. Its establishment was contemplated previous to the assembling of the late Convention at Albany, but the results of that convocation have made its formation almost imperative. Its aim is to provide a bond of union and acquaintance among Congregationalists, and to promote the interests of the Congregational polity, without, however, any legislative or ecclesiastical power, it being a purely voluntary organization. It will gather a large library and have its consulting rooms in this City, but will be a National Society, taking the name of the "*American Congregational Union.*" It will be put at once upon a permanent basis and exert a wide influence.

Mrs. Stowe in England.—The visit of Mrs. Stowe in England furnishes a text for many newspaper articles, in which the condition of the working people of England is compared with the slaves of the United States. This subject is commended to Mrs. Stowe's attention by the Glasgow *Examiner*, and she is invited to exercise her rare powers upon it—to write, in short, a history of British slavery. The *Examiner* says:—

"No doubt she may see here cases of wretchedness worse than any she ever saw in her own country; she may see cases of self-enslavement more self-degrading than are to be found in the new world; she may see men who may rival Haley or Legree in brutality of nature; she may see classes toiling late and early for a miserable pittance; but she will not see the sacred ties of nature rudely torn asunder by the hands of man; no honest and affectionate husband dragged from the embraces of an affectionate wife; no daughter severed from her parents, and exposed for sale in the market-place; no servant, male nor female, lashed, knocked down, nor even treated unjustly, without the arm of the law being brought down upon the offender. The poorest cabin in our land is as sacred in the eye of the law as the most stately mansion, and the poorest menial is in this respect on a level with the lord. The man is not worthy of his nature, who would not prefer scanty fare and such freedom to the position of the most pampered slave in all Kentucky."

A World's Temperance Convention.—A meeting of friends of a World's Temperance Convention, was held in New York last week. At an early stage of the meeting, the question of "woman's rights" was introduced, by several members of that sex, who desired also to be members of the meeting. As their request was not granted, they withdraw, and held an independent meeting. The regular meeting voted that "it is expedient to hold a World's Temperance Convention in the City of New York, to commence on the 6th of September next, 1853, and to continue in session four days; and that a Committee of one from each State be appointed by this meeting to issue a call for such a Convention."

Revival at Mystic Bridge.—A correspondent of the *Independent* says that a revival of religion, of marked solemnity and power, has been enjoyed in the Mystic Bridge Congregational church, Stonington, Ct., under the ministry of Rev. W. R. Long. It commenced about the seecond week in February and continued with unabated interest for about six weeks. About one hundred were seriously impressed, and about sixty are indulging the hope of the convert. Thirty-five have made a profession of religion, and several more contemplate it in due time. The converts embrace some of the most intelligent and enterprising citizens in the place, heads of families, sons and daughters in the morning and meridian of life, and generally take an active part in the converts' meeting. "This is the Lord's doing; it is marvelous in our eyes."

Converts in China.—The London Missionary Society's native church at Shanghae consists of twenty-one members, who give "a good hope that they have been brought to an experimental knowledge of the truth as it is in Jesus." Four converts, all men, and one of whom accompanied Mr. Abeel on his return to this country, were admitted to the privileges of the church at Amoy, in July, 1852.

Hindoo Hostility to Christianity.—The Hindoo press in Madras is constantly bringing out publications against Christianity, from the showy handbill to the bound volume. The men engaged in this work avail themselves largely of the labors of the enemies to the gospel in Christian lands. The newspapers in the native languages, which have many readers, also contain attacks on the Scriptures.

The Memorial.—The sixth number of the *Seventh-day Baptist Memorial* will be published in a few days. It will contain an autobiography of Eld. Wm. B. Maxson, the conclusion of the history of the Newport Church, and a missionary article. A portrait of Eld. Maxson will accompany the number.

RELIGIOUS INTELLIGENCE.

Rev. Dr. Peck, of the Baptist Board, writes that "Greece is open for evangelization. It is open in law. Nothing forbids the preacher to go where he will, declaring the Gospel of God. The Greek priest may preach the Gospel; the foreign teachers may preach it. There is nothing, civil or ecclesiastical, that forbids even the Greek church to rebuild on the foundation of the apostles and prophets. There is nothing in *public sentiment* that precludes, in fitting times, and in right ways, *the preaching of the Gospel.*"

The effort undertaken some time ago, for the purpose of endowing the Union Theological Seminary in the city of N. Y., has been so far successful that the sum of one hundred thousand dollars has been subscribed toward a permanent Fund for the benefit of that Institution. Of this sum James Boorman, Esq., contributes twenty-five thousand dollars, to be appropriated for the endowment of the Chair of Sacred Rhetoric and Pastoral Theology.

The anniversaries of the Baptist Missionary Union, and of the American and Foreign Bible Society, will be held at Albany, N.Y., the former on the 16th, and the latter on the 17th. Drs. Wayland of Rhode Island, Sheldon of Maine, Church of Montreal, Oncken of Germany, and others, are to be present.

Dr. Devan has resigned his connection with the American Baptist Missionary Union. He has, however, proposed to the executive committee to return to the field after passing a few months in the United States, and to superintend gratuitously the operations of the mission in Southern France.

Rev. Dr. Taylor, Professor at the Theological Seminary at New Haven, was presented with a donation of $1000 cash, together with clothing, merchandize and sundries to a considerable amount in addition, by some of the ladies belonging to his congregation, on April 11.

Sixty thousand dollars have recently been subscribed for the endowment of professorships and the extinguishment of a debt which has been weighing heavily for some time upon the University in this city.

The *Journal and Messenger* says: "We do not believe the salaries of Baptist ministers in Ohio and Indiana average, in the aggregate, over $200 to $300, if as much. Scores do not receive over $100."

The *Freeman's Journal* announces that the Romanists are about to start a daily paper in this city, and calls upon the faithful to contribute the funds necessary for that purpose.

California News.

One week later news from California, being to April 16th, has been received.

The steamship S. S. Lewis went ashore north of Bolinos Bay, at 3 o'clock in the morning, and it being found impossible to get her off, all the passengers, (400 in number,) were safely landed, together with nearly all the baggage; but the vessel, a considerable quantity of specie, and the ship's stores, would prove a total loss. The loss was estimated at $200,000.

The steamer Jenny Lind exploded her boiler as she was going from Alviso to San Francisco, having 130 passengers on board, mostly from San Jose. Fifty or sixty persons were terribly scalded, of whom 20 were dead, including seven children and one whole family, Noah Ripley, his wife and three children. The survivors and the remains of the unfortunate victims were taken on to San Francisco by the steamer Union.

The mining intelligence is of a favorable character.

The Senate had rejected the bill for the extension of the city front of San Francisco, previously passed by the House.

The act extending the provisions of the Fugitive Slave Law for another year, also an act for the incorporation of railroad companies, had passed the Legislature.

European News.

By the steamers Hermann and Atlantic at New York, and Cambria at Boston, we have eleven days later news from Europe.

Mrs. Beecher Stowe was at Edinburgh, having been to Aberdeen, where she was received with the usual enthusiasm.

A later account says that Mrs. Stowe has been entertained at a dinner by the Lord Mayor of London, and is now the guest of the Duchess of Sutherland.

The Jewish Disabilities bill was thrown out on the second reading in the Lords.

The Canadian Clergy Reserves bill had passed.

From France there is little or no news of importance, except the Empress' severe indisposition.

A dispatch from Jerusalem, under date of March 27th, mentions that the mission of the London Protestant Association had fallen out with the Jewish Authorities. On Palm Sunday, a fight occurred in the Church of the Holy Sepulchre, between the Greeks and Armenians, and several persons were wounded.

In Russia, a bill to exclude Jews from all public employments, has passed one House, and is causing an excitement in the country.

An insurrectionary attempt was defeated at Frieburg, Switzerland, on April 22, promptly and bravely by the civic and militia force. It was the act of a restless party which inherits the misfortunes of the defeated Sonderbund. Its ranks are recruited almost exclusively from the peasantry, and its policy is inspired by the Jesuits. Its immediate object in this movement was to rid the canton of Freiburg of a radical executive, and constitution founded on universal suffrage; its remoter aim, to encourage similar demonstrations throughout Switzerland, and, at the head of an important canton, to concur with Austria in restoring the ancient reign of exclusiveness in the affairs of the Confederation. The leadership of the corps destined to effect this revolution was entrusted to M. Perrier, a Federal Colonel, who, in the war of the Sonderbund, acted as Aid-de-camp to Gen. Maillardoz. Under his conduct, a band of peasants marched upon Freiburg at the hour of four in the morning of the 22d; and, having secured the two upper gates of the town, occupied the Jesuits' College before a sufficient number of citizens could be aroused to offer any effectual resistance. The civic guard and the militia, however, responding to the first cry of alarm, were soon upon the scene, and at once assailed the avenues of the College. A sanguinary but brief conflict now ensued. M. Carrari fell in front of the College, pierced with several balls, and two of the militia were also killed. The bravery of the assailants, however, prevailed. All the avenues of the building were carried at the point of the sword, and a large number of the insurgents were compelled to yield themselves prisoners.

From China, we have reports that the revolution is advancing with rapid strides and has already become of the most formidable character. It originally commenced in Kwangsi and Kwangtung, the two most southerly provinces of the Empire, in the latter of which the City of Canton is situated. Thence it has penetrated northward for seven hundred miles and upward, till it has reached the Yangotse, the great river of China, and down its valley toward and near to its mouth, till the insurgent army, fifty thousand strong, has entered and taken possession of the great city of Nankin, containing above a half million of inhabitants. The rebels may thus be said, if our accounts are true, to hold possession of the very heart of the Empire. Their entry into the City of Nankin was made on the 19th of February.

Awful Disaster at Sea—200 Lives Lost.—Capt. Stetson, the mate, second mate, and six of the crew, of the ship William and Mary, of Bath, Me., were picked up on the 3d instant, and brought to New York by the brig Reuben Carver. They report the loss of their ship on the morning of the 3d inst., near the Great Isaacs, with about 200 passengers. On the previous evening she struck a sunken rock, knocking a hole in her bottom, which let in water so fast that the pumps could not keep her up. Two of the boats were stove after launching; the other two took on board as many of the crew and passengers as they could, and a few minutes after leaving the ship, she went down. The William and Mary left Liverpool for New Orleans March 24th, with 208 passengers, including their cook and steward, who nearly all went down in the vessel, together with two of the seamen, and the ship's steward.

Another Railroad Accident.—On Monday evening, May 9th, an accident occurred on the Paterson Railroad, near Jersey City. It seems that on that day the time tables, hours of starting, and so forth, were changed; and of this change it was the duty of the Superintendent at the Jersey City Depot, Mr. Green, to inform every engineer and conductor leaving the depot with a train. The western emigrant train set out in the evening without this indispensable information being communicated to Mr. W. G. Gale, its conductor; the engineer had the new time table, but Mr. Gale says he had not, and was not even aware of its existence. Accordingly, he put forward his train, though the engineer contended that it was out of time, but yielded on the conductor's positive and repeated assertion that it was not, supposing that his own watch was out of order, and not imagining that the conductor was ignorant of the change in the table. Proceeding slowly, they presently met the Express train coming east at full speed, and a collision ensued, resulting in the mutilation of four breakmen, two of whom are probably dead.

Calamity at Buffalo.—For some time past workmen have been engaged in remodeling a large four story granite front building on the west side of Main-st., Buffalo. In doing so it became necessary, for the purpose of converting two into one, to remove partition walls, and to substitute pillars for the support of the roof and upper stories. On Sixth-day afternoon, a little before 6 o'clock, while from twenty to twenty-five men, carpenters, masons, and laborers, were engaged in various parts of the building, it was observed to give way, and the roof, the inner and rear walls, came down with a tremendous crash, burying nearly all within the building in the ruins. A few, however, who were near the street, in the lower story, escaped. The concussion was so great that it shook the surrounding buildings and was felt at a considerable distance. Up to Sabbath evening six dead bodies had been taken out, and three more were known to be under the building.

SUMMARY.

We have accounts of the ravages of the yellow fever in Rio de Janeiro. It has been especially fatal to foreigners recently arrived in the country, although many of the old residents as well as natives of Brazil have been carried off by its violence. Among the victims are Mr. Henry Southern, the English minister to Brazil, and Mr. Simonin, the Austrian Secretary of Legation, a young man in the flower of his youth. The people in the house where he lived were so frightened that they forsook him and left him entirely to the care of the negroes. The most severe suffering has been among foreign seamen, including both masters of vessels and crews.

The Inspectors of the State Prison at Sing Sing, have volunteered to furnish a handsome monument, suitably inscribed, and made of the white marble which is found on the Prison grounds, that village, for the purpose of marking the place where Andre was captured. They agree to prepare the monument and deliver it at any time which may suit. They ask no compensation; all they ask is, that the inhabitants of Weschester shall secure the grounds for the monument, and erect the same upon the "Andre Ground," which is in the village of Tarrytown.

At noon last Sunday, the Sardinia sloop-of-War San Giovanni arrived in N. Y. harbor. She is a fine vessel, mounting 24 guns, and brings 84 Italian exiles to our shores. These patriots have been forcibly expatriated by the Government of the King Victor Emanuel, for their republican opinions, and their supposed sympathy with the late attempt at revolutionary rising in Lombardy against the Austrian oppression.

The death of Calamme, the celebrated landscape painter, is announced from Geneva. He had been ill for a long period, though he did not permit the disease from which he suffered entirely to suspend the efforts of his pencil.

A hurricane passed over Batavia on Tuesday, May 10, causing considerable injury to buildings and shrubbery, besides wounding one or two persons.

Judge Burnet, of Cincinnati, died on the 10th of May.

The Coroner's Jury in the case of the Norwalk Railroad Accident, by which forty-six lives were lost, have rendered a verdict, that the persons deceased came to their death through the negligence and recklessness of the engineer, who ought to have taken notice of the signal that warned him of the danger, and who ought not in any case to have been driving the train along the curve over the bridge at so rapid and reckless a rate. The engineer, it is said, is likely to die of the injury which he received in leaping from the engine.

We learn from *The Presbyterian*, that Miss Mary Murray, of this City, has gratuitously conveyed, for a Presbyterian congregation, organized, or to be organized, in connection with the Presbytery of New York, and to be known as the "Murray Hill Presbyterian Church," a sufficient portion of land on the north-west corner of Thirty-fourth-st. and Fourth-av., for the erection of a church, Sunday-school and lecture room. The land is valued at from $25,000 to $30,000.

Hon. Jacob Ten Eyck, President of the Madison County Bank, and for the last forty years a respected resident of Cazenovia, with his wife, accompanied an invalid daughter to Havana last winter, in the hope of improving the daughter's health. From Havana they visited some other of the West Indies, and had reached Charleston, S. C., on their return, when both father and mother were stricken down by Billious Fever, and died a day or two since, leaving their sick daughter alive among strangers.

The ship Hermann, Skinner, from Baltimore for San Francisco, stopped at Juan Fernandez March 27, for water, and was to sail again the next day. The captain writes that "he arrived there after a very tedious time, but without any accident, and was much surprised to find a fine settlement of about 300 persons, headed by a Governor. They were very kind, and furnished the ship with supplies reasonably." This ship, on a former voyage, stopped at the same island and found no inhabitants.

The Boston Railroad Times, estimates that the Railroads now in the course of construction in America and Europe will require for completion not less than two millions and four hundred thousand tuns of iron, sufficient to occupy all the rolling mills in the world engaged in the manufacture of Railroad iron at least six years. Of course, it will give equal employment to the iron furnaces of the world. *The Times* reckons that Great Britain furnishes three-fourths of the iron manufactories, and the United States, France and Belgium the other fourth.

The clipper ship Flying Dutchman, Hubbard, Commander, left New York for San Francisco (on her first voyage) 15th of Oct. last, arrived in San Francisco, discharged her cargo of some 1,600 tuns, and sailed again for New York, at which port she arrived on Sunday, after a fine run of only 85 days, thus accomplishing the voyage in the unprecedented short space of six months and 23 days, the shortest time ever made.

The proprietors of the Metropolitan Hotel, New York, have recently put in operation a Telegraph connecting with House's and others, in Wall-st., for the convenience of such of their guests as desire to use that mode of communication. A person stopping at that House may now communicate with half the civilized world, (in this hemisphere,) without leaving his room.

The Bonds and Mortgages belonging to the Farmers' Bank of Onondaga were sold at auction on Thursday last, and brought $13,505. The *Evening Journal* says: "The Bonds and Mortgages thus sacrificed were deposited with the Superintendent for $50,317, which sum was represented by men of high character and judgment to be but two-fifths of the value of the lands mortgaged."

The "wreck of matter" at Norwalk was on Friday collected into a pile and consumed with fire by order of the New Haven Railroad Company—leaving no vestige of the late calamity. The engine was lifted out of the mud, and placed upon the track, by a powerful steam derrick brought from New York. It was but little broken.

The last arrival from Europe brings us the intelligence of the death of the venerable German Poet, Ludwig Tieck, which took place at Berlin, on the morning of April 28. Tieck has been justly called "the last of the great poets of the great poetic age of Germany." He was born in Berlin, May 31, 1773, and had accordingly nearly completed his eightieth year at the time of his death.

In New York, on Monday morning, May 16th, several men engaged in demolishing a building in Wall-street were bruised by the falling of a floor on which a large amount of rubbish had collected. One man was killed, and another seriously injured.

At Washington, May 14th, a messenger of the General Post Office, named Robert A. Hawke, in a paroxysm of insanity, cut his wife's throat, so that she died in 20 minutes. He also attempted to take his own life.

A dispatch dated Norfolk, Tuesday, May 10, 1853, says: A great tornado has passed over the lower part of Princess Anne County, Virginia. A number of houses were swept off, and everything was prostrated. Four lives were lost, and many persons wounded.

A dispatch dated Chicago, Tuesday, May 10, 1853, says the sale of Canal Lands commenced yesterday. Prairie land bringing $4 and $5 per acre, and timbered $8 and $16, being an average of 70 per cent. above the apprizement.

The governor, executive council, and many of the senators and representatives of the state of Massachusetts, have subscribed one day's pay to aid in the completion of the Washington monument.

The crops in South Carolina, Georgia and Alabama have been suffering from a long prevailing drought. At the latest advices copious showers had visited large portions of those States, putting a new face upon the fields.

John Farrar, LL. D., late Hollis Professor of Mathematics in Harvard University, died at his residence in Cambridge, on Sunday last, the 8th inst., aged 73.

The Dutch galliot Margaretta, De Groot, from Rotterdam, just arrived, has on board 222 packages for the New York Industrial Exhibition.

The Illinois Canal Lands sold at $4 to $16 per acre, the latter for timber lands. This is largely in advance of the estimate.

The New Bedford *Standard* mentions the arrival in that city, per steamer Massachusetts, of a gentleman fifty years old, a native of Nantucket, on his first voyage to the main-land. It is refreshing to record such an instance of staying at home in these restless times.

It is stated that the Grand Jury of Tazewell County, Virginia, have presented the Legislature of that State as a nuisance! This is returning the law "to plague the inventors," in a most extraordinary manner.

The Rhode Island State School Commissioner's Annual Report makes a return of 26,200 pupils connected with the Public Schools of that State, with an average attendance during the past year of 18,772.

Dr. Burnside, of Toronto, has given £6,000 to Trinity College, £4,000 in cash, and lands adjoining the College grounds valued at £2,000. The gift was formally consummated upon the venerable donor's 73d birth day.

The New School Synod of Peoria, Ill., has been endeavoring to raise on loan $10,000, without interest, for the benefit of feeble churches engaged in building houses of worship, &c. Half the amount has been secured.

Rev. Thomas F. Davis, of Camden, having received a majority on the twelfth ballot of the votes of both houses of Delegates, was declared Bishop elect of the Diocese of South Carolina.

The Artesian well, now being bored in Charleston, S. C., has already attained the depth of 1061 feet. Major Walden, the engineer, is confident of ultimate success in his search for water.

A train of cars on the New Bedford and Taunton Branch Railroad was thrown off the track last week by the breaking of an axle. Nineteen persons were injured, of whom two were seriously, perhaps fatally, injured.

Maj. Gen. Scott is now located in his private house, No. 128 West Twelfth-st., near Fifth-av., N. Y. The old hero is warmly welcomed to his new residence by the people of New York.

From a list we see there are 117 newspapers printed in the State of Indiana—more than in all the world before the American Revolution.

A hundred mill-girls, selected by an American speculator in Glasgow, have sailed from the Clyde, to commence a new cotton mill at New York.

The steamship Albatross went ashore on the 18th ult. upon Cabezas reef. The passengers lost all their baggage, and blame Capt. Greene for the disaster.

The Hospital for the Insane, at Pepperel, Mass., with the out-buildings attached, and also the dwelling and school-house of Rev. Mr. Perry, were recently destroyed by fire.

A woman named Violet Proctor died in the New Bedford Alms-House, on Sunday, at the advanced age of *one hundred and eight years.*

The demand is good for Land Warrants, and quotations are improving. Thompson quotes them: 160 acres, $170 and $175; 80 acres, $85 and $87; 40 acres, $43 and $44.

The loss of property by the destruction of steamers in the Pacific, during the past three years, amounts to considerably over $1,000,000.

The State of Maryland has recently paid to the captors of Chaplin, charged with the abduction of slaves, $1,150, distributing the sum among a dozen persons.

The assessed value of property in Baltimore, is $104,801,438, showing an increase of $18,763 since 1846.

Philadelphia now possesses four hospitals, at which patients who are suffering from recent accidents are admitted.

It snowed all day long in Plainfield, Mass., on Monday, May 2.

Three large companies of emigrants have left Frankfort, Ky., for California.

MARRIED,

In Sangerfield, Oneida Co., N. Y., May 12th, by Eld. Joshua Clarke, Mr. Ephraim G. Curtis to Miss Julia A. Williams. both of the above place.

In Wirt, N. Y., April 16th, 1853, by S. P. Witter, Esq., Mr. Moses Ray, of Scio, N. Y., to Miss Harriet Huff, of the former place.

DIED,

At Nile, Allegany Co., N. Y., on Second-day, May 9th, after one week's illness, of typhus fever, Reuben W. Utter, in the 39th year of his age. His funeral was attended on Fourth-day, May 11th, by a large concourse, who manifested that they felt his death to be a loss to the community in general, as well as to the church in Friendship, of which he was a member.

Near Shiloh, N. J., May 2d, Susan Ayars, widow of the late Ellis Ayars, Esq., aged 45 years.

In Groton, Conn., on the 6th inst., Mary Elizabeth, infant child of Wm. Ellery and Sarah Maria Maxson, aged 6½ months.

LETTERS.

N. V. Hull, Joshua Greene, E. W. Lawrence, R. Titsworth, J. M. Allen, J. Whitford, Halsey Stillman, P. B. Vars, D. Clawson, Joshua Clarke, J. S. Rogers, Geo. Tomlinson, Edwin Stillman, H. W. Stillman, Rowse Babcock (yes,) Andrew Babcock, John Congdon, R. A. Cutler, D. A. Babcock, George Crandall, S. S. Griswold, A. A. F. Randolph, A. S. Davis, C. Hubbard, W. B. Gillett, Paul Stillman, J. W. Morton.

RECEIPTS.

FOR THE SABBATH RECORDER:

John Congdon, Jamestown, R. I.	$2 00	to vol. 9	No. 52
Paul Babcock, Westerly, R. I.	2 00	10	52
Sarah T. Stillman, Warwick, R. I.	2 00	10	16
Lucy W. Spencer, Suffield, Ct.	2 00	10	26
Rebecca K. Havens, Plainfield, N. J.	2 00	10	29
Ann Morse "	2 00	9	52
Sally Tyler, Oporto, Mich.	2 00	10	52
Geo. Tomlinson, Roadstown, N. J.	3 00	10	26
Ethan Saunders, Alden	2 00	10	26
Asa Greenman, Clarence	2 00	9	52
Collins Miller, Brookfield	2 00	9	52
Anson Burdick "	2 00	9	52
Daniel L. Wells, Petersburg	4 00	9	52
Ethan Kenyon, Little Genesee	4 00	10	26
Franklin Lewis, Bolivar	2 00	9	36
Bryant J. Cartwright "	2 00	10	35
E. B. Rogers, Nile	1 00	10	23
S. P. Witter "	2 00	8	52
Ezra Crandall "	2 00	9	52
E. W. Thrall "	2 00	9	52
Avery Lanphear "	2 00	9	52
Noah K. Brown "	4 00	10	26
J. L. Thurston "	2 00	10	52
J. T. Giddings "	4 00	5	52
John B. Cottrell, Richburg	2 00	10	52
Joshua Greene, North Middlesex	2 00	10	20
Samantha Potter, Alfred Center	4 00	10	52
D. E. Maxson "	3 50	9	52
Philip S. Green "	2 00	9	52
Philander B. Vars, Scio	2 00	9	52
Joseph S. Rogers, Oxford	2 00	9	52
Waite Williams, Watson	2 00	10	52
Wm. Satterlee, Berlin	2 00	10	52
Samuel Clarke, Newport, R. I.	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

B. J. Cartwright 15c., H. W. Babcock 28c. $ 43

FOR SEVENTH-DAY BAPTIST MEMORIAL:

John B. Cottrell $1 00 Wm. Maxson $1 00

New York Market—May 16, 1853.

Ashes—Pots $5 00; Pearls 5 50.

Flour and Meal—Flour, 4 68 a 4 75 for Canadian, 4 62 a 4 68 for common to straight State, 4 75 a 5 00 for mixed to fancy Michigan and Indiana. Rye Flour 3 75 a 4 37. Corn Meal 3 00 a 3 06 for Jersey.

Grain—Wheat, 1 20 for white Ohio and fair Genesee. Rye 85 a 86c. Barley 64 a 68c. Oats 44 a 46c. for Jersey, 46 a 48c. for State and Western. Corn, 67c. for mixed Western, 68c. for Jersey yellow.

Provisions—Pork, 13 25 for prime, 15 25 for mess. Beef, 5 00 a 6 50 for prime, 9 00 a 10 50 for country mess. Lard 9½ a 10c. Butter, 12 a 15c. for Ohio, 15 a 19c. for State. Cheese 8 a 9c.

Beeswax—30c. for Western yellow.

Feathers—44 a 45c. for Ohio Live Geese.

Hay—75 a 87c. per 100 lbs.

Lumber—14 00 a 15 00 for Spruce and Pine.

Seeds—Clover 9 a 9½c. Timothy 10 00 a 15 00.

Tallow—9 a 9¼c.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollver's Dining Saloons,
NO. 57 CORTLANDT-ST.,
FREEMAN D. DECKER, HENRY ZOLLVER, } NEW YORK.
Late with Johnson & Rogers.
☞ *A Separate Apartment for Families.*

☞ Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Eastern Association.

THE Seventh-day Baptist Eastern Association will hold its Seventeenth Anniversary with the Church at Piscataway, N. J., commencing on the fifth day of the week before the last Sabbath in May, (26th day of the month,) at 11 o'clock A. M. Preacher, Charles M. Lewis; alternate, Daniel Coon. Committee on Business—D. Dunn, W. B. Gillett. The Executive Committee convenes for its annual session, at the same place, at 9 o'clock A. M. on Fifth-day.

S. S. Griswold, Cor. Sec.

Central Association.

THE next meeting of the Seventh-day Baptist Central Association is appointed to be held with the Church in Scott, Cortland Co., N. Y., commencing on the fifth day of the week before the second Sabbath in June, 1853, (9th day of the month.)

Western Association.

THE 18th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2151

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.

Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars.

Chicago Express at 6 A. M. for Dunkirk.

Day Express at 7 A. M. for Dunkirk.

Mail at 9 A. M. for Dunkirk and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 6 P.M. for Dunkirk and Buffalo.

Emigrant at 7.45 P. M. for Dunkirk and all intermediate stations.

The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

☞ The following are the hours at which trains leave the several stations mentioned:—

Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 3.35, 6.54, 10.43 p.m.

Alfred:
Going East—2.48 p.m.
Going West—11.15 a.m., 10.46 p.m.

Andover:
Going East—2.28, 7.49 p.m.
Going West—7.43, 11.36 a.m., 11.19 p.m.

Friendship:
Going East—3.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 p.m., 6.56 p.m.

Passengers for Alfred, leaving N. Y. at 6 and 7 a.m. will reach Hornellsville at 5.35 and 6.54 p.m.; wait till 10 p.m., and take a train reaching Alfred at 10.46 p.m. Or, taking 6 p.m. train from N. Y. will reach Hornellsville at 6.57 a.m., wait till 10.43 a.m., and reach Alfred at 11.15 a.m.

Passengers for Friendship, (Nile, Richburg, and Little Genesee,) leaving N. Y. at 6 a.m., reach it at 6.56 p.m. Or, leaving N. Y. at 6 p.m., reach F. at 8.41 a.m.

Miscellaneous.

Extraordinary Criminal Case.

From the Buffalo Courier.

There are circumstances connected with the late murder of Beatson, in Ohio, whose supposed murderer, Parks, was recently arrested in this city, that mark it as one of the most extraordinary affairs recorded in the history of crime. There is more about it that evinces a long contemplated, adroitly planned robbery, and a calm, unfaltering determination to commit murder merely for gain, than can be found in any volume of "Remarkable Criminal Trials" that has been published.

Less than a year ago, Beatson, the murdered man, Parks, his supposed murderer, and a person named Gee, came over together in the same ship from Europe. Beatson and Parks had comparatively little money, while Gee was known to have several hundred dollars. With this he came to Erie County, and deposited a portion of it ($600) in the Buffalo Savings Bank. The place of its deposit became in some manner known to Beatson, who resolved if possible to obtain possession of it; but how to accomplish that object was a matter not so easily determined. A plan, however, was devised and its execution at once entered upon.

Ascertaining that there was in the city a young Englishman, who also came over in the same ship with Gee, Beatson found him out and introduced himself as Gee's brother, and succeeded so admirably in convincing his new acquaintance that such was the fact, that he went with Beatson to the bank and introduced him as such to Mr. Howard, the Secretary. Beatson then produced a letter, previously prepared, of course, by himself, purporting to be written to him by Wm. Gee, stating that he (W. G.) had just purchased a farm near Buffalo, had paid $300 on it, and needed $600 more in gold; that he was unable to come in person to Buffalo and draw it from the bank, in consequence of having been injured by a kick from a horse, and had therefore deputed his brother to get it for him. Under this state of things, being properly introduced—Wm. Gee being unable to draw a check—the story seeming altogether probable, and circumstances not suggesting any suspicion, the Secretary concluded to pay the $600, and drew a check for that amount on Oliver Lee & Co.'s Bank. Before delivering the check, however, the Secretary wrote a receipt for the money, which the supposed "brother" was requested to sign.

This Beatson declined doing, alledging as a reason that he could not write. He did, however, make his mark, which was witnessed by the person that introduced him. Putting the check in his pocket he proceeded to Oliver Lee & Co.'s Bank, presented it to Mr. Mercer, the Teller, saying he desired to have gold. Mr. Mercer replied that he could not pay gold on the check, except at the usual premium, or unless Mr. Howard should request it. The cool individual said he would take it back and have Mr. H. do so. Back he went to the Savings Bank. Mr. Howard assented to the request, and inserted in the check "pay in gold," and with this Beatson returned to the O. Lee Bank, obtained the gold, and took his departure. The next that was heard of him was, that he had been murdered, and that Parks was arrested for the crime.

Another curious incident in this singular history is, that there was found in Beatson's pocket, after his murder, a paper stating that the gold belonged to Wm. Gee; but not more extraordinary than what follows: After Park's arrest, this paper came into the hands of the District Attorney of Summit Co., Ohio, where Parks is now undergoing trial. That officer immediately wrote to Wm. Gee, making inquiries in reference to Beatson, as to the truth of what was stated in the memorandum; but just before the letter was received, Gee was killed by the accidental discharge of a gun. When the letter had arrived it was opened by the landlord of the tavern where Gee had been staying, who at once hastened to the city to ascertain the facts.

Strange indeed is the web of human life. Of these three persons, who a few short months before were fellow-passengers on the voyage to this country, one robbed a bank of $600; he in turn is murdered by a companion, and a third, whose money was the cause of it all, is hurried to another world by the accidental discharge of a gun. The supposed murderer is now on trial for the offense, and the evidence against him is said to be very clear.

> "—— Murder, though it have no tongue, will speak,
> With most miraculous organ."

A Printer's Declaration.

In a late number of the *Carlisle Democrat*, the editor, General Boyer, releases himself from those who have taken his paper, without ever intending to pay for it, in the following novel and bold Declaration:—

When, in the course of rascally events, it becomes necessary for a hungry and half-starved editor to dissolve the friendly bands which have connected him with a band of villainous patrons(!) and to assume, among mankind that separate and just station to which his poverty and independence of spirit entitle him, a decent respect for the opinions of his honest supporters requires that he should declare the causes which have impelled him to the separation.

We hold these truths to be self-evident, that editors were created like other men; that they were endowed with certain propensities; that amongst them is a disposition to eat, drink, and keep themselves comfortably clad. To secure these events laws were instituted among men, securing to the creditor his honest and just dues; but when a villainous $300 exemption act becomes destructive to these ends, it is our right to institute a new system, laying its foundations in such principles as to us shall seem most likely to protect us in future from all fraud and imposition. Prudence, indeed, will dictate that friendship long established should not be severed for light and transient causes; and accordingly all experience has shown that editors are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when long-standing abuses, and a total disregard for every generous feeling, having in view the same object, evinces a design to drive to absolute starvation him who has labored for years to supply them with their mental aliments, it is his right, it is his duty, to repudiate friendships, and provide new guards for his future security. The history of these outlaws, is a history of repeated injuries and insults, all having in direct object the pecuniary distraction of their best friend and benefactor. To prove this, let facts be submitted to a candid mind.

They have refused time and again to pay us the first continental "dingbat," although repeatedly called upon to do so.

They have refused to supply us with wood, corn, oats, potatoes, beans, peas, pork, and poultry—although our appeals were long, loud, and pathetic—fixings inestimable to us, and formidable to rascals only.

They have refused to supply us with any aid whatsoever, whereby to facilitate our business operations, thus rendering us in a measure incapable of pursuing with a light heart and buoyant spirit our legitimate business; the office, in the meantime, exposed to all danger of an invasion from without and convulsions within.

They have combined with others, to subject us to the worst grievances, foreign to our good nature, and unacknowledged by our laws.

For cutting off our trade with paper makers.

For imposing debts upon us without our consent.

For depriving us, in many cases, of the benefits of market money.

They have plundered our pockets, cheated our creditors, "burnt our fingers," and done sundry other cruel and barbarous acts, unworthy the character of gentlemen.

In every stage of these oppressions, we have petitioned in the most humble terms; our repeated petitions have been answered only by repeated neglect and consequent injury. Men whose characters are thus marked by acts which may define a set of plundering scamps, are unfit longer to be the recipients of our favor.

Nor have we been wanting in attention to these men; we have warned them from time to time, through the paper, and by letter, of a "Black List." We have reminded them of our circumstances—of our emigration and settlement in Carlisle. We have appealed to their sense of justice and magnanimity, and then we have conjured them by all the ties of good fellowship, to send us the "Almighty Dollar," or we would inevitably interrupt our connection and correspondence with them. But they have been deaf to the voice of justice, reason, and humanity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them, as we do all others like them, scamps when they don't pay us; when they do, the best of clever fellows and good citizens.

We, therefore, the editor of the *American Democrat*, appealing to all honest men for the rectitude of our intentions, do in the name and by the authority of our "better half," and "nine small children with one on the bosom," solemnly publish and declare, that these men are, and of right ought to be, stricken from our list of subscribers; and that all connection between them and us is, and ought to be, totally dissolved. And for the support of this Declaration, with a firm reliance on the protection of our honest patrons, we solemnly pledge renewed exertions to our pen, our paste-pot, and noble scissors.

Theory of Epidemics.

Some able writers have endeavored to account for the manner in which diseases undermine the vital powers, by a theory not unentitled to attention. As the air is ever more or less filled with the emanations of putrifying animal and vegetable matter, they have assimilated the action of these particles upon the blood to that of yeast on wort. By the fermentation produced by the yeast, the sugar is changed into alcohol. It is, apparently, predisposed for the change; and the slightest assistance it receives enables it to unloose the former union of its particles, and to enter into a wholly new state of chemical combinations. Just so, animal matter, floating in the air in the chemical state of change called putrescence, if not sufficiently diluted, is capable of throwing the blood, with which it may come in contact, into an analagous state of fermentation. Thus, of course, it totally alters its nature, and renders it incapable of fulfilling its proper functions. Other writers have supposed that the air, when rendered impure, becomes overloaded with multitudes of microscopic insects, who attack the human body, as smut attacks corn. Conceive a minute fungus, whose pores, floating in the air, form the germs of epidemic disease. But all the various theories brought forward proceed from the assumption of a vitiated state of the atmosphere.

To understand the full force of these theories, we must remember that the human body is a wonderful combination of innumerable particles, all placed in different degrees of chemical affinity or antagonism to each other, and only held separate, and in their proper relations, by the inscrutable powers of vitality.

Port wine will tan and convert into a species of leather, the stomach of a dead person; and the gastric juices, that possess the power of dissolving not only animal substances, but even metals, fail to injure, in the least degree, the vessels with which they are in constant contact, as long as life holds its full dominion. How wonderfully does one single fluid—the blood—in its passage through each organ of the body, yield to the different secretions required to enable it to fulfill its proper functions—supporting, at the same time, that very vitality which it at once sustains and serves! Life has no sooner departed, and let loose all the different atoms of which our earthly tabernacle is formed, than they engage in the great strife that eventuates in its total dissolution. As in a moral sense, the spirit is ever at war with the inclinations of the flesh; so, too, in a physical sense, the different elements of the body are only preserved in their integrity by the despotic control of vitality.

These considerations derive some title to notice, from the undoubted fact that epidemics are almost invariably accompanied by an extraordinary development of insect life, and seldom fail also to produce most remarkable effects upon the lower animals.

We have often heard of the "showers of blood" that are said to have preceded pestilence, striking terror into the mind of the vulgar. The showers of colored rain are almost invariably caused either by infinite multitudes of microscopic insects, or sometimes by the growth of a species of fungus. The cliffs between Cape York and Cape Dudley Digges, in the Arctic regions, are sometimes covered with snow of a bright crimson color.

Whether these crimson globules belong to the animal or vegetable kingdom, has been much disputed; but Sir John Ross, the discoverer, insists that they are a vegetable production, and has called them the *Ureda navatic*. He has so styled them because he maintains they belong to the genus *Ureda*, vulgarly known as the smut in wheat. It is evident that the phenomenon of colored rain cannot occur, particularly in our latitudes, without some extraordinary atmospheric changes, of which philosophy has failed to discover the causes; but it frequently takes place on the eve of a pestilence. Dr. Barker has recorded the fall of an ink black fœtid rain, (doubtless animalcular,) near Carlow, on the 14th of April, 1849, at a period coincident with the outbreak of the cholera in that town.

This belief in a connection between both circumstances, also prevails extensively in India; and, though perhaps it receives an undue amount of credence, the popularity of the theory vouches for the frequency of the coincidence. An immense development of insect life also preceded the pestilence at West Barbary, in 1799, and the same circumstance elsewhere has been frequently witnessed and recorded. [Dublin University Mag.

Colored Daguerreotypes.

We find in a late number of the *Scientific American*, an article by James Campbell of Dayton, Ohio, giving the results of some experiments made to produce colored Daguerreotypes, from which we make the following interesting extracts:—

M. Becquerel and Niepec de St. Victor have proved, that if chloride of silver containing a slight trace of copper be exposed to the prismatic spectrum, or to rays of different colors, while undergoing his reduction, it is susceptible of coloration after a protracted exposure. From this it would seem, that this process might be much accelerated, if we were careful to aid nature in her operations, instead of trying mere haphazard experiments, not based on rational theory. I will show by a few experiments, that this may be done, and to avoid being too prolix, will, at present, speak of the chloridated silver plate, unaccelerated by iodine, bromine, fluorine, chrome, or their compounds.

If the plate, covered with the enameled chloride of silver prepared by Niepec's process, be exposed to a current of hydrogen while receiving the image, the process will be much accelerated, and the image will be impressed in from half an hour to an hour; according to the amount of gas passed into the camera, the light, temperature, electric state of the atmosphere, &c., instead of requiring from three to five hours, as in the original process, and the colors of the picture will be impressed on the plate in all their original beauty. This experiment may be very easily performed, it only requiring a few grains of zinc in a small vial, containing dilute sulphuric acid. The vial and its contents may be placed in the camera, and the hydrogen being nascent, is in its most active state, and as it is perfectly transparent, it permits the light to act on the plate, while it is itself engaged in reducing the chloride, which it is only capable of doing in sunlight.

The hydrogen, probably from its affinity for oxygen, hastens the decomposition of the organic matter, and assists in reducing the chloride, thus acting as a deoxydating and dechloridating agent. There is, however, sufficient hydrogen contained in the combined organic matter, to effect the reduction of the chloride; hence it is probable that the excess merely hastens the decomposition.

Following this train of investigation, I have tried many other reducing agents, both liquid and gaseous. The most important liquid agents tried have been, the proto-sulphate and nitrate of iron, ferocyanide of potassium, protochloride of tin, and the fluorides of potassium and sodium. The principal gaseous agents tried are hydrogen, alone and in combination with carbon and sulphur, ammonia, sulphuric ether in vapor, chloroform vapor, sulphuret of carbon, chloride of sulphur, hydro-sulphuret of ammonia, and sulphurous acid. As very remarkable results followed from the application of the gases, I will speak of them more particularly. Sulphurous acid has a strong tendency to abstract oxygen from organic bodies; it also unites with chlorine in sunlight, and so do light and heavy carburetted hydrogen, the latter, indeed, without the influence of light. Sulphurous acid abstracts oxygen from organic bodies, with which it combines, forming sulphuric acid, and sulphuric acid renders chloride of silver unchangeable to light by destroying the organic matter with which it is combined. I hence inferred, that it might be used for the double purpose of reducing and fixing the picture. That it is a powerful accelerator is certain; the fixing requires further experiment.

Pictures may be obtained with this gas in half an hour, by passing it nascent and in sufficent quantity in the camera, and the colors are preserved. There is, however, sometimes a little sulphur deposited under the enamel, which gives the light parts of the picture a yellowish cast. This color may sometimes be removed by heating the plate. Carburetted hydrogen acts still quicker, probably from the free carbon which results from its decomposition being a powerful reducing agent, and as the carbon is not left under the enamel, it probably passes off under the form of the volatile chloride of carbon. I obtained one picture in five minutes, by passing into the camera the gases generated from the distilling alcohol and sulphuric acid in a retort. The gases formed were olefiant gas and sulphurous acid, mixed with a little light carburetted hydrogen and sulphuric ether. The colors were very fairly represented, but not as good as I had previously obtained; I considered this experiment as very encouraging, but having only lately tried it, have not repeated it by itself without the agency of electricity.

As electricity is a powerful agent in decomposing chemical compounds, it might be naturally inferred, that it would aid in this process. I have often tried it, but without, until lately, any important results. Dry chloride of silver is not decomposed by electricity, yet its decomposition by light and other agents may, by it, be much accelerated, and I did not at first use a sufficiently powerful current. I now render the plate a part of the conducting medium which terminates at the positive pole, and terminate the poles in water, to which some saline constituent has been added, and by the decomposition of the water am enabled to judge of the power of the current. By using the gases at the same time that the plate is thus excited, I have been enabled to take pictures in from four to five minutes, which would otherwise require from three to five hours for their production. These pictures are developed under a hard, tough enamel of chloride of silver, cannot be rubbed out by the fingers, and will even bear considerable buffing, and, if the enamel is thick, are improved by the operation. I have not been been able to permanently fix the picture, but it will keep a long time, if not exposed too often and too long to the light. From the above experiments it seems that a prolonged exposure is not necessary to produce coloration, hence agents of great energy may be employed in reducing the chloride.

That coloration may be produced, it is impotant, I think, that the picture, by whatever process it is taken, be positive and complete on its removal from the camera. For fixing, it is important that all the organic matter be destroyed, and then, I believe, it will be fixed. I am at present engaged in experimenting with iodine, bromine, fluorine, sulphur, chrome, and copper, and their compounds, deposited on the silver plate by electric action, or otherwise, but have not, as yet, any results sufficiently matured to publish, though I have produced coloration. Great care is requisite in preparing the enameled plate of chloride, and some experience is required to judge at what state of its preparation it is most sensitive to light; yet any artist can, after a few experiments, prepare it.

Alharra.

The Washington Union contains a communication from Henry R. Schoolcraft, Esq., descriptive of a section of country which is known by the name of Alharra. He says it is an attractive, well timbered and fertile area of country lying immediately west of the Rocky Mountains, in mild, temperate latitudes to which, for the purpose of distinct allusion, he applies the above aboriginal term. This area is about 50 miles broad, and lies parallel to the Rocky Mountains for a distance of several hundred miles. It gives rise to both of the main and numerous sub-affluents of the Columbia River. It is a high plain, which is cut through by these affluents, of a most fertile character, bearing trees, and in some places high grass; and while the streams create abundant water-power for lumber and grain mills and machinery, they are free, or nearly free, from inundation of their banks. This district probably comprehends twenty-five thousand square miles, and if its capacities of production have been correctly estimated, would sustain a population greater than some of the Eastern and Atlantic States. According to the recent act organizing the Territory of Washington, it lies chiefly, if not wholly, within the boundaries of this new Government. It is altogether a genial country, and seems destined to form a link of connection, by ordinary means of transit, with the Missouri Valley, through the Yellow Stone. It may be noticed that while the eastern foot of the Rocky Mountains presents vast sand deserts and buffalo plains, the fertile lands in this area reach to the very tops of its western eminences.

New Way to Make Mirrors.

The Prattsville Advocate states that on a recent visit to Rev. L. L. Hill, the alledged inventor of daguerreotypes colored by the action of light, Mr. Hill showed him a new way of making mirrors. He says: "Mr. Hill took a small glass, such as daguerrians use for covering their pictures, and in forty seconds it was transformed into a perfect mirror—*perfect in every respect*. We kept an eye upon it the whole time; the process was fully explained, and the result cannot be excelled. In his mode of 'silvering glass' there is not a particle of the usual amalgam of tin foil and quicksilver, but it is composed wholly of pure and unadulterated silver. The discovery was made while he was experimenting on glass, with a view of adopting it to Helio-cromy, never dreaming of its beautiful application to the manufacture of mirrors. The expense of manufacturing mirrors, by this new durable method, will not, we think, exceed half the cost of manufacturing the kind now used; besides they are *always perfect*, and no art of man can deface them, without breaking them to ieces. We hazard nothing in predicting that it will create an entire revolution in the art of making mirrors, and that in a few years, at most, there will not be a mirror, of the kind now used, to be found in the country.

French Marriage Brokers.

A late Paris letter says: "I have wondered how matrimonial agents—those people that advertise desirable husbands and wives, comfortable settlements in life, dowries, and amiable tempers—manage to make both ends meet. A Commissary of Police has just arrested an extensive dealer in this way, and the secret has leaked out. He advertised himself as corn doctor to all the crowned heads, and sold patent medicines. He was also an agent for marriages, and had a fine lot of young ladies, with dowries varying from 20,000f. to half a million. He had upon his books the names of daughters of members of the Academy and Senate, of a Marshal of France, and sundry German Princesses. Gentlemen that applied for wives paid an entrance fee, and in the course of the negotiation sundry other claims, in all a considerable sum. When it became necessary to bring the affair to a conclusion, a quantity of faded lovettes, with a parcel of elderly females acting as their mothers, were introduced, and the applicant was only too glad to make good his escape. He generally abstained from making the swindle public, for fear of being laughed at. The investigations that have been commenced will probably lead to the breaking up of all the matrimonial offices in Paris."

A Machine for Reporters.

In September, 1850, John B. Fairbanks, Esq., then a resident of this county, now of New York City, took out a patent for an invention calculated to enable any man who can move his hands rapidly in a vertical direction, to report a speaker, in full, with ease and certainty. It is operated by keys, which by their movement connected with stenographic type, imprint a new alphabet of short hand characters upon paper. The alphabet contains only five elementary characters, and by combinations of these, all the other letters, together with numerous word-signs, are made. The fingers and thumb of one hand are sufficient to operate five keys, which constitute the alphabet, and to make innumerable changes upon the same, so that one hand can write one row of signs upon the paper, while another set of five keys under the other hand can, at the same time, be made to write another one. It is really gaining the use of both hands at once in writing stenography, and the hand will certainly not so soon grow weary of simply striking those keys, as of constantly pushing a quill, which those who have tried it well know is worth all it comes to. [Randolph Whig.

The Finances of Connecticut.—The Message of Gov. Seymour represents the financial condition of Connecticut as very satisfactory. There was paid into the Treasury during the year ending March 31, 1853, from various sources, the sum of $150,650, which, together with the balance on hand at the commencement of that year of $39,130 03, makes a total of $189,780 03. The expenditures for the past year amount to $135,104 09. There is included in this sum, the item of $8,013 33, paid in full of the State debt April 10, 1852, and payments on account of legislative grants to the Reform School, and for other purposes, $13,268 61, which, if deducted from the above amount, will leave the ordinary expenditure at $113,822 15, being a small increase only over that of the preceding year.

The following statement shows the condition of the School Fund:—

Balance on hand April 1, 1852, $10,143 84. Collected to March 31, 1853, $143,693 69—total $153,837 53. Amount of dividends paid to schools during the year ending March 31, 1853, $135,407 32. Expenses $3,499 66. Outstanding loans of revenue $6,800. Cash on hand March 31, 1853, $8,130 55. The number of children enumerated during the year is, 96,382—dividend to each scholar $1 35.

Sir John Franklin.—A correspondent of *The National Intelligencer* narrates an interesting case, in which an American missionary, named Bird, on the coast of Syria, was befriended by the lost navigator, Sir John Franklin. A servant of Rev. Mr. Bird having thrown a stone and hit a soldier, who attempted to rob his master's orchard, the missionary himself was accused of the offense, arrested, and most cruelly used by the rough soldiery. The American Consul interfered, and demanded satisfaction of the Government, but the result was only protracted negotiations. Sir John Franklin, in command of a British frigate, having heard of the case, repaired to Beyroot, the scene of the occurrence, and before saluting his own consul or his flag, received on board the American Consul, saluted the American flag, and demanded of the Government instant punishment of the soldiers. This was granted without delay, and carried into effect in the presence of Sir John and the Consul.

VARIETY.

Among other articles of antiquity lately sold in London, was a silver watch, presented to the Whalley family by Oliver Cromwell; £5 10s. An episcopal ring, of the tenth century, found at Armagh, engraved and ornamented, was purchased by Mr. Turnal for £17. A piece of ring money, ornamented, £4. A silver book-case or cover, very finely worked was purchased for £17. A Persian seal inscribed "Joseph begs the grace of the most high and merciful God for everlasting happiness," and three others, in onyx, 12s. A stone, "celt" from the county of Meath, Ireland; 10s. 6d. A pair of ancient spurs £2 7s. Eight flint arrow heads, found at Clough, 10s. An ancient Irish drinking cup of wood, from Cavan, Ireland, 12s.

Taking the cube yard of gold at £2,000,000, which it is in round numbers, all the gold in the world at this estimate might, if melted into ingots, be contained in a cellar twenty-four feet square and sixteen feet high. All our boasted wealth already obtained from California and Australia, would go into an iron safe nine feet square and nine feet high. So small is the cube of yellow metal that has set populations on the march, and roused the world to wonder.

The fast trains on the Hudson River and Central line of Railroads now run from this City to Buffalo in 14 hours, including half an hour at Utica for dinner. At Buffalo immediate connection is had with the boats for the West and with the Lake Shore Road. The fare on this route has been put down between Albany and Buffalo to $6, so that passengers by boats reach Buffalo from this City at an expense of $6 50, and by Hudson River Railroad at a cost of $7 50.

We find in the Lawrence *Journal* the following account of the late accident at Sharon, Potter county, Pa.:—We regret to learn by telegraph, that on Thursday evening last the roof of the rolling mill in Sharon took fire, and while a number of the workmen were on it endeavoring to extinguish the flames, the roof fell in, and several persons were killed and others badly wounded.

The slaving bark Lady Suffolk recently succeeded in landing, near Mantanzas, a cargo of six hundred slaves. The departure of this vessel from Cuba, for the coast of Africa, caused much talk some time back. She was built at, and sailed from, Baltimore, with an American captain and crew, who, on her arrival in Cuba, were discharged, and replaced by a Spanish captain and crew, and shortly after sailed for Africa.

The effort which was begun a year ago, to raise $150,000 for the purpose of endowing the Union Theological Seminary in this city—the subscriptions to be binding when $100,000 was secured—has met with noble liberality. By means of several very liberal subscriptions made within the past week, the sum of $100,000 has been secured.

The Courier, of Buffalo says: "By the New York and Erie, and Buffalo and New York City Railroads, we were last evening, at 20 minutes past 8 o'clock, put in possession of the New York papers of yesterday morning. The train left New York at 6 o'clock and made the trip in fourteen hours and twenty minutes.

Leahey, the recusant monk of La Trappe, who has been on trial in Portage City, Wisconsin, for the murder of B. Manley, has been found guilty of the charge, and sentenced to be imprisoned in the State Prison for life. Leahey killed Manley in August last, on pretence that the latter had been guilty of improper conduct with Leahey's wife.

The warrant of the Governor for the execution of Arthur Spring on the 10th June, was read to the condemned man by Sheriff Allen. He manifested not the slightest concern, and professed his readiness to die immediately, but asseverated his innocence and the guilt of his son.

On Monday afternoon, May 2d, Mr. John Murkin, a grocer at No. 293 Bleecker-st., N. Y., and Mrs. Juliana Kemp, were killed by being thrown with great violence to the pavement from a wagon loaded with furniture, upon which both of them were sitting.

A Company has been organized for the construction of a Railroad communication from Toledo, Ohio, to Danville, Ill., under the name of the Wabash Valley Railroad Company.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ .25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..E. R. Clarke.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 50.

NEW YORK, FIFTH-DAY, MAY 26, 1853.

WHOLE NO. 466.

The Sabbath Recorder.

CHINA MISSION.

The following extracts are made from a letter of Bro. Carpenter, dated Shanghae, Dec. 24, 1852:—

Our preaching in the Chapel we have now all on the Sabbath. We have been in the habit of ringing the bell only on that day, in order to make the Sabbath more distinct in the minds of the people. The bell, we find, makes quite a difference in our congregations. And after some experience in trying to increase the number of exercises, we have made up our minds that, at present, we can do more good by confining our preaching in the Chapel to the Sabbath day. We have a discourse, and frequently some additional remarks, on Sabbath eve. In the morning, at nine o'clock, we have a Bible Class, embracing Bro. Wardner's household and mine. At ten o'clock, another discourse; at three o'clock, another; immediately after which we have another Bible Class. This is conducted in the presence of the congregation, and thus far seems to possess quite as much attraction as the preaching exercises; for the congregation invariable increases during its progress. On Fourth-day evening, we have a prayer and conference meeting, in which one of us four is expected to make some leading remarks, adapted either to our case as preachers, or to us as a church, or to the non-professors present. Then there is opportunity for any one to speak. This last meeting is held at the house of Bro. Wardner.

In these various ways light is steadily increasing. But, for four of us, this makes a very small amount of preaching. We are thinking of opening another place for preaching soon.

Since I last wrote, I have been to Sa Hway Jau four times, and generally had good attention, from twenty to forty persons being present. The people there, as elsewhere in China, are much addicted to a play resembling (I think) the chess of foreigners. It is, however, a species of gambling; cash, and sometimes dollars, being at stake. I generally find them thus employed; and sometimes it requires a little time for them to wind up a game, and get ready for hearing a discourse. But they are almost always polite enough to yield sooner or later.

For the last six days, I have sought and obtained opportunity, daily, to hold forth the word of life in what are termed the "tea gardens" of Shanghae. The grounds are spacious, and it is a place of great resort for all classes of persons at leisure, whether they reside here or in distant parts of the country. There are the spacious temples of the city god and other gods, toy shops, picture shops, crockery shops, and a multitude of spacious tea shops, with several thousands in them sipping their favorite beverage, and discussing whatever topics interest them most. I generally commence a conversation with some individual, and if I find him sociable, we are soon surrounded by a group of a hundred, more or less, anxious to hear. At the close, I give to some one the copy of Mark or Matthew, which I happen to have in my hand, and we part in friendship, to meet, perhaps next day, perhaps not till the general judgment.

You see, dear brother, that much of our work is sowing broad-cast the precious seed. O when shall we return with rejoicing, and bringing our sheaves with us? I am thankful for the privilege of preaching Christ to this people. It is good for me, whether it benefit them or not. And I feel that I am only magnifying the grace of God, when I say that I feel a growing interest in this work. O that He would bow the heavens, and come down, for the salvation of this people.

On the 11th inst. there was an eclipse of the sun, visible in the eastern part of this continent. At Pekin the obscuration was 985 parts in 1000. At Shanghae 861, and farther south less. Dr. Macgowan, at Ningpo, was so thoughtful as to get out a large sheet illustrative of the phenomena, also explanatory and hortatory. Thinking it right, and conducive to the object of our mission, to show the heathen that science is the handmaid of true religion, I had one of these handbills pasted up on our gate-post next to the street, where it was read by hundreds, both before and after the eclipse. Also, on the day preceding the eclipse, I threw open the doors, and, with the aid of the Tellurian, illustrated, in the presence of all who chose to come in, the cause of day and night, heat and cold, the changes of the moon, the eclipses of the sun and moon, changes of the seasons, &c. Next day was Sabbath. The day was clear and fine. The obscuration of the sun commenced a little before ten o'clock, A. M. But the Chinese seemed to have no way of viewing it, except with the naked eye. We got through our morning discourse, before the diminution of light was much perceptible. Then, by the aid of smoked glasses prepared the day before, we gave a thousand persons, or more, the opportunity of satisfying themselves that it was no ravenous beast gnawing at the sources of light and heat, and to be frightened away by the sound of gongs, but that the moon in her regular course had got in between the sun and the earth. All enjoyed the privilege of looking through the glass; some few expressed gratitude, and many thought the dark-colored glass a wonderful contrivance. Upon the whole, I hope a good influence was left on the minds of some.

Again we have been reminded of the instability of the things that now are, and directed to give all diligence to secure an inheritance in that kingdom which cannot be shaken. We have been visited by another earthquake, more severe and of longer continuance than the one which happened on the 13th of Nov. 1847, of which we informed you. It was in the stillness of the evening, and at just eight o'clock. The moon, five days old, was casting her mellow light across the dusky walls of Shanghae. Our household had just been together to listen to the inspired word, and offer up our evening prayer and thanksgiving, too little sensible, however, of our dependence on the Most High for safety through the night. We were sitting quite at ease in our room, when suddenly the house began to shake, and as if some very heavy person was jumping to and fro. In doubt for a moment what was the cause of this motion, these doubts were soon put to flight by such an increase of the jerking motion of the house, as to ring the door-bell, and, as we afterwards learned, to stop the clock.*

In this dense part of the city, we could think of no place outside that promised more safety than to remain where we were. Our emotions may be better imagined than described. But after about half a minute, the motion began to subside, and gradually died away, and we are left to inform you of our safety, instead of your learning from some chronicler of events, that Shanghae had been overthrown. At Manilla, about two months ago, I learn there was a more severe one, killing some of the inhabitants. The Lord reigneth; let the earth rejoice.

---

* Most of the clocks in town were stopped. But our house seems not to be injured at all. A few Chinese houses fell down.

For the Sabbath Recorder.

REGENERATION.

In compliance with the invitation of "T. B. B.," to make some reply to what he writes on the subject of Regeneration, I take the liberty to offer a few remarks.

With him I would reverently bow to the righteous sovereignty and supreme agency of the Almighty in the accomplishment of the new birth. It is to be lamented, however, that men unskillful in dividing the word, often present this great subject in a partial and unguarded manner; thus driving their hearers on the rocks and quicksands of Antinomianism. I am aware that the murmurers against Him who has mercy on whom he will have mercy, and hardens whom he will, may find the chief source of their discontent in their own opposition to the character of God. Many will continue the inveterate foes of Jehovah, though Paul and Apollos should persuade them to become reconciled. But notwithstanding this spontaneous fruit of the human heart, it must not be left to ripen into open rebellion, with only a mere exhibit of its own corruption and utter helplessness, while the hand that is extended to drag the sinner from the pit is made much less prominent, and the earnest, alarming, and most affectionate calls of the Saviour dismissed with a few cool remarks. The most severe and awful truths of the gospel, not spoken in love, nor imbued with its spirit of good will to man, lose their persuasive power, and leave the heart cold as the rocks of Zembla, where suns,

> "Pale suns unfelt, at distance roll away,
> And on the impassive ice the lightnings play."

The most objectionable idea of T. B. B., and what strikes the mind as a dangerous error, is the safe and comfortable condition in which he places those who have not made God their peace. It may be truly said, by the advocates of "Doubting Castle," that some there are, who rejoice in sparks of their own kindling, boasting of a hope that is fallacious. On the contrary, there are true Christians, who through some blindness, (God only knows the cause,) go on desponding, if not despairing—disown the Saviour, and the grace he gives them. Such faith, if faith it may be called, gives not glory to God. The best of men may be in heaviness, and even left to darkness and temporary desertion, but seldom continue in this deplorable state. The earnest exhortation to the full assurance of hope to the end, our brother appears to deem superfluous, but leaves the trembler, condemned by the law, to hug his chains—to reject the timely reprieve, and the friend who has purchased it at so great a price? The songs of deliverance and shouts of victory pain his ear. His fellow prisoners have escaped, but being flattered into self-complacency, he congratulates himself that, though guilty in some respects, he is at least more modest and unobtrusive, more humble and gentleman-like, than the boasting, noisy disciples of the Lord Jesus Christ. S.

From the London Athenæum.

MY PHILOSOPHY.

Bright things can never die,
E'en though they fade;
Beauty and minstrelsy
Deathless were made;
What though the summer day
Passes at eve away;
Doth not the moon's soft ray
Silence the night?
Bright things can never die,
Saith my philosophy;
Phœbus, though he pass us by,
Leaves us the light.

Kind words can never die,
Cherished and blest;
God knows how deep they lie
Stored in the breast;
Like childhood's simple rhymes,
Said o'er a thousand times,
Aye, in all years and climes,
Distant and near.
Kind words can never die,
Saith my philosophy;
Deep in the soul they lie,
God knows how dear.

Childhood can never die—
Wrecks of the past
Float on the memory
E'en to the last;
Many a happy thing—
Many a dasied spring,
Flow, on Time's ceaseless wing,
Far, far away.
Childhood can never die,
Saith my philosophy,
Wrecks of our infancy
Live on for aye.

Sweet fancies never die,
They leave behind
Some fairy legacy
Stored in the mind—
Some happy thought or dream,
Pure as day's earliest beam,
Kissing the gentle steam,
In the lone glade;
Yet, though these things pass by,
Saith my philosophy,
Bright things can never die,
E'en though they fade.

ANNIVERSARY STATISTICS.

We give this week more statistics of the Benevolent Societies, the Anniversaries of which have recently been held.

American Female Guardian Society.

This Society held its nineteenth anniversary in the Church of the Puritans, Union Square. Rev. Dr. Ferris presided. The attendance was not full, and those present were almost exclusively ladies. About 75 children were present from the Home of the Friendless, in charge of Miss Lucas, teacher.

After the introductory prayer, and singing by the children of the Home, the Treasurer's Report of the Society was read. It states the receipts and expenditures as follows:—Subscriptions for *The Advocate*, $6,254,65; donations for general purposes, $500,26; books, papers and tracts, $393,53; rent of room at the office, $100; donations and subscriptions for the support of the Home of the Friendless, $5,523,88. In the expenditures were the following totals:—Printing and publishing, $5,593,79; incidental, $777 82; aid to poor, including poor widows, $173,08; paid to Matron of the Home, $4,292,74; balance in the hands of Treasurer, $1,934,94. Total, $12,772, 37.

The Annual Report of the Society was read by Dr. Ferris. The statistics of the publishing department are as follows: Semi-monthly issue of *The Advocate and Guardian*, 16,000; Annual Report published, 5,000; two editions of "Saw Up and Saw Down," 1,000 each; "Letters to a Young Christian," 3,000; Tracts, Petitions, &c., 130,000 pages, making in all, 788,000 pages spread before the reading community during the current year. Number of new subscribers received, 1,575. Life members received during the year, 107 by payment in full, and 62 by payment in part—whole number 169. Through the agency of the publishing office, more than two hundred needy women and children have been located in good families in the country. The statistics of the Home for the Friendless are as follows: Whole number of inmates admitted since the Institution was opened in 1847, has been 3,493. Received the past year, adults, 370; children, 187; total, 557.

American Board of Commissioners for Foreign Missions.

A meeting on behalf of this Board was held May 13, at the Metropolitan Hall, Broadway. The Secretary read the Report, of which the following is an abstract:—

At the annual meeting of the Board in September last, 163 ordained Missionaries, 26 unordained Missionaries, and 213 female assistant Missionaries, were reported as connected with the 26 Missions and 111 Stations in the different fields in which its operations are carried on. Since that time intelligence has been received of the removal, as we doubt not, to a higher sphere of service, of eight of that number—four Missionaries and four female assistants.

Within the same period five have returned from a visit to this country, and 39 new laborers have been sent forth; of whom, one Missionary and his wife have gone to the Cherokees, five male and eight female assistant Missionaries to the Choctaws, six Missionaries and eight female assistants to the Armenian Mission, and the remainder to Syria, Assyria, China and Ceylon.

The number now appointed is nine Missionaries and three Assistant Missionaries; several of whom expect in a few weeks to embark for their respective fields of labor beyond the sea. Seven of the missions are among the Aborigines of our own country. Unfavorable circumstances prevent the bearing of the Gospel into the necessary contact with them for the full exhibition of its power among the Ojibwas and the Dekotahs, but in other tribes it is proving itself adequate to save a race which human philosophy and mere worldly philanthropy leave to hopeless degradation and destruction.

The annual report continues at some length to give an account of labors of Missionaries among the Choctaws, Cherokees, Sandwich Islands, Micronesia, China, Ceylon, Greece, Thessalonia, &c. The spiritual reformation in the corrupt Christianity of the Oriental Church, which has been so auspiciously commenced through the labors of the Syrian, Nestorian, Assyrian and Armenian Missions, is moving steadily onward with augmenting power.

In these Missions, from 16 central stations, and 22 out stations, the word of hope is sounded forth by 46 Missionaries, 54 female Assistant Missionaries, 26 native male helpers, and 51 native female helpers, making a total of 177 laborers. The report concludes with the following statement of the finances of the Society:

The receipts into the Treasury for the nine months ending April 30, were $209,352 85, being $1,709 69 less than for the same period of last year, including the $15,855 08 given for the debt, or $14,145 23 more, excluding donations for the debt. To realize the $300,000 necessary for the current financial year, $30,000 per month for the remaining three months are needed.

The American Bible Society.

Thirty-two Agents have been in service, two of whom, Rev. Dr. Bond of Missouri, and Rev. Mr. Pollock of Alabama, have died much lamented.

Of the books sent forth, more or less have gone to every State and Territory, to the West Indies, to Brazil, to all the Republics of Spanish America, to Turkey, India, China, and to several islands of the Pacific.

Grants of money have been made toward printing and circulating the Scriptures in France and Russia, and at twelve Foreign Missionary stations, to the amount of $24,000.

On the whole, the past year has been one of prosperity to the Society. Much more has been accomplished in preparing and circulating the Scriptures than in any previous year. Yet the managers are deeply convinced that the Society is by no means meeting the Biblical wants of our own or of foreign countries. The limited accommodations of their former house for printing and binding, have tended of late to curtail the Society's operations. But now all impediment of this kind is removed. Books can be made in the new house to almost any extent which may be called for.

Sixty-five Life Directors, and 1,318 Life Members, have been constituted during the year. Sixty-seven new Auxiliary Societies have been formed, most of them in the new States and Territories.

The entire receipts of the year have been $346,542 62, an increase of $37,797 61 over those of the previous year. The number of Bibles and Testaments issued has been 799,370, being an increase of 133,355 copies over the issues of the previous year, and making an aggregate of 9,088,352 since the formation of the Society. Of these issues of the year, 63,772 have been as donations, and very many others sold, to be paid for when resold by the Auxiliaries.

Baptist Home Mission Society.

The twenty-first anniversary of this Society was held on the 13th inst., at the First Baptist Church, Troy, N. Y.

FINANCES.—Balance from last year's account, $6,115 63; cash receipts from all sources, $45,354 93; making the total amount of cash in the Treasury for the year ending 31st March, 1853, $51,470 56. The total amount of disbursements for the same period was $47,004 58; leaving a balance in the treasury at the present time of 4,465 98. The total liabilities of the Society, on the 31st of March, 1853, amounted to $36,007 78; and the available resources at the same period were $8,115 98; showing a balance against the Society at the close of the year of $27,891 80.

SUMMARY OF LABORS AND RESULTS.—The number of missionaries and agents in the employment of the Society the past year, was 179. Of that number, 118 were in commission April 1, 1852. The remaining 61 were new appointments, made at different periods of the year. Three other ministers are under appointment, whose labors commenced after the 31st of March, the close of the year, and are not enumerated with the above. Eight who were under appointment some portion of the year need no further aid from the Society, and cease to be considered its missionaries.

The missionaries have been distributed as follows: In Canada (West) 2; Grande Ligne Stations, Canada (East,) 6; Pennsylvania, 3; Delaware, 2; Ohio, 2; Michigan, 9; Indiana, 35; Illinois, 33; Wisconsin, 36; Iowa, 22; Minnesota, 4; Oregon, 3; California, 3; New Mexico, 4, besides whom, 9 collecting agents have been employed the whole or a portion of the year.

The number of States and Territories occupied is 13. The number of stations and out-stations supplied is 500; and the aggregate amount of time bestowed upon the field is equal to that of one man for 116 years.

The missionaries report the baptism of 1,025 persons; the organization of 59 churches; and the ordination of 30 ministers. Twelve houses of worship have been completed, and thirty are in progress of building.

The Churches, aided by the Society, have contributed to the usual objects of Christian benevolence, $4,298 08, besides about $15,473 for the support of their ministers.

Two of the three ministers under appointment, to commence labors from or after April 1, are designated for Illinois or Iowa, and the other for North Western Minnesota.

American Sunday-School Union.

The Twenty-ninth Anniversary of this Institution was held in Philadelphia, May 17, 1853. From the exhibit made on the occasion, it appears that the principal receipts and expenditures for the year were as follows:—

Receipts, $217,014 63; of which $52,351 58 were donations, and $8,082 67 legacies; $150,875 57 for sales and in payment of debts, &c.; from tenants renting rooms of the Society, $2,353 01; loans received, $3,351 80; balance from last year, $3,073 31.

Expenditures.—Salaries and expenses of 169 missionaries and agents, and donations of books to destitute Sunday-Schools, &c., $60,662 71; for stereotype plates, $4,527 15; copyrights and editing, $2,610 39; engravings, $3,288 07; paper, $47,111 27; printing, $16,193 24; binding, $51,620 73; Bibles and Testaments bought and miscellaneous books purchased to fill orders, $8,721 89; interest on loans, $2,513 17; salaries of secretary, superintendent of book-store, book-keeper, salesmen, clerks and laborers, $9,598 62; maps, coloring, &c., $870 32; Custom-house duties, freight, boxes, postage; &c., $2,823 34; advertising, stationery, fuel, &c., $1,049 66; taxes, insurance, &c., $1,147 52; loans paid, $2,000; miscellaneous items, $5,234 41; balance cash on hand, $115 45.

The Society is now indebted for paper, binding, &c., $27,112 88; which, added to the amount of loans bearing interest, $38,312 09, exhibits a total indebtedness of $65,424 97. The amount of stock of paper and books is $103,241 73.

Sunday-School Missionaries.—One hundred and fifty-seven of these laborers have been employed for various periods of time, in twenty-four different States and Territories. These Sunday-School missionaries have established 1,704 new schools, and have visited and revived 2,398 other schools, altogether embracing 29,997 teachers and 103,350 scholars. They have distributed by sale and donation $38,895 worth of religious books, chiefly for children and youth.

The missionary labors of the Society are entirely distinct from the publishing department. Indeed, the latter is quite subordinate to the former. As a missionary institution, the Society has two chief objects: 1. To open new Sunday-Schools in neighborhoods and settlements where they would not otherwise be established, visiting and reviving old Sunday-Schools; and, 2. To supply them with books for carrying on the schools successfully, when thus begun.

Gratuitous distribution of books, tracts, &c., have been made (including $2,870 96, the details of which are not yet reported,) to the value of $18,401 97, and these, with the charges to the donation account specified in the general report of receipts and expenditures, make the amount expended in missionary and agency labors, and donations in books, during the year ending March 1, 1853, $60,652 71.

Publishing Department.—The value of publications put into circulation during the past year, $150,910 28. The number of new publications 58, of which 44 are for libraries. Of the whole number, 34 are original works, and 24 reprints. The aggregate of new reading matter, exclusive of the periodicals circulated by the Society during the past year, if issued in 18mo. book form, will not be less than 6,200 pages.

HOW SOME PEOPLE TREAT MINISTERS.

It is refreshing, says a corrospondent of an exchange, to read of such facts as were stated in your paper of 19th April, under lhe above caption. Let me add to the catalogue. A pastor in a congregation in Massachusetts, in a sermon on the 10th anniversary of his settlement, discourses thus:—

"From the commencement, and without interruption, there has been on your part, my friends, the most considerate and generous deportment. Pastors and preachers, rather generally and frequently, speak of difficulties and trials, in relation to which I can give them no sympathy. So far as experience is requisite, I can neither appreciate their troubles nor impart counsel or comfort. The privilege of a month's repose was a spontaneous grant on your part; the generous increase of salary was equally an unasked and self-moved act of the society, and that, too, at a time when sickness for many weeks, and even for months, suspended all labor on my part. Let it be stated, also, that no delay occurs in the payment of quarterly installments, and that arrears never exist. It is from the continuance and promptness of the same disposition, that within the last twelve months opportunity and the means of restoration were granted, and that, by the blessing of God, I am before you to-day, to praise him for his goodness and his wonderful works to the children of men. The more private and multiplied expressions of individual and collective regard, cannot be enumerated till the leisure of Heaven give opportunit.y"

Let it now be stated, Messrs. Editors, that the church to which the above pastor ministers is not a large one, having but 272 members (less than several of the churches in Vermont, by the statistics of 1850,) that his congregation is only of ordinary size for Massachusetts, and not overgrown as to wealth, either; but that, along with their liberality to their pastor in his support, to which he testifies as above, he states that in the ten years of his pastorship among them, their "public collections for benevolent objects, including those on sacramental occasions, amount tu $26,241." Here is a fair example to prove that liberality in support of the ministry goes hand in hand with generosity in aid of the efforts of Christian benovolence abroad in the world. *People who generously* SUPPORT *the Gospel, will contribute generously to* SPREAD *the Gospel.*

THE CHURCH ROLL.

A western correspondent of the *Watchman and Reflector* gives the following account of the practice prevailing in the church of which he is pastor:—

It is a very common rule, that if members are absent two meetings in succession, unless known to be sick or otherwise disabled or absent beyond the bounds of the church, they must be visited by a messenger, the cause of absence inquired into, and they admonished to their duty, if found delinquent. This brings the case before the church at the next meeting, and opens the way for discipline, if the delinquent persists in neglecting the church. But the practical difficulty in such cases has been to keep in recollection each delinquent. The church in which the writer performs some of the duties of pastor, has the following rule of order:—

"During each monthly meeting, the names of the members shall be called over (unless known to be sick, infirm, or being out of the bounds of the church,) and each absentee marked; and each member who is absent (except as aforesaid,) and does not appear and give satisfactory reasons at the next meeting, or in the intervening Sabbaths, shall be visited by a committee, and cited to appear before the church."

This rule works well practically, and often brings to the knowledge of the pastor, deacons, and other members, instances of sickness, and other disabilities, that excite sympathy and claim attention. The church consists of about one hundred and fifty-five members, scattered over a farming settlement of about eighty square miles, but this rule practically keeps the members acquainted personally with each other. The church meetings are held on the first Saturday in each month, and well attended. Previous to the annual meeting in January, a committee take the roll book and investigate the character and standing of each member, and make a specific report to the church. All who have been absent from any cause, living within ten or twelve miles, are visited, and those who are absent on business, whether in California, or any other State, are written to, and inquiry made of their attachment to Christ and his cause, and their manner of life. [An Old Pastor.

DARE YOU DIE?

Christian, ask yourself this question. You must die, and may die very soon. Dare you die to day? Is your house and your heart set in order, so that you can meet your Judge with a smile, and not with fear? Were you to sit at the gate of glory and wait for charges against your life (before your entrance,) would you dare to meet them? Would your children come up and say, he has done his duty to us; his prayers and counsels and life have ever pointed to the path of purity? Would the church testify that you have been faithful to every obligation, and kept your covenant vows with scrupulous exactness? Would your minister affirm that you had stayed up his hands, and ever stood ready to coöperate with him in efforts to save souls? Would the impenitent say, you have not ceased to warn us and beseech us to come to Christ? The Sabbath-school, and the heathen, and the destitute of our land, would they declare that you have done your duty? God has his eye on all these things, and will judge you according to the truth in all of these cases. My brother, have you done your whole duty, so that you can give in your account without fear of accusation in regard to your various responsibilities? Are you worldly, penurious, cold, formal, seldom in the prayer-meeting, morose in your family, careless about the salvation of souls? Oh, how the eye of God will search you, and how you will quail before him! Dare you go into his presence in such a state? Are you in such a state? Then, how dare you die? But you will die. You cannot avoid it. Suddenly, it is likely, you may be called. How dare you live so careless, and hoard up your money without regard to a dying world? You are a steward, and are squandering your Lord's substance. Suppose *you* should employ a man at $30 a month to manage your business in your absence. On your return, you find that he has neglected your business, rode around in your carriage, spent his time in pleasure and folly, or in hoarding the income of your farm for his own good. You call him to an account, and demand why he has behaved thus, and he replies, just to show you how you treat your God, what could you say? With such treatment, dare you meet your God? If you live thus, dare you die? [Morning Star.

THE PRAYER OF THE RIGHTEOUS.

Some thirty-five years since, there lived a man in the town of ——, in northern Vermont, having a companion and four children of tender age. Their circumstances were not simply humble, but quite dependent on his daily earnings and the scanty products of that uncultivated section of the State. A log cabin was their dwelling. Here he had commenced his manly toils, in expectation of prolonged life, and in earnest hope of years of plenty yet to come. "A man's heart deviseth his way, but the Lord directeth his steps." At length he sickened and died, leaving a dependent widow and her more dependent children. But the widow's God still lives, and never forgets the fatherless. Notwithstanding His treatment of them, "His judgments" often become "a great deep." So they were seen to be in the case of those dwelling in that desolate wilderness-home. For scarce had the grave of the father been made, ere the mother likewise fell a victim to the stern archer, leaving all the care of her tender and loved ones to Him who hears "the ravens cry." "And," said the Rev. Dr. C., now of Massachusetts, who, though then living at some distance, was called to officiate at the funerals of both parents, "I was greatly concerned for the orphans, and if ever I prayed, it was for them. A few weeks after the mother's burial, I saw the selectmen of the town, and inquired after the orphans, and being informed that they had all been provided with good homes, I exclaimed, this is wonderful. It has been done so quick." "O," said they, "we remembered your prayer for them." We see how "the effectual, fervent prayer of the righteous availeth." [Puritan Recorder.

BEAUTIFUL ILLUSTRATION.—There is one unique curiosity at the village of Etretat. At low tide you may see scores of women bearing large sacks of clothes from the town to the edge of the sea. There they dig pools among the smooth and rounded pebbles, and wash until the tide returns. "In salt water?" you ask with wonder. No, in water as fresh as your New England rills—water flowing from the steep lime-hills under a deep mass of pebbly shore. The wavelets sometimes dash the salt foam over the brims of these temporary fountains, but the pure stream soon drives it back, and the fresh, sparkling, fluid crystal flows on. Thus, thought I, as I looked on those pools, does the life of Christ in the heart—the well of water springing up within us—drive back the waves of worldly evil that often for a time dash over into the fountain. It tastes for a moment of the world's great flood, but is wholesome and sweet anon.

The Sabbath Recorder.

New York, May 26, 1853.

DIVINE SOVEREIGNTY.

The sovereignty of God is never more strikingly displayed, than in those instances where he makes the very wickedness of man subservient to his own glorious purposes. The selling of Joseph into Egypt, wherein his brethren "thought evil against him, but God meant it unto good," is a case in point. The crucifixion of our Saviour, in which his murderers did but fulfill the voices of the prophets, is another. Truly, our God is "wonderful in counsel, and excellent in working."

In the exercise of sovereignty, the Divine Being secures the great ends of moral government, notwithstanding the disobedience of the governed. If his creatures refuse to square their conduct by his law, he will in some way, nevertheless, (and no thanks to them,) bring about the end which he contemplates.

Meditating on this point, we have been struck with the fact, that all the great schemes of men for their own personal and pecuniary advantage are eventually made the means of promoting the comfort of others. Men toil with ceaseless anxiety to accumulate wealth. Their object is simply to render themselves comfortable. Yet God requires them to use their wealth in blessing others. "Sell all that thou hast and give to the poor." But obedience to this requirement is the last of their thoughts. Self is all that they look at. They are always looking forward to the time when houses, and lands, and social arrangements, will all be fixed just to their minds. Then they mean to enjoy life. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." This is the ultimatum, the great end of all their toils and cares.

They intend also, if they should not live a great while to enjoy what they may have accumulated, that their children shall take possession, and enjoy it. "Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names."

Thus, the principles by which they are actuated, and the conduct they pursue, would seem to be a complete frustration of the great purpose of their creation. But mark how the providence of God defeats them. The wealth, which they would not share with others while they lived, is at last made to minister to the necessities of the poor, in spite of all arrangements to the contrary. The labor which each of them was willing enough to spend merely for his own sake, is finally made the means of blessing those who are in want. His property comes into the possession of others. His pains to confine it to his own family are signally defeated. Others enjoy it; and it would seem as if God were determined to make him work for the benefit of others, whether he would or no. God allows him to accumulate, that he may have wherwith to bless and gladden the hearts of his fellow creatures; and if he will not employ his property in this way, but labors in his selfishness to prevent such a result, he, or his children after him, will find that "in the thing wherein they dealt proudly, God was above them."

We see in this an exercise of divine sovereignty. We see God's determination that the selfishness of man shall not defeat his purposes; that wealth shall minister to the purpose for which it was created; and that the great ends of moral government shall not be defeated by the sin of man.

To our mind, this conveys an important practical lesson. It inculcates the wisdom of living for the benefit of others rather than ourselves. It teaches us to find our pleasure in giving rather than in receiving. It shows the folly of endeavoring to thwart the purpose of the Almighty, and that, as the counsel of the Lord alone shall stand, so it is far wiser and better to comply with his requirements at once in regard to the use of what we possess, than to wait till his providence shall wrest it from us, so losing the reward which is bestowed upon them who serve him willingly.

T. B. B.

THE WALDENSES.

Rev. J. B. Revel, the Moderator of the Waldensian Synod, is now in this country, for the purpose of making known the state of the Waldensian Church—the open door which God has set before it in Piedmont and other parts of Italy for the spread of the Gospel—and asking the aid of American Christians. During anniversary week, a meeting was held in New York, to consider the subject, when a committee was appointed to prepare an address to the churches, inviting them to aid the work liberally. At that meeting, Rev. Mr. Revel gave the following sketch of the history of his people:—

Before the Reformation, in the thirteenth, fourteenth, and fifteenth centuries, our Church was in a most prosperous condition; we sent missionaries to spread the Gospel all through Italy. In Calabria, in particular, we had seven or eight churches, which were in a most flourishing condition. Our Church was in the heart of the Popish dominions, and received the most fierce persecution; but I suppose that God, to show his power and goodness, preserved us in a most especial manner, and enabled us to bear this persecution with fortitude, and inclined to our assistance the whole of the Protestant Churches in Europe, during the time of trial. From 1691 till 1848, we have been indirectly persecuted by unjust taxation and oppression; not an open oppression, which would excite the sympathies of the world at large, but an indirect and covert one, which made it the more distressing. In 1848, we received from the King of Sardinia our emancipation from this oppression, and a charter securing to us our civil and political rights, and permitting us to worship God according to our consciences. Immediately after receiving this charter, our Church again commenced its missionary career. By the assistance of many friends, General Beckwith and Dr. Gilly in particular, we were enabled to establish a much larger number of schools in our country; and what was more essential to the success of our enterprise, a Preparatory College for Theological students. From the efforts of various pious men in our Church, and from the assistance of Felix Neff, and other friends in Switzerland, our Church revived; and so soon as we received our emancipation, we sent missionaries to Piedmont and Tuscany, and also six young ministers to Florence, to learn the Italian language, that they might become missionaries in that country. Two missionaries were sent to Florence in 1850–51, and so great was their success, that in a short time a very large congregation rewarded their efforts. But the authorities, fearful of their influence on the Romish Church, banished one of them, and imprisoned the other, so that, having now no missionary in Florence, we have concentrated our operations on the kingdom of Sardinia. We founded a mission in Turin, and have erected a church there, which is now ready to be opened. And our cause in Italy is in a most promising state. We have two missionaries in Turin; two in Genoa; one in Nice; one in Cassela; one in Pignerol; and one in Constantinople, among the Italian refugees. We have not sufficient means to enable us to continue this work; and it is necessary that we should enlarge our College, by adding to it a Theological Seminary, with three more Professors; so that we may not be constrained to send our students to Switzerland, Germany, or France, for their Theological Education, but that we may be able to educate them at home; and especially that we may be able to instruct them in the Italian language, as we are called to evangelize in Italy. We are constrained to ask assistance from our friends, to aid us in the erection of our churches, in increasing the number of our Professors, as well as in sustaining our Italian missionaries in their efforts to disseminate the truths of pure Christianity.

BRITISH CORRESPONDENCE.

The Sunday Opening—The Confession and the Bible.

GLASGOW, May 6, 1853.

The Crystal Palace Company's Bill passed the House of Lords this day week. Two of the religious newspapers (the *Record* and the *Guardian*) profess great satisfaction that no Sunday clause has been added. The latter even talks as if "the battle had been fought and the victory won." We do not view the matter at all in this light; nor does the church, which continues to promote the presentation of petitions, as before; nor, indeed, do the papers I have named, for they urge continued efforts as still necessary to prevent the dreaded result. In truth, after what the Crown lawyers advised, there was little reason to suppose that the decision of Parliament would be given in any other form than by a separate Bill legalizing the opening on Sunday—perhaps including in the same Act the National Gallery, Museum, &c., as entitled to do the same. That the expectations of the Palace proving a profitable investment are not affected by what has hitherto been done, may be inferred from the fact that the shares of the Company, in the quotation of to-day, are at 15s. 8d. premium. That a Sunday exhibition, in the present state of indifference as to Sabbath observance of any day, would be twice as remunerative as any other day, there seems little reason to doubt. The share market thus becomes somewhat an index of public expectation, more to be relied on, perhaps, than the gratulatory monitions of the newspapers referred to. The church has loved and adhered to her own traditions at the expense of God's law. She has refused to return to "the old paths;" and the hedges of her own planting, we believe, the Lord is preparing to break down, removing thus the obstructions which to weak faith have proved stumbling-blocks for many generations.

Still the church pursues the same course in regard even to other questions, refusing to examine whether she has departed from the faith. Two instances of this kind are presented before us this week. In the Established Synod of Lothian and Tweedale, Mr. J. T. Goodsir appeared as appellant against a decision of the Presbytery of Edinburgh. He had asked the Session of the High Church of Edinburgh, of which church he is a member, to endeavor to show him the harmony of the statements of the Confession of Faith on the subject of justification, with the proof-texts cited, in the original languages of the Scripture. The three courts decide, that there can be *no discussion* of the question as to the agreement of the Confession with Scripture. The church is bound by it, and those who do not agree with its dogma must leave the communion. Such a principle renders reform of any error impossible—for it is not of the case, (of the merits of which we know nothing,) but of the principle—and may leave nothing but destruction, as the means of vindication of the divine government. The other case is precisely similar, although in reference to a different subject, and occurring in another church. It is the case of Mrs. Mather, carried by appeal to the Synod of the United Presbyterians, and decided by them against her. She has married her deceased husband's brother—which the Westminster Confession condemns—and she asks to be shown the Scripture which forbids her. She also is told that the Confession does, and without reference to its authority, she is required to submit. Here, again, it is the principle of exalting human authority, and the refusal to consider, of which we speak, and not of the merits of the case itself. It is surely time the church were more ready to review her former acts, and revise, if not to discard, her ancient standard. But, if those who are the disciples of Christ set such an example, can the world be blamed for doing, in their own way, what is precisely similar? Or may we not rather fear that judgment will first begin at the house of God?

J. A. BEGG.

AMERICAN & FOREIGN BIBLE SOCIETY.

This Society, which was formed by the Baptists when they seceded from the American Bible Society, held its Annual Meeting at Albany last week, which is represeuted as having been unusually interesting. The following statistics are gathered from the Annual Report presented on that occasion:—

Total receipts, $44,845 11; total disbursements, $45,230 35. The amount received from individuals and churches is about $5,000 more than any previous year from this source.

The foreign appropriations, for the year just closed, have been: To Missionary Union, $10,500; for Scripture distribution and evangelizing purposes in Germany, by Mr. Oncken, $8,371; Southern France, by Dr. Devan, $800; Orissa, by Rev. Dr. Sutton, $1,000; Italian Scriptures, through Rev. Dr. Winslow, $245; per German Colporteur in Canada, $176; for Chinese Scripture destribution in Canton, $500; Baptist Missionaries in Calcutta, for Scriptures in Bengali and Sanscrit, $1,500; additional to Rev. J. G. Oncken, for Germany, $1,000; Total, $23,372.

The measure set on foot at the Special Meeting of the Society in Hope Chapel, 1852, for procuring permanent accommodations for the Society, *rent free forever*, has been the object of engrossing attention for a large portion of the year. Not less than a dozen different positions were examined, and more or less thoroughly canvassed. In the end, with signal unanimity, the premises No. 115 Nassau-st., were selected and purchased. One object aimed at has been to secure ample room for the eligible accommodation of all the coöperating denominational Societies of a general character, so that proximity and mutual convenience for them all may be promoted. A proffer of advantages of occupancy similar to our own has therefore been tendered to them, which they can accept if they choose. Nearly two-thirds of the purchase money for these valuable premises has been pledged, and most of it actually paid, chiefly in New York and vicinity. Nor can it be doubted, that the entire amount at an early day will be obtained, thus placing the Society on a basis or permanency, and securing for it advantages and conveniences which have been earnestly desired from the beginning of its career.

After the reading of the report, Hon. Judge Harris addressed the audience in a strain of fervent and eloquent congratulation, referring to the Society's origin, perils, and triumphant success, and the great work that still lies before it to be accomplished.

Addressess were also made by Rev. Drs. Potter, Taggart, Burroughs, and Smith, and J. M. Hoyt, Esq., to whom the thanks of the assembly were tendered by motion of Rev. Dr. Babcock.

On motion of Rev. S. S. Cutting, of Mass., thanks were also tendered to the Committee and donors for its new home—the Bible House—at the cost of some $55,000.

A MODERN PLEASURE EXCURSION.

Several months ago it was announced, that a New Yorker, who had made a fortune on steamships, was building a splendid steam yacht, in which he proposed to take his family and some of his frends on a voyage to the principal ports of Europe. Cornelius Vanderbilt, commonly called "Commodore," was the man referred to. His yacht, the North Star, being completed, she sailed from New York last week, with 24 passengers, all members of Mr. Vanderbilt's family, except Rev. John O. Choules and wife, and Dr. Jared Linsey. Of the route to be taken, the *Tribune* says:

"The Commodore expects to land first at Southampton, and, after a short stop, go round to London, where he will remain a considerable time, enjoying the sights and hospitalities of the Great Metropolis. Thence he will go up the Baltic, perhaps to see Jenny Lind, if she should be at Stockholm, and thence up the Neva, where he will be entertained at St. Petersburgh by the Emperor Nicholas, who will beyond doubt manifest great interest in the ship, if not in the Yankees. Bidding adieu to the Czar, the North Star will return to the Atlantic, try her strength with the billows of Biscay, and come to anchor off Gibralter. Thence they proceed to the classic shores of the Mediterranean, stopping at Naples, Malta, Athens, Constantinople, Alexandria, and perhaps several other ports. Sufficient stay will be made at each place to see the most worthy objects in the neighborhood, and give and receive the hospitalities incident to the occasion."

Of Mr. Vanderbilt, the *Illustrated News* says:—

"At an early age he showed a fondness for the sea, and took a great interest in shipping. While a very young man he became owner of a finely-rigged sailing vessel that he run regularly between Staten Island and New York. As early as 1820, he had the command of a steamboat, of which he was part owner. He became noted as one of the most enterprising and fortunate steamboat captains of the time. From captain he became owner of not only one but several steamers, and gave up the practical part of navigation to attend to his property interests. For many years he has been the largest owner of steamers—entirely his own, without partnership—probably of any man in the world. He is proprietor of over twenty steamers; one half of which are ocean steamships of the largest class, principally in the California trade."

The North Star is two hundred and sixty feet on the keel, two hundred and seventy feet on the spar-deck, thirty-eight feet breadth of beam, thirteen feet from floor timber to lower-deck beams, seven feet eight inches between decks, seven feet six inches between main and spar-decks, making her whole depth twenty-eight feet six inches. Of her fittings, a daily paper says:—

"The furniture of the main saloon is of rosewood, carved in the rich and splendid style of Louis XV., covered with a new and elegant material of figured velvet plush, with a green ground, filled with boquets of flowers. It consists of two sofas, cost $350 each; four couches, $300 each; six arm chairs, $50 each. Connected with this saloon are ten state-rooms, superbly fitted up, each with a French *armour le gles*, beautifully enameled in white, with a large glass door, size of plate 40x64, cost $100 each. The berths are furnished with elegant silk lambricans and lace curtains. Each room is fitted up with a different color, viz: green and gold, crimson and gold, orange, &c. The toilet furniture matches with the hangings and fittings up, by being of the same color, and presents a picture of completeness not often met with. All the table furniture is of the most gorgeous description. The China is of ruby and gold finish; and the silver ware is of the finest kind. The entire interior furnishing has been done with the single idea of producing the very best effect possible, and every article shows elaborate design and workmanship."

STATISTICS OF BENEVOLENCE.—The following statement shows the receipts of several of the leading Benevolent Societies during their last fiscal year:—

Amer. Tract Society,	$384,627
" Bible "	334,000
" B. C. F. Missions, 8mo.	136,682
" Home Mis. Society,	171,734
" For. and Christian Union,	62,000
" Seaman's Friend Society,	22,500
N. Y. State Colonization Society,	15,580

During the last eight months, the American Board has sent out thirty missionaries. The American Bible Society has increased its operations during the year by the distribution of 100,000 volumes more than last year, being for this year above 766,000 volumes. The American Home Missionary Society have had in commission, during the year, 1,083 laborers, while the previous year they had 1,062. The American and Foreign Christian Union has, during the year, employed 140 laborers, mostly in the United States. During the year ending April 1st, the American Tract Society's receipts for publications sold, amounted to $237,252 11, and for donations $247,374 64. They also granted $42,637 89 worth of publications, and sent away to foreign countries $20,000 in cash.

CHARITABLE BEQUESTS.—The Vermont *Chronicle* is informed that Josiah Burton, Esq, of Manchester, Vt., who died April 22d, made the following bequests in his will: For. Missions, (A. B. C. F. M.,) $500; Am. Tract Society, $500; Am. H. M. Society, $500; Vermont D. M. Society, $500; Am. Colonization Society, $500; Vermont Education Society, $500; Burr Seminary, $5,000; Female Sem. at Manchester, $6,000; Common Schools in Manchester, $5,000. Total, $19,000. There are some other bequests for like purposes, making the whole amount more than $20,000. The sum for a Female Seminary is conditional, and if the conditions are not met, the $6,000 also goes to the Burr Seminary, making $11,000 in all. Mr. Burton was the individual from whom the present pastor of the Congregational Church at Manchester received the funds for a Pastoral Library for himself and his successors.

A COLORED CHURCH AND PREACHER.—A visit to the first colored Baptist Church in New Orleans, is thus described by a correspondent of the *Biblical Recorder*:—

"The minister who officiated on the occasion of our visit, was a young man belonging to an estate so entailed that he cannot be bought. His sermon was a very sensible one, to me quite profitable. He reads well, and speaks more grammatically than many white ministers that occupy a respectable stand among our churches. His library, I am told, is a very respectable collection; his discourse showed that he knew its use. The clerk is a fine looking creole, who has purchased his freedom, and is a clerk for a very respectable French house in New Orleans. There are in this church about six or seven hundred members. For the sake of greater convenience, the members are divided into smaller communities, living near each other, and each community is placed under the watch-care of some faithful member, who advises with those in his care, and reports all cases requiring discipline. Few churches are better managed."

THE CANADA CLERGY RESERVES.—The recent vote in the British Parliament surrenders all jurisdiction of the Crown over the Canada Clergy Reserves, and leaves the disposition of them entirely to the Colonial Legislature. This grant was originally made in 1776. Very little income was derived from the Reserves up to the year 1819, when a claim to share in them was put forward by the Presbyterians; the clergy of the Church of England having always claimed an exclusive right therein. From that time to the present, the various denominations of Christians in the province, including the Roman Catholics, have at one time and another claimed to participate in their revenues, and the reserves have thus been a perpetual bone of contention. During the strife between the various religious denominations, propositions have been at different periods made to secularize the grants by appropriating them for educational purposes, or for public improvements.

THE UNIVERSALISTS ON TEMPERANCE.—An Annual Convention of the Universalists of Rhode Island was recently held at Providence, where high ground was taken on the subject of temperance. It was voted, that the anti-liquor law of Rhode Island is encouraging to Christian philanthropists; that instead of its being an abandonment of the Christian method of reform, it is really an outgrowth of Christianity; that in faithfully executing the law, we are obeying the will of God, the will of the people of Rhode Island, and subserving the best interests of the community. The following resolution concludes the series:—

Resolved, That as Christians, we cannot sincerely pray, "Thy kingdom come, thy will be done in earth as it is in heaven," till we have tried every just and honorable means to eradicate so deadly an enemy of the Christian spirit and life, as intemperance has ever proved itself to be; and this Convention recommend to all who accept God as a common Father, and believe all men are brethren, to give their unwavering support to this law, which the people have chosen as their instrument for the suppression of intemperance.

THE RESCUED CHILDREN.—In a Brooklyn paper of recent date we find the following allusion to the children of whom we gave some account a few weeks ago:—

"A number of children were baptized last Sabbath in the Plymouth Church, and among them one of the little unfortunates found at the Five Points by Mr. Eells. It will be remembered, that Mr. Eells, in making his rounds as a member of the Mission Committee, found a little girl, five or six years old, in a hovel with a number of negroes. The child was inconceivably dirty and ragged, and at first he supposed it to be black; but on wetting his finger and rubbing it over the face, he discovered that it had a fair, delicate skin. He also found the child sprightly and interesting, and persuaded her to accompany him to the house of Mr. Pease, where she was washed up and decently clothed. On extending his inquiries, he found that the abandoned mother was lying at the point of death, and that she had another child, younger than this one, in some den about the Points; and after much research, he got possession of it and took it also to the Mission House and placed it under the care of Mr. Pease. He then obtained from the mother a written stipulation to give up the children to his charge, and one of them he has adopted for his own; the other has been adopted by Mr. Bradbury of New York. The mother has since died. Both the children are girls, and are remarkably sprightly, beautiful children. When Mr. Beecher, in administering the baptismal ordinance to the eldest, alluded to the circumstance of its rescue, it sent a thrill of sympathy through the audience as remarkable as we ever witnessed. There was scarcely a dry eye in the house. Old men, whose fountains of tears had not been opened since the days of their youth, showed by their reddened eyes that they had not yet forgotten to sympathize with the abandoned and lost, and that their hearts opened with a gush of feeling at their rescue."

PENALTY OF TEACHING NEGROES IN VIRGINIA.—The Norfolk *Beacon* tells the following story, which carries a moral with it:—

"The officers made a descent yesterday upon a negro school kept in the neighborhood of the stone bridge, by a Mrs. Douglass and her daughter, and the teachers, together with their sable pupils, were taken before his Honor. They acknowledged *their guilt*, but pleaded ignorance of the law, and were discharged upon a promise to do so no more. The law of the State, imposing a fine of $100 and imprisonment for six months for such *offenses*, is positive, and allows of no discretion in the committing magistrate."

Hereupon the *Register* (Philadelphia) explains:—

"We are intimately acquainted with the ladies alluded to, and our statements are based on actual knowledge of facts. Mrs. Douglass is a southerner, by birth, education, and feeling, and has always resided in the South. She has been, if she is not now, a slaveholder, and possesses all the southern prejudice against the North, and northern abolitionism in particular. So far as these matters are concerned, there is not a man or woman in the delectable city of Norfolk, who can excel her. At the same time, she is a woman whose heart is as open as the day to every benevolent work, and whose charitable nature is worthy of the profoundest reverence."

OBERLIN MANUAL LABOR COLLEGE.—The Editor of the Cleveland *True Democrat* writes thus in relation to this institution:—

We made a visit to Oberlin on Monday, where we spent the day. This is a beautiful and thriving Yankee village. It is known all over the country on account of its college. It is 34 miles from Cleveland, on the railroad leading from Cleveland to Toledo. In 1833, this spot was all woods; now there is a town of 2,000 inhabitants, besides the students, who number 835; 378 of whom are females. An impression has obtained, somehow, that the proportion of colored pupils is very great. They do not in all number 50, and many of them are nearly white. Charles G. Finney is President of the Institution; eight Professors, and a great number of teachers as assistants. They are all *workers*, practical men, who can turn their hands to anything that is necessary to be done. Prof. Bascom, we saw at work on his farm, with his pantaloons inside of his boots, and otherwise dressed farmer-like, driving his wagon. The "Edmundson Girls," whose history is so tragic, are receiving an education there. They were sent by Mrs. Stowe, who pays for their education. Mary, the older of the two, is very sick, and fears are entertained that she will not recover. Emily's health is good, and she possesses the talent and energy that will make her a bright scholar.

PRIZE ESSAY ON TOBACCO.—The *Water-Cure Journal* is authorized by a friend of reform to offer One Hundred Dollars, in prizes of $50 for the first, $30 for the second, and $20 for the third best essay on the deleterious effects of Tobacco on the human constitution, intellectually, morally, and physically, with suggestions for the cure of the evil, or how persons can break the habit; to be comprised in 16 tract pages, the manuscripts to be submitted to Messrs. Fowlers & Wells, and such other persons as they may select to aid them in the examination. Each essay to be without any name, and the author's name and address sent in a sealed envelop with the essay, to be opened only after the awards shall be made. The essays must be received previous to the the first day of November, 1853, and the awards to be published in the January No. of *The Phrenological and Water-Cure Journals* for 1854; and the accepted essays to be the property of the donor of the prizes, to be published for the benefit of mankind—the profits arising from the sale to be offered in like premiums for other essays on the same subject.

LARGE CHARITABLE BEQUEST.—The late Robert G. Shaw, of Boston, bequeathed in his will the sum of $110,000, to be set apart at interest by his Executors until it shall amount to $400,000; the sum then to be known as the "Shaw Fund," and to be appropriated for the benefit of destitute mariners' children, under the age of ten years.

The total number of Rum Licenses granted in New York this spring, up to March 24, is 1,474.

ORDINATION OF AN INDIAN.—In connection with the anniversary of the American Home Missionary Society, recently held at Troy, James Tanner, a half-breed Chippewa Indian, was ordained to the work of the ministry, which he proposes to exercise among his countrymen. Rev. Drs. Hill and Peck took part in the exercises, which are represented as deeply interesting. Tanner is described as a man of remarkable mental force and natural talent. He held the vast audience in breathless attention for more than an hour, describing his conversion, his creed, and giving his reasons for becoming a Baptist. He then dwelt upon the character, habits and morals of the Chippewas, concluding an able and powerful address, by an earnest, manly and affectionate appeal to all present to aid him, and the Society whose Missionary he was about to become, to preach the Gospel among his beloved countrymen.

At the close of the ordination, it was proposed by a Rhode Island clergyman to raise, at once, five hundred dollars expressly for the benefit of the Missionary, and such was the readiness and willingness to comply—the proposer having started with a donation of fifty dollars, which he afterward doubled—that in thirty minutes one thousand dollars were subscribed, half of which is to be devoted to the Missionary's especial benefit, and the other half to be devoted to the augmentation of the funds of the Home Mission Society.

LAST MOMENTS OF VICE-PRESIDENT KING.—*The Southern Republic* has received from Mr. F. K. Beck—a kinsman of the Vice-President—a brief account of the last moments of Mr. King. It says: "He was quiet and resigned to the fate which he had seen for some time awaited him. Shortly before six o'clock, on Monday evening, while a few friends were sitting around his bed-side, the only ones that he would allow in the sick room, he suddenly remarked that he was dying. The watchers arose to their feet, under some excitement, when the Colonel said: 'Be still—make no noise—let me die quietly.' He refused to have the balance of his household notified of his dying condition. His physician came in and examined him. The Colonel said to him: 'Doctor, I am dying. It seems as though I shall never get through with it. I am dying very hard. Take the pillows from under my head. The pillows were accordingly taken from under his head; but affording no relief, the Doctor turned him from his back on his side, when he died in a moment."

PRESBYTERIAN GENERAL ASSEMBLY.—The New School Presbyterian General Assembly was in session at Buffalo last week. Among the subjects considered was a motion by Dr. Gilbert, that the first Monday in January be observed as a day of fasting and prayer for the conversion of the world. As this day falls on New Year, considerable discussion arose as to the practicability of holding prayer-meetings in large cities where a different mode of spending the day prevails. It was resolved, finally, not to give place to fashion, but to adhere to the good custom. The last Thursday in February was also set apart as a day of prayer for Colleges.

CONVENTION OF COLORED PEOPLE.—Frederick Douglass' paper, of Rochester, contains a call, numerously signed by the colored men of different States, for a National Convention, to be held at Rochester, July 6th, 1853. The expressed object of the Convention is to devise means for the advancement of the colored race in the United States; to thwart the efforts of the American Colonization Society; to consider what is to be done with the funds expected to be contributed by the English people through Mrs. Stowe; and to establish a permanent organization for the general objects which they have in view. The Convention is to be composed of delegates exclusively.

LIBERTY OR DEATH.—At East Baton Rouge, La., lately, an escaped negro slave, whom two citizens of Port Hudson attempted to recapture, so resolutely fought for his freedom, that they were obliged to desist. They thereupon obtained a pack of dogs and pursued the fugitive to a drift in the river, where the dogs brought him to bay. When the pursuing party came up, he refused to surrender, and was immediately shot and fell into the water. So determined was the poor fellow not to be captured, that when an effort was made to rescue him from drowning, he made battle with his club, and sunk waving his weapon in angry defiance at his pursuers.

TESTIMONIAL TO FATHER GAVAZZI.—The eloquent and fearless manner in which Father Gavazzi has exhibited the tendencies of Popery and the claims of Protestantism, by his recent lectures in New York, has won for him high respect and numerous friends. A meeting was held at Metropolitan Hall, on the evening of the 13th inst., to present him a testimonial, in the form of a purse of one thousand dollars, and two Bibles, one in French and one in Italian. The occasion was made interesting by addresses from several distinguished speakers and from Gavazzi himself.

CARSON ON THE ATONEMENT.—We are indebted to the publisher, Edward H. Fletcher, 141 Nassau-st., N. Y., for a 12mo. volume of 442 pages, entitled, "*The Doctrine of the Atonement*," by ALEXANDER CARSON. It is a clear and forcible statement and illustration of a fundamental doctrine, by one who seems to have been perfectly familiar with his subject. The volume also contains a "Letter to the Emperor Napoleon," after his banishment to Elba, on "the most important of all subjects," and a defense of "Evangelical Preaching," in reply to the attacks of the Edinburgh *Review*.

RETURN OF A MISSIONARY.—Rev. E. W. Syle and family, of Shanghae, China, arrived in New York last week, by the ship Mandarin.

By the Mandarin we received letters from brethren Carpenter and Wardner. They and their families were in good health, and cheerfully prosecuting the work in which they are engaged.

General Intelligence.

European News.

London papers to May 6, were received in New York on the 19th, by steamer Africa.

In the British House of Commons, an interesting debate on corruption in Parliamentary elections brought out a sharp and amusing speech from Mr. Drummond.

A great excitement had been caused by a Mr. Duffy, who alledged that attempts had been made to bribe the Irish Members of Parliament, but he afterward retracted the charge.

A Peace Deputation had waited on Lord Clarendon to ask him to have a clause inserted in treaties with the United States agreeing to settle all future disputes by arbitration; his Lordship politely declined the request.

The "May Meetings" were in progress at Exeter Hall. Professor Stowe's name figures in the list of reverend gentlemen in attendance.

The Duchess of Sutherland had invited a large number of ladies and gentlemen to meet Mrs. Harriet Beecher Stowe at Stafford-house on Saturday, May 7. After a short stay in London, it is said that she will go to France and Germany; and having visited Scotland once more, she has promised to be the guest of Major General Sir Duncan McGregor, in Dublin, previous to her return to her own country.

From Ireland, the chief intelligence relates to the emigration movement, which is more active this season than ever, and is mostly to America, the means being supplied by remittances from previous emigrants in the United States.

A funeral service in honor of Napoleon the Great, was celebrated on Wednesday, May 4, in the chapel of the Tuilleries; the Emperor and Ministers of State were present. In the chapel of the Invalids a similar service was performed.

Four negroes, who had been in service in Vienna, repaired lately to Bremen, intending to return to the United States by the American steamer Hermann. They paid for their passage and their berths to the agent, but were refused a passage by the captain on the ground of the American laws forbidding any negro to be conveyed by steamer from Europe to the United States. No representations were of any avail, and the four blacks were compelled to take their way to England, and get what redress they could from the agents.

By this arrival we hear of the death of the Marquis de Valdegamas, Spanish Ambassador in Paris, better known as Juan Donoso Cortes, one of the most distinguished men of his country, both as a secular and an ecclesiastical politician. He was one of the most active leaders of the Ultramontane party in the Catholic Church, as well as a zealous and efficient supporter of the Spanish crown. He first rose to distinction in 1832, during the illness of Ferdinand VII, when he devoted himself to the interests of Christina, the queen regent, and of her daughter the present queen. His zeal in their cause was followed by ample political rewards, which he continued to enjoy in increasing profusion till the time of his death.

From Turkey, we hear that the question of the Holy Places is settled in favor of Russia.

California News.

By the way of New Orleans, we have two weeks later news from California, being to April 30th.

The steamship Georgia sailed from Chagres on the evening of the 15th for New York, with two hundred passengers and $2,300,000 in gold dust.

The steamship Golden Gate, on her passage down to Panama, one night, came in collision with another steamer, supposed to be the Sierra Nevada. The Golden Gate sustained only slight injury, and as the other kept on her way, it is supposed she was not materially damaged.

The Grand Jury of the District Court of San Francisco, had ignored the bill brought against Captain Sampson, of the steamer Independence, for manslaughter, but said if they had the power they would bring true bills against the owners and agents of the Vanderbilt line, on account of the miserable outfit, unseaworthiness, and other acts, and the unjustifiable negligence which entailed the loss of over one hundred lives.

The accounts from the mines appear to be of a favorable character.

In the Senate, on the 29th of April, the bill for the extension of the city front of San Francisco was indefinitely postponed by the casting vote of the Lieut. Governor.

Two fires had occurred at San Francisco, but they were fortunately extinguished before any damage of importance was done.

The banking house of Page, Bacon & Co., had been robbed of $3,000.

New discoveries of gold near Negro Hill are reported.

The Agricultural prospects of the State are flattering.

Anti-Rent Outrage.—A dispatch from Schoharie, N. Y., dated May 19th, says: A Mr. Lawrence proceeded to the house of Jacob J. Deitz, on Tuesday last, for the purpose of serving a summons. He found Mr. D. near his house, and handed him the papers. Deitz took them and read them, when he threw them on the ground, seized Lawrence by the throat, and called him a scoundrel, for coming to serve papers on him. He then called to his family to blow a horn, when a man named Hollenbeck, who was at work for Deitz as a mason, interceded for Lawrence, who managed to get away, and started off on a run. Deitz followed in pursuit, knocked Lawrence down, and held him until four men in disguise made their appearance. They then tied his hands behind him, and took him to a small piece of brush, near by; then tore off his coat, vest and cravat, and, with a jack knife, cut off his hair, occasionally cutting the scalp, and remarking that they had a plaster that would heal it up; they tarred his head and body, and poured tar into his boots. After exhausting all their ingenuity this way, each cut a stick, and whipped him until they got tired. They then tied his hands before him, and started him for the house, each of them kicking him at every step. They made him take the papers back, but took them away again, when, after knocking him down again, they left him, and he succeeded in reaching the residence of Geo. Becker, last evening. His legs, hands, arms, and face, are badly bruised.

Chinese Drama.—A company of Chinamen, who have come to this country by way of California, are now giving dramatic entertainments at Niblo's Garden, N. Y., in which the religious and other ceremonies of the Celestrials are represented. According to the play-bill, it forms a living history of China, as follows: Part I—To commence with the imposing religious ceremony, Invocation to Toss; Mu-chong-wong, King of Kings; Konumn, Queen of Heaven; Ten How, Lady of Light, supplicating benediction and blessing for future welfare in the United States. Grand feast and presentation to the gods and goddesses of the Beasts, Birds and Fishes, from the Throne of the Imperial Dragon. Part II—Grand Marriage Ceremony, entrance of the Emperor and train, unveiling of the bride. Part III—Japanese Tumblers, &c.

One of the daily papers says of the performance:—

The dresses are gorgeous to the last degree. All that silk, crape, gold-tissue—the cumulated splendors of Chinese taste—could conceive, flaunted on the stage. A gilded range of lofty steps, covering all the stage, surmounted by a Chinese nondescript, and rows of chairs, was the chief scene of operations. The different characters came with glorious pomposity, and ching-changed, or chum-fee-hoed it in front of the platform, and then ascended the platform. Sometimes one spoke alone, sometimes several the same words. Chinese music was rendered by sticks beaten together, cymbals, a bowed instrument played as a viol or violin, sounding like a bagpipe, and using the Scotch scale identically, or the black notes of the piano-forte, bating various discordances. The singing and playing were like a compound of distressed cats, an old pump handle, ungreased cart wheels, a poker on a tin pan, and the spiritual rappers in communion with the infernal regions.

A Mammoth Steamer.—By the last arrival from Europe, it is announced, that a contract has been made in England for the construction of a mammoth steamer, upward of six hundred feet in length, and measuring 12,000 tuns. The *Tribune* says that the idea of a monster ship like this is not original with John Bull. Mr. Burden, of Troy, in this State, a man of wealth, and a mechanic of original genius, some years ago suggested the construction of a steamer 700 feet in length, and of corresponding depth and width, to run to Europe. Mr. Burden's idea was, that it is practicable to construct a steamer which would go across the Atlantic with as little motion as our Brooklyn ferry steamers run to our sister city. He proposed that his steamer should draw seventy-five feet of water, and her top to be an hundred feet above the water line. The maximum hight of the waves of the ocean, from the bottom of the sea-trough to the crest of the wave, is estimated not to exceed thirty-five feet; hence Mr. Burden concluded that a vessel of seventy-five feet draught would always run on a nearly even keel. There are but few ports where such a vessel could enter. On our coast, Newport offers the greatest facilities of a good harbor, with ease of access and abundance of water, and here Mr. Burden proposed to establish the head-quarters of his ship. No steps were ever taken to carry out the majestic idea of our countryman, and it is now broached on the other side of the Atlantic, and measures are taken to secure its realization. The proposed British ship is to be propelled by two sets of side-wheels and a screw at the stern, having, we presume, three independent engines and sets of machinery.

Remarkable Escape.—On Saturday evening, May 14th, while the Broadway Tabernacle was filled with an enthusiastic audience, the pavement leading to the doorway of the building gave way, and fell with a tremendous crash into the cellar below. The regular speakers had concluded, and Mr. Douglas was called on for a speech; he had not been speaking above two or three minutes when the crash was heard; many persons started up in affright to learn the cause, and the audience were only pacified by repeated assurances that "nothing serious was the matter." On going to the door, we were shocked at the narrow escape which a great many persons undoubtedly met with; for had not Mr. Douglas been called on to speak, the whole of the people in the building would have been crowding out upon this hollow pavement, and the probability is that many would have been precipitated into the cellar below, some 10 feet deep, and the descent of the large flag-stones of the pavement upon them undoubtedly would have killed and injured a great number of persons. The buildings next to the Tabernacle had been pulled down, and workmen had been excavating the foundations, thereby shaking the pavement from its place, and rendering the ground over which some thousands would pass, but little better than a vast man-trap, wanting but some unlucky movement, or the weight of a number of persons, to spring it, and carry misery and death to many a home.

Death of a Noble Boy.—The Deposit (N. Y.) *Courier* has an account of the death of Nelson Freeman, (son of Wm. J. Freeman of Deposit, but now absent in California,) an interesting lad some 15 years of age, who lost his life under circumstances sad indeed. A younger brother, three years old, had strayed away from home to the river, where he got upon a slab and floated out into the stream. Nelson, missing him, started in pursuit, and discovered his little brother near a mill-dam, over which he was carried, and then, after giving the alarm, plunged in and swam to him, but from some cause was unable to extricate himself or his brother. The latter, however, was carried out of the whirl and floated by the swift water some fifteen rods where he was taken out almost lifeless, but was restored with considerable effort. Nelson was less fortunate. He sank, and was under water some ten minutes, when he rose and was taken out, but all efforts to save the young hero were unavailing; life was extinct.

A Wisconsin paper puffs the healthiness of the place where it is printed after this wise: "Owing to the healthfulness of our city, the two hearses formerly owned here have been sent to localities where they are likely to find more employment. To supply the occasional demand for such a vehicle, Mr. Norris, at a great prospective sacrifice, is now getting up one, and expects to have it completed in the course of one or two weeks."

SUMMARY.

Eighty-three Italians, who, according to the statement of the Piedmontese Government, took arms at the announcement of the late outbreak in Milan, and held themselves in readiness on the frontiers of Lombardy, to render assistance to the rising Lombards, were ordered by the military authorities to retire to their homes, which order was at once obeyed. But the following day they received another command to present themselves before the political authorities in Alessandria, by whom they were immediately arrested, and from thence under the strictest arrest transported to Villapama on the 29th March, put on board a Sardinian man-of-war, where they were treated like prisoners, and arrived finally in America.

A dispatch dated Buffalo, Friday, May 20, 1853, says:—A severe gale occurred on Lake Erie yesterday, and numerous disasters are reported. The schooner Andes beached at Cleveland, the crew were saved, but the cargo of corn was badly damaged. The vessel will be saved. The propeller Ohio put into Tonawanda with five feet of water in her hold, having sprung a leak. The schr. Ellington, loaded with railroad iron, sank near Sandusky. Other boats also report seeing vessels capsized on the lake, and their crews supposed to be lost. A fishing vessel was capsized a mile from Cleveland harbor. William Kelly, the owner, and two others, were drowned.

Jesse Hutchinson, of the Hutchinson Family, died recently at a water-cure establishment near Cincinnati. He was the eldest of the large family of that name, which originated at Milford, N. H., and has made it a household word wherever simple and sweet English song is loved. He was about forty years of age, and at the time of his death was on his way home from California, where he had not been very fortunate. He was a man of almost infantile simplicity of character, of warm affections, and of sterling integrity. Every movement for the interests of humanity received his warmest sympathy and devoted efforts.

A convention was held at Norwich, N. Y., on Wednesday of last week, in favor of the construction of a railroad through the valley of the Chenango to connect with the New York and Erie Road at Binghampton. After a long discussion on the advantages severally presented by Rome and Utica as the Northern terminus, the convention decided in favor of the latter, and the Company was organized under the name of the Utica and Binghampton Railroad. The estimated distance from Binghampton to Utica is ninety miles, and the road will cost about $1,660,000. At Utica the road will connect with the contemplated road through the Black River country to the River St. Lawrence.

The Boston *Traveler*, of May 21, says: An old gentleman from Western New York was robbed in the Albany cars yesterday, while on his way to Boston, of his wallet containing $300, all he had with him. Yesterday afternoon, a gentleman laid his valice and cloak down in the gentlemen's room of the Boston and Worcester Railroad depot, was absent a few minutes, and on his return they were both gone. Other persons in the room state that a man came in, coolly threw the cloak over his shoulder, took up the valice, and marched off. A robbery of a precisely similar character occurred at the Old Colony Railroad depot yesterday afternoon.

Washington, Macomb Co., Mich., was visited on the 17th inst. by one of the severest storms of rain and hail ever witnessed. The course of the storm was from N. W. to S. E., and extended over a track of country three or four miles in width. At Lakeville, 12 miles N. W., it did more damage. It unroofed houses and barns, and the hail took out all the glass. At Washington it destroyed most of the windows on the west side, and made a fine rattle, for the hail stones were from the size of a pea to that of a goose egg. One measured eight inches in circumference.

A Committee on behalf of the citizens of Utica, have reported that they had inspected the proposed line of the Black River and Utica Railroad, to its Northern terminus at Clayton. At that place they found one of the best bays and harbors for a terminus that could be desired. Mr. Jenne, the Chief Engineer of the Company, says there is no difficulty in the way of getting a good line, and that the entire cost of the road will not exceed $20,000 a mile. It is expected that the entire line will be ready to put under contract in a short time.

We find in an exchange a recipe of great value to our subscribers in "the woods." It is for a new method of making candles. To twelve pounds of lard use of alum and saltpetre each one pound; dissolve the alum and saltpetre in a small quantity of water, then pour into the melted lard, and boil the whole until the water evaporates. The mixture requires constant stirring to prevent settling in the bottom of the vessel. Candles made of this composition are equal to the best tallow, and last longer.

The New Haven Palladium says: A man has been arrested in Ohio, having in his possession some five hundred counterfeit $10 bills upon the City Bank of this city. Several of the notes have been sent to the bank here, and their appearance is eminently calculated to deceive even the most skillful judge of spurious money. It is probable they were got up for the Western market, and it is therefore doubtful whether any of them are in circulation in this section. It is possible also, that the batch taken was the first issue.

On many of the Railways of Great Britain, but more especially those in the North of England, the Engineer's duty is to attend to the engine alone; the lookout is a separate duty altogether. There are on each train two guards—their stations are at the back part of two separate cars, in glass houses, in which their heads are raised about two feet from the level of the roof, giving the guards a fair view of each object that may come within the range of their vision.

In Western Illinois the weather has been delightful, and the prospect for winter wheat has not been so good for the last five or six years. It has come up thick and good; with the early spring there is no danger at all of rust. The same reports come to us from all the West.

Somebody has just published "A Guide Around New York and Vicinity; What to See and What to be Seen; with Hints and Advice to Those who Visit the Great Metropolis." It contains little truth, and a vast deal of mere guess work, and bad guessing at that.

The sale of lands belonging to the State Bank of Illinois, took place on the 11th inst. at Belleville, Illinois. The attendance was large, and the sale went off briskly, at prices varying from five to ten dollars per acre, payment being made in the notes of the Bank, which were selling at seventy cents on the dollar. It is doubtful whether the assets of the Bank will be sufficient to meet the circulation yet outstanding.

The Twenty-sixth Annual Fair of the American Institute will be held in the City of New York, during the month of October next, commencing with the receipt of goods and specimens on the first day. Extraordinary efforts will be put in requisition to render this great National Exhibition unsurpassed in all its departments.

About sixty miles of the Illinois Central Railroad are completed, and trains are running or will be in a few days between Bloomington and Lasalle, where the road connects with the Chicago and Rock Island Road. From Bloomington a good line of stages runs over a fine road to Springfield.

The Michigan Southern and Northern Indiana Railroad runs three daily trains between Toledo and Monroe and Chicago. The Lightning Express makes the time in 8½ hours—thus taking passengers from Chicago to Buffalo, all the way by railroad, in about 18 to 20 hours—and by railroad and Lake, in 23 to 24 hours, and performing the distance from Chicago to New York in 32 to 36 hours.

The Norfolk (Va.) *Argus* states that a curious phenomenon attended the hail storm in that city on Tuesday night. Quantities of catfish, some measuring *a foot in length*, fell in different sections of the city, and some of the fields were literally strewed with them. Hundreds were picked up in the morning. This (says *The Argus*) is no piscatorial fabrication, but a fact which is attested by hundreds of citizens.

Rhode Island has at present no less than seventy-one banking institutions, with an aggregate capital of $14,000,000. Of these, twenty-six are located in Providence, with a capital of $10,419,000, or an average of about $400,000 each. Seven new banks have been incorporated at the late session of the Legislature.

The Fond du Lac (Wis.) *Journal* says that the wheat crop in that region promises an abundant yield. *The Appleton Crescent*, Outagamie County, Wis., says the wheat in that vicinity looks unusually promising. In Monmouth Co., N. J., the wheat and rye crops look fine, and they have plenty of strawberries. Corn not yet planted.

Died, on the 17th May, at Brooklin, New Jersey, David Brombush, aged 92 years. He was born in 1762, at Bergen, L. I. At 18 years of age he was employed by Gen. Washington to cart specie to pay off the troops, and to perform such other duties as were required of him.

Through the hands of a venerable Quaker of Baltimore, a massive ring, of African gold and of African manufacture, has been sent to Mrs. Stowe, as a token of esteem and gratitude on the part of one living on the coast of that wronged and long plundered land.

"Moral Scotland," is the title of a paper in *Chambers' Journal*, from which we learn, that in forty cities and towns in Scotland, every 149 of the population support a dram-shop, while it requires 981 to keep a baker, 1,067 to support a butcher, and 2,281 to sustain a bookseller.

A public meeting has been held in Dublin, to hear an address from a man of color, the Rev. Edmund Kelly, the son of an Irishman and formerly a slave in the United States, where his owner made him pay £2 a month for the privilege of preaching.

A party of twenty-nine females, bound for the West, under the direction of Ex-Gov. Slade, were at the Clarendon Hotel, Buffalo, on Monday. They are to become teachers of the rising generation, out in the regions of sunset.

The life insurance upon persons who were killed at the Norwalk slaughter, amounts to $30,000, and the Life Insurance Companies have determined to prosecute the Railroad Company to collect their losses.

Gov. Slade passed through Springfield on the 30th ult. from Hartford, on his way west, with twenty-three young ladies, bound for the western States, with a view of becoming school teachers.

No less than seven parties of engineers are exploring the country between the Hudson River and Lake Erie, and between the Erie and the Central Road, searching for a feasible line for a new railroad.

Rev. D. Tomlinson, a Methodist minister of high standing, committed suicide, at Neville, Ohio, on Saturday night, May 14. He had premeditated the act; the cause being a general depression, tending to insanity.

The New York Horticultural Society has issued a circular asking for aid in carrying out its design of an Experimental Garden, in which shall be cultivated the choicest varieties of indigenous and exotic plants and flowers.

In the Circuit Court at Boston, Benj. F. Williams, of Taunton, was awarded $7,000 damages from the Portsmouth, Saco and Portland Company, for injuries received by an accident.

Not a single death by small pox has occurred in Boston during the year ending May 1. In the year ending May 1, 1851, there were 146 deaths—May 1, 1850, 45 deaths.

Charles C. Wellington, formerly a resident of Hamilton, Madison Co., committed suicide at Chatham Four Corners on Saturday, April 30th, by swallowing prussic acid.

The New Haven Railroad Company have issued orders that hereafter all trains shall come to a full stop before cossing any of the draw-bridges on their route.

The steamships Illinois for Aspinwall with 250 California-bound passengers, and the Prometheus for San Juan, with over 200 passengers, sailed last Friday afternoon.

Died, at La Porte, Ind., May 18, Robert B. Doxtater, Esq., of Rome, N. Y., recently elected President of the Michigan Southern Railroad.

On the Illinois River a line of steamboats makes daily trips from La Salle to St. Louis, connecting at La Salle with the Rock Island Railroad to Chicago.

Dr. Kane's Arctic Expedition is to sail from New York in a few days, with every thing deemed necessary to insure its success.

On Monday evening, May 10, while the steamers Commodore and Worcester, from New York, were going through Hellgate, a small boat, in which were six persons, was swamped in the hard swell of the former vessel. Stephen Harton, one of the Hellgate Pilots, with his small boat, saved two lives, but the four others were lost!

There are in the United States twenty-two traveling circus companies, all prosperous, and composed of the most daring riders and vaulters in the world, whose feats literally outvie those of Olympic games.

The Legislative Assembly of Newfoundland have passed a bill making an appropriation for the better protection of the fishing grounds in the Straits of Belisle during the approaching summer.

A Company, with a capital of $1,000,000, for the establishment of a line of steamships between Baltimore and Liverpool, is in course of formation in Baltimore.

Much excitement exists in Texas in regard to the late discovery of gold on the Colorado and its tributaries, commencing some fifty or sixty miles above Austin.

The steamer Hiram Powers was destroyed by fire on the Wabash River on a recent Saturday, together with a full load of produce for Cincinnati.

The Earl of Ellesmere, Sir John Lyell, and party, have engaged apartments at the Metropolitan Hotel during their stay at the World's Fair.

The American Exchange Bank of Cape May is being wound up by order of the Chancellor.

In London, (C. W.) an acre of land a few days ago changed hands at the enormous price of £20,000.

A National Convention of the Colored (African) People of this country is called, to assemble at Rochester, on the 6th of July.

The ship Adeline has been chartered to sail from Savannah with emigrants for Liberia early in June.

New York Market—May 23, 1853.

Ashes—Pots $4 81 a 4 87; Pearls 5 44 a 5 50.

Flour and Meal—Flour, 4 62 for fair brands of Canadian, 4 56 a 4 62 for common to straight State, 4 68 a 5 00 for mixed to fancy Michigan, Indiana, and Ohio, 5 00 a 5 31 for Southern. Rye Flour 3 81 a 4 37. Corn Meal 3 00 a 3 06 for Jersey.

Grain—Wheat, 1 18 for white Michigan and good Ohio, 1 11 for mixed Ohio. Rye 90c. Barley 70c. Oats 47 a 48½c. for Jersey, 49 a 50½c. for State and Western. Corn, 65c. for white and Southern, 69 a 70c. for Western mixed, 70 a 72c. for round yellow.

Provisions—Pork, 13 00 for prime, 16 00 for mess. Beef, 5 00 a 6 62 for country and city prime, 12 50 a 13 00 for city mess. Lard 9½ a 10¾c. Butter, 9½ a 14c. for Ohio, 12½ a 17c. for State, 18 a 20c. for Orange county. Cheese 8 a 9c.

Beeswax—30 a 31c.

Feathers—45 a 46c. for Ohio Live Geese.

Hay—81 a 87½c. per cwt.

Hops—17 a 20c. for Eastern and Western.

Laths—1 62 a 1 75.

Lumber—14 00 a 15 00 for Eastern Spruce and Pine.

Seeds—Clover 8½c. Timothy 13 00 a 15 00. Flaxseed 1 25 for Southern, 1 30 a 1 35 for Western.

Wool—Small parcels of Domestic Fleece have been sold at 47 a 48c., and one large house is reported to have sold 100,000 at 60 a 65c. Pulled Wool, 40c. for No. 1 city, 45c. for No. 1 country, 48 a 50c. for super, 55 a 60c. for extra.

MARRIED,

In Hopkinton, R. I., May 16th, by Eld. Daniel Coon, Mr. Charles W. Wilcox to Miss Catharine Sherman, both of Charlestown, now residing at Stonington, Ct.

In Hopkinton, on the same day, by the same, Mr. Samuel A. Champlin to Miss Mary B. Ross; and, at the same time and place, Mr. George A. Smith to Miss Mary E. Champlin, all of Westerly.

At Alfred Center, N. Y., May 17, by Eld. N. V. Hull, Mr. James R. Livingston, of Cambridge, N. Y., and Miss Miranda S. Green, of Alfred.

In New London, Ct., by the Rev. Daniel T. Willet, Mr. George Gardner to Mrs. Phebe Ann Brooks, all of the above place.

DIED,

In Friendship, N. Y., April 15th, 1853, of a disease of the liver and lungs, Dea. Ezekiel Johnson, aged sixty-one years. Dea. Johnson was an old and esteemed member of the Seventh-day Baptist Church in Friendship, being among the oldest of its members, and was always punctual at all the meetings of the church, and manifested a deep interest for the cause of Christ. For a year past he had been declining in health, so as to deprive him of the means of grace and Sabbath privileges, and the church of his labors; yet we have confidence that he "sleeps in Jesus" and "rests from his labors." His funeral was attended by a large congregation, as he was extensively known and appreciated, at the Seventh-day Baptist meeting-house in Nile.

B. F. R.

At the residence of his father-in law, in Exeter, R. I., May 9th, of consumption, Amos B. Hall, son of V. S. and Mary Hall, of Westerly, R. I., in the 29th year of his age.

At his residence in North Stonington, Ct., May 15th, Jeremiah York, Esq., in the 89th year of his age.

At Waterford, Ct., May 13th, from the effect of a paralytic shock, Mrs. Charlotte Brown, wife of Haynes Brown, aged 62 years. She has left a large family and a numerous circle of friends to mourn their loss—but not without hope.

In Westerly, R. I., April 28, of lung fever, Sarah A., daughter of Wm. S. Berry, aged 8 years, 2 months, and 6 days.

LETTERS.

H. H. Eckles, Charles West, E. I. Maxson, C. M. Lymeux, Amos Burdick, Orlando Holcomb, Russell Hoag, Wm. F. Randolph, Joseph Crandall, Daniel Bennett, L. T. Rogers, Daniel Coon, Obadiah Davis, L. M. Todd, Wm. F. Cottrell, J. H. Potter, B. F. Robbins, S. P. Stillman, N. V. Hull (not Elisha.)

RECEIPTS.

FOR THE SABBATH RECORDER:

John P. Eckles, Adell, Iowa	$2 00	to vol. 10	No. 26
D. Bennett, Allen's Grove, Wis.	5 00	10	26
James Stelle, Albion, Pa.	2 00	10	52
L. Chester, Plainfield, N. J.	1 00	10	13
O. Davis, North Fairhaven, Mass.	1 00	10	21
Nancy Clarke, Hopkinton, R. I.	2 00	10	52
Jos. Crandall, Fall River, Mass.	4 00	10	52
Charles Miller, New York	3 50	9	52
Orlando Holcomb, DeRuyter	2 00	10	10
Amos Burdick, Alfred	2 00	9	52
Juda Simons, Cambria	4 00	10	52
Jos. S. Crandall, West Genesee	2 00	9	52
Elias I. Maxson "	2 00	10	52
Charles West, Bridgewater	2 00	8	52

FOR THE SABBATH-SCHOOL VISITOR:

Benjamin F. Burdick, Westerly, R. I.	$4 00
Wm. Randolph, J. P. Eckles, 25c. each	50

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Nancy Clarke	$1 00	Joseph S. Crandall	$1 00
Wm. F. Randolph	1 00	Elias I. Maxson	1 00
Phineas F. Randolph	1 00	John P. Eckles	1 00

Central Association.

THE next meeting of the Seventh-day Baptist Central Association is appointed to be held with the Church in Scott, Cortland Co., N. Y., commencing on the fifth day of the week before the second Sabbath in June, 1853, (9th day of the month.)

Western Association.

THE 18th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

DR. J. D. B. STILLMAN
HAS RESUMED HIS PRACTICE IN THIS CITY.
Office No. 850 Broadway, near Union Park.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollver's Dining Saloons,
NO. 57 CORTLANDT-ST.,
FREEMAN D. DECKER, HENRY ZOLLVER, } NEW YORK.
Late with Johnson & Rogers.
☞ *A Separate Apartment for Families.*

☞ Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars.

Chicago Express at 6 A. M. for Dunkirk.

Day Express at 7 A. M. for Dunkirk.

Mail at 9 A. M. for Dunkirk and all intermediate stations.

Way at 3½ P. M. for Delaware and all intermediate stations.

Night Express at 6 P.M. for Dunkirk and Buffalo.

Emigrant at 7.45 P. M. for Dunkirk and all intermediate stations.

☞ The following are the hours at which trains leave the several stations mentioned:—

Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.

Alfred:
Going East—2.48 p.m.
Going West—11.15 a.m., 10.46 p.m.

Friendship:
Going East—3.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.

Passengers for Alfred, leaving N. Y. at 6 and 7 a.m. will reach Hornellsville at 5.35 and 6.54 p.m., wait till 10 p.m., and take a train reaching Alfred at 10.46 p.m. Or, taking 6 p.m. train from N. Y., will reach Hornellsville at 6.57 a.m., wait till 10.43 a.m., and reach Alfred at 11.15 a.m.

Passengers for Friendship, (Nile, Richburg, and Little Genesee,) leaving N. Y. at 6 a.m., reach F. at 6.56 p.m. Or, leaving N. Y. at 6 p.m., reach F. at 8.41 a.m.

The Illustrated Weekly Record

OF THE NEW YORK EXHIBITION OF THE INDUSTRY OF ALL NATIONS, under the direction of Prof. B. Silliman, Jr., aided by eminent writers in each Department of Science and Art.

This Journal, as its name implies, will record the history, progress, and results of the New York Industrial Exhibition.

The Literary portion of the paper will be prepared under competent editorial supervision, by the ablest literary, scientific, and practical men, and will include essays, descriptions, and criticisms, in the following Departments:—
I. Natural Science—Raw Materials, &c.
II. Machinery.
III. Manufactures—in Subdivisions.
IV. Fine Arts.

General Essays may be expected on the condition and results of the several Departments, on the natural resources of our country, and on the methods by which they may be made most available to American Art, and to artistic and industrial Manufactures. Other articles of a more general scope, on topics naturally suggested by the Exhibition, will be occasionally admitted. It is intended that all the descriptions and criticisms shall be accurate, and strictly impartial and independent. The Essays will be as free as possible from mere technicalities, and every effort will be made to render them attractive and interesting to general readers.

The Letter-Press will be illustrated by Engravings of the most beautiful, interesting, and suggestive of the various objects exhibited, including, as far as possible, all such as may gratify and instruct. THE RECORD will thus supply sources of instruction to Artisans and Manufacturers of every class, and render the Exhibition permanently and practically useful, long after the contents have been dispersed.

THE ILLUSTRATED RECORD will be issued weekly from the opening to the close of the Exhibition, and will be completed in twenty-six numbers, besides a probable Supplement.

Each number will consist of four double-columned pages of letter-press, four pages of Illustrations, and four pages devoted to the circulars of Exhibitors. The first number will contain four extra pages, including Architectural details of the Building, and the designs by Sir Jos. Paxton and the late A. J. Downing, and will be published on the day of the opening of the Exhibition.

"*Office of the Association for the Exhibition of the Industry of all Nations,*
New York, 21st Jan., 1853.

"Messrs. G. P. Putnam & Co.—*Gentlemen:* The proposals made by you, in conformity with the advertisement, issued from this office on the 22d November, having been accepted, and a contract made thereupon, you have become *exclusively* entitled to the privilege of publishing, under the authority and sanction of this Association, an Illustrated Catalogue and Illustrated Newspaper relating to the Exhibition, now in course of preparation, and of printing and selling the same in the Exhibition Building. You have also become contractors for the publication of the Hand Catalogue. For the compilation, publication, and sale of these works, you will receive all the facilities that the Board of Directors can reasonably afford you.

"You are well aware that the object of the Association, in making an arrangement of this kind, is not pecuniary gain, but to secure a publication of a superior grade of typographical, literary, and artistic merit. To this you have assented; and if the very high standard agreed on be reached by you, the result will, it is hoped, be of great and lasting beneficial influence.

"I am, very respectfully, gentlemen,
"Your obedient servant,
"W. WHETTEN, Secretary."

Terms—For the 26 Nos. and Supplement, post-paid, $3, in advance.

A handsome Cover for the Volume will be furnished to subscribers. Price 50 cents.

G. P. PUTNAM & CO., No. 10 Park-place, N. Y.

Miscellaneous.

Flax—its Production and Manufacture.

The following article is from the pen of a distinguished agriculturist in New England. It was first published in the *Connecticut Valley Farmer and Mechanic.*

While unnumbered products of the earth and the ocean are food for man, nature has given us but three substances which human skill has made available for cheap and serviceable clothing. The necessities of polar life and the dictates of fashion and taste make use of silk and furs, but the millions of our race will ever be clad in fabrics of wool, cotton and flax.

Of these products, the last is grown on the wildest range of soil and climate. The sheep, when reared in hot climates, is no longer a wool-bearing animal, and cotton, of any peculiar excellence, is limited to districts in warm latitudes, which afford the requisite conditions of soil and climate. But the flax plant, more cosmopolitan in its nature, flourishes from the equator to the outmost limits of field culture, and in any soil favorable to the common native growth of each region.

The cultivation and manufacture of flax were known in ancient times, and especially attained great perfection in Egypt. In the absence of labor-saving machinery, it ts produced with less labor than cotton, and for ages, as the cheapest material for cloth, it maintained the precedence. For domestic use, it was once extensively grown in this country, as is evinced by those monuments of the industry of our grandmothers—the treasured heir-looms of household linen.

But the introduction of power machinery, which banished the hand-wheel and loom, and especially the invention of the cotton-gin, put flax under an eclipse. For a time nothing but the intrinsic excellence of its fiber saved it from complete abandonment in the competition with its cheaper rival, cotton. More recently, improved machinery for its preparation and manufacture has revived its use, but still, sustained by the wonderful inventions of Arkwright and Whitney, cotton leads unrivaled, as the cheap material for textile fabrics. In this respect, the relative change has been solely effected by the more successful application of mechanical science to the one than to the other. And in view of the magnitude and astounding influence of the cotton interest, which can only be sustained by the same relative advantages which so suddenly secured its ascendency, the comparative extent to which new labor-saving agencies may be applied to the two substances, is well worth our attention.

Upon soils of similar fertility, the average product of flax fiber is somewhat greater than that of cotton, but in the process of cleaning the former, the excess is more than lost in the tow resulting from the operation. In the comparative field culture required by the two plants there is a wide difference. While cotton must be planted, and during its growth demands the repeated use of the plow and hoe, flax is raised as cheaply as oats. The labor of picking the seed cotton on an acre, is greater than the aggregate required to pull a like breadth of flax, bind it, remove the seed, handle it in rotting, and complete all the processes until it is ready for dressing the fiber. A careful estimate of the comparative labor expended upon the two crops, by the usual treatment, shows that up to the point of cleaning the staples for market, the cost of flax averages but little more than one half that of cotton. But if the comparison be followed through the succeeding step, this relation is reversed. With the cotton-gin, one hand and two horses can clean one thousand pounds of cotton in a day; while, to dress a like quantity of flax in the same time, four horses and thirteen men are required, with the use of the best common machinery.

At this point only, in the processes of production, cotton secures the ascendency, but it is here complete and triumphant. While a single cotton-gin performs the labor of a hundred hands, the rotary breaker and scutching-wheel, in comparison with the old hand break and swingling knife, save but two-thirds of the manual labor required in dressing flax; and, if the greater waste in tow and the cost of motive power be taken into the account, the absolute saving is no more than one half.

We thus have the economical aspects of flax and cotton, as they are now produced. The comparative excellence of the two materials is sufficiently determined by the universal preference for linen fabrics, when not overruled by regard for expense. But so long as cheapness is a paramount consideration, the future of flax, and especially the hope for its general and speedy adoption as an agricultural staple by our farmers, depends upon the possibility of reducing the present cost of its production. Of this we have the most confident expectation. And our hopes are based primarily upon improvements lately perfected and now ready for general introduction.

To recur to our comparison—since the question is one of economical rivalry—we think the labor of producing cotton cannot further be materially lessened. The possible contrivance of a drill planter, adapted to meet a difficulty existing in the downy coating of the cotton seed, and the production of a cotton-gin which shall act less injuriously upon the fiber than that in common use, with perhaps better modes of putting up the staple for transportation to market, are the only practicable improvements. When all this is done, the cost of production will not be essentially diminished so long as the field culture is indispensable, and, from the nature of the plant, cotton picking is hopelessly a manual operation.

In respect to flax, we believe that labor-saving agencies, now at command and in course of development, are sure to ameliorate its production to an extraordinary degree. The labor of pulling the flax crop is always regarded by the farmer as severe and tedious, and coming, as it does, at the busiest season of the year, is really one of the greatest hindrances to the cultivation of the plant for its fiber. When the flax stands with a rival growth of weeds, hand-pulling is indispensable to separate one from the other. But, when the crop is without these signs of bad husbandry, it can be cut with a mowing machine of the lately improved construction. With this machine, on a smooth surface, a boy and two horses can cut an acre of flax in an hour. The loss of an inch or two of the stalk left on the root is of no comparative account, as the fiber is there light and coarse. The flax as it is cut falls prostate behind the cutter of the machine, and is immediately taken up by the workmen who follow, and laid one side in handfuls to receive the sun, or made into small bundles at once; care being taken to keep the stalks parallel and their butt ends even. The labor of taking up the cut flax is somewhat greater than when it is spread after pulling in the usual way, but the comparative saving in time and expense is twenty fold, and for all subsequent handling, the flax is better without the root.

On the different modes of removing the seed and rotting the flax straw, we do not propose to enlarge. We are willing to suppose them not susceptible of material improvement. Either may be employed to best advantage according to circumstances. Dew rotting requires the least labor and outlay, and though the quality and quantity of fiber are inferior to that produced by either water rotting or steeping, the farmer will find a partial compensation in the increased productiveness of the grass fields upon which the flax is spread.

In the subsequent operation of dressing or separating the fibers from the woody portion of the plant, which has been the chief item of expense in the preparation of flax, we find ground for the largest expectations. Hitherto, not only has the best machinery used for this purpose proved of small comparative benefit in the diminution of manual labor, but the mechanical action employed strains and tears the fiber, which results in the production of a large proportion of tow so mingled with the woody fragments as to be of little value. Besides this waste in dressing the fiber, which ordinarily equals one-third of the whole, the flax is sent to market filled with short, broken fibers, and on being heckled at the manufactory, about one-half goes to tow. The production of the valuable long fiber, or, as it is technically called, *line* flax, is thus reduced to one-third of the whole. And the loss to the producer is exemplified in the fact that the line flax is at least five times the average value of the tow.

By a new machine, for which in March of this year a patent was granted to S. A. Clemens, of Springfield, Mass., two men are able to dress four hundred pounds of flax in a day. And, what is of scarcely less importance than this great saving of labor, such is the nature of the mechanical action used that the aggregate saving of tow in dressing and heckling is estimated at one-half. These results are equivalent to an entire saving of the expense of dressing flax by the old methods. In this respect, this improvement is more remarkable than the cotton-gin, which more or less injures the quality of the cotton fiber. Though the new machine was designed for working rotted flax, such is the efficiency of its action that unrotted flax straw can be broken and cleaned with nearly the rapidity and perfection of the other. What effect the extraordinary result of dressing raw flax by power will have in the development of the flax interest, cannot yet be determined. If the necessity of rotting in the straw can be removed, another important reduction in the cost of flax will be secured. Doubtless the resinous substance which adheres to the raw flax fiber may be dissolved by steeping in water, as well after it is dressed as when in the straw. But there is especial encouragement that, by improved chemical processes, perfected under scientific direction, the raw material can be converted into pure flax fiber of both long and short staple. We have before us long flax of great strength and beauty, prepared from machine-dressed, unrotted fiber, by processes discovered by David A. Wells, Esq., the able editor of *The Annual of Scientific Discovery.* The success which has attended the experiments of this gentleman, is now commanding the attention of leading manufacturing capitalists in New England. And our confidence in the value of the discovery is based upon the ability to treat flax for the removal of impurities without impairing its length, in distinction from the celebrated Claussen process, by which this chief excellence of the fiber is discarded.

In estimating the future of flax as a cheap material for cloth, the adaption of machinery to its manufacture must not be forgotten. The invention of the cotton-gin was not the sole agent in the development of the cotton interest. The cotemporary discoveries and invention of Arkwright, Crampton, and others, contributed not less to the vast result. Until within a few years, while England, aided by powerful machinery, was clothing the world in cotton, flax was spun and woven by hand. Now, by foreign improvement, linen yarns of similar numbers are spun by a power at a cost only of 30 per cent. greater than cotton. Yet, up to this hour, not a single set of linen machinery has been made in America. We look with confident interest to the time when the inventive genius of our countrymen shall be directed to this new field. With the contribution of one-half of the improvements to linen which they have made on the cotton machinery, the two interests will be on equal ground in respect to economy of manufacture. The greater density of flax requires about 30 per cent. more material in yarns of given fineness, but the superior beauty and durability of linen cloth makes it of at least double value.

In summing up the improvements already demonstrated to be applicable to flax, we are led to the belief that it can be produced as cheaply as cotton. This appears especially evident when the value of the seed is regarded, which alone amply repays the expense of cultivation. The consideration of cheapness of production, by commanding the attention of the manufacturers of our country and the mechanical skill which they influence, will secure still greater economy in working it by power machinery. As a material for cheap cloths, flax and cotton will then be on the same footing. In this result, both the North and the South are alike interested. The plant is cultivated with equal success in both sections, and the diversion to flax of a part of the productive industry now so exclusively employed in growing cotton, will be a benefit. To the whole country it opens, with new aspects, an important field of enterprise. Farmers, mechanics and manufacturers are equally concerned in its development.

In Great Britain the flax interest is of great and increasing importance. Although the home production is large, yet flax is there yearly imported to the value of $25,000,000. In the great demand for fabrics made of this material, there is no danger of an early over production.

In America, flax is not raised for its fibre to any considerable extent, save in a few counties in New York and New Jersey. Further West it is largely cultivated for the seed alone. With the introduction of improved machinery, we are confident that this plant will be widely grown for both of its valuable products. That flax is not comparatively an exhausting crop, is now settled by the judgment of the best agriculturists. Indeed, with the exception of two per cent. of organic matter, the fibre of the plant is wholly derived from the atmosphere. In the outset of the business, the ordinary qualities may be chiefly produced, and will be proved sufficiently profitable. Afterward, with the acquisition of skill in cultivation and handling, a better article will be furnished, and the remuneration will be in proportion as this point is attained. Half the attention bestowed upon the culture and selection of choice varieties of cotton in its section, would here enable our farmers to rival the best flax growing districts of Europe. We have seen American flax equal in fineness to a choice article of Belgian growth worth twenty cents the pound. And crops have been raised in an adjoining State, which averaged eleven hundred pounds of dressed flax to the acre.

A once popular notion, that flax of a superior quality can only be produced by gathering the unripe plant and sacrificing the seed, is now exploded. Fineness of fibre is secured by proper cultivation, and thick sowing, with the careful selection and frequent charge of seed. And, to obtain strength of staple, it is important that the plant stand until it is matured. No other farm product better repays skillful attention. A distinguished agricultural writer, on a tour in Belgium, saw flax, the straw from an acre of which was of the value of $125. Flax crops, of such wonderful excellence, are there grown upon soils naturally inferior to those found upon the banks of the Connecticut. Until recently, the cultivation of flax in Ireland was conducted in a slovenly manner, but, by the introduction of choice seed and the Belgian improvements, much of the flax now grown in that country is equal in quality to any in the world.

In conclusion, with soil, climate, machinery, and market in our favor, and its perfected cultivation abroad for our example, why shall not flax become a leading American staple?

Hotel Building.

Under this head, the New York *Tribune* describes as follows a building to be erected in this city, divided into suits of apartments for families:—

"Its height will be eight stories, and its dimensions on the ground 200 feet square, with a court-yard in the centre, entered by a *porte cochere.* The exterior will be of iron, with inner walls, and partition walls of brick; it will be thoroughly fire-proof in every part; furnished with safe and commodious apparatus to transport the occupants from the ground to the eighth or to any intermediate story; replete with gas, baths, water-closets, ventilators, and every modern convenience, arranged in suits of apartments of different extent, and rented, furnished or unfurnished, as may be desired, at rates varying from $300 to $1,000 a year, with a restaurant from which meals will be served to order, at reasonable prices to those who prefer to take them in their own rooms; with splendid promenades on the lofty roof, or in a garden 50 feet by 200 below; with gymnasiums and ten pin alleys for ladies and gentlemen, and a conservatory of flowers, reading-rooms, ball-room, conversation-rooms, and every other convenient appendage to so large an establishment. Here it is estimated that a family of moderate income may live in a degree of elegance and comfort unattainable in separate houses, or in ordinary hotels, except by an exorbitant and impossible expenditure. The whole number of persons whom the house will accommodate, we suppose, will be about a thousand. The establishment will be erected by a joint stock company, incorporated under a general law recently passed; its cost will be $400,000, of which $125,000 will be required to buy the land."

Gypsum in the Far West.

The Fort Smith Herald publishes a letter from the pen of Dr. Shumard, of that place, who acted as Geologist in the expedition under Capt. Marcy, in his reconnoissance of the head waters of Red River. We give the material portions of the communication:—

This field is probably the largest in the world, and extends from the Wachita Mountains to within a short distance of the nearest Mexican Province. Throughout its entire extent the Gypsum presents itself to the surface in such a manner as to be very easily worked, and is of the purest quality. Not unfrequently we traveled for miles over continuous beds, which, from their snowy whiteness, and the great abundance of glittering *Selenite (transparent Gypsum)* they contained, added greatly to the interest of the scenery; while here and there immense bluffs—often several miles in extent, and thickly capped with the same material, projected to the hight of two or three hundred feet above the level of the surrounding country. In many places it was observed to be twenty feet in thickness.

Gypsum which, when burnt, produces the Plaster of Paris, is one of the most important substances in nature. Besides being one of the very best fertilizers of the soil, it is largely used for building and ornamental purposes, and is every year becoming more and more important, in a commercial point of view. Hence its discovery in inexhaustible quantities, cannot but be looked upon with the utmost degree of interest.

Effects of Drainage on the Temperature of the Soil.

All the rain that falls upon our fields must either be carried away by natural or artificial drainage, or having thoroughly saturated the soil on which it falls, be left upon the surface to be carried off by evaporation. Now, every gallon of water thus carried off by evaporation requires as much heat as would raise five and a half gallons from the freezing to the boiling point. Without going to extreme cases, the great effects of the heat thus lost upon vegetation cannot fail to be striking, and I have frequently found the soil of a field well drained higher in temperature from 10 to 15 degrees than that of another field which had not been drained, though in every other respect the soils were similar. I have observed the effects of this on the growing crop, and I have seen not only a much inferior crop on the undrained field, but that crop harvested fully three weeks after the other; and, owing to this circumstance and the setting in of unsettled weather, I have seen that crop deteriorated fully 10 per cent. in value. So says B. Simpson, in Journal Royal Agricultural Society.

In addition to the above arguments in favor of under-draining, says Professor Mapes, the legthened season of growth may be fairly taken into account. A field in the latitude of New York, thoroughly under-drained, is rendered thereby neaaly as early as one in Philadelphia left in its natural state, so far as under-drains are concerned. We find corn crops on such fields ripen much earlier; and turnips and other late crops planted on thoroughly under-drained soils are not so soon arrested in their growth by winter frosts. In addition to this, we assert, without the fear of contradiction, that one-third less manure of an organic kind will answer the purposes of a well under-drained acre, better than of one not so treated. [Plow, Loom and Anvil.

An Indian Type-Setter.

His fingers are small, and he picks up his type from the case with a rapidity truly astonishing. I have never seen it equaled in an English printing office. But his day's work over, (and he will get it done sometimes in two or three hours,) he is the most indolent and dissipated creature in existence. He is never out of debt, and never without a dun at his heels; but he invariably disputes all claims upon him, and never pays till he does so by some court. I required ten of these compositors, and engaged them at exactly double the rate of pay they receive in Calcutta. "Look at the distance," they would say; "to be so far from your families to whom you must send money, sir!" The compositors said they would require five distributors, In India a compositor never distributes his own matter. He would consider it beneath his dignity. Besides, it seems to soothe his feelings to have some one under him—a human being at his beck and call—somebody whom he may bully with impunity, and strike if it pleases him. These native distributors do not know a single word of English; many cannot tell you the names of the letters; but they will fill a case as speedily and as accurately as any European. [Dicken's Household Words.

Device of Belgian Smugglers.—The French Custom-House officers, stationed at Wallers, have just made an important seizure. A cart drawn by four horses, and apparently laden with coal, came from the Belgian frontier, and drew up at the Custom-House to be examined and obtain the usual pass. One of the officers, in verifying the contents of the cart, put his hands on what he thought to be an enormous block of coal, and to his great surprise found that he could lift it without difficulty. This led to a minute examination, when what appeared to be large masses of that combustible turned out to be boxes ingeniously coated over with coal, which was attached to them by cement. The cart in this way contained about 2,500 killogrammes of tobacco, and several thousands of excellent cigars. The cart and horses were also seized.

Education in Massachusetts.—The Governor of Massachusetts has approved an act, which provides for the establishment of forty-eight scholarships, to aid in educating young men for principal teachers in the high schools of the Commonwealth. The State is to be divided into school sections, and every town in these may recommend any one, or more, who will be fitted for College at the next commencement. From these, the Board of Education selects one out of each of the forty-eight classes, and provides for his education at any College in the State, receiving $100 annually for four years. After leaving College, he is bound to teach in the public schools a term equal to that for which he received the bounty.

Improvement.—It is recorded of Cicero, that writing to his friend Atticus on the quality of slaves, he said:—"Don't get your slaves from Britain; they are so stupid you cannot teach them anything!" This is not very complimentary to the ancestors of the two chief nations of the present time—but it shows how vastly races of men may be improved by time and culture. May it not also be used as a reply to those who defend the slavery of the negro, on the ground of his inferiority to his white masters? If the ancestors of these very masters were once accounted *too stupid to be slaves,* may not a thousand years of growth and Christian education place the negro of the present day on as proud an intellectual eminence as that to which the race which now oppresses him has attained? Who can deny the possibility?

The Franklin Fund in Boston.—The £1,000 left by Dr. Franklin to the city of Boston, to be let at an interest to young unmarried artisans, in sums not exceeding £30 sterling, now amounts to $15,280 55. Franklin estimated that it would reach $581,640 in one hundred years, but owing to losses it will probably reach $400,000. One provision of the will was, that when the fund should amount to $581,640, half a million of dollars should be appropriated to some public works, which should be judged to be of the most general utility to the inhabitants of Boston. The loans are now rarely applied for at all, and it is proposed that the fund be deposited in the Massachusetts Hospital Life Insurance Company and in the savings' banks of Boston.

Twenty Murders.—The following appears in the *Courrier de Marseille:* "Some persons who have just arrived from Toulon inform us that a horrible discovery had been made by the police of the town. For some time past public rumor signalized a house, occupied by an agent for finding substitutes for the army, as the theater of a series of atrocious dramas. Minute researches having been made, about 20 corpses, buried in the cellar of the house, were found. It appears that the victims were successively assassinated, and that the death of the first took place several years ago. The confession of a woman in her last moments placed, we are assured, justice on the trace of the crimes. The victims, according to the same person, were military substitutes received by the Conseils de Revision; and the man murdered them in order not to have to pay the price of their enrollment."

James Montgomery.—The poet Montgomery has made a collection of his Hymns, many of which, as they appear in the various denominational hymn-books, have been sadly mutilated and altered to suit the taste of the compilers. In this collection the poet has left them in the form in which he desires they should go down to posterity. Montgomery is now in his eighty-first year. A recent American traveler (Benjamin Moran) says, "He is a hale old man, in the enjoyment of a Govermental pension, and is quietly wearing out the thread of existence in Sheffield. Occasionally he attends public meetings, and gives both his time and money to aid and relieve the distresses of the poor."

VARIETY.

A correspondent of *The Ohio Farmer* has used a cheap and durable paint for the exterior of brick dwellings, which has already stood several years, and is now quite as fresh as when first applied. It consists simply of a lime-wash, with sulphate of zinc as a fixing ingredient. Any requisite shade is given by adding the colors used by house-painters. A clear and rich cream color may be obtained by applying yellow ochre to the common new brick. A livelier and warmer shade will be added by a little Venetian red. Burnt sienna may likewise be used. This paint is far cheaper than oil paint, and costs but little more than common whitewash.

Mr. Cyrus Baldwin, of Manchester, N. H., the inventor of the bag-loom now used in the Stark Mills, manufacturer, has invented two looms of wonderful construction, which get greater speed with less power. They have entirely a new shuttle motion, so that the shuttle can be stopped without stopping the loom. They do away with the use of cams, levers, treadles, pickers, and race-rods, thereby saving 75 per cent. of oil used about the looms. What is not less important, they can be used for weaving all kinds of fancy goods, with from one to twenty harnesses.—So says *The Fitchburg Reveille.*

The quince tree seems to have a constitutional fondness for salt. We have never seen, says the *Horticulturist,* such superb specimens of this fruit, and such a general luxuriance of the trees, as at Newport, R. I., on the sea-coast. A gentleman who noticed this fact several years ago, told us lately that he had profited by the hint, in giving to each of his trees a top-dressing of two quarts of coarse salt every spring. By scattering the salt over the surface it dissolves slowly, and does no harm whatever to the roots, but makes both foliage and fruit much more healthy.

A communication to the Legislature of California, from Hon. J. W. Denver, Secretary of State, gives a tabular statement of the number of Asiatics in each county in California. There are, according to this table, 22,175 Chinese; 1,125 Australians; 836 Sandwich Islanders; 39 New Zealanders; Manilla 6; Malays 28; Bombays 10; Hindoostan 4; Van Dieman's Land 5; Society Islands 21. In Toulumne County there are 2,486 Chinese; 46 Australians; 14 Sandwich Islanders; 4 New Zealanders, and 1 from Van Dieman's Land.

Congress has solemnly proscribed the alianthus tree. To the item in the Civil and Diplomatic bill, providing for setting out the public grounds in Washington with trees, is this condition: "That no more alianthus trees shall be purchased or planted in the public grounds." Congress seems to consider itself more wise than Providence.

A very slight declivity suffices to give the running motive to water. Three inches per mile, in a smooth, straight channel, gives a velocity of about three miles per hour. Now what is true of water is equally true of morals. The best of men only need a slight push from adversity to obtain a downhill momentum. Be careful, therefore, how you lose your equilibrium.

It is a fact that the number of persons annually destroyed by lightning is greater than the number of those who draw any considerable prize in a lottery; so that every man who buys a lottery ticket may have the comfortable reflection that whatever chance he has of drawing a prize he has a still greater chance of being killed by lightning!

The editor of a rural paper thus winds up an affecting notice of the death of his Shanghae rooster: "His voice when heard amid the crowing of other roosters, was like the trombone in an orchestra of violins, or the bass of rumbling thunder amid the hum of a dozen spinning-wheels."

The white population of Florida is less than 50,000, smaller than any other of the thirty-one States of the Union, yet St. Augustine is the oldest town in the United States, having been founded in 1554, and "city" of Key West is the most populous city in the State, and is the southmost settlement in the United States.

Mrs. Begg, the sister of Burns, now living at Ayr, in Scotland, at the advanced age of 82, has sent a "plain pair of white lamb's-wool socks, man's size, and ribbed to the heel," wrought by herself for the purpose, to the exhibition in New York, through the editor of the New York *Herald.*

Some anonymous writer pithily remarks, that "if all the world were conservative, so-society would be like a long train of cars without an engine; and if everybody were radical, it would be like a train of engines without cars, rushing furiously ahead, bound for progress as long as the track holds out."

The clipper-ship Sovereign of the Seas recently arrived at New York from Honolulu, Sandwich Islands, after a passsage of 85 days. In 26 consecutive days she run 6,489 miles, and on one of those days she run 430 miles, being 18 miles an hour for 24 hours.

A correspondent of Fred. Douglass' paper says that Rev. Josiah Henson, a colored preacher and fugitive slave, who resides at Dawn, Canada West, is the real Uncle Tom represented in Mrs. Stowe's book.

A sentimental chap in Rhode Island intends to petition Congress, at its next session, for an appropriation to improve the channels of affection, so that henceforth the "course of true love may run smooth."

The store and dwelling of Mrs. Barron, at Tousentown, Baltimore County, were destroyed by fire on Wednesday night, and two children of Mrs. Nathan Ware were burned to death.

Knowledge may slumber in the memory, but it never died; it is like the doormouse in the ivied tower, that sleeps while the winter lasts, but awakes with the breath of Spring.

The Hoosac Tunnel bill has passed the Massachusetts House of Representatives, 191 to 96. Last year it passed the Senate but not the House.

Among the passengers who arrived at this port recently in the Hermann, was another sister of Kossuth, Mrs. Rutthay, with her family.

Arthur Spring, the convicted murderer, has changed his religious adviser, a Catholic priest, for Rev. John Street, a Protestant minister.

An exchange paper says: Never let people work for you gratis. If you do, you will never get out of their debt, to all eternity.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 24 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..E. R. Clarke.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry!
RHODE ISLAND.
1st Hopkinton..Daniel Coon,
2d Hopkinton..Charles Spicer
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green,
NEW JERSEY.
Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to nolify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 51. NEW YORK, FIFTH-DAY, JUNE 2, 1853. WHOLE NO. 467.

The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

Number Three.

BY C. ROLLIN BURDICK, A. B.

When I commenced this series of articles for the *Recorder*, I intended to have continued them without interruption, through the successive numbers, until they were completed; but ill health and great pressure of business, being at the head of a very numerous school, prevented me. I will now proceed, with as little interruption as possible.

When I speak of the *poetry* of the Bible, and the themes it affords for the poet, I approach a subject perfectly enrapturing. To the pious soul, there is certainly nothing more delightful than the songs of Zion. Homer and Virgil, and even our own angelic Milton are outdone by this wondrous book. This is saying much for the poetry of the Bible—more by far than most critics are willing to admit; but there is such a majesty and simplicity, so charmingly mingled in the songs of the shepherd bard of Israel, as completely defies rivalry.

Poetry is the language of the imagination. The intellect sends abroad the fancy, over the boundless fields of thought that the universe affords, and it gathers up materials, and brings them and lays them at the feet of the imagination. The imagination seizes upon them, broods over them, warms them by the fires of immortal genius, blends them together in just symmetry and proportion, and sends them abroad to enrapture and charm. Thus, objects, the most opposite in their nature, by the molding power of this faculty, are so blended together as to produce the most agreeable emotions; and objects having no real resemblance, but possessing the power to produce similar emotions, are brought together, and their union is exceedingly agreeable. Take an example from Job.

> "Hast thou given the horse strength?
> Hast thou clothed his neck with thunder?"

There is obviously no real resemblance between the mane of the war-horse and thunder; yet the war-horse, rushing with impetuosity upon the foe, and overturning all in his way, conveys an idea of power and creates emotions similar to those produced by the unchained thunder, careering through the sky, and riding upon the storm-cloud. There are *many* such passages in the Bible.

Another characteristic of the imagination is that power by which it takes inanimate objects and clothes them with animate existence —by which it sends mountains skipping like rams, and little hills like lambs, over the plains —that power which makes the cedars of Lebanon rejoice, and the forest trees clap their hands for joy—that power which makes the deserts and waste places sing for joy, and the morning stars raise their exulting songs of praise to God for his glorious dispensations to his creatures. Joyful, indeed, must have been the emotions of the sacred poets, to have inspired their minds with such images.

Another characteristic of the imagination is the power of combining numbers, and representing them as a unity. This is abundantly illustrated in the Bible. One passage will suffice.

> "How beautiful are thy tents, O Jacob,
> And thy dwelling places, O Israel;
> As rivers spread themselves abroad,
> As gardens by the river side.
> He coucheth and lieth down as a lion,
> As a young lion who shall rouse him up.
> Blessed is he that blesseth thee,
> And cursed is he that curseth thee."

The beauty of this consists in representing the numerous hosts of Israel as one man, and thus addressing them. Making the mind of youth familiar with such poetic sallies will lay the foundation of a correct taste, and thus be an invaluable advantage to them in whatever sphere of life they may move.

The reader will suffer me to indulge in a few more quotations, and then I will leave this part of my subject.

The prophet, sickened, as may well be supposed, to his heart's core, by the misery and wretchedness of mankind—and beholding, by the far-reaching ken of prophecy, the deliverer coming in the remote future, breaks forth into the following soul-stirring strain:—

> "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."

If I ever read any thing in any language that perfectly delights me, it is this passage. It enables me to see the deliverer approaching to save, not amid the tumult and thunder of battle, where the groans and shrieks of the dying fill the air, where banners are waving and falchions gleaming, but clothed in the white robes of peace, and bearing the olive branch in his hand. Nature herself is renovated by his smiles; deserts and waste places sing together, and all the ends of the earth rejoice, to see the salvation of God.

Another glorious, soul-stirring song, is the song of the angelic choristers on Bethlehem's plains—their song of "Glory to God in the highest, and on the earth peace and good will to man."

Standing high among the literary recommendations of the Bible, is its richness of themes for the poet. Where can we find a book so rich in such themes? Echo answers, Where? It is no small recommendation, that the sublimest genius that ever honored humanity drew his theme for that miracle of a poem, "*Paradise Lost*," from this glorious book. A numerous host in Apollo's train have drawn their themes from this book of books. Yet by no means are its themes exhausted. It is still rich as the mines of Ophir, and exhaustless as eternity itself. Let us contemplate, for a moment, some of them.

Let us go back on the stream of time to that period when this now bright and beautiful earth was a formless void—a mass of black and sulphurous lava—when the atmosphere which enveloped it was so filled with exhalations, that not a solitary ray of light could penetrate the grim darkness that dwelt upon the face of the deep; and thence trace the work of creation as it progressed towards perfection. What scenes of thrilling interest burst upon the vision! At the voice of the Almighty, order succeeds disorder, the curtain of darkness is rolled back, light for the first time bursts upon the infant world, and beauty and harmony spring out of confusion and distortion. Such themes of contemplation are worthy of an angel's pen. It is well for youth to become familiar with such themes, as they are calculated to inspire the mind with just notions of what constitutes the true basis of poetry.

Another theme—the Deluge. What a theme for the poet! God, worried out by the sins of men, resolved upon their destruction. The heavens were opened, and down rushed the storms. The fountains of the great deep were unloosed, and earth became another wreck. What poet has ever depicted the horror and anguish that must have pierced the hearts of men, when, amid the groans of the earthquake, the glare of lurid lightnings, the bellowing of angry thunders, and the *universal* concussion of the elements, with eyes glaring wild with inexorable despair, they read their doom, irrevocable as the fiat of an unchanging God could make it? Who has painted the desolation that reigned over that wide waste of waters which rolled over the charnel house of all living, except those alone in the ark? Echo answers, Who? None have been able to do justice to the task.

The passage of the children of Israel through the Red Sea—the giving of the law from Mount Sinai—Elijah's ascension to heaven in a chariot of fire—are themes from which the best might win fresh laurels. But the crowning theme is the crucifixion of Christ —an event upon which hung the eternal destiny of millions—an event around which cluster all the dearest hopes of the Christian—an event which furnishes themes of song for the seraphim and cherubim around the dazzling throne of God—an event which the redeemed, especially, shall celebrate in ecstatic strains, nor shall these songs cease until their echoes shall be borne back to the listening ear from the remotest shores of eternity's boundless ocean. Let us follow Christ from the Hall of Judgment up the hill of Calvary, and behold his mild and resigned countenance, all bespattered with his own blood, and with the filth which his enemies had cast upon him; behold him bearing his cross, and fainting under his heavy load; behold him nailed to that cruel instrument of death, and reared up between the heaven and the earth, as if fit for neither; behold him crying out, under the angry frowns of an offended God, brought upon him by the sins of men, "My God, my God, why hast thou forsaken me?"—behold him expiring under his accumulated sufferings, amid the scoffs and jeers of his enemies; and listen to the voice of the earthquake, as the earth shakes from center to circumference, indignant at the sins of man. This is a theme which can never be exhausted by any created being. Yet the more we contemplate it, independent even of its moral bearing, the more are we capable of appreciating the genius of poetry. "It may be doubted," says an able writer, "whether even Milton's sublime genius could have worthily represented to mortal eyes that terrible crisis in the destiny of man. Sublime as were the flights of that eagle genius—and what intellect ever soared

> 'With plume so strong, so equal, and so soft,'

into the loftiest empyrean of poetry, the unshadowed glory of heaven's eternal atmosphere, the flower-breathing air of primeval Eden, or the thick darkness of hell?—it must have flagged—even that tireless pinion, amid the gloom and thunder-cloud that veiled the more than human agonies of the cross."

WATKINS, N. Y., May 22, 1853.

REGENERATION.

Reply to T. B. B.—See Recorder, May 12.

In the first four paragraphs of T. B. B.'s reply to my views on Regeneration, he quotes some of my propositions, and in his commentary thereon he makes me arrive at the following conclusion: "So, then, according to D. E. M., we have a natural man, dead in trespasses and sins—that is, one in whom there is no holiness at all—putting forth a holy act, and intending to do so." To this sentiment I unhesitatingly plead guilty, and am ready for trial, before the tribunal of *reason and revelation*. T. B. B. takes issue against this sentiment as follow: "If this intention is a holy one, it cannot be the act of the natural or unrenewed man."

Before proceeding with the investigation of this issue, let us review a little, to see how it has arisen.

The reader will recollect that I assumed, in my former article, that regeneration consisted in a change from unholiness to holiness, or from sin to obedience; and that the Holy Spirit performed the important agency of enlightening the mind by applying to it the word of truth, after which the *change* was entirely the work of the subject. On the other hand, it was assumed, that the Holy Spirit, or God, was the *sole* agency engaged in the work. It is now affirmed, that an unholy being cannot put forth a holy or obedient act, and consequently is made holy by the Spirit alone, and thus regeneration is completely wrought, while the sinner is yet disobedient; and it is more than intimated, that the sinner may not even know that this change is wrought. This doctrine, absurd enough in itself, will appear still more so from a single consideration of the *nature* of *holiness*.

Holiness is not an abstraction, having a separate identity, and existing independent of the mind, but it is an *act of mind*, in some mode of manifestation. *It is an act of free will, put forth in accordance with known obligation.* If this is not holiness, then neither T. B. B. nor the Bible has told us what it *is*. Thus giving to holiness "a local habitation and a name," my position does not seem so strange as T. B. B.'s exclamation point would seem to make it. It is simply this, that the disobedient or unholy man can, at any moment of his responsible existence, cease to be disobedient or unholy, and become obedient or holy. It is upon this *very* unholy being that God lays his injunction to become holy. It will not answer to charge God with the absurdity of calling upon the sinner to do what he *cannot* do; nor has God ever intimated that he should do any more for the sinner than to show him the way to obedience, or holiness, as I shall prove hereafter. But it is assumed, that "this holy intention is the *product* or *effect* of the regenerating work of the Holy Spirit, and shows that the work has already been accomplished. According to this view, the sinner becomes a holy being before he even puts forth a holy intention; but according to my view, he cannot possibly be a holy being until he puts forth this holy intention; for it is this very intention which constitutes his holiness, and at all times he can put forth that intention. Now, if my definition of holiness is correct, my conclusion is inevitable. I am confident that this definition will stand the test of the severest criticisms.

I freely admit, that the work of the Holy Spirit stands in intimate relationship to this change of intention, which makes the new creature; but that it is the relationship of "*cause*," as T. B. B. asserts, I deny, and appeal to the word of God for testimony. It is the relationship of *condition*, and not of *cause*. The office of the Spirit, as defined by the Bible, is to awaken and convince the sinner, by applying the truth to his intelligence. When it has done this, it has completed its mission, and yet the sinner is not regenerated. The truth may pour upon his soul with noonday effulgence, and yet, instead of being any more holy in consequence of this work of the Spirit, his guilt increases with the light, nor is he at all regenerate till he obeys that truth.

For the Scripture explanation of the office of the Holy Spirit, see Gen. 6: 3—"My Spirit shall not always *strive* with man." Job 36: 9—"He showeth them their work, and their transgressions." John 16: 8—"And when he (the Spirit) is come, he will reprove (convince) the world of sin, of righteousness, and of judgment." Neh. 9: 20—"Thou gavest also thy good Spirit to *instruct* them." John 14: 26—"The Holy Ghost, whom the father will send in my name, shall *teach* you all things." Such is the office of the Holy Spirit—not to *regenerate*, but to teach the truth, that men may have no excuse for their unholiness. If they remain unholy, still it is because they *will*, and not because they *must*.

In the performance of this office, the Bible every where represents the Spirit as coöperating with man in the work of regeneration. 1st Pet. 1: 22—"Seeing *ye have* purified your souls, in obeying the truth, *through* the *Spirit*, unto unfeigned love of the brethren." Such is the way, as I have learned it from the Word of God; and until T. B. B. shall point out the way more perfectly, his prayer that I "may learn the way of the Lord more perfectly" will remain unanswered.

From the sixth paragraph of T. B. B.'s reply, it appears that he also claims and teaches that to "cease to do evil and learn to do well—to learn off unholiness, and put on holiness—is entirely the work of the creature." But that this is no part of *regeneration*. The sinner is entirely regenerated prior to this change of moral character. This change he calls "*conversion*." Now, since the Bible teaches of no change except this change of moral character, which T. B. B. calls *conversion*, I of course cannot understand the distinction in the mind of my opponent, until he shall define regeneration, as clearly as he has conversion. This distinction between regeneration and conversion finds no sanction in the philosophy of the human mind, or the teachings of the Scriptures. The terms regeneration and conversion are not of frequent use in the Bible, but when used they are of synonymous import. The term regeneration means the "*new birth*." To be regenerated is to have a "new heart," to be a "new creature," to "pass from death unto life." It is then a change of *moral character*. But a change of moral character is a change of the intentions from disobedience to obedience, and this change he is to make for himself. Ezek. 18: 31—"Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, for why will ye die?" No commentary can make this beautifully expressive passage more clear. The making of the "new heart" consists in casting off transgressions, and this is enjoined upon the transgressor. The Bible nowhere defines the new heart to be any thing else than a heart free from transgressions. Now the term conversion is used with precisely this same import, to express this same change of heart, this passing from death unto life. Psalm 51: 13— "Then will I teach transgressors thy ways, and sinners shall be converted to thee." Acts 28: 27—"The heart of this people waxed gross, and their ear is dull of hearing and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Here the whole process of regeneration, with the agencies employed, is clearly set forth, by which the sinner passes from death unto life, so as to obtain healing from God; and this process is called *conversion*. The knowledge of the truth is the *condition*, (and, as I have shown, this is imparted by the Spirit;) turning to God (conversion) is the thing done by the subject; and healing from God the result. Such is the process of the new birth, and the only process mentioned in the Bible, and it is expressed by both terms alike, when single terms are used to express it.

The comparison which T. B. B. makes of the regeneration of the sinner to the resurrection of Lazarus, proves nothing, for want of analogy in the cases. It is true, *that* miracle was wrought through the means of words; and so was the world created by means of words. The *nothing* out of which God made the world, was not a moral agent, and consequently was under the law of *necessity*. So was the dead body of Lazarus. By an act of omnipotent power, it was reëndowed with vital energy and conscious existence, and then he came a moral agent again. Now, no such act of omnipotence is necessary to make the sinner capable of obeying the truth, or a moral agent, for he is just as much a moral agent, and capable of obeying God, before his regeneration as after; and his eternal damnation is threatened if he refuses to obey; and if he be damned, it will be because, having the complete ability to be holy, he still *would not do so*. God, in the exercise of his functions as *moral governor* of mankind, could not regenerate the sinner, or turn his will, without destroying the glorious attribute of free will, with which he has created him. In the exercise of this, the sinner may obey or not, just as he pleases; but not so with the dead body of Lazarus.

The reference to the case of Nicodemus is not more fortunate, since it proves *nothing* concerning the *mode* or *agencies* of regeneration, but only its *necessity*. T. B. B. says that this man "knew that it was necessary for a sinner to amend his life, as well as any body;" and then asks, "Did he (Christ) urge upon Nicodemus what he already knew to be necessary?" Yes, if he knew that ever so well, Christ urged it upon him in the following words: "He that *doeth truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Lastly, T. B. B. attempts to prove, that "Regeneration is more than a change from disobedience to obedience," by reference to an anecdote "in last week's *Recorder*, entitled "*The Physician Healed*." He very kindly advises me to "read and ponder the lesson which it teaches." I have done so, and find it to teach, that a certain clergyman neglected to learn what are the evidences of regeneration, as given in the Bible, and thought himself regenerated when he was not. I think that clergyman must have been a Calvinist, taught to believe that regeneration was a certain undefinable something, brought about without any of his own agency; for if he had been taught the *true* theory, I think he could not have been mistaken, since that represents him as having taken part in the work himself. The reader may judge which theory would be most likely to "build up such self-deceived persons, and keep them in profound ignorance of the unsearchable riches of Christ." But, in the use of this anecdote, T. B. B. has fallen into an error worse than that which he sought to prove by the use of it. He says of this deceived clergyman, "Through riches of divine grace he was afterwards made a subject of the new birth, *yet it does not appear that he was any* more OBEDIENT THAN BEFORE." Now, this statement, monstrous enough in itself, appears doubly so when transcribed by the same pen which but a few moments before taught that the unregenerate man was dead in trespasses and sins, or disobedience, and that obedience was the RESULT of regeneration. Now, verily, obedience cannot be the result of regeneration, if a man is just as obedient before regeneration as after. Nay, more, if a man is already obedient, there is no need of regeneration at all; for it is the very purpose of regeneration to secure this obedience. The *truth* is, that neither this clergyman, nor any other unregenerate man, ever obeys God at all; for obedience, be it well remembered, consists not in outward actions, but in ultimate *intentions*. I pray that T. B. B. may teach the way of the Lord more perfectly. D. E. M.

THE WORTH OF HOURS.

MILNES.

Believe not that your inner eye
Can ever in just measure try
The worth of hours as they go by.

For every man's weak self, alas!
Makes him to see them while they pass,
As through a dim or tinted glass.

But if, with earnest care, you would
Mete out to each its part of good,
Trust rather to your after mood.

Those surely are not fairly spent,
That leave your spirit bowed and bent
In sad unrest and ill content.

And more; though free from seeming harm
You rest from toil of mind or arm,
Or slow retire from pleasure's charm—

If then a painful sense comes on
Of something wholly lost and gone,
Vainly enjoyed or vainly done;

Of something from your being's chain
Broke off, not to be linked again
By all mere memory can retain;

Upon your heart this truth may rise;
Nothing that altogether dies
Suffices man's just destinies.

So should we live, that every hour
May die as dies the natural flower,
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future need;

Esteeming sorrow, whose employ
Is to develop not destroy,
Far better than a barren joy.

GENEALOGICAL SERMON.

I had, at one time, for a co-curate a very impulsive and rather democratic man. Our rector was an aristocrat. One Sunday he had delivered himself of a sermon in which he incidentally justified family pride, and spoke in a manner that must have been offensive to any poor person present, of any intelligence or independence; and as we were leaving the church, my brother curate exclaimed, with unaffected indignation, "Well, that crowns ——'s toadying discourses. Such things are intolerable. But I'll administer an antidote next Sunday; see if I don't. Like Herod's worms, our rector's pride is eating him up." I did not attempt to dissuade him. Our rector treated both of us with a condescension that was anything but flattering; and he thought more of being a "gentleman" (upon which he was always indirectly vaunting himself) than of being a Christian, forgetting what Coleridge said, that there was no real gentleman without he was a Christian.

Next Sunday morning my brother curate carried out his threat. He told me nothing about how he proposed to manage or mold his course; so judge my surprise when, mounting the pulpit, he gave out as his text, the 3d chapter of Luke, part of the 23d, and the whole of the 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32d, 33d, 34th, 35th, 36th, 37th, and 38th verses; "in which (he continued) will be found the following words;" and then, to the marvel of the whole congregation, who turned towards the pulpit with eyes and mouth open, he read the whole of the sixteen verses, beginning with—"Joseph, which was the son of Heli," and ending with, "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Every one is familiar with the peculiar and strange effect upon the ear of the repetition of the words, "which was the son," even when occurring in the reading-desk; but in the pulpit, as a prefix to a sermon in the shape of a text, they sounded oddly. The rector looked to me for an explanation, and I did not know where to look; while the principal persons of the parish manifestly came to the conclusion that my brother curate was gone mad. But if he were, he soon showed them that there was method in his madness; for he ingeniously evolved out of these sixteen verses a discourse that might have served as an essay on the Republican legend of "Liberty, Equality, and Fraternity." The reader has probably anticipated me in the use he made of his long text.

"Here (said he) we have a genealogical tree, not traced by the flattery of scycophants nor the uncertainty of heralds, but by the unerring Evangelist, whose inspiration enabled him to mount from branch to branch—a genealogy beginning with God, and ending, as far as my text goes, with a poor Galilean carpenter. Here is a lesson and a rebuke for the pride of descent. The poorest carpenter, in the poorest village of England, can retrace his lineage through the same unbroken succession; and the proudest peer can do no more, unless the latter, in his presumption, should be disposed to ignore his divine origin. But it would be no use; by whatever different branches, they arrive at the same root; the noble and the peasant, if both had the power of going back over their ancestry, would both meet at the 38th verse of the 3d chapter of Luke, 'Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.'

"Here (he continued, looking at the rector's and the squire's pews)—here we all meet on equal terms. Disown them as we like in other degrees, here we are brought face to face with, and can no longer refuse to acknowledge our poor relations."

Then, looking to some forms on which a group of alms-house people sat he continued:

"Here, too, my poor friends, you and your 'superiors' meet in the presence of your common parent, the Great God of heaven and earth, in whose eyes the factitious distinctions of the world are nought. Cold-shoulder you as they like through life, they cannot ignore their relationships when they come to this; they can no longer speak of you, spurn you, as though you were formed of different clay. The carpenter and the king are one; and how little importance St. Luke, who was no sycophantic genealogist, attaches even to the regal office, may be seen from the manner in which he passes through the 31st verse, where no pause is made to mark the proud title of David, which was merely the son of Jesse, which was the son of Obed, and so on."

In conclusion, he urged the poor man to live up to his great origin, and not disentitle himself to that great share in the inheritance of which his Heavenly Father had laid up for his children who truly serve him. They need not care for the proud man disowning them now; the thing to be feared was God disowning them on the last day. The rich he enjoined to feel for the poor as for brothers, if they would not offend that great Being who has a father's interest for all.

I thought the rector would never forgive my co-curate; but the only notice he took of the eccentric discourse was to cease forever after preaching to the "humbler orders," of the deference they owed their "superiors." It was before so bad that a neighboring clergyman said to me, "If your rector had to put on an eleventh commandment, it would run thus: "Thou shalt not neglect to take off thy hat to myself and the squire."

ANECDOTE OF MATTHEW WILKES.

Wilkes was a cotemporary of Rowland Hill, but unlike him was of obscure origin, and had the advantages of a most common education. The former, amid his eccentricity, was all grace, the latter was equally eccentric, but awkward and coarse. "Hill's mind was more highly cultivated; but Wilkes' intellect was probably stronger—certainly he was more sagacious and far-seeing. They labored side by side—the one in Surrey Chapel, the other alternately in Tottenham Court Chapel and in the Tabernacle, for about half a century. Both were eminently blessed in their labors; both were highly gifted and eccentric men; both enjoyed, through a long life, an unsullied reputation; and the memories of both are still deeply embalmed in the affection and gratitude of thousands." The following anecdote illustrates the character of Wilkes:—

There was nothing for which he had a more cordial abhorrence than any exhibition of dandyism in young ministers; and nothing of this kind ever came in contact with him without meeting a rebuke. On one occasion, a young minister, of a good deal of flourish and pretension, went from the country to London, and carried Mr. Wilkes a letter, which was designed to procure for him an invitation to preach.

"Well, young man," said Matthew, with a nasal twang that is perfectly indescribable, but which nobody who has heard it can ever forget, "Well, young man, you want to preach—you want to preach in London, don't you?"

"I am going to pass a few days here, sir, and if it should suit Mr. Wilkes' convenience, I should be very happy to give his people a sermon, while I am here."

"Well," replied Matthew, "you can preach—you can preach—come along next Wednesday morning to the Tabernacle, and I'll meet you there, and you can take my lecture for that morning,"

The young man agreed to do so, and was on the spot at the appointed hour. Matthew met him at the door, disgusted, as he had been before, with his dandy airs, and addressed him thus—"Go along into the pulpit, young man, and I shall sit below and look at you, and hear every word you say."

The young preacher darted through the aisle into the pulpit, in a manner that seemed better to befit a ball-room than a place of worship. He performed the introductory service with an air of insufferable self-complacency, and in due time opened the Bible and read his text, which was the last verse of the first chapter of the gospel by John: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." He had written his sermon, and committed it all to memory, as he supposed, to a word; but unfortunately had left his manuscript behind him. When he had read his text, he found it imposible to recall the first sentence. He hesitated and hemmed, and began thus—"You perceive, my brethren—you perceive—that the angels of God—are here represented—as ascending —and descending." He then set up a good stout cough, in the hope that his memory might get to work in the meantime; but the cough was as unproductive as it was artificial, and he could do nothing but go right over again, with the absurd sentence with which he had started. He coughed again and again, but his memory was in too profound a slumber to be awakened by it. After three or four minutes, during which he was a spectacle to the congregation, and especially to Matthew, who was all the time watching and listening, according to his promise, he shut up his Bible in perfect consternation, and abruptly closed the service. Of course, he came out of the pulpit with a very different air from that with which he entered it. But the worst was yet to come—he had to meet Matthew, and hear his scathing comments.

"Well, well," said he, "young man, you've preached—you've preached in London—han't you? *I've* heard you; I've heard every word you've said—and I've only just one comment to make—if you had *as*cended as you *de*scended, then you might have *de*scended as you *as*cended."

It is needless to say, that the young man was, by this time, cured of his ambition for preaching in the Tabernacle.

Another young minister, of a similar character, paid him a visit, and Matthew observed that he sported what he thought a very indecent number of watch-seals. He eyed them for some time, as if he were scrutinizing the material of which they were made, and then said, with a terribly sarcastic air, "It seems to me that you've a good many seals to your ministry, considering how young you are."

CHRYSOSTOM.—When the Empress Eudoxia lay in wait for the life of Chrysostom, he expressed his religious confidence and firmness in the following words, part of a letter to Cyriacus:—"Will the Empress cause me to be sawn asunder? Even so was it with the prophet Isaiah. Will she cast me into the sea? I will think of Jonah. Will she throw me into a fiery furnace? I will think of the three men. Will she give me up to the wild beasts? I will think of Daniel in the lion's den. Will she cut off my head? I shall have John for my companion. Will she cause me to be stoned? So it happened to Stephen. Will she take away all my goods? I care not; naked I came into the world, naked must I go out of it."

The Sabbath Recorder.

New York, June 2, 1853.

REGENERATION.

Reply to D. E. M.—See First Page.

I begin with your attempt to convict me of self-contradiction. I said of the deceived clergyman, who was afterwards made a subject of the New Birth, that "it did not appear that he became any more obedient than he was before"—a statement which you regard as "monstrous enough in itself," and as "appearing doubly so, when transcribed by the same pen which, but a few moments before, taught that the unregenerate man was dead in trespasses and sins, or disobedience, and that obedience was the *result* of regeneration." But however "monstrous" it may appear to you, I trust that, when you shall have become better instructed in the way of the Lord, and, especially, made more sensible of that superlative deceitfulness and desperate wickedness of the heart which constitutes the necessity for regeneration, you will moderate your confidence a little. It required no depth of penetration to discover, that the obedience rendered by the clergyman before he was renewed by grace, which I supposed to compare favorably with what he rendered afterward, was that kind of obedience which every person gives who desires to justify himself by his own righteousness. That such obedience may be as zealously rendered, and exact in all its outward manifestations—nay, that it may be connected with as sincere desire to stand righteous before God—as in the case of persons truly regenerate, is not quite so "monstrous" a statement, when viewed in the light of Scripture, as you have imagined. In proof of this, let me call your attention to a few passages.

Paul testifies, that he was, previous to his renewal by grace, "touching the righteousness which is in the law, blameless." Phil. 3: 6. You may put what construction upon this passage you choose; but unless you can have the temerity (which I am sure you will not) to say, that the Apostle's language was "monstrous," there is a sense in which he was justified in using it. And when it is borne in mind, that the Apostle represents himself as having been, while yet unrenewed, a very *zealous* man, (Gal. 1: 14,) a very *conscientious* man, (Acts 23: 1,) and as toiling with all his might to justify himself before God, I think it will be difficult to say, that his conformity to the divine requisitions was not exact enough to justify him in pronouncing himself to have been "blameless."

You will also call to mind the case of the young man, who came to our Saviour, with much anxiety, to know what he should do to obtain eternal life. What a moral man he had been from his youth up! How obedient to the commandments! He had kept them *all.* He had toiled most zealously to render himself blameless; and such was the perfection of his moral character, that the Saviour even "loved him."

Paul's reference to his brethren, his "kinsmen according to the flesh," may be also adduced. He "bears them record, that they have a zeal of God, but not according to knowledge." Rom. 10: 2. How was their zeal manifested? In going about to establish their own righteousness, (verse 3,) a thing which required a good deal of carefulness. I doubt not there were many among them quite as zealous, quite as exact in their behaviour, quite as "blameless," as the Apostle himself had been before his conversion.

You may say in reference to these cases, and all others of like character, that their obedience was not perfect—that it "lacked" at least "one thing"—that it was wanting in something to make it endure the test of the law. But what less could you say of regenerate persons? Even *their* obedience does not embody all the elements of perfect holiness. It is far from being perfect. Christians are coming short every day of their lives; and I have no doubt that the sins of Christians are even more odious, more provoking, to the eyes of Infinite Holiness, than the sins committed by the unregenerate. For they have this aggravation, that they are committed notwithstanding the gracious manifestations which God has made to their souls. And Christians stand, and rejoice in hope of the glory of God, not because they are any more obedient than many who are strangers to the New Birth, but because the Gospel is, from first to last, a system of *grace.*

I repeat it, the Gospel is, from first to last, a system of *grace.* And grace does not mean works, in any sense of the term. The Apostle takes such pains to put the two in direct opposition to each other, (Rom. 11: 6,) that it is wonderful how those who profess to have been taught of God will, nevertheless, talk about the obedience of the Christian, as if it had something to do in the way of purchasing eternal life. Unquestionably, the lack of obedience on the part of Christians is infinitely displeasing to the Most High, for he hates sin wherever it exists; but the performance of it, however conducive to the welfare of others, avails not one jot or tittle towards turning away the curse from their souls. And were it not that Jesus Christ stands between them and God, shields them from wrath by his atoning sacrifice, and covers them with his own righteousness, they must, notwithstanding their regeneration, sink deeper in perdition than the most abandoned wretches who never knew the grace of God. God accepts none of their works, however perfect, except through, and for the sake of, his Son the Redeemer.

The true difference between the regenerate and the unregenerate is this: the one delights in God, and especially in those manifestations which he makes of himself in the Gospel, while the other does not. It is not merely in the Divine Being, absolutely considered, that the new-born soul finds his delight, as your definition implies, but in that Divine Being as he is manifested in Jesus Christ. "Christ is all, and in all." Col. 3: 11. It matters not how sincerely the sinner may turn from his disobedience to obedience, nor how perfect his subsequent obedience may be, nor what his "ultimate *intentions;*" if his obedience is not attended with *delight* in God as revealed in Christ—a sweet *resting* in him who is the end of the law for righteousness to believers—he lacks the one thing which marks him out as a truly regenerate person. The babe does not more instinctively turn to its mother's breast, than does the new-born child of God to the milk of love and grace which is in Christ Jesus our Lord.

I must insist on this point, because it is the one in which your definition is singularly deficient. It is on this account that I pray that you may learn the way of the Lord more perfectly; and whether my prayer be answered, or not, I cannot help feeling some anxiety, when I see the young men of our denomination lending themselves to the support of doctrine, the tendency of which is anything but salutary.

But I will not leave this point of the subject, without expressing myself so as to be understood. If language has any power, you shall know what I mean. That kind of obedience which is attended with true delight in God, and a sweet resting of the soul on Jesus as "the Lord our Righteousness," is the *result* of regeneration. There is no such obedience as this, where regeneration has not already taken place. But that kind of obedience which is found in those who "go about to establish their own righteousness"—an obedience which may be, and often is, attended with many fastings, and prayers, and covenant vows written in blood, as in the case of the deceived clergyman—is *not* the *result* of regeneration.

I reserve the remainder of my remarks for another occasion. T. B. B.

BRITISH CORRESPONDENCE.

Sunday Sanctification—Jewish Disabilities—Involuntary Nuns—The British Museum.

GLASGOW, May 13, 1853.

Notwithstanding all the efforts made for the maintenance of Sunday sanctification, and their boasted success, it requires no very close observation to discover that practically the tendencies are in an opposite direction. In farther illustration of this, we observe, that in our Tontine Hotel an adjourned meeting was held, this week, of persons "favorable to starting a first-class steamboat to ply between Glasgow and certain points of the west coast, in the morning and evening of Sundays. Subscriptions, which were stated to amount already to £245 10s., were agreed upon, to form a fund guaranteeing indemnity against loss to the Company, from whom the vessel should be chartered. This is the first attempt that has been made to establish Sunday pleasure sailing, avowedly, on the Clyde. Individual trips have been taken, on pretext of conveying persons to the Communion at one of the coast towns. These, indeed, were continued for several years, but only on such occasions. As the Liverpool and Dublin steamers are arranged to make Sunday a sailing day, and thus save, as far as possible, the other days for business, it has also been common, when the state of the tide did not admit of large vessels coming at once to the harbor, to bring up the passengers on Sunday by a smaller river vessel. In the present movement, however, the avowed object is regular Sunday traffic; and it was affirmed at the meeting, that the River Trustees have neither the power nor the inclination to prevent it. But if permitted to sail at all, it will be because the ancient laws for Sunday protection are being allowed to fall into disuetude; for that a power exists to prevent it according to statute is unquestionable. The power or the disposition in the matter is likely to be tried, as a large Committee was appointed to carry out the object contemplated.

The rejection of a Bill facilitating the admission of Jews to the House of Commons, as members, by the House of Lords, has been generally regarded with dissatisfaction. It is the seventh time that they have so decided, and on some of the former occasions by much larger majorities than on this, when it was decided by 164 against 115. But although carried in the Lower House, out of the discussion there has resulted a duel between Sir Robert Peel and Mr. B. Osborne, Secretary to the Admiralty. The speech of the former was intemperate, and that of the latter in reply was bitterly personal—so that the honor of the parties, and the Christian character of our Legislature, could only be vindicated aright, in the estimation of these two legislators, by their going to some quiet spot and shooting at each other. Seeing the *Christian* principle on which they acted made such a sad requirement, it is well that neither of these martyrs in intention sustained personal injury—although the young baronet's coat-tail was perforated by his antagonist's ball. Immediately after the Parliamentary decision against a Jewish legislator who would not take the oath "on the true faith of a Christian," the case of Mr. Salomon, who voted several times in the House of Commons without that qualification, came on for decision in the Exchequer Chamber, and has been decided against him. The fine of £500 for one vote (he being tried only on one, to decide the cause,) was decreed against him.

In the House of Commons, Mr. T. Chambers, this week, moved for leave to bring in a Bill, to facilitate the recovery of personal liberty for persons involuntarily confined in monasteries or nunneries—in the number of which class of buildings, there has been a sad increase of late years. Females, more especially, he stated, are known to be kept in these subject to coërcion. The motion was opposed by Lord John Russell, who strangely argued as if the object of the motion had been to prevent females from becoming nuns, when, under the influence of their superstition, they were decoyed into these prisons, instead of being a motion to afford opportunity to those who, in ignorance or under misleading, had been induced to become inmates, and whose experience undeceived them, and led them to desire their liberty again. Notwithstanding Government opposition, the motion was carried by a majority of 138 against 115. The previous day a petition was presented to the House of Lords for the Registration and Inspection of such houses, when both Dr. Whately, Archbishiop of Dublin, and the Bishop of Norwich, gave recent instances within their personal knowledge, of persons restrained and concealed from their friends. It was, therefore, properly argued, that it is necessary that there be some legalized mode of inquiry as to the treatment of inmates, and means afforded to those inmates of imparting information as to their condition. All our historical acquaintance with the Church of Rome convinces us that such a measure is indispensably necessary, if such places are permitted to exist; and, indeed, it is only about six weeks since we were informed of six nuns, including the Superior of their Convent, in France, having been secretly conveyed away, and their place of confinement concealed from their friends—the secret imprisonment having been occasioned, as was well understood, by the fact, previously known to their friends, that they had become Protestants. But Rome has rewards to bestow, as well as punishments to inflict. Accordingly, Dr. Newman, who, in the beginning of the year, was fined £100, in the Queen's Bench, for libelling Dr. Achilli, has just received, apparently as the reward of his slander, a "special blessing" from the Pope, in the Pope's own hand-writing—a condescension, it would appear, not often shown.

The Annual Accounts relating to the British Museum have been lately printed in a Parliamentary paper. The estimate of the sum required for the ensuing year is £55,840; that granted for the past year was £52,343. The number of visitors, from Christmas, 1851, till Christmas, 1852, was 507,973. In the preceding year, the number was 2,527,216—the great difference having been occasioned by the influx of strangers from the provinces and from abroad, on account of the Great Exhibition in Hyde Park. But the number last year was less, by several hundred thousands, than the average of a number of years previous. On Easter Monday, this year, the number of visitors was 26,587, being an increase of 7,000 over last year. In the estimates for the year, only £5,000 is asked for books for the Library—being only half of that for last year—the reason being, that there is too little room in the building for what would otherwise have been added. At the end of last year, an addition was made to the Catalogue of 57 volumes folio, in manuscript, comprising only "Music, and names of authors of Words set to Music." Last year, the number of "visits" made to the Reading-Room, for "study or research," was 72,226—being about 6,000 less than in 1850 and 1851.

J. A. BEGG.

METHODIST BOOK OPERATIONS.

At a meeting of the Methodist Episcopal Conference, held in New York last week, among other reports was one on the Book Concern, which gives the total amount of assets at $706,733 05. Due on notes and book accounts, $29,858 56. The net amount of capital stock, Jan. 1, 1853, was $676,874 49. Amount of sales and receipts for periodicals for the past year, $252,648 57; ditto for 1851, $244,649 70; showing an increase in 1852 of $7,998 87. The whole amount of assets, after deducting 30 per cent. on notes and book accounts, is $613,812 36. Though the exhibit shows a considerable increase of sales, the Committee, in view of increased expenses and enhanced prices of labor, recommend that no dividend be made to the Conference the present year. *The Christian Advocate and Journal* has a circulation of 33,000, being a considerable increase. The Sunday-School Department continues to be in vigorous operation, and is accomplishing an important work. The number of volumes now constituting the libraries of this department has increased to nearly one thousand.

The Committee of the "Western Book Concern," at Cincinnati, reported the condition of that establishment to be prosperous. At Chicago they have established *The Northwestern Christian Advocate*, which has a circulation of about 3,600. *The Ladies' Repository* 12,281 subscribers, and *The Christian Apologist* 3,907. The subscription list of *The Sunday-School Advocate* is 23,525, which will probably increase to 30,000. *The Missionary Advocate* has 4,267 subscribers. The Committee are impressed with the vital importance of giving unremitting attention to the circulation of periodical literature, as well as the maintenance of a pure and elevated moral tone pervading that literature, and such as shall commend their periodicals to the general and hearty support of the people. The exhibit of accounts gives the total amount of resources at $242,802 69; Liabilities on notes and accounts, $16,530 90; Net capital, March 31, 1853, $226,271 78; Net capital, March 31, 1852, $316,203 53; Profits for year ending March 31, 1853, $10,068 25.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its 17th Anniversary at New Market, N. J., on the fifth and sixth days of last week. The delegation in attendance was not as large as on some former occasions, but was sufficiently large to make an interesting meeting. The Central Association was represented by James R. Irish of De-Ruyter, and the Western Association by Thomas E. Babcock of Independence.

Eld. Charles M. Lewis, of Hopkinton, R. I., preached the introductory discourse, taking for his text Luke 6: 38—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again." The discourse was designed to illustrate and enforce the duty of contributing pecuniarily to sustain the enterprises of Christian benevolence, and the encouragements to the discharge of that duty.

After the usual opening exercises, the Association was organized, and A. B. Burdick was chosen Moderator, and G. B. Utter and E. P. Larkin, Secretaries.

Letters were received from all of the churches connected with the Association, except that at Newport, R. I. A letter was also received from the church in Petersburg, N. Y., requesting admission to the Association—a request which was granted. Of the general tone of these letters, something may be learned from the Report on the State of Religion, which will be found appended, and to which the reader is referred.

The Executive Committee of the Association presented a report of what had been done by them during the past year; from which it appeared, that Eld. Henry Clarke had supplied with preaching the Church at South Kingston, R. I., a part of the time during the year, and that S. S. Griswold had visited and preached at Block Island by direction of the Committee. The Church at South Kingston is represented as in an encouraging condition, and as now making an effort to build a house of worship, which is much need, and which the other churches are, by vote of the Association, requested to aid in erecting, by taking up each a contribution. A vote was also passed by the Association, recommending the Committee to continue to aid the South Kingston church.

At an early stage of the meeting, a Committee was appointed to consider and report what could be done, in addition to the regular business, to increase the interest of the annual sessions of the Association. This Committee recommended, among other things, the presentation of essays, by persons previously appointed for the purpose, upon such topics as would tend to stimulate investigation, and promote Christian activity. In accordance with this recommendation, Thomas B. Brown was appointed to prepare for the next session of the Association an essay on the best method of securing an able and efficient Ministry—treating especially upon the evidences of a divine call to the work. Joel Greene was appointed to prepare an essay on the nature, powers, and responsibilities of a Christian church.

Several topics brought to the attention of the Association by resolutions, led to remarks and discussions more or less interesting. We have not time to-day to specify each of these, and give a list of speakers, much less a sketch of their remarks. It must suffice to copy the resolutions, which will be found below, arranged nearly in the order of their introduction and discussion.

The Association adjourned near evening of Sixth-day, to meet again at Greenmanville, Ct., on the fifth day of the week before the fourth Sabbath in May, 1854; when the Introductory Discourse is to be preached by Joel Greene; W. B. Gillett alternate.

On Sabbath morning, a discourse was preached by Thomas E. Babcock, followed by the ordinance of the Lord's Supper. At 4 o'clock in the afternoon, Joel Greene preached.

On First-day morning, Wm. M. Jones preached a missionary discourse, followed by a collection in behalf of the Seventh-day Baptist Missionary Society. In the afternoon, a discourse was listened to from James R. Irish.

Most of the time of First-day, not occupied by these meetings, was taken up with meetings of the Boards of the Missionary and Publishing Societies.

Resolutions.

Resolved, That in the removal of James H. Cochran, who departed this life in the month of February last, this Association has been deprived of one of its ablest ministers, of a most valuable counselor, and one of the brightest ornaments of the Christian Religion.

Resolved, That it is our duty to bow with humble submission to this afflictive dispensation of Providence, and to receive it as an admonition to greater diligence in the work of the Master, that, like our departed brother, we may be ready for the summons, when death shall call for us.

Resolved, That the sympathies of this body are cordially extended to the Plainfield Church in the bereavement it has sustained; and also to the afflicted widow and children, commending them to the love of Him whose compassions fail not.

Whereas, the Board of Managers of the Seventh-day Baptist Publishing Society have in view the publication of a book of sermons, and brethern have been solicited to furnish materials for such a work—*Resolved*, That we approve of the proposed work, and would earnestly request those who have been applied to for the necessary manuscripts of sermons, to forward the same at their earliest convenience.

Resolved, That this Association commend to the favorable consideration of the Board of the Publishing Society the articles recently published in the *Sabbath Recorder*, under the title of "Mission of Youthful Sabbath-keepers," as appropriate for a Sabbath-school book, and we request them to take the necessary steps to secure its early publication.

Resolved, That we recommend to our Executive Board the enlargement of our missionary operations, in the establishment of new missions, as circumstances may direct.

Resolved, That we recommend to the several churches, in making returns to this body, to give the statistics of their Sabbath Schools, the names of their Superintendents, number of teachers and scholars, volumes in the libraries, and whatever may be of interest connected therewith.

Resolved, That Halsey H. Baker be requested to write an essay on the best practical method of conducting our Sabbath-schools, and report at our next meeting.

Resolved, That Joel Greene be appointed to write, and present at our next session, an essay discussing the propriety of our ministers' baptizing persons promiscuously on profession of faith in Christ, without reference to their becoming members of our churches immediately.

Resolved, That the churches composing this body be requested to report in their letters the several amounts contributed during the year for missionary purposes and for other benevolent objects.

Resolved, That our ministers, together with spiritually-minded lay members, should diligently seek out such men, particularly young men, as may bid fair to be useful in the gospel field, and that assistance should be rendered, when necessary, to prepare them for the work.

Resolved, That the education of the youth of our denomination should be a matter of unceasing solicitude to all the lovers of our Zion.

Resolved, That as far as possible we should seek to have them so educated in strictly Sabbath-keeping schools.

Report on the State of Religion.

The Committee on the State of Religion report—That through an examination of the communications from the churches, they find occasion for devout thankfulness, in the revival power which has graciously rested on two of the churches connected with the Association; for, whilst angels rejoice over one sinner that repenteth, we have occasion to rejoice in the hopeful conversion of many souls. But from most of the churches, a report is borne to our ears with saddening notes. To a few, additions have been made, and only a small share of these, except in one church, are reported as additions by baptism; and though there is some discrepancy in statistical enumerations, it is evident that there is in the aggregate a numerical decrease. Notwithstanding the sad notes, and a decrease in numbers, there seems a general attachment to the order and ordinances of the Lord's house, and an interest in the benevolent and reformatory institutions of the church, which may be regarded as a bow of promise. The two churches which reported revivals were those in Berlin and Plainfield—the former reporting twenty-eight, and the latter sixteen, additions.

Extracts from the letters might be expected in this report, but we forbear, as the substance of them may be gathered from what is already written. We however extract from the Plainfield letter, in order to record their acknowledgment of the mercies of God, and their sense of a great bereavement, which has caused them and us to mourn. They say:—

"We acknowledge that God hath dealt in mercy with us. Though we have been made to sorrow, it is not as those which have no hope. We feel that the past year has indeed been an eventful one in the history of this church. In December last, we held a series of evening meetings, and some precious souls were brought to a knowledge of the truth, and many were brought to inquire, 'What shall we do to be saved?' But scarcely had the work of grace commenced, before our beloved pastor, JAMES H. COCHRAN, was stricken down by disease, that terminated in death, and we are again left as sheep without a shepherd."

In view of the state of religion above depicted, we would earnestly inquire, Why is it thus? In relation to the bereavement, we would submissively say, "Even so, Father, for so it seemed good in thy sight." And for the mercy drops so graciously sent, we would look up with devout gratitude, and unhesitatingly ascribe glory to God for his unspeakable gift. But alas, what cause shall be assigned for the barrenness and dearth of others? Is it want of external conformity to gospel order, or an unwillingness to impart of our substance to the spread of truth? or is it not rather probable, that there is a want of that inward dedication of the soul to God, which seeks the humiliating, self-denying, cross-bearing labors of the gospel, and fills the heart with melting love to Christ, and is the spring of sweet fellowship between brethren, and an ardent desire for the conversion and sanctification of souls. Without presuming to judge our brethren, we would exhort to great searchings of heart, and to that devout watchfulness which is jealous with a godly jealousy over all the emotions of the soul, and which sees in all the changes of life repeated promptings to higher and higher attainments in the divine life.

THE WESTERN ASSOCIATION.

I wish to make a *statement* and an *appeal* through the *Recorder* to the Churches in the Western Association.

Statement.—By order of the Executive Board, on the third day of the present month, I sent to brother Rowse Babcock, our missionary in Darien, Clarence, and vicinity, thirteen dollars, in payment of an indebtedness upon our part for services rendered by brother Babcock in his present field of labor. The money so sent was stolen from the letter, by some one, doubtless, in the employ of the government. This money was sent at the risk of brother Babcock, as I understand it.

Appeal.—And now, dear brethren, although this money was sent at brother Babcock's risk, is it not our duty, considering the small sum owed him for his labor, and his absolute need of all that is his due, to unite and of ourselves make up this sum to him. A proposition to this effect has been made to the 1st Alfred Church, and I have no doubt it will be responded to. We propose, therefore, on the Sabbath previous to the sitting of the Association, to take a collection for this object. And, dear brethren, I appeal to you, in the name of our common Christianity, to assist in this matter, and so honor yourselves, and do good to a brother. N. V. HULL.

ALFRED CENTER, May 25, 1853.

CHURCH EXTENSION.—At the meeting of the New School Presbyterian General Assembly, held in Buffalo last week, the Committee on Church Extension reported in favor of raising $100,000 to loan in small sums to congregations for the purpose of erecting churches West. A general collection is to be taken up in all the churches on the second Sunday in November, to be renewed annually if deficient. The fund to be intrusted to a Committee of seven, residing in New York and Philadelphia. The Synod of Missouri has already raised $9,000 and Peoria $10,000 for the purpose, which will be made over. The report was adopted with enthusiasm.

ROBERT G. SHAW'S CHARITABLE BEQUESTS.—The Boston *Transcript* has been permitted by parties interested in the will of the late Hon. Robert G. Shaw, to make the following statement of legacies to public institutions, &c.:—

To the Boston Fatherless and Widow's Society	$3,000
The Widows' Society in Boston	3,000
Boston Children's Friend Society	3,000
Boston Seamen's Friend Society	3,000
Boston Marine Society	2,000
Society for Aged and Infirm Females	3,500
Howard Benevolent Society	1,500
Society for Aged and Destitute Clergymen	1,000
The Shaw Institute, or Asylum for Mariners' Children	110,000
Total	$130,000

A large picture in regard to the Landing of the Pilgrim Fathers, is given to the Pilgrim Society of Plymouth.

The preamble to the large bequest is in the following words:—

"In a commercial community like this, I deem it of great practical importance, that there should be a retreat or asylum provided for the succor and protection of the children of mariners in destitute circumstances, (whether orphans or otherwise,) under the age of ten years, and for the purpose of founding such a charity or hospital, to be called 'THE SHAW INSTITUTE, OR ASYLUM FOR MARINER'S CHILDREN."

Then follow the directions for the munificent bequest mentioned above. It will be seen that the total sum of the above donations to public institutions is *one hundred and thirty thousand dollars.*

PRIZE ESSAYS.—The London Peace Society and the Peace Congress Committee offer prizes as follows:—

"The sum of £250 ($1,250) will be paid to the author of the best essay upon the European standing armaments, to embrace the following points: A succinct history of the origin and growth of standing armaments in Modern Europe: An accurate statistical account of the present number of men employed by the European nations upon their Naval and Military Establishments, distinguishing between those in the regular forces, and those in semi-military services, such as Militia, National Guards, Landwehr, &c.: An estimate of the cost of these establishments, including the loss of the productive labor of the persons employed in them. The Essay should further discuss the moral, social, financial and political evils of this system of large peace establishments. They may be written in the English, French, or German language. The length not to exceed 200 pages of the *Revue des Deux Mondes.*

"A prize of £100 ($500) will be awarded to the second best Essay.

"His Excellency Chevalier Bunsen has consented to appoint the adjudicators. The essays to be placed in the hands of Mr. Henry Richard, Secretary of the Peace Congress Committee, 19 New Broad-st., Finsbury, London, on or before the 1st Jan. 1854.

"The copyright of the Essays to be property of the Peace Congress Committee."

The prizes come from a fund of $30,000 subscribed lately at Manchester, in part of the sum of $50,000, which is required to complete it. Samuel Gurney, Richard Cobden, John Bright, Milnor Gibson, John Angell James, and other prominent men, are the friends of the project.

NEW ENGLAND ANTI-SLAVERY CONVENTION.—The New England Anti-Slavery Convention met in Boston, Wednesday, May 25, 1853. Wendell Phillips was chosen President, with eight Vice-Presidents, including Charles Remond, colored, and Eliza Kenly, both of Salem. Henry C. Wright offered resolutions against voting or taking any part under the Constitution of the United States, doing so being an approval of all the acts of Government. Charles C. Burleigh supported the resolutions against allegiance to the Constitution, and opposed voting for officers of the United States. Mr. Garrison took the same ground, because he thought it was time men should act according to their consciences, and lend neither aid, sympathy or support to an instrument under which Slavery existed. Mr. Wright supported the resolutions. The Free-Soil party came in for a considerable amount of animadversion from the opponents of the Constitution.

NEW HOTEL.—Taylor's New Hotel and Restaurant, situated on the corner of Broadway and Franklin-st., is approaching completion. It is considered the largest and most elegant restaurant in the world, and when completed will have cost about $350,000, viz: the lot $120,000, the building and the furniture of the saloons and restaurant $180,000, and the furniture of the hotel part of the building about $50,000, It is 50 feet in width on Broadway; 125 feet in extent on Franklin-st; and 102 feet high from the cellar to the roof. The basement is a restaurant, the first floor is the saloon, and the five stories above the saloon are divided into rooms for hotel purposes. There are fifty parlors and one hundred and fifty bed-rooms in that part of the establishment. The hotel will be conducted on the European plan. From 125 to 150 persons will be regularly employed in the establishment, in various capacities.

HOW MRS. STOWE USES HER MONEY.—The Cleveland *True Democrat*, in a notice of Oberlin College, says:—

"The 'Edmundson girls,' whose history is so tragic, are receiving an education there. Mary, the elder of the two, is very sick, and fears are entertained that she will not recover. Emily's health is good, and she possesses the talent and energy that will make her a bright scholar. *They were sent there by Mrs. Stowe, who pays for their schooling.* Those who are not familiar with the lives of these young ladies, are requested to read the *sixth* chapter of the 'Key to Uncle Tom.' There is no more touching one in it."

SUNDAY TRAINS IN MASSACHUSETTS.—On the 23d of May, 1853, the House of Representatives of Massachusetts refused to instruct the State Directors of the Western Railroad to use their influence against the running of Sunday trains.

General Intelligence.

European News.

One week later advices from Europe have been received, which are comparatively unimportant.

Lord Campbell and five other Judges had pronounced a decision in the Writ of Error case of "Salomon versus Miller," to test the legality of Alderman Salomon, a Jew, voting in the House of Commons. Their decision confirmed the judgment of the lower Court—that Jews cannot sit in either House without taking the Christian oath.

In France, the reëstablishment of the Death Penalty for political crimes has been agreed upon by the Counsel of State.

Seven hundred emigrants from the Province of Ackvershans, were embarking at Christiana in the ships Argo, Tegner, and Zephyr—the two former for Quebec, and the latter for New York.

On the question of the Holy Shrines, all has been conceded that Russia had to demand. This is, however, rather a concession on the part of France than of Turkey. Some time since, the then French Ambassador, Lavalette, obtained from the Porte, by dint of considerable bluster, the grant to the Roman Catholics of certain privileges in the Holy Land, to which the Greek Church had until then claimed an exclusive right. The first demand of Prince Menchikoff was that this grant should be rescinded, and the two Churches put back essentially as they were before. The Porte had no direct interest in the question. Whether the Greeks or Latins occupy the Church of the Holy Sepulcher, is a matter of no moment to the Sultan. All that he desires and insists on is, that order should be preserved, and to that end it is necessary that there should be a clear understanding as to the rights of the two denominations. Strictly speaking, the dispute was between Russia as the defender of the Greeks, and France as the champion of the Latins. France has succumbed.

The Kaffir war was terminated by the complete submission of Sandilli and tribe, who have located beyond the Ker River. The treaty of peace was concluded by Gen. Cathcart on the 9th March.

From India we learn that the British, under General Cheape, had captured a stronghold of the robber chief Meaton, near Donabew, after 4 hours hard fighting. The loss to the British was 102 men. Nothing was known respecting the movements of the British force in Burmah.

The Emperor of China has asked assistance of the British.

Four Days Later.

The steamer Arctic, with London dates to May 18, arrived at New York on Sunday morning last.

Mrs. Stowe and her party had been present at a meeting of the British and Foreign Anti-Slavery Society. She was received with a tumult of applause, the vast audience rising to welcome her, and the same enthusiastic ceremony was repeated as she went out. Professor Stowe made a speech on the occasion, counseling his hearers to abstain from slave-grown products.

From Australia, the gold news maintains its richness; one nugget has been found weighing above 134 lbs. of pure gold, and worth about $28,000.

In China, the rebellion was rapidly advancing, so that the inhabitants of Shanghae were in a panic. The interposition of the British, French, and American forces, has been begged by the Imperial Chinese authorities, and some men-of-war of each nation had gone from Hong-Kong northward, rather to protect their respective subjects and citizens, than to gratify the mandarins and uphold the tottering dynasty.

The month of March closed with a tremendous hurricane over the southern part of the Bay of Bengal, and south-western India. It commenced on the 26th, and swept across the country towards Ceylon, throwing off a branch to the westward. At Madras the ship Serampore, 73 tuns, Aboukir, 916 tuns, Lutchmi, 432 tuns, and the Portuguese brig Senhora del Monte, with five native brigs and 10 boats, were wrecked. At Pondicherry, five French vessels were stranded, and at Negapatam two went down at their anchors. Several vessels were lost off Ceylon, and a number of native boats were wrecked to the north of the Malabar coast. Traces of the gale were clearly discernible at Bombay, 460 miles at least from the nearest boundary of the region over which it prevailed in its violence, and rain and squalls occurred as far north as Deesa.

Singular Tragedy.

A dispatch dated Boston, Thursday, May 26, says, We have the particulars of a singular tragedy which occurred at the Insane Hospital at Somerville, yesterday noon, at about which hour a Mrs. Strong, of Vermont, an aged and very feeble person, was missing. The alarm was immediately given, and a search instituted for her in all directions. In the course of a few minutes she was found in the room of Mrs. Jameson, another lunatic, lying on the floor at the foot of the bed. Mrs. Jameson was kneeling on the bed, in the attitude of prayer, and looking directly down upon the body, which was covered by a sheet. There was apparent a slight bruise near the right temple, and another on the throat, but no indication of any struggle having occurred between the two women, and there was no discoloration of the face of Mrs. Strong, whose body, when found, retained much of the natural warmth of life, except that the feet were cold. Immediate and active restorative means were used, but without effect—she was dead.

Mrs. Jameson was asked how Mrs. Strong happened to be in her room, and what had taken place to occasion her death. Amid many evidences of entire delusion, she yet gave a natural and consistent account, which was repeated several times to this effect: "I heard Mrs. Strong asking for light—this was her constant habit—it occurred to me that the Lord had delivered her into my hands, and that if there was any more light in the other world, she should see it. She had been plaguing me, for many months, with this enquiry, and now, one of the attendants being gone out, and the other preparing dinner, I determined to be rid of the annoyance. I accordingly slipped out into the gallery, and invited Mrs. S. into my room. She came with me willingly; she had on two caps, I took them off and tied them round her neck, the strings broke. She stood still, close to me, making no resistance, so I knew the Lord had given her to me. I then put my hands around her throat and choked her. I then laid her down on the floor softly, so as to make no noise, and took off one of my stockings, and put it around her neck, pulling it as hard as I could—but it was no use—she was already dead. I felt her pulse, and I knew it. While I was doing this, I said my prayers, and thanked the Lord that he had permitted me to thus glorify his name."

The Trustees of the Institution are investigating the matter. The deceased, Mrs. Strong, and also Mrs. Jameson, are respectably connected, but for some time have been hopelessly insane.

SUMMARY.

On Sunday evening, the 1st of May, Wiley Hoffman, of Emanuel County, Georgia, was killed by his wife. Hoffman had been at some of the neighboring dramshops during the day, and had become very much intoxicated; he started for home, and arrived late in the evening; he took his gun and shot a dog lying in the yard, at which his wife made some remarks; he then turned to her, and commenced abusing and cursing her, swearing that he would kill her, and picked up his gun and attempted to shoot; she ran, and he after her; he threw the gun at her, then took up a stake some eight or nine feet long, pursued her, and coming up with her, knocked her down; after recovering enough to rise, he still thumping her, she drew a pistol, and shot him in the breast; he then drew his knife, she ran again, he after her, and continued the pursuit till he fell from exhaustion. He lived but a short time after he fell. Mrs. Hoffman gave herself up to the officers, and after an examination before James M. Tapley, a Justice of the Peace, was put under bonds for appearance at the Supreme Court of that County.

We learn from *The Taunton Gazette*, that Miss Nancy Sherman, of Plympton, who died May 15th, *starved herself to death*. She had been quite noted as a medium of spiritual communication, and by constant ministration in that office, had become so completely imbued with its hallucination as to be wholly unfitted for the ordinary duties of life. About a month since, she attempted to hang herself, but was prevented from accomplishing her design. She then announced that the spirits had forbidden her eating any more, and for three weeks she studiously abstained from partaking of any food, living on water alone, although at times so tortured by the pangs of hunger as to writhe in agony. The last week was passed in fearful alternations from convulsions to momentary consciousness, with constant relapses, until death finally put an end to her sufferings.

The Chicago Daily Tribune, of the 17th May, says that at noon the day previous there was a sudden and very evident change in the atmosphere, which brought an overcoat into immediate requisition. About the same time an extraordinary rise was observed in the Lake. There was no great amount of wind at the time, and the Lake was as calm as usual. It began, however, to swell and flow precisely like an ocean tide, each rise occupying fully fifteen or twenty minutes; then the Lake receded and rose again to a higher point than before, till the water was about three feet above the ordinary mark. Then followed, outside, a very heavy swell, and there was every appearance that the northern part of the Lake had been visited with a tremendous hurricane.

The Goldsboro (N. C.) *Patriot*, May 24, says: On Friday last, several negroes belonging to the estate of Fernifold Jernigan, deceased, were sold at the Court House. One negro, about 25 years of age, brought $1,040; another, somewhere between 30 and 40 years old, sold for $810. A woman, 28 years old, and child, were knocked down at $1,055. Three boys, 14, 12 and 10, brought $860, $800, and 700, respectively. These prices seem to indicate that negroes continue to be in demand at as high rates as have prevailed for some time. The bidding was spirited, and sales quick.

The New York Enonomist thinks that the production of gold is perhaps even in greater amount than the multiplication of paper. The Australian fields are known to have yielded, in thirty days to February 5th, 1853, 275,308 ounces—$5,506,160—and there arrived in New York from California in the same thirty days, $6,618,319. Thus the two sources supplied to commerce over $12,000,000 in a month, and succeeding months have not diminished the average, as far as California is concerned. The amount is near $15,000,000 per month actual receipts, or $180,000,000 per annum.

We have news from Mexico, down to May 9th. The Government was adopting severe measures against 'pernicious opinions,' had published a decree for the arrest of all guerillas in the late war, had degraded those officers who surrendered to Gen. Scott in the city of Mexico, and dispatched a corps to the Messilla Valley, to oppose its occupation by American troops. At Vera Cruz a sanguinary quarrel broke out on the 17th between the National Guards and the regular troops, which lasted three days, with a good deal of brisk firing. The disturbance was quelled by a body of regular troops from Jalapa.

We are at a loss, (says the Syracuse Central New Yorker, May 26,) what to advise our friends about wool, for the coming clip. It is the opinion of those who are the best informed on the subject, that wool will command a higher price early in the season, than it will three months from this time, and the more judicious and careful dealers are reluctant to buy, this season. Time must determine the correctness of this opinion. We quote wool as follows: Common grades, 35 cents; half and three-fourths blood, 40 cents; full-blood Merino, 50 cents, the average price of this country wool, 40 cents.

On Thursday afternoon, May 19, about 6 o'clock, as Mr. John Smith and four colored hands employed by Mr. R. Keeling, in hauling the seine on Lynnhaven beach, were attempting to enter the Inlet in a skiff, (the wind blowing a gale at the time,) by some accident the skiff missed her helm, and shipping two heavy seas in succession, immediately sunk, by which casualty Mr. Smith and two of the negroes were drowned—the other two succeeded in reaching the shore, but very much exhausted. The negroes drowned were John, the property of Mrs. Eliza Cox, and Frank, belonging to Mr. Wm. James, both of Princess Anne.

The wheat fields in this vicinity, (says the Grand Rapids, Mich. *Eagle*, May 21,) present the most favorable prospects for an abundant harvest; but the long continued rains have thus far put back the spring work to a considerable extent, especially upon low lands. If the rain continues much longer, a serious diminution in the supply of corn and oats next fall must be experienced; though, in a great measure, the loss will be made up by an abundant yield of grass, which no ordinary drouth can now prevent. The fruit prospect is fair; but not yet secure from frost.

The Indiana State Fair, 1853, is to be held at Lafayette, on the 11th, 12th, and 13th days of October. This point is accessible by canals and railroads. Among the premiums offered are six Silver Pitchers, valued at thirty-three dollars each; thirty-five Silver Cups, valued at fifteen dollars each; seventy-five Silver Cups, valued at ten dollars each; thirty sets of Tea-Spoons, valued at five dollars each; and a large number of premiums, consisting of Cash, Agricultural Works, Books, Diplomas, &c. The competition for the Silver Pitchers will be among the cultivators of wheat and corn and the owners of cattle, horses, jacks and hogs.

The Utica *Observer* of May 19 announces the complete organization of the Utica and Binghamton Railroad Company, and that too under the most favorable auspices. Among other prominent men, whose names we see announced as engaged in the enterprise, are ex-Lieutenant Governor John Tracy, Hon. Joseph Juliand, of Greene; John Butterfield, Utica; O. B. Matterson, Utica, and others equally wealthy and energetic. Under such auspices, there is little doubt but that the work will be put through with the least possible delay.

The report of the Bank Commissioners of Connecticut states that the aggregate capital of the fifty-five Banks in that State, including five organized under the general law of 1852, is $13,650,944 50, exceeding the previous year by nearly $1,500,000. The aggregate circulation is $11,217,630 06; specie on hand, $1,259,872 31; loans and discounts, $25,833,850 09. The circulation has increased over $3,000,000, from last year. The specie has increased over $400,000, and loans and discounts over $5,000,000 in the same time.

The names of the gentlemen who have secured the most important consulships under the new administration, were announced last week. They are as follows:—

Alex. M. Clayton, of Miss., Havana.
Nath'l Hawthorn, of Mass., Liverpool.
Thomas W. Ward, of Texas, Panama.
Benj. F. Angell, of N. Y., Honolulu.
Robert G. Scott, of Va., Rio Janeiro.
James M. Tarleton, of Ala., Melbourne.
Reuben Wood, of Ohio, Valparaiso.

The *Xenia* (O.) *Torchlight* mentions the recording in the books of the Probate Court of Greene Co. one of the longest wills, perhaps, on record in the United States. The will is that of the late Gen. James Taylor, of Newport, Ky. It covers 12½ pages of royal octavo, closely written. The fee for recording it amounted to $21 80. It relates to property valued at $4,000,000. As the testator was the owner of real estate in twenty-six counties of Ohio the will has to be recorded in each of them.

The Syracuse Journal gives an account of the first trip of the cars over the direct railroad from that city to Rochester. On returning, the train started from the depot an hour and ten minutes behind the regular mail train on the old road, and reached Syracuse forty minutes ahead of it. On the first of June regular trains are to be placed upon the new road, which is 24 miles shorter than the old one.

At South Boston, after a long search for a lost child the other evening, application was made to the teacher of the school where he attended, for such information as she might possess. She at first thought she had dismissed the boy as usual, but upon rubbing up her reflective powers a little, was enabled to remember that she had shut him in a closet, by way of punishment, and had forgotten to let him out.

The Directors of the New York Central Railroad will make a public opening of their new Straight Line Road from Syracuse to Rochester, on which occasion there will be an excursion from Albany to Niagara Falls, leaving Albany Saturday morning next at 6 o'clock, dining at Niagara Falls, staying over Sunday, and returning on Monday. The Legislature are invited, and the Press will be fully represented.

The Lackawana Herald says that the Delaware, Lehigh and Wyoming Railroad Company have issued the following order for the observance of those employed on the Road: "The use of Intoxicating Drinks of all kinds is strictly prohibited, and any person reported violating this Order, either on or off duty, accompanied with satisfactory proof of the fact, will be promptly discharged.

The Architects of the Crystal Palace have reported in writing to the Directors, that the building will be completed so as to be ready for the reception of goods by the middle of June, and the Directors thereupon feel confident that they will be enabled to open the Exhibition between the 1st and the 15th of July. The charge for admission is fixed at fifty cents.

It is understood that the stamped envelops will be issued by the Post-Office Department about the 1st of July. They will often be of great convenience to business men, as they can be immediately given to express-agents, baggage-masters, or any trustworthy person, without the loss of time which mailing, registering, &c., requires, preparatory to being sent away.

A small pleasure vessel, with a party on board, upset in the Patapsco River, Friday, May 27, and two females, named Mrs. McCartney and Miss Bridget Rundell, were drowned. A boy 12 years of age, son of J. F. Reese, jeweler, and William Weaver, died from exhaustion after they were rescued.

Her Majesty's war steamer Argus, Commander Purvis, has arrived at Halifax from Portsmouth, and will sail without delay to the Gulf of St. Lawrence, for the purpose of protecting the fisheries. She is to be followed by another steamer and several sailing vessels.

The Senate of Massachusetts *rejected* the Hoosac Tunnel bill by a vote of 18 yeas and 22 nays, and the House did the same to the resolve providing for the erection of the monument to Daniel Webster, by a vote of 111 yeas to 115 nays.

The steamer Baltic, Capt. Comstock, left at noon on Saturday last for Liverpool, with 229 passengers, being the largest number any steamer for Europe ever carried away from this port, excepting the Pacific during the World's Fair at London, when she took away 238. Among the Baltic's passengers is Dr. Bailey, Editor of the *National Era*, Washington.

A suit is about to be commenced by the Michigan Southern and Indiana Northern Railroad against the Illinois Central Railroad, to restrain the Illinois Central from running their cars across the track of the Southern road. So the dispute about the rights of the different companies is to be settled by the highest legal tribunals of the country.

A stringent law against gambling has just passed the Senate of Maryland by a vote of 16 to 1. The bill had previously passed the House of Representatives by a vote of 40 to 9. It goes into effect on the 1st day of July next, and is similar in its provisions to the laws now in force in New York, Pennsylvania, Ohio, and Kentucky.

Advices received at the Department of State, report that Mr. Rives, the American Minister at Paris, had been informed by the Emperor that the Universal Exhibition in Paris would be held on the 1st of May, 1855, and that all nations were cordially invited to participate in the exhibition.

William N. Berry, connected with a disreputable paper called *Life in Boston*, was assaulted by some unknown individual, May 9, when he discharged one barrel of a revolver at his assailant, who thereupon fled. Later in the night, the office of *Life in Boston* was entered, and most of the type thrown out of the window.

The editor of the *Catholic Mirror* says he has received authentic information, that Patrick O'Donohue, and another one of the Irish exiles, had escaped from Van Dieman's Land, and will shortly arrive at one of our Atlantic ports. Their manner of escape is not known, but it is probable they got on board of some American ship trading to Australia.

We understand that, on Saturday last, a little girl was run over and killed on the Housatonic Railroad, about two miles south of Gaylord's Bridge in New Milford, Ct. She was cut in two—her head being severed from the body as completely as if it had been done with an axe. She was about 10 years of age.

Some of the Canada papers contain an offer of $250 reward for the apprehension of William E. Brainerd, who murdered Mrs. Nancy Brainerd, his mother, and shot his brother, on the 16th of April last, near Melbourne, Canada East, in a fit of insanity, and made his escape. He is 35 years of age.

A dispatch dated Baltimore, May 29, says: The Oregon Iron Furnace, in Baltimore County, twenty miles from this city, was destroyed by fire this morning, together with all the out-buildings and machinery. Loss not less than $50,000.

The clipper-ship Northern Light, which left San Francisco on the 13th of March, arrived at Boston, May 29, having made the passage from port to port in 76 days. The Northern Light left Boston just seven months ago on her outward passage to San Francisco.

A bill has been reported in the Massachusetts House of Representatives to incorporate the Bank of Mutual Redemption. The stock is to be subscribed by the various banks in Massachusetts, and it will take the place measurably of the Suffolk Bank. The capital stock is limited to $3,000,000.

A new city, called "Crescent City," has recently sprung up on the Pacific coast, about two hundred miles north of San Francisco. Crescent City is expected to become the entreport for the extreme northern mines. It is being rapidly settled up.

The Georgia, from Aspinwall, had $1,130,737 in gold on her manifest. The other three steamers, the Union, Uncle Sam, and Crescent City, had probably, on freight and in the hands of passengers, about three-quarters of a million.

The Chicago Daily Tribune says that a Catholic Cathedral is to be commenced some time during the season, on the north side, near the Catholic college in that city. It will probably be the largest and finest in that part of the country, and cost between $150,000 and $200,000.

All attempts to *repeal* the Maine Law of Massachusetts, by the Legislature just adjourned, failed by decisive majorities, while attempts to amend and render it more stringent and effective failed in the House by a *tie* vote, and in the Senate by *one* majority.

S. V. R. Mallory, while walking on the track of the railroad at Canandaigua, was caught by the cow-catcher, and thrown down a bank, and considerably injured. He was taken up in a state of insensibility, but is likely to recover.

The steamship Cincinnati, from New Orleans, in attempting to cross Brazos bar, on the 23d ult., was driven among the breakers, her engine disabled, and she would prove a total loss.

It is reported that on the 19th ult., Hon. Wm. Marvin, Judge of the U. S. Court at Key West, was burnt in public effigy amid much excitement, but the particular reason is not stated.

Joseph K. Groves has been tried at Clinton, N. C., on a charge of kidnapping, found guilty, and sentenced to be hung on the first Friday of July. An appeal, however, has been taken to the Supreme Court of the State.

Mr. Worrall, of Newburgh, has raised a pair of fine cattle, which have been sold to parties in this City for $2,700. They are to be exhibited at the World's Fair, together with nine head from the farm of Henry Clay.

Mr. Bennett, the Editor of *The Herald*, is at Weisbaden, trying the effects of the baths upon the bronchitis, a complaint with which he is considerably troubled.

Messrs. Rafferty & Leask, hatters, of No. 57 Chatham-st., are now putting a daguerreotype likeness of each of their customers into his hat, free of charge. This is a new notion, indeed.

Thomas Johnson, convicted at New Orleans of robbing the mail on board the steamship Mexico, has been sentenced to ten years in the penitentiary.

A serious flare-up has occurred between Peru and Bolivia, in consequence of a dispute of some months' standing.

The subject of City Railroads for Jersey City, is engaging some attention, and we understand that a project of the kind is forming with a view of establishing this facility from the ferry towards Bergen Point.

The census of Nashua, N. H., just taken, shows a population of 5,891, viz.: 2,526 males, and 3,365 females—an increase of 514 since last year.

A Self-Rocking Cradle (wound up and running twenty-four hours on the clock or pendulum principle) has been invented by a Yankee named Edwards.

New York Market—May 30, 1853.

Ashes—Pots $4 81; Pearls 5 31.

Flour and Meal—Flour 4 50 for Canadian, 4 50 a 4 62 for common to good State, 4 62 a 4 87 for common to good Ohio and mixed to fancy Michigan and Indiana. Rye Flour 3 75 a 3 81. Corn Meal 3 00 for Jersey.

Grain—Wheat 1 08 a 1 18 for Canadian, 1 18 a 1 19 for good Ohio and prime white Michigan. Rye 98c. Barley 68 a 72c. Oats 44 a 46c. for Jersey, 46 a 48c. for State. Corn 62 a 63c. for Western mixed.

Provisions—Pork 13 00 for prime, 15 50 for mess. Beef 5 00 a 6 25 for country and city prime, 11 50 a 12 50 for city mess. Lard 9½ a 11c. Butter 9½ a 14c. for Ohio, 13 a 18c. for new State. Cheese 8 a 9c.

Lumber—14 00 a 14 50 for Eastern Spruce and Pine.

Seeds—Ohio and Pennsylvania Clover 8¼ a 8½c. Timothy 13 00 a 15 00. Flaxseed 1 50 for 56 lbs.

Wool—Scarcely any transactions, and prices are only nominal. The stock on hand is held firmly.

MARRIED,

In Hopkinton, R. I., on the 22d of May, by Eld. C. M. Lewis, Mr. CHARLES H CHIPMAN to Miss FRANCES A. SAUNDERS, all of Hopkinton.

In Hopkinton, R. I., May 22, by Eld. D. Coon, Mr. ISRAEL GATES, of Voluntown, to Miss PHEBE M. BROWN, of Hopkinton.

In Hopkinton, R. I., April 2, 1853, by Eld. H. Clarke, Mr. THOS. M. WILCOX, of Greenmanville, Ct., to Miss SARAH A. KENYON, of Hopkinton.

On the 9th of May, by Eld. Elias Burdick, SAMUEL A. CHILDS to LUCELIA O. WHITING, both of Scott, Cortland Co., N. Y.

In Little Genesee, N. Y., on Sabbath evening, May 21st, by Samuel Wells, Esq., Mr. NELSON ROSE, of Rushford, to Miss CAROLINE DWINNELL, of Yorkshire.

DIED,

In Westerly, R. I., on the 22d of May, after a short illness, Mr. SILAS MAXSON, in the 71st year of his age, lamented by a large connection. Bro. Maxson gave his heart to the Saviour in early life, and had never taken it back. He became a member of the first Seventh-day Baptist Church in Hopkinton more than 60 years ago, where he remained a humble follower of the blessed Jesus, walking in all his commandments and ordinences blameless, until he was called to join the church above. In his death, the family experience an irreparable loss, his connexions the loss of a warm and true friend, the church an advocate and supporter, and the missionary cause one of its liberal helpers. Precious in the sight of the Lord is the death of his saints.

D. C.

In North Stonington, Ct., on the 21st of May, Mr. JOSEPH R. ALLEN, in the 44th year of his age. He professed religion some twenty years since, and united with the 1st Seventh-day Baptist Church in Hopkinton, R. I., of which he remained a member until his death. He has left good evidence that he has "fallen asleep in Christ."

In Plainfield, Otsego Co., N. Y., May 24th, Mr. JABEZ DEWEY, in the seventy-first year of his age. Mr. D. had been afflicted with calculus, and his death was more immediately the result of a surgical operation. He was a man much esteemed as a Christian and a philanthropist, and his religion had interwoven in it that most excellent grace of visiting and relieving the wants of such destitute widows and orphans as came within his knowledge. He bore his sufferings with Christian patience, and, we trust, has gone to receive a gracious reward. He has left a widow, several children, and many relatives and friends, to lament their loss.

W. B. M.

LETTERS.

P. C. Burdick, A. P. Stillman, N. V. Hull, H. W. Clarke, Charles Potter, Delatrius Davis, James Bailey, C. M. Lewis, Daniel Coon, Henry Clarke, John Maxson, Benj. Clarke, Elias Burdick, Wm. B. Wells, W. B. Maxson, H. W. Sleethe, E. R. Clarke, John P. Simpkins, Asa Burdick, Charles Spicer, W. C. Bailey, Orin B. Crandall, Mrs. V. C. Chapman, J. R. Livingston, Abram Burger, Thomas Wait, Jacob Ayars, Wm. G. Quibell, R. Loveland.

RECEIPTS.

FOR THE SABBATH RECORDER:

Jacob Ayars, Westerly, R. I.	$2 00	to vol. 9	No. 52
Chas. Saunders "	2 00	10	44
Wm. Hunt. Hopkinton, R. I.	3 50	9	52
Robert Burdick "	4 00	9	52
Oliver Babcock "	2 00	9	52
George Irish "	2 00	10	52
Nelson Langworthy "	2 00	10	52
Christopher Brown "	2 00	10	52
I. C. Chapman "	2 00	9	52
Weeden Barber, Dorrville, R. I.	2 00	9	52
Jer. B. Davis, Shiloh, N. J.	2 00	10	52
Chas. H. Davis "	2 00	9	52
Wm. T. Sheppard "	2 00	9	40
D. Campbell, Marlboro, N. J.	6 00	9	52
Job Ayars "	2 00	9	52
Jeremiah Weldon "	2 00	10	17
S. F. Randolph, Plainfield, N. J.	2 00	10	52
J. A. Dunn, New Market, N. J.	2 00	10	52
John Monn, Quincy, Pa.	5 00	10	52
Peter Fyock	2 00	9	52
V. C. Chapman, Fond du Lac, Wis.	2 00	9	52
A. P. Stillman, Utica, Wis.	1 00	10	26
Paul Palmiter, Albion, Wis.	2 00	10	20
Daniel Pierce "	5 00	10	26
J. M. Todd, Berlin, Wis.	4 00	10	52
Wm. B. Wells, Johnstown, Wis.	4 00	9	52
John P. Simpkins, Trivolia, Ill.	4 51	10	13
Wm. G. Quibell, Carthage	5 00	9	26
N. R. Crandall, Independence	2 00	9	52
Wm. S. Livermore	2 00	9	52
Wm. S. Livermore, 2d "	2 80	9	52
Orin B. Crandall, Almond	1 00	9	52
J. V. Greenman, Leonardsville	2 00	9	52
Mrs. S. Whitford "	2 00	9	52
John G. Davis, Berlin	2 00	8	52
N. Reynolds, North Petersburg	2 00	9	52
Harvey Maxson, Adams Center	2 00	9	52
Roswell Saunders "	2 00	9	52
Isaac Wright "	2 00	9	52
Delatrius Davis, Cambria	2 00	10	40
E. S. Maine, Alfred Center	1 00	9	52
E. Kenyon, Jr., Little Genesee	2 00	9	52
Edon P. Burdick "	2 00	9	52
Palermo Lackey "	2 00	9	52
B. F. Burdick "	3 00	9	52
J. N. Pratt "	3 00	10	13
Joseph Boss "	2 00	10	52
George Potter "	2 00	10	52
Ezekiel W. Johnson, Nile	6 50	9	52
R. Loveland, Lewistown, Ill.	2 00	10	52

FOR THE SABBATH-SCHOOL VISITOR:

Church at Pawcatuck, R. I.	$7 50
E. R. Clarke 50c., Jared Stillman 25c.	75

FOR SEVENTH-DAY BAPTIST MEMORIAL:

Benj. Green	$1 00	Nelson Reynolds	$1 00
Sarah A. Saunders	1 00	Wm. C. Bailey	1 00
Charles Saunders	1 00	B. F. Burdick	1 00
Oliver Langworthy	1 00	Geo. Potter	1 00
N. H. Langworthy	1 00	J. N. Pratt	2 00
Joseph Spicer	1 00	Delatrius Davis	1 00
Isaac Clawson	1 00	A. P. Stillman	1 00
Simeon F. Randolph	1 00	J. M. Todd	1 00
Wm. S. Dunham	1 00		

Central Association.

THE next meeting of the Seventh-day Baptist Central Association is appointed to be held with the Church in Scott, Cortland Co., N. Y., commencing on the fifth day of the week before the second Sabbath in June, 1853, (9th day of the month.)

Western Association.

THE 18th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.

J. BAILEY, Sec.

DR. J. D. B. STILLMAN
HAS RESUMED HIS PRACTICE IN THIS CITY.
Office No. 850 Broadway, near Union Park.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollver's Dining Saloons,
NO. 57 CORTLANDT-ST.,
FREEMAN D. DECKER, } NEW YORK.
HENRY ZOLLVER, }
Late with Johnson & Rogers.
☞ *A Separate Apartment for Families.*

☞ Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Clothing Establishment.

THE subscribers, under the firm of TITSWORTHS & DUNN, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.

Transit Instruments, Levels, Surveyors' Compasses, Improved Compasses for taking horizontal and vertical angles without the needle.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2t51

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:

Buffalo Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars.
Chicago Express at 6 A. M. for Dunkirk.
Day Express at 7 A. M. for Dunkirk.
Mail at 9 A. M. for Dunkirk and all intermediate stations.
Way at 3½ P. M. for Delaware and all intermediate stations.
Night Express at 6 P.M. for Dunkirk and Buffalo.
Emigrant at 7.45 P. M. for Dunkirk and all intermediate stations.

☞ The following are the hours at which trains leave the several stations mentioned:—
Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3.10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.
Alfred:
Going East—2.48 p.m.
Going West—11.15 a m., 10.46 p.m.
Friendship:
Going East—8.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.

Passengers for Alfred, leaving N. Y. at 6 and 7 a.m. will reach Hornellsville at 5.35 and 6.54 p.m., wait till 10 p.m., and take a train reaching Alfred at 10.46 p.m. Or, taking 6 p.m. train from N. Y., will reach Hornellsville at 6.57 a.m., wait till 10.43 a.m., and reach Alfred at 11.15 a.m.

Passengers for Friendship, (Nile, Richburg, and Little Genesee,) leaving N. Y. at 6 a.m., reach F. at 6.56 p.m. Or. leaving N. Y. at 6 p.m., reach F. at 8.41 a.m.

The Illustrated Weekly Record

OF THE NEW YORK EXHIBITION OF THE INDUSTRY OF ALL NATIONS, under the direction of Prof. B. SILLIMAN, Jr., aided by eminent writers in each Department of Science and Art.

This Journal, as its name implies, will record the history, progress, and results of the New York Industrial Exhibition.

The Literary portion of the paper will be prepared under competent editorial supervision, by the ablest literary, scientific, and practical men, and will include essays, descriptions, and criticisms, in the following Departments:—
I. NATURAL SCIENCE—Raw Materials, &c.
II. MACHINERY.
III. MANUFACTURES—in Subdivisions.
IV. FINE ARTS.

General Essays may be expected on the condition and results of the several Departments, on the natural resources of our country, and on the methods by which they may be made most available to American Art, and to artistic and industrial Manufactures. Other articles of a more general scope, on topics naturally suggested by the Exhibition, will be occasionally admitted. It is intended that all the descriptions and criticisms shall be accurate, and strictly impartial and independent. The Essays will be as free as possible from mere technicalities, and every effort will be made to render them attractive and interesting to general readers.

The Letter-Press will be illustrated by Engravings of the most beautiful, interesting, and suggestive of the various objects exhibited, including, as far as possible, all such as may gratify and instruct. THE RECORD will thus supply sources of instruction to Artisans and Manufacturers of every class, and render the Exhibition permanently and practically useful, long after the contents have been dispersed.

THE ILLUSTRATED RECORD will be issued weekly from the opening to the close of the Exhibition, and will be completed in twenty-six numbers, besides a probable Supplement.

Each number will consist of four double-columned pages of letter-press, four pages of Illustrations, and four pages devoted to the circulars of Exhibitors. The first number will contain four extra pages, including Architectural details of the Building, and the designs by Sir Jos. Paxton and the late A. J. Downing, and will be published on the day of the opening of the Exhibition.

"*Office of the Association for the Exhibition of the Industry of all Nations,*
NEW YORK, 21st Jan., 1853.

"MESSRS. G. P. PUTNAM & CO.—*Gentlemen:* The proposals made by you, in conformity with the advertisement, issued from this office on the 22d November, having been accepted, and a contract made thereupon, you have become *exclusively* entitled to the privilege of publishing, under the authority and sanction of this Association, an Illustrated Catalogue and Illustrated Newspaper relating to the Exhibition, now in course of preparation, and of printing and selling the same in the Exhibition Building. You have also become contractors for the publication of the Hand Catalogue. For the compilation, publication, and sale of these works you will receive all the facilities that the Board of Directors can reasonably afford you.

"You are well aware that the object of the Association, in making an arrangement of this kind, is not pecuniary gain, but to secure a publication of a superior grade of typographical, literary, and artistic merit. To this you have assented; and if the very high standard agreed on be reached by you, the result will, it is hoped, be of great and lasting beneficial influence.

"I am, very respectfully, gentlemen,
"Your obedient servant,
"W. WHETTEN, Secretary."

TERMS—For the 26 Nos. and Supplement, post-paid $3, in advance.

A handsome Cover for the Volume will be furnished to subscribers. Price 50 cents.

G. P. PUTNAM & CO., No. 10 Park-place, N

Miscellaneous.

From Chambers' Journal.

Good Night.

"Good night!" a word so often said,
The heedless mind forgets its meaning;
'T is only when some heart lies dead
On which our own was leaning,
We hear in maddening music roll
That last "good night" along the soul.

"Good night!" in tones that never die.
It peals along the quickening ear;
And tender gates of memory
Forever waft it near,
When stilled the voice—oh, crush of pain!—
That ne'er shall breathe "good night" again.

"Good night!" it mocks us from the grave;
It overleaps that strange world's bound
From whence there flows no backward wave
It calls from out the ground,
On every side, around, above,
"Good night, good night," to life and love!

"Good night!" Oh, wherefore fades away
The light that lived in that dear word?
Why follows that "good night" no day?
Why are our souls so stirred?
Oh, rather say, dull brain, once more,
"Good night!" thy time of toil is o'er.

"Good night!" Now cometh gentle sleep
And tears that fall like welcome rain.
"Good night!"—oh, holy, blest, and deep,
The rest that follows pain.
How should we reach God's upper light
If life's long day hath no "good night?"

Railroad Accidents in Great Britain.

The following abstract of the semi-annual returns of railway accidents in Great Britain has a peculiar interest, just now, to American readers:—

"From the returns made to the Railway Department of the Board of Trade, it appears that the total number of persons of every description killed and injured on all the passenger railways open for traffic in Great Britain and Ireland, during the half year ending the 31st December, 1852, amounted to 133 killed, and 387 injured, and are classed as follows: Nine passengers killed from causes beyond their own control; 12 passengers killed and three injured, owing to their own misconduct or want of caution; 31 servants of companies or of contractors killed and 42 injured, from causes beyond their own control; 40 servants of companies or of contractors killed and 17 injured, owing to their own misconduct or want of caution; and 41 trespassers and other persons, neither passengers nor servants of the company, killed, and 9 injured by crossing or walking on the railway. The number of persons conveyed during the half year amounted to 49,886,124. The length of railway open on the 30th June, 1852, was 7,076 miles, and on the 31st December, 1852, 7,345 miles, showing an increase of 260 miles. During the year 1852 the additional length of new line opened for traffic was 446 miles; the number of persons killed was 216, and injured 486. The number of passengers conveyed during the year was 89,135,729."

The number of passengers killed from causes beyond their own control was 10, being on an average one person killed for every 8,913,572 passengers conveyed; the number of passengers killed owing to their own misconduct or want of caution was 22, being at the rate of one passenger for every 4,051,624 passengers conveyed. The number of passengers killed and injured on railways during the year 1852, from causes beyond their own control, was 382, or one for every 233,339 passengers conveyed; and the number of passengers killed and injured owing to their own misconduct or want of caution was 30, or one for every 2,871,191 passengers. The number of servants of companies or of contractors killed during the year was 120, or one for every 61 miles of railway open for traffic; and the number of injured was at the rate of one for every 98 miles of railway. Of the 120 servants killed, 57 were killed from causes beyond their own control, and 63 from want of caution. The number of trespassers killed was 64, and injured 17. Total, 81, or one for every 90½ miles of railway open for traffic in the United Kingdom.

A Church Struck by Lightning.

From the Lockport Courier of May 23.

We are called upon to record an awful and solemn visitation of Providence; one that has thrown a gloom over the entire community. Yesterday afternoon, just after the commencement of service at the Congregational Church, the house was struck by lightning, causing the death of Mr. Luther Crocker, Jr., and injuring more or less Samuel Durfee, Cyrus C. Northam, a lad about 14 years of age, son of Wm. Mack; Mary Place, daughter of George Place; Frances Holmes, daughter of Alfred Holmes; and Miss Sarah Stewart.

The lightning struck the church steeple on the south-west corner, passing down into the gallery occupied by the singers, which was directly under the steeple, and all the persons affected by the shock were members of the choir. They were about concluding the introductory hymn when the shock came, carrying death, sorrow and dismay into their midst. The main streak of electricity entered the gallery directly over the head of Mr. Crocker, who was playing the bass viol, and diverged off either way, injuring the persons named above.

The first moment after the shock was one of universal consternation and dismay. Every person in the gallery, numbering some twelve or fifteen, except one or two, were prostrated by the shock, but those who escaped injury, aided by persons from below, immediately proceeded to the assistance of the unfortunate. Some of the injured persons had their faces and bodies badly burned, making them present a horrible picture.

They were all removed as quick as possible to the open air, and the proper remedies were applied, under the direction of Drs. Fassett and Gould—who providentilly were in the church at the time—which were successful in restoring to consciousness all except Mr. Crocker. The deceased, to all outward appearances, sustained the least injury of any of the sufferers, but he was doubtless visited with the heaviest shock.

The lightning seems to have passed along the outside of his vest, down to the right thigh, then across, down his left leg, ripping open his boot in passing off. The only scar on his person is on the left foot, and this is very slight. He spoke once after the shock.

Mr. Elias Clark was standing between him and Mr. Durfee, and not being injured, he proceeded to lift the latter up, when the deceased said to him, "Help me, I am hurt the worst!" Mr. C. was immediately taken out, but he only gasped once or twice and expired. His body was then taken to the office of Dr. Fassett, and every means which medical science could suggest was used in vain to restore him to consciousness.

The scene within the church immediately after the shock is represented by an eye-witness to have been awful in the extreme. The pastor, Rev. Mr. Gillman, whose position in the pulpit was such as to enable him to see at a glance the terrible effect of the lightning, fainted away, as did several of the ladies, and a ghastly paleness overspread every countenance.

The shock was so terrible, and its effects so astounding, that it seemed to deprive all of the power of giving vent to their feelings in the manner usully exhibited on similar but less appalling occasions. Not a shriek or a groan was heard, save the almost inaudible ones made by some one of the victims, no bustle or confusion ensued, but dread consternation seemed to take hold of all for the time.

As the bodies were removed out in front of the church, a crowd gathered, and as the dread intelligence spread hundreds came to offer their sympathy. There has never been an occurrence in our midst which has seemed to spread such universal gloom and sadness.

The lightning was seen to strike the church by several persons outside, those near by being stunned by its effects. A piece of the cornice of the steeple was thrown across the road on the east of the church, and several long slits from the wood work lodged in the middle of the road on the south.

The lightning seems to have gone in and out of the building several times before reaching the ground, and it appears to have finally divided, one portion of it reaching the ground by the portico, and the other by passing from the gallery to the basement.

The course of the electricity in the house was very singular; it appears to have gone from object to object in an unusual manner, and some persons think it to have divided into numerous parts, but this is all conjecture. The gallery is much shattered from its effects, but no damage is done to the wall or timbers of the church.

Take Care of Your Health.

To a young man who asked of Horace Mann counsel to guide him towards success in the legal profession he replied, tersely, promptly, and definitely. He opens with the following very common sense and important suggestions touching the necessity of health:

"First, you need health. An earnest student is prone to ruin his health. Hope cheats him with the belief that, if he can study now without cessation, he can do so always. Because he does not see the end of his strength, he foolishly concludes there is no end. A spendthrift of health is one of the most reprehensible ofspendthrifts. I am certain I could have performed twice the labor, both better and with greater ease to myself, had I known as much of the laws of health and life, at twenty-one, as I do now. In college, I was taught all about the motions of the planets, as carefully as though they would have been in danger of getting off the track if I had not known how to trace their orbits; but about my own organization, and the conditions indispensable to the healthful functions of my own body, I was left in profound ignorance. Nothing could be more preposterous. I ought to have begun at home, and taken the stars when it should have come their turn. The consequence was, I broke down at the beginning of my second college year, and have never had a well day since. Whatever labor I have been since able to do, I have done it all on credit, instead of capital—a most ruinous way, either in regard to health or money. For the last twenty-five years, so far as it regards health, I have been put, from day to day, on my good behavior; and during the whole of this period, as a Hibernian would say, if I had lived as folks do for a month, I should have died in a fortnight.

"Health has a great deal to do with what the world calls talent. Take a lawyer's life through, and high health is at least equal to fifty per cent. more than brain. Endurance, cheerfulness, wit, eloquence, attain a force and splendor with health which they never can approach without it. It often happens that the credit awarded to the intellect belongs to the digestion. Though I do not belive that genius and eupepsy are convertible terms, yet the former can never rise to its loftiest heights unaided by the latter.

"Again; a wise man, with a great enterprise before him, first looks round for suitable instruments wherewith to execute it; and he thinks it all-important to command these instruments before he begins his labor. Health is an indispensable instrument for the best qualities and the highest finish of all work. Think of the immense advantage you would have in a suit in court, if, after a week's or a fortnight's investigation of facts, you could come in for the closing argument on the last day, fresh and elastic, with only so much more of momentum and fervor for the velocity and the glow you had acquired!"

How it Strikes a Foreigner.

The following eloquent remarks of the Rev. M. Pilatte, during his his visit to this country, are still remembered by many of the friends of the benevolent institutions which he addressed. While here he did not fail to form a correct estimate of the cause of our national felicity, as his remarks at the last anniversary of the French and Foreign Bible Society sufficiently prove:—

"Nothing," said he, "is more admirable than the peace, the prosperity, the liberty which the United States of America enjoy. But let any one ask the people of that country, whatever may be their religious or political opinions, and they will agree to ascribe their temporal blessings to the influence of the Sacred Book. The Pilgrims of New England, the fathers of the American nation, took that book for their supreme law on their arrival in the solitudes of the New World, and they bequeathed to their posterity, with profound respect for the Scriptures, that spirit of order, and that respect for law which are the surest guaranty of peace and liberty. The stranger who visits the United States is astonished to see scarcely any military force; and he can with difficulty conceive (as is the case) that even in the capitol, at Washington, at the time when Congress holds its sessions, where the President occupies the White House, that there is in that great city, where the destinies of a vast continent are decided, not a soldier, not a sentinel, not a weapon visible. The secret of that wonder is in the religious spirit which secures respect for the laws, both inspired by the teachings and influence of the Bible. Thus it is not surprising that American Christians, grateful to God for what the Bible has done for them, should be zealous to spread it abroad. Above all, they are interested in its diffusion in France. They remember the aid which they received during the trying period of the War of Independence, and it is to repay in a manner all pacific and Christian, that debt of gratitude, that they now aid so generously in circulating the Bible among our citizens.

The Hive and Honey Bee.

In advance of publication, we have been permitted to look at the sheets of a forthcoming work on the above subject, by the Rev. L. L. Langstroth, of Greenfield, Mass. We have read them with pleasure, and believing in their statements, as we do, from our own observation of the habits of the bee, we may add, with gratification and delight. The descriptions are clear and concise, and are strengthened by quotations from the ablest writers on the subject, We give below a single extract now, and shall refer to the subject again.

"Many persons have not the slightest idea that *every thing* may be *seen* that takes place in a bee-hive. But hives have for many years been in use, containing only one large comb, inclosed on both sides by glass. These hives are darkened by shutters, and when opened, the queen is exposed to observation as well as the other bees. Within the last two years, I have discovered that with proper precautions, colonies can be made to work in observing hives, without shutters, and exposed continually to the *full light of day;* so that observations may pe made at all times, without in the least interrupting the ordinary operations of the bees. By the aid of such hives, some of the most intelligent citizens of Philadelphia have seen in my Apiary, the queen bee depositing her eggs in the cells, and constantly surrounded by an affectionate circle of her devoted children. They have also witnessed, with astonishment and delight, all the steps in the mysterious process of raising queens from eggs, which, with the ordinary development, would have produced only the common bees. For more than three months, there was not a day in which some of my colonies were not engaged in making new queens to supply the place of those taken from them, and I had the pleasure of exhibiting all the facts to bee-keepers who never before felt willing to credit them. As *all* my hives are so made that each comb may be taken out and examined at pleasure, those who use them, can obtain from them all the information which they need, and are no longer forced to take anything upon trust.

From Pettengill's Reporter.

Stick to It.

The very doctrine of all others. "*Stick to it.*" Who ever knew a mortal to enrol himself under this banner, and come out at the little end of the horn? Nobody, we'll be bound. Its principle, acted up to with rectitude, purpose, heart and soul, would keep any man above water and in blue sky.

"*Stick to it.*" It's the very history of success in epitome. All history, all experience; the triumph of mind, art, literature, every great and noble work is its direct and appropriate illustration. He who would be, do, gain, make, save, achieve anything in whatever department of life, trade, politics, religion, philanthropy, or love, must make it his first and last object of solicitude—the Alpha and Omega of his aspiration and action.

Tell us, young man, whoever did a thing worth a note, that did not "*stick to it?*" Look around you among your acquaintances, and see who is, and who is not, "*something.*" In him who is deservedly famous and honored, you will find the man who, years ago in the strength, determination, energy, and light of an all-conquering resolution said, "*I'll stick to it,*" and who did, and has stuck to it ever since.

What has made great lawyers, statesmen, divines, artists? What has made a Webster, a Choate, a Brougham, a Kossuth? Simply, and solely, and truly, by choosing something real and vital, and "*sticking to it.*" And if *you* wish, or expect, or mean to do or be anything, you have got to do likewise. Then choose, and "*stick to it.*" Armed with its principle and inspiration, you may rise to undreamed of heights—wanting it, you may sink to unthought of depths.

Statistics of the Lowell Factories for 1852.

Number of Manufacturing Corporations	12
Number of Mills	51
Cotton consumed in 1852, bales	91,650
Wool, consumed, lbs.	5,148,000
Iron, consumed, tuns	4,500
Coal, Anthracite, consumed, tuns	30,575
Charcoal, consumed, bushels	66,350
Wood, consumed, cords	3,220
Oil, whale and sperm, consumed, gallons	69,677
Lard, consumed, gallons	47,000
Starch, consumed, lbs.	1,409,000
Flour, consumed, bbls.	1,565
Total Capital	$13,900,000
Total Spindles	342,722
Total Looms	10,606
Total Females Employed	8,470
Total Males	4,163
Cloth woven per week, Cotton, yards	1,460,000
Cloth Osnaburgs	90,000
Cloth Woolens	27,000
Cloth Carpets	25,000
Cotton dyed and printed, yards	705,000
Average wages of females clear of board, per week,	$2 00
Average wages of Males clear of board, per day,	80
Medium produce of a Loom, No. 14 yarn, yards per day,	45
Medium produce of a Loom, No. 30 yarn, yards per day,	33
Average per Spindle, yards per day	1¼

The Middlesex Company make use annually of 6,000,000 Teasels, 2,000,000 lbs. fine Wool, 50,000 lbs. Glue, $30,000 worth Dye Stuffs, and $13,000 worth of Soap.

In addition to the above, the Merrimack Manufacturing Co. use 1,000,000 lbs. of Madder, 380,000 lbs. of Copperas, 60,000 lbs. of Alum, 50,000 lbs. of Sumac, 40,000 lbs. of Soap, 45,000 lbs. of Indigo, per annum.

The Lowell Bleachery use 40,000 lbs. of Indigo, and $25,000 worth of dyeing materials per year.

Other manufactures are produced in the city than those specified above, of a value of $1,500,000, employing a capital of $400,000, and about 1,500 hands.

The population of Lowell in 1828 was 3,532; in 1840 it was 20,796; in 1850 it was 33,385. Increase in ten years, 12,580.

The Lowell Machine Shop, included among the above Mills, can furnish Machinery complete for a Mill of 6,000 Spindles, in three months, and a Mill can be built in the same time.

The several Manufacturing Companies have established a Hospital for the convenience and comfort of persons employed by them respectively when sick, which is under the superintendence of one of the best of surgeons and physicians.

There are two Institutions for Savings, the Lowell and the City. The Lowell had on deposit the first Saturday in Nov., 1850, from 4,609 depositors $736,128 12. The City, Jan. 8, 1853, had on deposit, from 2,374 depositors, $192,006 01. The operatives in the mills are the principal depositors in the above Banks.

A Reservoir of great capacity has been built on the high ground in Belvidere, east of the city, for the purpose of furnishing a ready supply of water to any part of the city in cases of fire. The water is conveyed into the Reservoir by means of force-pumps from the Lowell Machine Shop. Pipes are laid from the Reservoir to various parts of the city, at which points a hose can be attached to the hydrants without delay, when necessary.

Estimated population of Lowell in 1853, 37,000.

The Belgian Law of Divorce.

Some few years since, a young Belgian lady, fresh from her convent education, appeared in society, captivated a young fellow countryman with well oiled hair and patent-leather boots, and after an acquaintance of a few weeks married him. The happy pair sojourned, as is often the custom abroad, with the father and mother of the lady. The young wife was a gay lady, and her husband was quite as gay a lord. At every ball and party in the capital they were present; and, as married ladies are especially selected by continental gentlemen for what they call "adoration," the young wife, although she got no more of it than she liked, was honored with considerably more than pleased her husband. The latter remonstrated—the lady rebelled—and "my wife's mother," *ut solent matronæ,* supported her daughter. The husband settled the matter by putting on his hat and retiring to his own paternal mansion. The marital feud was now intense, and the conjugal couple were only of the same mind touching one single subject—application to the tribunals for a divorce. This was done; but the Belgian law will allow of no such annulling of a marriage contract until the angry parties have renewed their demand for a divorce once every year for three years. Our young couple nourished their wrath during this triennial period of probation—thrice made the demand—and were duly summoned last year to hear consent given that they who had been one should thenceforth, and forever, remain two. From different sides of the Court the married pair witnessed the untying of the knot; and, when they were free, they passed out at the common portal into the public street. Approximation fired friendship, and the gentleman offered his hand to the lady in token that there was no malice between them. Friendship had no sooner lit his torch than he illuminated the slumbering cinders on the chilled altar of love; and the young couple walked together to their first married home, whence the husband has never since permanently withdrawn.

Farm Engineering.

This is a branch of education that is almost entirely neglected in the United States, and yet in no country is the daily practice of it more required. There is not one farmer in a thousand who understands the principles of properly conducting water from a distant source to his house or barn-yard; still fewer who know any thing of digging ditches, forming drains, laying pipe, &c.; and scarce any at all who can take levels and calculate areas with exactness.

Scarce a day passes that we are not called upon for advice in these matters, particularly by gentlemen who are leaving the city to pass a few months of their time at their country places, which they are very desirous of judiciously improving and embellishing; and yet we are only able to give the required information in a general theoretical way, which answers but an imperfect purpose, because it is necessary to be on the spot when the improvements are to be carried out, and make a minute personal inspection, and then oversee the work as it goes on.

Now it strikes us that if a few persons would qualify themselves theoretically and practically as farm engineers, they would find abundant employment at good wages, particularly in the neighborhood of large towns; and if in addition they were good practical farmers and gardeners, and had some knowledge of chemistry, geology, botany, arboriculture, and the science of breeding and improving domestic animals, it would be all the better for them and the country.

Some things are now taught at the public schools which are of but little use to the rural population; but if Farm Engineering could take their place it would be found of great service to the farmers individually, and add much to their latent resources and the value of their land. Will the directors of our Common Schools take this subject into consideration, and endeavor to put it in execution?

[Agricultor.

MAINE MOOSE.—Maine is determined that her moose shall not be annihilated. The new law is to this effect: No person, not a resident of Maine, is permitted to hunt or kill any moose or deer within the limits of that State, except upon his own land, under a penalty of forty dollars for each deer so killed; and any person is allowed to shoot any dogs found hunting moose or deer under the direction of persons prohibited by this law. A moose warden is to be appointed by the Governor for each of the northern and eastern counties, who have power to appoint deputies, and whose duty it will be to enforce the act. Any person having in his possession the carcass or hide of a moose between the 15th day of April and the 1st of October, or the carcass or hide of a deer between the 15th day of January and the 1st of September, will be liable to the same penalties, if unable to show proof that it was obtained in a lawful manner.

Between thirty and forty barrels of liquor were lately seized in Augusta, Me., where they had been freighted by the schooner Rochester from Boston. There were no directions on the casks, and nothing to indicate their owner. The liquor, amounting in all to 1,345 gallons, will be advertised under the provisions of the law, and disposod of as contraband, unless the owner appears, and proves the contrary. Another lot, contained in one barrel, three kegs, two demijohns, and two bottles, was seized at an establishement on State-st., kept by Greenleaf Brown. The keeper was prosecuted for alledged sale, convicted and fined according to law, and the liquor ordered to be destroyed.

EJECTING COLORED PERSONS.—The case of ejectment, in which Sarah P. Remond, (colored,) of Salem, brought a complaint against Henry Palmer, an agent of Madam Sontag, and Officer Philbrick, for assault at the Howard Atheneum, the same consisting of a pressure against the complainant's person sufficient to cause her ejectment from the theater, was brought to a close, Wednesday afternoon, in the Police Court. Judge Russell rendered a formal and elaborate opinion on the question. The two points decided, and which cover the whole ground, were—first, that the parties had had a right to enter and take seats in the house; second, that the agent and officer had no right to eject them. The Judge held that colored persons could not be excluded from public performance, for which they had purchased tickets, unless ample notice had been given to the parties that such could not be admitted. In this case no such notice had been given. Palmer was fined $1 and costs, and Phillbrick $1 without costs. An appeal was entered, and the case will go to the upper Court. [Boston Bee.

THE LIABILITY OF RAILROADS.—A case of considerable interest to the public and Railroad Companies has just been decided in the U. S. Circuit Court at Chicago. The parties were John Kuter, a Pennsylvania Dutchman, as plaintiff, and the Michigan Central Railroad, as defendant, and two days were occupied in hearing evidence and arguments of counsel. It appeared that the plaintiff, coming to Illinois to reside, among various other things, plac ed in a large dry-goods box some seventeen hundred dollars in gold, which, on his route, he placed in the care of the defendants at Detroit, in April of last year, to be transported to Chicago, and that the box and money were lost. This suit was for the recovery of the same, or compensation for its loss. The case was submitted to the Jury, who, under the instruction of Judge Drummond, after being out for a short time, returned a verdict for the plaintiff of nineteen hundred and ninety-four dollars and sixty nine cents, that being the full amount claimed by the plaintiff for the goods and the gold the box contained, with interest from the time of the loss to the present.

BEES AND BEE MOTHS.—Speaking of bees, *The Mobile Tribune* says: "Such of our readers as are engaged in the bee culture will be glad to learn that a remedy has been discovered which effectually prevents the ravages of the bee moth. The frequent and serious injury caused by this pestiferous insect, has deterred many persons from entering into the business of raising bees, more especially as in some localities the ravages have been so great as nearly to destroy both bees and honey. The plan is this: split joints of cane through the center and arrange them on four sides of the hive, with the split side resting on the platform. The moth, instead of depositing its eggs under the edge of the hive, will lay them under the split cane. From these depositories they may be removed and destroyed as often as necessary, with little trouble. A friend informs us that he knows the plan has been tried and found entirely successful."

IMPORTANT TO ENGINEERS.—To persons having the care of steam-engines the following from *The Lawrenceburg Register* may be valuable: "Mr. Ira Hill has informed us that he has accidently made a valuable discovery, by which the deposition of lime upon steam-boilers may be obviated. Two or three shovels of saw-dust are thrown into the boiler; after which process he never had any difficulty from lime, although using water strongly impregnated with it. He has always found the inside of his boilers as smooth as if just oiled. Whether the lime attaches itself to the floating particles of saw-dust, instead of the boiler, or whether the tanic acid in the oak saw-dust forms a salt with the lime which will not attach itself to the iron, remains to be explained. The saw-dust was placed in the boiler for the purpose of stopping a leak. The experiment is cheap and easily tried."

THE LEAVES OF THE COFFEE PLANT.—The *Singapore Free Press* recommends the use of the coffee leaf as a substitute for the berry. The writer appears to be an English planter of the Dutch settlement of Padang, in Sumatra, where the coffee plant has been cultivated for several generations, and where it is now produced in larger quantity, and of better quality than in any country of the Malayan Islands, Java excepted. The coffee-plant is an evergreen large shrub, which yields a profusion of leaves, and bears fruit for about twenty years. The leaf, and even the twigs have, in a minor degree, the same stimulating and exhilarating property as the berry, and its habitual use by the natives of the country, agricultural Malays of very simple habits, and little amenable to innovation, shows that they at least find the coffee leaf to make a wholesome and agreeable beverage.

PRINTED PREACHING.—The amount of good accomplished by an evangelical book or tract, printed and distributed, as it often is, by the thousand or ten thousand, is beyond all human computation. When the living preacher delivers a gospel sermon to three or four hundred fellow men, he is using the special means ordained of God for their conversion; but when he has done this, let him commit the thoughts and arguments that God has blessed, to the hands of the printer, and by a few revolutions of the press, he becomes at once the preacher of a thousand sermons, or if you please, the father of a thousand preachers! On the day of Pentecost three thousand souls were added to the Church by Peter's preached sermon—but who shall tell us the thousands that have been savingly benefited by reading *the printed copy of that eloquent and powerful disconurse?* [Home & For. Rec.

The project of having a "great Coal Railroad" direct from the coal regions of Pennsylvania to this City, to bring an abundant supply of "cheap fuel," is about to be realized. The road is of the wide (six feet) gauge, and is already in operation from Scranton to Great Bend, where it connects with the New York and Erie, which gives it access to Western and Northern New York, where the road is doing quite an extensive coal business. The location of the road from Scranton to the Water Gap is confidently believed by its friends to be the only practicable direct route from the great anthracite coal fields of the Lackawana and Wyoming Valleys to this City.

There are about 1,000 men employed on the Williamsport and Elmira Railroad, which force is to be doubled within a short time.

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue 4 pp.
No. 9—The Fourth Commandment: False Exposition 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood-cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, GEORGE B. UTTER, No. 9 Spruce-st., New York

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..E. R. Clarke.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph
OHIO.
Montra..Eli Forsythe.
Northampten..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to nolify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion,	$ 75
" " " each subsequent insertion,	50
" " " six months,	6 00
" " " one year,	10 00

For each additional square, two-thirds the above rates.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS---$2 00 PER ANNUM, IN ADVANCE.

VOL. IX.—NO. 52. NEW YORK, FIFTH-DAY, JUNE 9, 1853. WHOLE NO. 468.

The Sabbath Recorder.

For the Sabbath Recorder.

THE BIBLE IN OUR COMMON SCHOOLS.

Number Four.

BY C. ROLLIN BURDICK, A. B.

The emotions of grandeur and sublimity are kindred emotions. Elevation is the cardinal cause of the emotion of sublimity. Thus, the contemplation of an eagle soaring aloft on tireless pinion, and piercing the clouds in its upward flight, produces this emotion. The ascending aeronaut also creates the same emotion. The Latin word *sublimis*, from which the word in question is derived, means high, elevated; hence the emotion of sublimity is simply an emotion produced by the contemplation of an elevated object, whether in the physical, intellectual, or moral world. The contemplation of a Washington, standing firm and unchangeable in his country's cause, amid the storms and tumults of the Revolution, and overcoming difficulties which to other men would have been insurmountable, produces this emotion in one of its most pleasing forms. If the contemplation of the acts of such a man is calculated to call forth this emotion, is not the contemplation of the life and acts of Jesus Christ calculated to call forth this emotion to a still intenser degree? I think it is. I challenge the whole world, past and present, to record a sublimer spectacle than Jesus Christ hanging on the cross, and at the same time praying for his enemies, "Father, forgive them, for they know not what they do." The Bible portrays many scenes calculated to call forth such emotions.

The emotion of grandeur is called forth by the contemplation of great and elevated objects, either physical or moral; and greatness alone is capable of calling forth an emotion very nearly if not entirely similar. Thus, a mountain, with broad base and cloud-capped summit, always produces this emotion in the mind of the beholder; while the ocean, almost limitless in extent, produces an emotion very similar. Nearly associated with immense magnitude is great power, and from its kindred nature it is capable of calling forth the same emotion. Thus, Niagara, rushing down from the brink of so high a precipice, with such irresistible force, calls forth this emotion to an almost overwhelming degree. It should be remarked, that elevation, either moral or physical is generally connected with great power in the production of this emotion. Thus, an earthquake, though it shakes whole continents, and prostrates mighty cities, never produces the emotion of grandeur; while the thunder tempest, "careering chainless through the sky," and scattering its bolts of death in every direction; or the whirlwind, roaring and thundering through the forest, and prostrating every thing before its resistless march, conveys this emotion to an intense degree. And the Alpine avalanch, rushing down from its former bed high up among the clouds. sweeping away forests in its resistless descent, and plunging down from the brink of immense precipices, thousands of feet in perpendicular hight, burying whole hamlets in one common grave at their foot, presents a spectacle awfully grand. It hence arises, that descriptions which convey an idea of great power, mingled with moral, intellectual, or physical elevation, produce this emotion.

The Holy Bible abounds in such descriptions. One readily occurs: "God said, Let there be light, and there was light." The beauty of this passage, in its gramatical construction and prosodical harmony, hardly has a parallel, while it creates the emotions of grandeur and sublimity from the idea of power it conveys, and from the loftiness of the scene portrayed. God's descent upon Mount Sinai, and his giving the law from the cloud that rested upon its summit, amid the thunders that constantly bellowed from its dark recesses, and the lightnings that leaped out from its pavilion, and fringed its margin with glowing fire, is a scene at once awfully grand and sublime. Another description occurs, and it is only one among—I had like to have said—thousands: "He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; His pavilion was dark waters and thick clouds of the skies." Another: "The voice of the Lord is upon many waters; the God of glory thundereth." The Revelator thus describes that day of rejoicing for all true believers, and a day of indescribable terrors for the wicked—the day of the final Judgment: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which are written in the book, according to their works."

I might continue to quote passages, until I have already, I think, quoted passages of the kind and alluded to scenes enough to establish the fact that the descriptions of the Bible produce as intense emotions of grandeur and sublimity as those of any other book, (though it may contain what are usually regarded the best models of literature,) while the scenes and events which it depicts have no equal in any other book whatever.

I have thus far been endeavoring to show that the Bible, as a literary production, has more points of worth to recommend it than any other book, and I flatter myself that I have accomplished my task, though not as successfully as one abler than myself could have done. But the literary qualifications of the Bible, though they are highly essential to its worth as a classic, are only a drop in a great ocean, compared with those higher recommendations of which I am about to speak—the moral teachings of the Bible. They are to these but the smallest star that illumes the darkness of midnight—beautiful though indeed it is—compared with the king of day, pouring down his full tide of noonday glory upon the rejoicing earth. In some respects, they are like the planets which circle around this great central luminary, many thousand times greater than all the planets, borrowing their light and heat from him; for it must be admitted, that many of these beautiful and sublime passages borrow most of their excellence from the glorious moral teachings of the Bible—teachings by precept, and what is still more valuable, teachings by example. I beg the forbearance of my readers while, I dwell upon these glorious, soul-entrancing themes. I will endeavor to make my remarks as interesting as I can.

The subject of imparting these moral teachings to our children, is of vital interest, because it concerns their future welfare, both in time and eternity. I wish to impress upon the minds of all parents the necessity of providing for their children to have this moral training in our schools. For this purpose I shall dwell at some length on this part of my subject, endeavoring to point out some of the moral excellences of the Bible, both as they affect the present life, and that interminable existence which we feel assured will follow. I have been led to believe, that our system of education is radically false in this direction, and that it is giving to the world too many unsanctified intellects. The world has already been cursed by too many men, who in intellect were giants, but in morals pigmies. All nations have groaned under this evil, and our own dear native land in especial manner, for the last quarter of a century. Alexander the Great—falsely so called—is an instance of the undue preponderance of the intellect over the moral powers. He never could have led his comparatively small army through all Asia, overturning every thing in his way, and vanquishing armies that outnumbered him tenfold, had he not been endowed with a mighty and far-reaching intellect; and he never would have done it, had his moral powers been developed in due proportion with his intellectual. Julius Cæsar is another instance of the same kind. He was a mighty man, but he who can enslave his own countrymen, and that too at the expense of seas of fraternal blood, is not good, though he be ever so great. Napoleon Bonaparte, that once humble Corsican boy, but afterwards the man who caused the world to tremble for its freedom, who decimated Europe by his wars, whose dread conquering banner waved over almost every land in Europe, and floated in triumph over the walls of almost every city—that man whose single power alone could inspire his troops to the performance of such deeds as were never before recorded—that man whose cannon thundered against the icebergs of the North, and upon the sunny plains of Italy, and the sandy deserts of Egypt, mingled with the roar of Atlantic's waves, and died away in reverberations amid the snow-clad summits of the Ural mountains—upon the field of Austerlitz, at the bridge of Lodi, at Marengo, at the gates of Paris, before the walls of the "eternal city"—that man whose fiery eagle, inspired by his own unconquerable genius, pounced down upon Britain's growling lion, and for a while seemed likely to come off victorious—what was he? An intellectual giant—a moral pigmy. It is a startling comment upon unsanctified human intellect, the life of that single man. The fact that one such man could carry desolation and death to so many heath-stones, and open the fountains of grief and woe in the hearts of so many widows and orphans, should, I think, at once arouse us to the necessity of giving our youth a proper moral training. I have often thought of it. Could the groan and death-shrieks of the wounded and dying, that arose from those hundred battle fields, and the sad lamentations of weeping mothers, widows and orphans, caused by them, be united in one despairing wail, the earth would reel as under the shock of an earthquake, and her very rocks would send forth floods of sympathizing tears. And yet such a man as Napoleon could look upon such scenes of desolation and misery unmoved. How many Napoleons are we now rearing by our system of education, who will only want the fitting time to become even more ambitious and reckless of human life than he? History is replete with such characters. The earth has been repeatedly deluged with blood by the ambition of unsanctified intellect. But evils which warriors have inflicted upon humanity are not the only evils which unsanctified human intellect have inflicted upon the earth. Who can compute the evil which Tom Paine, Voltaire, Byron, Dryden, Thompson, Bulwer, and Cooper, have done by their literary productions? How have they poisoned the hearts of thousands, and been the cause of sending multitudes of their fellow men to hell! Theirs were the works of unsanctified intellect, and well may we tremble when we see our children following in their footsteps, receiving a mental training to the neglect of the moral—tremble for their safety, and for the welfare of those over whom they may have an influence. Why do such laws as the "Fugitive Slave Law" have an existence upon any statue book under the heaven? It is because our legislators have no moral sense of their not before their eyes. They are the victims of a false education; and those who send them to our national halls, are the victims of the same evil. We must give our attention more to this subject, or our land will continue to groan under the accumulating burden of our sins, until finally, sick of us, she will cast us out as unworthy of inheriting her. It is unsanctified intellect that causes all the outrageous wrongs that curse humanity. How is the serf of Russia kept under bondage, but by the superior knowledge of the lord? How are the abuses of the Romish Church propagated, but by the controlling intellect of unprincipled priests? How are our American slaves ground down under the heel of oppression, but by this same agency? The answer is at once evident. If we would strike at the root, then, of these evils, we must commence with our youth, and accustom them, by an early moral culture, to respect the rights of their fellow men, and their duties and obligations to God. I know of no better place to do this, than in our common schools, in blessed union with the family and sanctuary.

WATKINS, N. Y., May 30, 1853.

VERSES IN OLD ENGLISH BIBLES.

The following verses appear in nearly all the Geneva editions of the translation of the Bible which was made during the reign of Queen Mary, by the illustrious exiles, John Knox, Miles Coverdale, and others:

Here is the spring where waters flowe,
To quench our heate of sinne;
Here is the tree where truth doth grow,
To lead our lives therein.

Here is the Judge that stints the strife.
Where men's devises faile;
Here is the bread that feedes the life,
That death cannot assaile.

The tidings of salvation deare,
Come to our eares from hence;
The fortresse of our faith is here,
And shield of our defense.

Then be not like the hogge, that hath
A pearle at his desire,
And takes more pleasure at the trough,
And wallowing in the myre.

Reade not this Booke. in any case,
But with a single eye;
Reade not, but first desire God's grace
To understand thereby.

Pray still in faith, with this respect,
To fructify therein;
That knowledge may bring this effect,
To mortify thy sinne.

Then happy thou in all thy life,
What so to thee befalles;
Yea, doubly happy shalt thou be,
When God by death thee calls.

JAPAN.

This country, though lying under the same latitudes as Spain and Italy, is yet very different from them in climate. At Matsmai, for instance, which is on the same parallel as Leghorn, snow falls as abundantly as at St. Petersburg, and lies in the valleys from November till April. Severe frost is uncommon, but cold fogs are exceedingly prevalent. The climate, however, is uncommonly diversified, and consequently so are the productions, exhibiting in some places the vegetation of the frigid zone, and in others that of the tropics.

Rice is the staple production of the soil. It is nearly the only article used instead of bread, and the only one from which strong liquor is distilled, while its straw serves for many domestic purposes. Besides the radishes, which abound, there is an extensive cultivation of various other esculent roots and vegetables. There is no coast without fisheries, and there is no marine animal that is not used for food, save those which are absolutely poisonous. But an uncommonly small quantity suffices for each individual. If a Japanese has a handful of rice and a single mouthful of fish, he makes a savory dish with roots, herbs, or mollusca, and it suffices for a day's support.

Japan produces both black and green tea; the former is very inferior, and used only for quenching thirst; whereas the latter is esteemed a luxury, and is presented to company. The best grows in the principality of Kioto, where it is carefully cultivated for the use both of the temporal and spiritual courts. Tobacco, which was first introduced by the European missionaries, has spread astonishingly, and is so well manufactured, that our author smoked it with a relish he had never felt for a Havana cigar. The Japanese smokes continually, and sips tea with his pipe, even rising for it during the night.

All articles of clothing are made of silk or cotton. The former appears to be very abundant, as rich dresses of it are worn even by common soldiers on festive days; and it may be seen on people of all ranks, even in poor towns. The fabrics are at least equal to those of China. The cotton of Japan seems to be of the same kind as that of our West Indian colonies. It furnishes the ordinary dress of the great mass of the people, and also serves all the other purposes for which we employ wool, flax, furs, and feathers. The culture of it is, of course, very extensive; but the fabrics are all coarse; Golownin could hardly make himself believe that his muslin cravat was of this material. There is some hemp, which is manufactured into cloth for sails, &c.; but cables and ropes, very inferior to ours, are made from the bark of a tree called kadyz. This bark likewise supplies materials for thread, lamp-wicks, writing-paper, and the coarse paper used for pocket-handkerchiefs.

There is no lack of fruit trees, as the orange, lemon, peach, plum, fig, chestnut, and apple; but the vine yields only a small, sour grape, perhaps for want of culture. Timber trees grow only in the mountainous districts, which are unfit for cultivation. Camphor is produced abundantly in the south, and large quantities of it are exported by the Dutch and Chinese. The celebrated varnish of Japan, drawn from a tree called silz, is so plentiful, that it is used for lacquering the most ordinary utensils. Its natural color is white, but it assumes any that is given to it by mixture. The best varnished vessels reflect the face as in a mirror, and hot water may be poured into them without occasioning the least small oxen for draught; cats and dogs are kept for the same uses as with us; and swine furnish food to the few sects who eat flesh. Sheep and goats seem to be quite unknown; the Russian captives had to make drawings of the former, to convey some idea of the origin of wool.

There are considerable mines of gold and silver in several parts of the empire, but the governmet does not permit them to be all worked, for fear of depreciating the value of these metals. They supply, with copper, the material of the currency, and are also liberally used in the decoration of public buildings, and in the domestic utensils of the wealthy. There is a sufficiency of quicksilver, lead, and tin, for the wants of the country; and one island is entirely covered with sulphur. Copper is very abundant, and of remarkably fine quality. All kitchen utensils, tobacco-pipes, and fire shovels, are made of it; and so well made, that our author mentions his tea-kettle as having stood on the fire, like all other Japanese kettles, day and night for months, without burning into holes. This metal is likewise employed for sheathing ships, and covering the joists and flat roofs of houses. Iron is less abundant, and much that is used is obtained from the Dutch. Nails alone, of which immense numbers are used in all carpentry-work, consume a large quantity. Diamonds, cornelians, jaspers, some very fine agates, and other precious stones, are found; but the natives seem not well to understand polishing them. Pearls are abundant; but not being considered ornamental, they are reserved for the Chinese market.

Steel and porcelain are the manufactures in which the Japanese chiefly excel, besides those in silk-stuffs and lacquered ware already mention. Their porcelain is far superior to the Chinese, but it is scarce and dear. With respect to steel manufactures, the sabers and daggers of Japan yield only perhaps to those of Damascus; and Golownin says their cabinet-makers' tools might almost be compared with the English. In painting, engraving and printing, they are far behind; and they seem to have no knowledge of ship-building or navigation beyond what suffices for coasting voyages, though they have intelligent and enterprising sailors. There is an immense internal traffic, for facilitating which there are good roads and bridges where water-carriage is impracticable. The distant Orientals have likewise bills of exchange and commercial gazettes. The emperor enjoys a monopoly of the foreign commerce.

It is popularly said, that Japan has two emperors—one spiritual, and the other temporal. The former, however, having no share in the administration of the empire, and seldom even hearing of state affairs, is no sovereign according to the ideas we attach to that term. He seems to stand much in the same relation to the emperor that the popes once did to the sovereigns of Europe. He governs Kioto as a small independent state; receives the emperor to an interview once in seven years; is consulted by him on extraordinary emergencies; receives occasional embassies and presents from him, and bestows his blessings in return. His dignity, unlike that of the Roman pontiffs, is hereditary, and he is allowed twelve wives, that his race may not become extinct. According to Japanese records, the present dynasty, including about 130 Kin-reys, has been maintained in a direct line for above twenty-four centuries. The person of the Kin-rey is so sacred, that no ordinary mortal may see any part of him but his feet, and that only once a year; every vessel which he uses must be broken immediately; for if another should even by accident eat or drink out of it, he must be put to death. Every garment which he wears must be manufactured by virgin hands, from the earliest process in the preparation of the silk.

The adherents of the aboriginal Japanese religion, of which the Kin-rey is the head, adore numerous divinities called Kami, or immortal spirits, to whom they offer prayers, flowers, and sometimes more substantial gifts. They also worship Kadotski or saints—mortals canonized by the Kin-rey—and build temples in their honor. The laws concerning personal and ceremonial purity, which form the principal feature of this religion, are exceedingly strict, not unlike those imposed on the ancient Jews. There are several orders of priests, monks, and nuns, whose austerity, like that of Europe, is maintained in theory more than in practice.

Three other creeds, the Brahminical, the Confucian, and that which deifies the heavenly bodies, have many adherents; but their priests all acknowledge a certain religious supremacy to exist in the Kin-rey. There is universal toleration in these matters; every citizen may profess what faith he chooses, and change as often as he chooses, without any one inquiring into his reasons; only it must be a spontaneous choice, for proselyting is forbidden by law. Christianity alone is proscribed, and that on account of the political mischief said to have been effected through its adherents in the seventeenth century. There is a law, by which no one may hire a servant without receiving a certificate of his not being a Christian; and on New Year's Day, which is a great national festival, all the inhabitants of Nangasaki are obliged to ascend a staircase, and trample on the crucifix, and other insignia of the Romish faith, which are laid on the steps as a test. It is said that many perform the act in violation of their feelings. So much of the religious state of the empire Golownin elicited in conversation with Teske and others; but every thing on this subject was communicated with evident reluctance; and though, in the course of the walks which they were permitted to take in harness, the Russian captives sometimes saw the interior of the temples, they were never permitted to enter while any religious rites were celebrated.

With respect to the civil administration of Japan, our author seems to have gathered little that was absolutely new to us. The empire comprises above 200 states, which are governed as independent sovereignties by princes called Damyos, who frame and them are powerful; the damyo of Sindai, for instance, visits the imperial court with a retinue of 60,000. Their dependence on the emperor appears chiefly in their being obliged to maintain a certain number of troops, which are at his disposal. Those provinces which belong directly to the emperor, are placed under governors, called Bunyos, whose families reside at the capital as hostages. Every province has two Bunyos, each of whom spends six months in the government and six at Yedo.

The supreme council of the emperor consists of five sovereign princes, who decide on all ordinary measures without referring to him. An inferior council of fifteen princes or nobles presides over important civil and criminal cases. The general laws are few and well known. They are very severe; but the judges generally find means of evading them where their enforcement would involve a violation of those of humanity. In some cases, as in conjugal infidelity or filial impiety, individuals are permitted to avenge their own wrong, even to the taking of life. Civil cases are generally decided by arbitrators, and only when they fail to settle a matter is there recourse to the public courts of justice. Taxes are generally paid to the reigning prince or emperor, in tithes of the agricultural, manufactured, or other productions of the country.

Such were some of the leading particulars ascertained by Golownin concerning the social and civil condition of this singular people. He says, they always appeared very happy, and their demeanor was characterized by lively and polite manners, with the most imperturbable good temper. It seems at length to have been through fear of a Russian invasion, rather than from any sense of justice, that his Japanese majesty, in reply to the importunities of the officers of the *Diana*, consented to release the captives, on condition of receiving from the Russian government a solemn disavowal of having sanctioned the proceedings of Chwostoff. Having obtained this, the officers repaired for the fourth time to these unfriendly shores, and enjoyed the happiness of embracing their companies, and taking them on board. [Chambers' Journal.

THE DWARF COUPLE.

If we had but discerning eyes, we could read in the accidentals and little occurrences of every-day life many chapters of instruction.

Sometimes the language is so striking, that dull perception is forced to understand it; as in the following instance, where I read a beautiful lesson from the homely page of incident. I give it as noted down in my Diary:

September 4.—This morning, as I was passing through the hall, I noticed a couple entering, whose singular appearance arrested my attention. They were a man and woman of the same height, but both much underseized. Their dress was tidy, but quaint in the extreme, and in the person of each was such an entire absence of every line of grace or beauty, that one would suppose such awkward-looking bodies must really feel uncomfortable. I was beginning to regard them as a very grotesque pair, but my mirth was checked upon observing that the woman was entirely sightless.

Alas! thought I, how unequally the gifts of God are distributed! Here is deformity, poverty, and blindness! What accumulated misfortunes! Would that I could do something to alleviate so sad a fate. My meditation of condolence was interrupted by an awkward bow from the man to myself, at the same time asking, in a brisk tone, "Would you like to look at some first rate shoes?" He produced some shoes as extraordinary looking as the venders themselves. I could scarcely repress a smile at his evident pride in the article; but he went on to say, "They'll outwear four pair of shoemakers' shoes. These, you see, are made by my wife Molly. She's blind, you see, but she cuts these out and sews them every stitch herself." The woman stood by with that calm, resigned expression, peculiar to the blind. I said to her, "My friend, is it possible you are able to make these without eyesight?—how long ago did you lose it?" "I lost both my eyes," she replied, "before I was two years old."

I turned to her husband in surprise, and asked, "Did you marry her blind? Were you not afraid to undertake the care of her?" "The care of Molly!" said the man, with a merry laugh, "why, she has made my fortune. I never had any thing I could call my own till I married her, and now we live snug enough." Then he went on to expatiate upon his treasure, Molly. "Why, you see how tidy she keeps me. She cuts, and makes, and mends all my clothes. I don't find any shoes easy to my feet but Molly's. Then, if she wants to go any where, she's only to take hold of my arm, and I lead her. I'm the sexton at ——, and when there are no funerals, I like to bring Molly down to town, and we sell a few shoes, just to amuse us and help along. It makes me able to get her all the little notions she wants." This man, whom I had approached as a disconsolate beggar, was speaking with animation, and a countenance radiant with satisfaction; and the object beside him I though so forlorn, her sightless face glowed with the

Sweet and merry sunshine of affection's gentle light,
That never wears a sullen cloud, and fadeth not in night.

Here was most poetically illustrated the foundation sentiment of matrimonial happiness—reciprocation, interchange of kindness. Molly found her happiness in clothing her husband, and adding to his means by making shoes. Her husband found his in leading his benighted Molly about, and supplying her wants. Homely as is the guise of this faithful pair, there is more of romance in their history and intercourse than in connexions where gifted youth and beauty are bartered for gold and position. "But," said I to Molly, "do you never feel unhappy in being deprived of sight?"

"Oh, no; I never grieved about that much since I came to feel that it was all right. I can always busy myself about something. seek to be a good woman. After he has laid a few more in their narrow house, we shall follow, and in my *long home* I shall *see*." I no longer wondered over the unequally distributed gifts of God's providence, but admired that principle of *compensation* which places happiness within the reach of all, independent of gifts or circumstances. Its springs are in the inner man, and flow outward. The *morale* of this day's lesson I will write thus—"Godliness with contentment is great gain!"

[Churchman's Monthly Penny Magazine.

From the Bible Society Record.

INCIDENTS IN BIBLE COLPORTAGE.

In one house I found three Roman Catholics, two men and a woman. As soon as I entered, I placed the case of Bibles before them, and handed a copy to the head of the family, and asked him, "Do you want a good book, sir?"

He took it, and after examining it some time in silence, he said, "That is a good book; *no house ought to be without it.*"

The man sitting by, who was the head of another family living near, asked, "But will *that kind* do for you, William?"

"To be sure it will," he replied. "I have examined it before, and have compared it with the Douay, and the difference is very little; some words are different, but the meaning is the same."

After they had conversed together some time, I asked William, "Have you got a Bible? you have said no house ought to be without it."

"Well," said he, "I must tell you the truth, I have not."

"Now is a good time for you to get one; suppose you take this?"

He looked at the book thoughtfully, and showed it to his wife; at length he said, "I have no money by me; if I had, I would surely buy it."

Said I, "I shall pass by your house again; suppose you take it, and pay for it at another time."

He took it, and with his wife seemed well pleased at obtaining the Scriptures. I then turned to the other man, and asked, "Have you got a Bible?"

"No, sir, and I don't want one of that kind."

"Does T. B. live in this neighborhood?"

"He does."

"Where can I find him at this time of day?"

He smiled, and replied, "Not far from here. I am the man."

"I am glad to meet you, Thomas; I have some good news for you. Do you know Mr. G.?"

"Indeed I do; I have worked for him many a day, and a fine man he is too."

"He sends you this Bible, and wants you to take it as a gift from him."

"Well, I shan't take it; he has often told me I must have a Bible, and I have battled with him many an hour. I told him I would not have the book, and I don't want it."

"But is not G. your friend, and will you refuse a gift from him?"

"He is a fine man, and as obliging as any man I ever knew. I was once about to buy a horse for my accommodation; but he told me it would be very expensive to keep him, and that I had better not buy one; any time, said he, when you want to use a horse, just come to me, and you shall have the free use of one or two, as you may need. Mr. G. has always been a kind neighbor to me."

"Well, Thomas, you can do as you please. Mr. G. has paid for that Bible, and directed me to give it to you, and I should like to have you take it."

Upon this he took the Bible into his hands, and observed, that Mr. G. was very kind. Said I, "Shall I put your name in it?"

"Oh no, I will write it myself."

"Well, do as you like about that; I thought it would be well to put your name in the book, as a present from Mr. G."

"Certainly," said he; "you *may* write my name in it, and Mr. G.'s too."

I did so, and took my leave. Mr. G. some days previous had met me at his own residence, told me of Thomas, and had given me the commission I had just now executed. Thus were two destitute families furnished with the Divine Book. J. M. C.

EXPENSIVE CONVERSION.

We read in the Ackbar of Algiers: "In the reign of Braham ben Mamlouk, in 1819, a Jew became a Mussulman, under the name of Abdaliah. Some years after, he married an Arab woman, who died without leaving him any children. He afterwards married an other Mussulman woman, by whom he had a daughter. Every one thought this man sincerely converted to Islamism, when, a few days back, a rumor was current that he had again returned to the religion of Moses. This news turned out to be true, and the following strange ceremonies, we are informed, took place on his reception: The rabbis commenced by cutting the nails of his hands and feet as close as possible to the flesh. They then had his head shaved, only two locks of hair being left, one on each side of the head. He next was made to take a cold bath in a vessel kept in the synagogue; and if he is really converted, he is to proceed there for six months at least, and take a similar bath at break of day. During this bath some eggs were broken on his head, which was then carefully washed. On leaving the bath a shirt was placed on him, and forty blows of a stick were administered to him on the back. He was then placed in a hole, and every one present threw a small stone at him. This operation being terminated, new clothes were given him, and the old ones were burned. He was, in addition, ordered to fast for a certain length of time. Finally, he has been directed to whitewash his shop in the Rue Combes, and to perfume it, and all the merchandize which it contains, with incense. During a period of seven days, he is to eat ashes, to purify his body. The Jews are tormenting him to make his daughter also change her religion, declar-

The Sabbath Recorder.

New York, June 9, 1853.

REGENERATION.

Reply to D. E. M.--Continued from last week.

I must now expose some of *your* inconsistency. In your effort to convict me of self-contradiction, you say, "If a man is already obedient, there is no need of regeneration at all; for it is the very purpose of regeneration, to secure this obedience. The truth is, that neither this clergyman, nor any other unregenerate man, ever obeyed at all," &c. Thank you for this admission. Now look at the first part of your article, where, in view of the fact that you are charged with maintaining that "a natural man, dead in trespasses and sins, that is, one in whom there is no holiness at all, may put forth a holy act," you "unhesitatingly plead guilty," and profess yourself "ready for trial before the tribunal of *reason* and *revelation*." And, repudiating my position, that "the holy intention is the *product* or *effect* of the regenerating work of the Holy Spirit, and shows that the work has already been accomplished," you say that, according to your view, the sinner "cannot possibly be a holy being, until he puts forth this holy intention; for it is this very intention which constitutes his holiness, and at all times he can put forth that intention." Now do tell how it is, that "no unregenerate man ever obeyed at all," and that, "if he did, there would be no need of regeneration," and yet that he cannot possibly become regenerate until he obeys; for to me it looks wondrously like a contradiction.

You "admit that the work of the Holy Spirit stands in intimate relationship to this change of intention which makes the new creature," but you deny that it is the relationship of *cause*. "It is the relationship of *condition*," you say. You assert, in so many words, that the office of the Holy Spirit is "not to *regenerate*, but to teach the truth." Well, I had always thought that the people of God were born of the Spirit. John 3: 5, 6. I read Paul to the Galatians, "If we live in the Spirit, let us also walk in the Spirit," and always supposed that he carried the idea, that Christians had been quickened to newness of life by the Holy Spirit. And when I read his argument to the Corinthians, (2 epist. chap. 3,) where he holds himself to be a "minister of the New Covenant; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life," I thought the point was settled. For I thought he taught, very clearly, that owing to the depravity of the heart, the ministration of the letter merely, would but increase man's guilt, and so prove to him "the ministration of death." I thought he taught that the Gospel was the ministration of life, because it was more than the mere ministration of the letter; that, unlike the Law, which simply prescribed the letter of duty, it accompanied the letter with a life-giving work of the Holy Spirit, so that, when the hearer had his duty laid before him, he did not rebel against it, but said, "O how love I thy law!" I thought the Apostle would not have reasoned as he did, if he meant to carry the idea, that the Gospel was the means of life to dead sinners merely by making the way of salvation more plain to the understanding: for that (it appeared to me) would not give sinners that decided and radical advantage, which he claimed for them, above what they enjoyed under the Law. So I came to the conclusion, that the grand idea set forth by the Apostle was this: that the Law killed, because, when ministered, it came into contact with a heart too corrupt to render a willing obedience; but that the Gospel gave life, because, though coming into contact with hearts too depraved to render obedience to it, it is nevertheless accompanied with that renovating influence of the Holy Spirit which effectually overcomes this difficulty. And when I considered, that believers were "manifestly declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart," I did not see what room there was for cavil. The passage taught me that, as the finger of God had once written the Law in tables of stone, so there was an analogous operation of the Holy Spirit by way of writing Christ in the hearts of his people; and that, in virtue of this operation, they became "an epistle known and read of all men." Indeed, I see not how this argument of the Apostle can be evaded; nor do I see that, (so far as our sanctification, or meetness for the kingdom of heaven, is concerned,) we are any better off under the Gospel, than they were under the Law, if the Holy Spirit does nothing more than simply furnish the truth, leaving us to complete the work of regeneration ourselves.

There is another passage, to which I invite your attention. "For we ourselves were sometimes foolish and disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, he saved us, not by works of righteousness which we have done, but according to his mercy, by the washing of regeneration, and renewing of the Holy Spirit." Titus 3: 3—5. The applicability of the passage is this: that it declares the salvation of God's people, or their deliverance from the reigning power of sin, to have been effected, "not by works of righteousness which they have done." This method of deliverance is set aside entirely, and the whole work is ascribed to God's mercy, exercising itself in the regenerating and sanctifying work of the Holy Spirit upon their hearts. But if your doctrine be true, the Holy Spirit does but simply furnish the truth, (or the *condition* of regeneration, to use your own term,) and leaves it for the sinner to use it in such a way as to regenerate himself! Is this a "work of righteousness" on the sinner's part, or not? If it is, the Apostle's doctrine is not true.

But I need not multiply quotations from Scripture; your own language indicates your want of confidence in your own creed. You talk about "the eloquent pleadings of the Spirit burning the truth into the sinner's very soul." You tell us, "God's work is performed, and *all* performed, when he sends the Holy Spirit to hold and urge the truth to the sinner's mind." And in your former communication you say, that "the Holy Spirit is the agent, by which the truth is brought home to the conscience of the sinner, and held there." I should like to know how much is meant by such expressions. What do you mean by "*burning* the truth into the sinner's very soul?" What by "*holding* and *urging* the truth to his mind?" What by "*bringing it home* to the conscience of the sinner, and *holding* it there?" Do you attach any definite idea to these expressions, or not? If the Spirit "*burns* the truth into the sinner's soul," I take it that the Holy Spirit is a living, intelligent agent, personally present with the sinner to perform the burning operation. If he "*brings home* the truth to the conscience—*holds* and *urges* it to the mind," I still infer his active agency, and, by consequence, his personal (not visible) presence. If he employs "*eloquent pleadings*," I infer the same. If these expressions mean any thing more than mere rhapsody, they must mean something very analogous to the idea for which I myself am contending. I take it, therefore, that your heart is better than your head, and that you do not more than half believe the doctrine you advocate.

I shall not trifle with you so much as to ask, whether you suppose the Holy Spirit to stand before the sinner in visible, bodily shape, and to use audible words, when he *pleads eloquently*, and *burns the truth into the sinner's soul*. I will not ask, if you think he pleads and argues as one man pleads and argues with another, giving variety to his language, and using tone, and gesture, and vivid looks, to enforce his appeals. For I take it, that you remember that passage of Scripture, which teaches his invisibility to mortal eyes. John 14: 17. His "*eloquent pleadings*," therefore, must either be the simple words of Scripture, all written out and left upon record eighteen hundred years ago, or else some operation over and above the mere presentation of truth, invisible, intangible, but nevertheless real and effective. The same must be said of his work of "*bringing home* the truth to the conscience," "*holding* and *urging* it to the mind," "*burning* it into the soul," &c. If the former is the truth, then the mission of the Holy Spirit was all fulfilled when the canon of Scripture was completed, and his converting and sanctifying power resides wholly in the written word. He has nothing now to do, and prayer for his divine influences is superstition. If this is your position, avow it plainly; if not, tell us how much your expressions mean.

If the office of the Holy Spirit is merely "to teach the truth, that men may have no excuse for their unholiness," (as you maintain,) I cannot understand what there is for him to do, more than he has already done and completed eighteen centuries ago. That he makes any new revelations, I presume you will not contend. That he suggests any ideas different from what are already embodied in Scripture, will not be pretended by any well informed person. And unless you admit his work to be something like what I am contending for, (to which your own expressions—"burning the truth into the soul," "bringing it home to the conscience," &c.—give a seeming countenance,) I cannot see that he does any thing. It is the creature, after all, who does the work. To call it the work of the Holy Spirit, merely because the Spirit furnishes the means, or "*condition*," is not a candid way of dealing with the obvious teachings of inspiration.

With those who hold as I do, it is perfectly consistent to say, that the Holy Spirit *applies the truth to the conscience—urges it upon the mind—burns it into the very soul—makes the sinner see it, feel it, believe it.* For they hold that the *light* which the Holy Spirit thus gives, is the "light of LIFE." But with persons of your belief, such language seems to be either destitute of meaning, or at most but a figurative description of the work which the preacher performs, when, by a skillful arrangement and presentation of inspired truth, he pleads with sinners, and beseeches them to be reconciled to God. Under such "eloquent pleadings," many a sinner has been made to tremble, as Felix before Paul; but that the work upon him was that same kind of work which, in other cases, is attended with the new creation of the soul in the image of Christ, I cannot admit, for reasons which will be more fully presented in a future number.

T. B. B.

THE HANSERD KNOLLYS SOCIETY.—This Society was organized in London, several years ago, for the purpose of reprinting works of the early Baptists, illustrative of their doctrines and history. It has already issued several works, among which are Tracts on Liberty of Conscience, The Broadmead Records, Roger Williams' Bloudy Tenent of Persecution, Bunyan's Pilgrim's Progress (copy of the original edition,) Canne's Necessitie of Separation, one volume of Dutch Martyrolgy, and DuVeil's Exposition of the Acts of the Apostles. It is now proposed to terminate the series of publications with three more volumes, two of them to conclude the Martyrology, and the third to embrace Confessions of Faith of the Baptists in the seventeenth century. Inadequate support is the reason given for discontinuing the publications. It is intimated that the Society will not disband, and we hope that the publication of old works will soon be resumed.

BRITISH CORRESPONDENCE.

Efforts to promote Sunday Sanctification.

GLASGOW, May 20, 1853.

It is, and long has been, our conviction, early expressed in the *Sabbath Recorder*, that the Church, rejecting as she does God's Sabbath, would not always be permitted to appeal to the universality of public sanction to the day of her adoption. A gradual yet progressive disregard to the traditions by which the Sabbath law has been made void, we fully anticipated—and that anticipation is now shared in by those who still cling to the perversion; or at least, fears are entertained by such that our anticipations may prove true. At the Annual Meeting of the Societies for British Missions, held in London last week, the Chairman, T. Barnes, Esq., M. P., said, "The time may come, when the barriers which have hitherto guarded the outward observance of the Sabbath [meaning, as he did, the Sunday,] may be broken down—when it will be no longer a legalized day of rest, but when it will be open to all to spend it as they may—when we may see our shops open, our places of amusement flooded, our public conveyances plying as frequently or more so than on other days." That all this is yet to be realized, and honest-hearted lovers of the Lord be left free to take His day, we believe to be true; and we therefore continue still to chronicle its prognostications.

Last Sabbath, a numerous deputation waited on our Prime Minister, the Earl of Aberdeen, to solicit Government coöperation in opposition to Sunday Trading in the Metropolis. The deputation was introduced by Mr. Apsley Pellatt, M. P., who stated that it was composed of tradesmen *who were anxious to be strict Sunday observers.* It was stated, that a Bill having the object in view had been prepared, and had a great many friends and supporters in Parliament; but they had reason to complain of the manner in which former Bills had been treated in the House of Commons; for, as the discussion always came on Wednesdays, those who opposed it had nothing to do in order to gain their purpose, but to talk till 6 o'clock. The working classes, the deputation said, were specially anxious for the passing of the Bill, to facilitate which its promoters had taken care that "*religious views* were no where sought to be enforced;" for they "kept quite apart from the religious view of the question. The Bill was confined strictly to the sale of goods, and even then made exceptions in favor of perishable goods, and articles of the first necessity." Mr. Hatch said, "he had himself addressed numerous public meetings on the subject, and had always broadly stated, that they sought no interference with man's religious opinions, be he Jew, Mahommedan, or Christian;" but he certainly did not, on the present occasion, explain how, if their Bill were made law, the Christian or the Jew who observed God's Sabbath was to be permitted to do his work on the first day. Mr. Briscoe, from St. Luke's parish, said he had resided in that parish for twenty-five years, and in conjunction with the parish officers had done every thing in his power to procure a better observance of the Lord's day, [for so he was pleased to term Sunday,] but as the law stood at present, all such efforts must prove unavailing." "There was one street in St. Luke's, a sort of market, which was more busy on Sunday than all the other days of the week. *Nearly* all the shops were open, and articles of every description were publicly sold." Mr. Barrow complained of the state of Bedfordbury on Sundays, "the shops being all open, even during the hours of divine service." Mr. Gillott stated, that "in Berwick street the trade was carried on openly on Sundays." Mr. Hayman said, "there were at the present moment 10,000 shops in London which regularly opened" on Sundays, "and 40,000 persons trading on that day, not only in consumable and perishable articles, but in clothing, boots, and shoes, and various other manufactured articles." Yet these gentlemen said that the opposition to such a Bill as they proposed, and as they had been vainly striving to have passed through the House of Commons during the last eight years, "arose entirely from a small remnant of the Chartist party, and not from the laboring classes. It was stated, that the Bill was an improvement upon that formerly introduced by Mr. Hindley; and that the reason of their application to his Lordship was, "that they wished to avoid the House of Commons."

The Earl of Aberdeen replied, that avoiding the House of Commons was quite out of the question; [and I may add, that the wish itself is likely to be remembered against them in that House, on some future occasion, when such a subject comes to be again discussed;] and he did not think, looking at the divided state of public opinion, that it would be right to make it a Government Bill, and give to it the usual facilities of such a measure. His own impression was, that the Government should wait for a very general concurrence of public opinion, before they acted more prominently in the matter—and I think that if, before guarding more stringently Sunday sacredness, they wait for more general public favor, they will be in the condition of him who waits till the river runs past. "Sabbatarian notions," his Lordship added, "might be carried too far." "Besides, if all the tradesmen were agreed, they could act independently of the remnant of the Chartists, and could effect the change themselves." "His impression was, that perhaps the poor laboring man was not as well represented by the deputation as he might be by others of his own class." "If it were true that they could not get their measure carried through the House of Commons, he must look upon that fact as a proof that the opposition was greater than the deputation had represented. He could not imagine that a few Chartists could offer permanent obstruction to the Bill." He was himself favorable to Sunday observance, and in regard to the request to grant to the promoters one of the Government days in the House of Commons, he would speak to Lord John Russell, who had there the management of the Government business. But they were aware, that the time of the House was very much occupied at present. He should have thought, however, that the proper course would have been, for them to have seen the Secretary of State, in whose province the question properly lay. In point of fact, he (the Earl of Aberdeen) had nothing at all to do with it."

In order that the amount of progress thus made towards replacing Sunday among "the six working days," may be fully perceived, it is only farther necessary that I add, that his Lordship is a Presbyterian, reputed to have, in some measure, the fear of the Lord before him.

J. A BEGG.

CHURCH ACTION ON SLAVERY.

The General Assembly of that branch of the Presbyterian Church commonly called New School, was held recently at Buffalo, N. Y., where several subjects of general interest were brought up and acted upon. One was the growing habit of Dancing among Christians, which the Assembly decided to be wrong and sinful. Another was marriage between an uncle and his niece, which was pronounced wrong. A third was "Sabbath traveling," in relation to which the Assembly expressed its opinion, that church members should not travel on Sunday, except to and from church, or on some errand of necessity or mercy. But the most important and troublesome subject of all was Slavery, upon which a long discussion arose, leading to threats, on the part of the representatives of some northern churches, that they would secede if decided action was not taken, and on the part of the representatives of some southern churches, that they would secede if such action was taken. After nearly a whole day spent upon the subject, the Assembly adopted the following report of a Committee —which we copy, to show how cautiously that giant evil is approached by this branch of the Christian Church, as well as to show how small a matter did in this case kindle a great fire.

Report of the Committee on Slavery.

The Committee to which was referred the subject of Slavery, report, that 12 memorials from different Synods and Presbyteries, have come into their hands. Of these memorials 11 are from the North, praying the Assembly for further action, and asking for particular information in regard to the extent of the practice of Slaveholding in the Presbyterian Church, and in regard also to certain alledged aggravations of it in the unchristian and cruel treatment of the Slaves.

One memorial is from the South, complaining of the injustice of Northern brethren in charging upon them practices of which they are not guilty, and attributing to them motives which they abhor, and protesting against the continued agitation of the subject, as tending more to rivet than unloose the chains of the Slave, and seriously to embarrass the memorialists in their Gospel work.

The Committee, after much patient and prayerful consideration of the whole subject, in all its complicated and perplexing relations, are agreed in recommending to the Assembly the following action:

1. That this body shall reäffirm the doctrine of the second resolution adopted by the General Assembly convened in Detroit in 1850; and,

2. That with an express disavowal of any intention to be impertinently inquisitorial, and for the sole purpose of arriving at the truth, so as to correct misapprehensions and allay all causeless irritation, a Committee be appointed of one from each of the Synods of Kentucky, Tennessee, Missouri and Virginia, who shall be requested to report to the next General Assembly on the following points:

1. The number of slaveholders in connection with the Churches, and the number of slaves held by them;

2. The extent to which slaves are held from an unavoidable necessity imposed by the laws of the States, the obligations of guardianship, and the demands of humanity;

3. Whether the Southern Churches regard the sacredness of the Marriage relation as it exists among the slaves; whether Baptism is only administered to the children of the slaves professing Christianity; and, in general, to what extent and in what manner provision is made for the religious well-being of the enslaved.

Your Committee recommend,

4. That this Assembly do earnestly exhort and beseech all those in our Church who are happily relieved from any personal connection with the institution of Slavery, to exercise due patience and forbearance toward their brethren less fortunate than themselves, remembering the embarrassments of their peculiar position, and to cherish for them that fraternal confidence and love to which, as Christian brethren, they are entitled, and which they the more need in consequence of the peculiar trials by which they are surrounded.

The following is the resolution adopted at Detroit, referred to in the above report:

Resolved, That the holding of our fellowmen in the condition of Slavery, except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offense in the proper import of that term as used in the Book of Discipline, chap. I. sec. 3, and should be regarded and treated in the same manner as other offenses.

ANTI-BIBLE CONVENTION.

A Convention, called professedly for the purpose of deciding upon the authenticity of the Scriptures, but managed almost exclusively by those who deny their authenticity, was held last week at Hartford, Ct. The attendance was small, and the discussions, if we may judge from telegraphic reports of them, were not remarkably interesting. Andrew Jackson Davis, Henry C. Wright, and Wm. Lloyd Garrison, were leading spirits and prominent speakers on the occasion. Mr. Davis delivered the opening address, in which he expressed his opinion, that "religion was not to be found between the covers of any book," and that "the more a man knows, the less he believes." Mr. Garrison introduced a series of resolutions, the substance of which was, "that the doctrine of the American Church and Priesthood, that the Bible is the word of God—that whatever it contains was given by Divine inspiration, and that it is the only rule of faith and practice—is self-evidently absurd, exceedingly injurious both to the intellect and soul, highly pernicious in its application, and a stumbling block in the way of human redemption." The general drift of remark seemed to be to the effect that the heart of man in itself is sufficient to guide him aright through life, and lead him to happiness hereafter, without the aid of Divine revelation. Of course, the Christian Church came in for a large share of denunciation, on account of the doctrines she has taught and is now teaching, and the influence which it is claimed her ministers exert to fetter the freedom of thought and discussion.

One of the speakers is thus described by the correspondent of the N. Y. *Tribune*:—

"Then followed an aged gentleman, by the name of Wm. Stillman, an old wheel-horse in the cause of anti-slavery and free discussion, who was so full of his subject, that he could not well get out what he had to say. He was fervent, and would have been eloquent, if the words had not so obstinately refused to come. The sturdy veteran said he had always gone for free discussion, and always would, and wanted to see the Convention go on. But that, while he sympathized on many points with the friends he saw around him, he did not agree with them at all on the Bible question. 'I know,' said he, 'that the Bible is true, and that it is the Word of God, and I know that you cannot shake that. You may bring on your learned men, and your able men, and your ingenious men—I don't care for all of them. I know my Bible is true, and you can't show it to be otherwise. It is all I've got left in this world, and I mean to stick to it. If I cannot rely upon that, I cannot rely upon any thing. But I don't fear it will fall from all your attacks. I just as much expect this house will fall upon my head, and bury me beneath its ruins, as that the Bible will fall. I don't care for your great men, nor your little men. I hope you will excuse me, but I must say, that while I agree with you upon the rum question, and the slavery question, and upon many other questions, upon this *I pity your delusion.* You had better stick to anti-slavery and anti-rum. And this is just the place to begin. I have just been to New York, and that State is going ahead in reform. But as for Connecticut, she is going astern. And as for this city, it is a sink of pollution. Hartford is an awful place. It is no better than Sodom, and I have fears that God will destroy it.' The old man was greeted with feeble applause, and tottered back to his seat. Yet he made a more practical speech than any the Convention is likely to hear."

PROGRESS OF METHODISM.

A correspondent of the *Christian Advocate and Journal* gives the following view of the increase of Methodists in New York:—

During the Revolutionary war, the population had diminished very much, as many had fled to the country on the approach of the British army, and a great portion of the City was consumed by fire soon after that event; so that great suffering ensued, and many deaths occurred. On these accounts, the number of inhabitants had so decreased, that in 1780 there could not have been over 15,000, as the entire population did not exceed 23,000 at the commencement of the war. Allowing this to be accurate, the number of the several decades from that time to 1850 will stand as follows, with the number of Methodists, and their proportion to the population in parallel columns:—

Year.	No. of Citizens.	No. of Methodists.	Proportion of Members.
1780	15,000	100	1 in 150
1790	33,131	684	1 in 53
1800	60,489	770	1 in 80
1810	96,373	2,260	1 in 42
1820	128,706	3,221	1 in 55
1830	202,589	3,955	1 in 51
1840	312,852	6,091	1 in 51
1850	515,507	8,130	1 in 63

This is as far as the census of the City has been taken, but allowing that in 1852 the population amounted to 570,000, which it probably did, and as the number of Methodists at that date was 9,215, the proportion would be as 1 to 61, which is a little increase from 1850. From this estimation of comparison it will be seen that the least proportion was in 1780, when it was as 1 in 150; and that the next least was in 1800, when it was 1 in 80; and that the largest was in 1710, when it was 1 in 42; and that the next largest was in 1820 and 1840, when it was 1 in 55; and in 1850, when it was 1 in 63. It will be perceived, therefore, that since 1780 we have kept a pretty steady pace with the increase of the population, though since 1840 there has been rather a retrogade motion, from 1 in 51 to 1 in 63 and 1 in 61.

A Christian Union Convention (anti-creed, anti-sect) is called to assemble in Syracuse on the 8th and 9th inst. Gerrit Smith, Chas. A Wheaton, and Rev. S. J. May, are among the signers of the Call.

COPY OF A LETTER

Addressed to a Brother who has lately left the Sabbath of the Lord.

MY DEAR BROTHER,—The clock has this morning struck one, and I have been thinking of some of my very near friends, brethren and sisters, who have rejected the Lord Jesus Christ, so far, at least, as his being "LORD of the Sabbath day." Thus far, his lordship is rejected, in favor of the lordship of the "Man of Sin."

I regret, exceedingly, that while thousands are turning to keep "the commandments of God and the faith of Jesus"—are standing in the way, and "asking for the old paths," in which Christ and his disciples walked, when they "rested the Sabbath day *according to the commandment*"—that some others should be turning away from the commandment of God, to keep the commandments of men, or to the "no-Sabbath" doctrine. Surely, "it had been better for them not to have known the way of righteousness, than, after they have known it, to *turn from the holy commandment* delivered unto them." 2 Pet. 2: 21. This must be very displeasing to the Lord of the Sabbath, who said, "Howbeit, *in vain* do they worship me, teaching for doctrines the commandments of men; for, *laying aside the commandment of God*, ye hold the tradition of men." Mark. 3: 17.

You may say to me, as a Free-will Baptist brother did the other day, when speaking of the Sabbath of the Lord, "*It is not essential to salvation.*" But how do we know that to keep the commandments of God, as well as the faith of Jesus, is not essential to salvation, when the Judge of all the earth has said, "If thou wilt enter into life, keep the commandments?" Matt. 19: 17. The young man being so particular as to inquire "which" of the commandments, as though some of them were more essential than others, (when Jesus had already included the whole, in saying, "*the commandments*," then Jesus referred him to what is called the second table of the law, viz., "Thou shalt love thy neighbor as thyself." But the young man, having loved this present world more than the cross of Christ, "*went away sorrowful.*"

Now, if Jesus Christ, the Judge of all the earth, has said in his last revelation to man, "Blessed are they that do his [that is, God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. 22: 14,) can we add to or take from this revelation? Can we say, Blessed are they that *do not* God's commandments, and promise life to the ungodly, and to those who *love* or *make* a lie, saying, "the first day of the week is the Sabbath," or, that there is no Sabbath, "made for man?"

As for myself, my dear brother, I had rather part with my right hand, than to part with the Sabbath of my Lord Jesus in favor of the Sabbath of the Man of Sin, who has "changed times and laws." Dan. 7: 25.

Yours affectionately,

R. C.

WORLD'S TEMPERANCE CONVENTION.

The following Call for a World's Temperance Convention comes to us over the names of Reuben H. Walworth of New York, and thirty-four other distinguished friends of temperance, of whom one is from each State in the Union, one from Canada, and one from New Brunswick. We hope it may lead to a gathering worthy of the cause:—

Whereas, At a meeting convened in the City of New York, on the 12th of May, 1853, preparatory to a World's Temperance Convention in the City of New York, during the World's Fair, it was *Resolved*, That such a Convention be held in said city on the 6th of September next; and *Whereas*, The undersigned were appointed a Committee of one from each State, Territory, and Province, to call such Convention;

Therefore, in fulfillment of our appointment, and with the full conviction of the wisdom and utility of such a Convention, we do hereby heartily issue an invitation to all Temperance associations and organizations, based on the principle of entire abstinence from the use and sale of intoxicating liquors as a beverage, to appear, by their representatives, in the City of New York, on the 6th day of September next, at 10 o'clock A. M., with a view of continuing in session four days, holding public meetings and transacting such business as may come before them; more especially in reference to the enactment of a prohibitory law, by the Governments of all States and nations. And we do furthermore extend our invitation to the friends of Temperance in every part of the world, assuring them of a cordial welcome to the meeting, and an opportunity to exhibit fully the advance of the cause in their own respective districts.

INTERESTING SLAVE CASE.—An interesting slave case has been before one of the Courts of New York for a while past. A colored child, named Jane Trainer, was brought from Alabama to this city, on the way to California, by a woman who formerly owned and sold its mother as a slave. The father of the child was a free colored man, and he attempted here to get possession of his offspring by aid of the law. But the laws of Alabama do not recognize the marriage of a free black man with a white woman, and hence the case became somewhat complicated. After a good deal of time had been spent upon it, the Court decided that it had no jurisdiction in the matter, and the child was taken possession of by its claimant, a woman whose character for chastity does not stand high. Subsequently the father obtained an injunction, restraining the woman from taking the child out of the State, and from keeping, detaining, or interfering with her, till the further order of the Court, and ordering her to give security that she will not leave the State during the pendency of this suit. She is also to show cause why the injunction should not be perpetual.

Rev. J. G. Oncken.—If we except Dr. Judson, (says the *Christian Watchman and Reflector*,) no missionary has visited our shores in whom a greater and deeper interest is felt than in Mr. Oncken. His whole history is suited to give him a large place in the regards of his brethren. His presence at the anniversary of the American Tract Society, and his remarks, made this occasion one of enduring memories. At Albany he excited a similar feeling to even a greater degree, as will be seen in the following, which we find in a letter of Mr. Beebee to the *Baptist Register:*

"The presence of Mr. Oncken, the well-known laborer among the people of Germany, enhanced in no inconsiderable degree the interest of the meeting. No missionary from a foreign land was ever greeted with more cordiality than this beloved brother. He speaks English with great ease and accuracy. His countenance is prepossessing and expressive, his hair a little dashed with gray, his stature rather below ordinary, and his age perhaps in the vicinity of fifty. Br. O., it was said, would remain in the country some six months and attend the meetings of our different public bodies. He is still suffering from the dreadful calamity at Norwalk; but was able to address us for an hour, with much force and eloquence, on the subject of the origin and progress of the cause of Christ in Germany, and the prosperity which the Lord had vouchsafed to him and his associates amidst the trials and persecutions to which they have been subjected, it was animating to listen to. All parts of Germany seem to have been visited by their colporteurs, and evangelical tracts and Bibles have been liberally distributed. Mr. O. produced a powerful sensation throughout the vast congregation, and brought out generous expressions."

Buildings for Benevolent Societies.—The leading benevolent Societies of the country seem to be growing in a conviction of the importance of *owning* buildings in which to transact their business. Within a year past, the American Bible Society has taken possession of an immense building erected for its use in Astor Place, New York; the American and Foreign Bible Society has purchased and entered premises in Nassau-st., New York; the Baptist Home Mission Society has appointed a Committee to provide quarters for its use; and in Philadelphia, last week, a meeting was held, and ten thousand dollars subscribed, to secure a capacious edifice in that city for the use of the American Sunday-School Union. These societies have all had experience of the effects of renting, and have become satisfied that they need local habitations as well as names. There is no better way to insure their permanence; and if now we had money to invest for the benefit of such societies, we should feel more satisfaction in investing it so as to furnish them with permanent places of business, and fixtures to operate with, than in any other way.

New York Legislature.—This body has been in session at Albany for some two weeks past. We have endeavored (but thus far in vain) to find in the report of its proceedings something worth recording. Last week an invitation was sent in by the newly-consolidated Central Line of Railroads, for the legislators to take an excursion to Niagara Falls and spend Sunday, which was accepted. While this matter was under discussion, a company of canal-boat owners—supposing, probably, that the legislators would feel an interest in the State works—sent them an invitation to take an excursion to Buffalo on the Canal, which was not accepted. An invitation was also sent them to ride over the line of the New York and Erie Railroad.

Annual Meeting of the N. Y. State Temperance Society.—The Sixth Annual Meeting (since its re-organization) of the New York State Temperance Society will be held at Rochester, on Thursday the 16th day of June, at 10 o'clock A. M., to continue in session two days.

The present aspect of the cause demands a full attendance of this annual gathering of its friends, and it is hoped that every portion of the State will be represented by men who are alive to the interests of the Society and the great reform which it represents.

Auxiliary Societies, Sons of Temperance, Rechabites, &c., are cordially invited to send delegates, and where no such associations exist, let our friends come self-delegated, prepared to counsel and to act as the necessities of the enterprise may demand. It is expected that business of importance will occupy the attention of the Convention. The evening sessions will probably be devoted to public addresses, and eminent speakers will be secured for the occasion.

HERON CAMP, President.
Wm. H. Burleigh, Cor. Secretary.

Methodist Theological Seminaries.—The *Western Christian Advocate* shows the necessity of theological seminaries, from the change which has taken place in the policy of Methodism:—

"As our circuits are now nearly annihilated, and young men are at once placed in charge, the old school is nearly broken up. Our missionaries to the heathen require especial preparation in their case; while the demands of the age are neither few nor small for increased ministerial attainments. The technical theological school, as it exists in most other churches, does not suit the genius of Methodism. But a Biblical course, comprising systematic theology, ecclesiastical history, and church polity, of a practical as well as scientific type, is demanded by the wants of the church and of the world."

Revival at Westerly, R. I.—The *Christian Watchman and Reflector* says that the First Baptist church in Westerly, R. I., under the pastoral care of Rev. F. Denison, have been, for the last two months, enjoying a very pleasant revival. Twenty-six have already been baptized, and others are in readiness. The work has been quiet, deep and steady. The pastor has had no ministerial assistance, as there has been but little extra preaching. It is the Lord's work. The efficient means have been faith, prayer, and personal effort.

Loss of the Ship William and Mary.

The one hundred and eighty passengers of the recently-wrecked ship William and Mary, who were reported by the captain to have gone down with the ship, are safe and sound at Nassau. The following account of the maner in which they were saved, is copied from the *Bahama Herald* of May 18th. Had the captain been any thing else than a coward, the ship itself would probably have been saved:—

"The American ship William and Mary, of Bath, Maine, Stinson, master, from Liverpool for New Orleans, with a cargo of railroad iron, pig iron, dry goods, and crockery, and 180 emigrant passengers, struck on a small rock, (nine feet under water,) near the Great Isaacs, on Tuesday evening, May 5, at 20 minutes past 8 o'clock. The ship was ashore about three hours. Three of the crew, who have arrived at this port, state that after the ship struck they let go one anchor, parted the chain, and then let go the other anchor. The boats were got out, two of which were stove. At 6 A. M., the captain, with the mates and a part of the crew, left in one of the boats, and four seamen, and passengers filling the long boat, also left. Two passengers in endeavoring to get in the long boat, were drowned. Two seamen, William Ward and Samuel D. Harris, refused to quit the ship and abandon the helpless and unfortunate passengers. Discerning the land about eight miles ahead, they slipped the chain and tried to get the ship under way, in order, if possible, to reach the land and run the ship ashore; but the passengers could render but little assistance in working the ship, and they were therefore unable to do so. Had not the captain and crew deserted the ship, it is the conviction of the seamen referred to, that the ship might have been run ashore. Being unable to manage her for the want of proper assistance, she drifted to the N. E., the passengers exerting themselves to the utmost at the pumps. During the evening, rafts were constructed from spars, &c., but were not launched until the following morning. Early on the morning of the 7th the land was green about ten miles distant, and soon after a schooner hove in sight. The colors were set at half mast, when the schooner immediately bore down to the ship. The passengers redoubled their exertions at the pumps, and were soon relieved by the wrecking schooner Oracle, Robert Sands, master, coming alongside to their assistance. The women and children were first taken off and landed—and afterward the schooner returned and saved the remainder of the passengers, two men being on deck when the ship went down, (on Friday,) but saved themselves by jumping into the wrecking schooner's boat."

Steamboat Disaster.—*The Quebec Morning Chronicle* of the 30th ult. gives the following chapter of calamities which occurred in that place on the 29th ult.:—

"At 3½ o'clock there was a rush of wind, which whirled the dust into the air, covered the surface of the St. Lawrence in spray, and lashed the water into foam. The wind being westerly, the vessels off the Point Levi shore had great difficulty in keeping their anchors. Boats and timber which had broken away from the coves, were to be seen adrift, and the bark Norder foundered at her moorings at Tibbit's Cove. The ship sank about 4¼ o'clock. It is rumored, also, that a boat with six persons on board was capsized during the gale, and that all perished.

"About the same time an awful catastrophe occurred at Gilmour's Cove. The steamer St. Pierre, one of the ferry boats, sometimes employed in towing, having put on board of the steamer for Montreal from a vessel in the stream, upwards of 290 passengers, proceeded to Gilmour's Cove to take a barge in tow, and while preparing to do so her boiler burst, and out of ten persons who were on board, eight perished. Capt. Barras, who stood over the boiler, was blown high into the air; Mr. Terrien had his skull split open by a piece of the boiler, and his wife and two children who stood by him were killed, but their bodies were hardly at all disfigured. The other sufferers were firemen and deck-hands, whose names we have not ascertained.

Ole Bull's Colony.—A letter to the N. Y. *Tribune*, dated Oleona, Potter Co., Pa., May 24, says:—

Great preparations are making here, by Ole Bull personally and his followers, to celebrate the coming Fourth of July on a magnificent scale. On that occasion he expects a large number of his musical brethren to assist in the ceremony. He is fitting up a grand concert room, 100 feet in length and 30 feet wide, which will be one of the upper rooms of his own dwelling. His Colony seems to be progressing very rapidly for a new country. Ole Bull is certainly an extraordinary man. You can see him up at daylight in the morning, mounted on his famous Norwegian horse, riding around, examining his lands. After his breakfast you will find him assisting the mechanics in their operations, raising buildings, &c. After dinner he may be found working on the roads with quite a number of hands. The schools of the Colony are flourishing under the care and instruction of a number of teachers from New England. These schools he visits daily. When he executes a deed for land to his countrymen, he inserts a clause depriving them of the privilege of selling liquors, except as medicine.

A Black List.—The Philadelphia *Christian Chronicle*, of the 27th ult., publishes what is termed a *Black List*, which means a list of the names of certain subscribers who are several years in arrears for their papers. The list contains seventeen names, the aggregate amount of whose indebtedness is upwards of *two hundred dollars*. It is an easy matter for a man to let his subscription run on a few years, notwithstanding he may be abundantly able to pay it at any time. Such persons do not consider the actual injury they are inflicting on a publisher. Each one may reason with himself, that *his* indebtedness is but a trifle, even if it has run three or four years; but when a hundred such bills are added together they amount to a large sum. The *seventeen* delinquent subscribers noticed above, owe the *Chronicle* upwards of *two hundred dollars*, quite a snug little sum—too much altogether for the publisher to lose, whose own liabilities must be met or his business must be stopped. [Christian Secretary.

Illinois Central Railroad.—The State of Illinois is approaching the fruition of her hopes in the completion of her great Railroad. It will be remembered, that when the 2,600,000 acres of land donated by the Federal Government to the State were made over to the Illinois Central Railroad Company, it was one of the conditions, that 50 miles of the Central Road should be put in operation within two years. The Company deposited with the State Treasurer $200,000 in specie as a guarentee of their good faith. This sum was to be returned on the completion of the 50 miles, when the right of the Company to proceed and sell its lands would become active. On the 23d of May last, the trains ran from Bloomington to La Salle, 60 miles, making all the way stoppages. Pursuant to the contract with the Company, the State Treasurer repaid the $200,000 into the hands of Mr. Burrell, the treasurer of the Company.

Central New York Railroad.—The new railroad arrangements for the West, via the Central Line, will go into operation on the 13th inst. There will be five express trains from Albany every day, at 6½, 7½ and 10½ A. M., and 6 and 11 P. M. Passengers leave New York at 6 A. M., Albany at 10½, and reach Niagara Falls or Buffalo at 7½ P. M., in 13½ hours from New York, and 9 hours from Albany. More than half an hour is consumed in crossing the river at Albany, and another half hour for dinner. Arrangements will soon be made to run connected trains from New York to Cincinnati in 30 hours, The Central Line do their 327 miles in 9 hours with ease and safety. There are double tracks or parallel roads the entire distance, so that meeting trains is impossible.

Insanity in Ohio.—The Lunatic Asylum at Columbus, Ohio, is now full, containing upwards of five hundred patients. In fourteen years there have been admitted 1,116 patients, of which 1,038 were discharged recovered. Of the number admitted, 505 were farmers, being more than twelve times the number of those of any other occupation, except laborers, of which class there were 160. The next highest on the list is teachers, being 40. There were 24 clerks, 22 preachers, 21 tailors, 9 lawyers, 6 printers, 3 sea captains, 2 musicians, 2 medical students, &c. Among the causes, spirit rapping is now the most frequent.

British Bible Society.—The annual meeting of the British and Foriegn Bible Society was held on the 4th of May. Bishop McIlvaine and Dr. Vermilye appeared as delegates of the American Bible Society. The attendance of clergymen was the largest ever known. Speeches were made by the Marquis of Cholmondely, Baptist Noel, Bishop McIlvaine, Rev. Hugh McNeil, Thomas Binney, and others. The receipts, exclusive of the Jubilee Fund, were £109,160, of which £54,572 was for books. The issues of books were 1,168,794; Jubilee Fund above £17,000.

Slave Stampedes.—The Alton (Ill.) *Telegraph* says that slaves are running away from Missouri, at the present time, in battalions. Three belonging to Mr. R. Meek, of Weston, ran away on Wednesday of last week—two of whom were afterward apprehended. They were making for the Plains. Fifteen made a stampede from Ray County, the week before, and took the line of their march for Iowa. Several were captured in Grundy County, but the larger number made good their escape. It would be a glorious thing for Missouri, if all her slaves should take it in their heads to run away. If she only knew it, they are one of the greatest drawbacks to her advancement and prosperity.

SUMMARY.

Mr. Godfrey M. Frankenstein is about completing a very extensive and accurate Panorama of Niagara Falls. *Hunt's Merchants' Magazine* says that the sketches from which this Panorama is painted, Mr. Frankenstein has been making at different times since 1844. This enables him to present this great masterpiece of nature under the various changes of nine years. There are over one hundred and sixty-three paintings, of which one hundred and eight are finished oil paintings, and were, with five or six unavoidable exceptions, painted on the spot. They were taken during all the seasons of the year, and all hours of the day and night.

From the *Pittsburg Advocate* we learn that the Rev. John Whippo, a member of the Erie Conference, died at Youngstown, Ohio, on the 5th ult. He was inhaling chloroform preparatory to a surgical operation on the face for "tic doloureux." After a few inspirations he exclaimed, "I am gone!" "You are not gone," replied his physician, as he proceeded to administer more chloroform. Mr. Whippo's countenance then suddenly changed, he straightened himself out in his chair, and was a corpse in fifteen minutes.

The grading and bridging of the Sunbury and Erie Railroad has been all put under contract, and this great work will be immediately carried forward to completion. This Road is a very important one, as, in connection with the Cattawissa and Williamsport, it opens another great route to the West, and one which promises to divide the East and West traffic with the other routes. By the Jersey Central it also gives New York a new connection with the West, and brings a large district of country into railroad connection with New York, which has now no railroad facilities.

A small matter, but one of value to farmers, is contained in the following: If you wish to drive a cut nail into seasoned oak timber, and not have it break or bend, just have a small quantity of oil near by, and dip the nail before driving, and it will never fail to go. In mending carts and plows this is of great advantage, for they are most generally made of oak wood. In straightening old nails before using, let it be done on wood, and with easy blows. If done on iron they will be sure to break.

A dispatch dated Chicago, Ill., Thursday, June 1, 1853, says, The steamtug Eclipse burst her boiler in this port yesterday. The explosion was terrific, tearing the boat entirely to pieces, killing a fireman and boy, and severely injuring the engineer, cook, wheelman, and one deck hand. The Captain was also slightly injured. The boilers were new, and the boat, which was owned by E. R. Blackwell, of Buffalo, and Capt. S. M. Johnson, of Chicago, was valued at $10,000. The engineer's life is despaired of; he was dragged out of the engine-room after the explosion, terribly scalded.

A French company, of ample means, have purchased a tract of land at a short distance east of the Crystal Lake, near New Rochelle, N. Y., where they have commenced the erection of a magnificent establishment for carrying on the manufacture of Bohemian Glass Ware. *The Westchester News* states that the buildings will be of brick and stone, and put up in the most substantial manner. The principal building, fronting the turnpike road, will be upward of 300 feet long, and four or five stories high; while in the rear there will be several other buildings of smaller dimensions, adapted to the wants of the various branches of the business. One furnace alone will occupy a space of fifty feet square.

In the Official Announcement of the opening of the "Exhibition of the Industry of all Nations" in this City, the 15th of July is the day named. The Directors state that they believe the Building and the Exhibition will fully meet the just expectations of the public. In order to give ample scope for inventive skill in machinery, they have materially enlarged the area of the Palace, by adding wings to the extent of nearly a fourth of the ground-room of the main edifice. They had hoped to open the Exhibition much earlier, and alledge as the chief cause of delay, the novelty and intricacy of the style of construction, and the high standard of architectural beauty at which they have aimed.

The Supreme Court have recently made a decision, which goes to settle certain questions connected with the subject of Michigan tax titles. The Court held that the deed, in the usual form, from the Auditor-General, is in substantial compliance with the law, and is good; that the law making it *prima facia* evidence of title is a valid law, and the burden of proof of irregularity is on the party seeking to avoid the tax title. The Court held further, that the form of the certificate is immaterial, and on the last point the case went off.

The last novelty in the way of business is the proffer of Messrs. Rafferty & Leask, Hatters, No. 57 Chatham-st., to give each purchaser a Daguerreotype of himself neatly inserted in the centre of the crown of his new head-gear, there to remain till the hat itself wears out. They propose to sell these Daguerreotype Hats just as cheap as any Hats are or can be sold, calculating that the moderate expense of the pictures will be made up to them by the increase of their sales.

The Milwaukie Daily Sentinel says: A monster hog, weighing *eleven hundred and nine pounds*, was lately shipped on board the steamer Arctic, on his way to the World's Fair at New York. He was purchased by Messrs. R. Bugg & R. R. Stewart, of Niagara County, N. Y., for $200, from Mr. Hollister B. Thayer, of Troy, Walworth County, Wis. His actual measurement was as follows: Girth behind the shoulders, 6 feet 7 inches; extreme length, 6 feet 11 inches. He was perfectly white, and only twenty months old.

A dispatch dated Charleston, Tuesday, May 31, 1853, says: The night express train on the South Carolina Railroad got off the track on Monday, 55 miles from this City, in consequence of a bar of flange iron being maliciously placed on the rails. Isaac Winters, of Penn., the Engineer, and Samuel Willit, fireman, were killed; W. F. Smead, fireman, dangerously scalded, and his life is despaired of. Four freight cars were smashed.

The Pacific Railroad Company has completed a road for 50 miles west of St. Louis, and it is under contract for 135 miles. Its length is to be 600 miles to the boundary of the State. The point where the road intersects the Kansas River, is the point at which Mr. Edward Beale is to take his departure on the survey of the Benton and Fremont route for a railroad to the Pacific.

Coal was recently said to have been discovered in Castleton, Vt., but it proved only Slate, impregnated with sulphur or bitumen, so as to burn a while and leave nearly all the fuel behind, with a considerable smell extra. In and near Castleton are the finest Slate quarries in this country.

The cottage of Mr. Preston Lincoln, near Wallingford Depot, Ct., was recently destroyed by fire, and, sad to relate, a little daughter of Mr. L., four years of age, perished in the flames. A little son was badly burned, but will probably survive. Mrs. L. had gone out to work, and left the two children in the house alone.

The Cincinnati express train, on the New York and Erie Railroad, ran from Hornellsville to Susquehanna, a distance of 145 miles, in 161 minutes! The Binghamton *Republican* believes this to be the greatest speed which has ever been attained, for so great a distance, on any road in the United States.

The people of color in Illinois have just issued an appeal, through the "Wood River Baptist Association," for aid in procuring the means of educating their children. The plan is to raise $500 to aid in supporting schools. Rev. R. J. Robinson, of Alton, is the agent for the business.

Mary Edmundson, the elder of two quadroon sisters redeemed from a life of infamy and horror by the free-will offerings of our citizens, and since receiving an education at Oberlin as a beneficiary of Mrs. Harriet Beecher Stowe, died a few days since, aged some 22 or 23 years.

The Catholic Bishop of Montreal annouces that he will not go to Europe this summer as he had purposed, but will visit every part of his Diocese instead, and, having just succeeded in eradicating Drunkenness among his flock, will next undertake a like eradication of Profanity.

Mr. P. P. Stewart, of Troy, the inventor of the superior cooking stove that bears his name, has established a Water Cure Hospital, into which he has introduced some quite original and very rational manipulations of his own invention, for muscular exercise of the vital organs.

An article in the *London Quarterly Review* says, that the imports of false hair from the continent into England amount to *five tons* annually, the black hair coming from Brittany and the south of France, the light from Germany.

A new Institution, with a capital of $250,000, under the General Banking law of the State of Illinois, is about commencing business at Joliet, Ill., with Col. William Smith as President, and R. I. Goodel, Cashier,

The statistics of all the various branches of Methodism in Europe and America show a total of 10,409 traveling and 33,000 local preachers, who minister to 2,036,162 communicants.

Captain Anthony Thatcher, of Dennis, has commenced a suit against the Boston *Traveler* for an alledged libel, and laid his damages at $17,000. The *Traveler* published a letter some time since, stating that Capt. T. was engaged in command of a piratical vessel on the coast of Africa.

John Anderson (colored,) convicted at January Sessions of kidnapping John M'Kinney from Maytown, was sentenced at Lancaster, Pa., on Monday, to pay a fine of $1000, pay costs of prosecution, and undergo solitary confinement in the County Prison, at hard labor, for nine years.

The Arctic Expedition, under the command of Dr. Kane, sailed May 31st. A large number of friends of the enterprise went down to Sandy Hook to see the vessel off. Dr. K. will touch at St. Johns, Newfoundland.

The exports of flour from New York from January 1st to May 1st, were 520,925 bbls., against 239,961 bbls. same time last year; and of wheat 840,341 bushels, against 449,123 bushels same time last year.

The total number of dismissals from office at Washington, since March 4th, has been two hundred and fifty. The indications still are, that there will be a complete renovation on or before the first of July.

All but two of the passengers on the ship William and Mary, recently wrecked off the Great Isaacs, have been saved. They were rescued by a wrecking schooner while the ship was drifting, just before she sunk.

The American Association for the Advancement of Science, holds its next meeting at Cleveland, Ohio, on the 28th of July. Prof. Baird, of the Smithsonian Institute, is Secretary of the Executive Committee.

The brig Pembroke, on the way from Mobile for Boston, has on board forty-five Choctaw Indians, men, women and children, who, after a short stay in that city, will proceed to New York, to be present at the World's Fair.

News from Newfoundland informs us of active preparations by British cruisers for the protection of the fishing grounds from what they call the encroachments of the Americans.

Capt. Holcomb, of Lambertville, N. J., sheared 72 pounds of washed wool from ten yearling sheep, nine ewes and one buck, all twins, on the 16th ult.

At Holderness, N. H., 100 bushels of pegs are made daily, most of them shipped to foreign ports. On the first of January 600 bbls. were started for Liverpool.

A German Anti-Slavery organ is to be issued at Washington, entitled *The National Democrat.* Frederick Smidt is the editor. The American and Foreign Anti-Slavery Society furnishes $2.000 to start it.

In *Northern Ohio,* one hundred townships have expressly abolished the Liquor Traffic, under a law of the last session enabling them to do so.

The line of railroads between Buffalo and Cincinnati are doing an immense business, ranging from 50 to 100 per cent. over the corresponding period of last year.

The State Tax of Ohio for the current year is to be: For Public Debt, 2 mills; Current Expenses, 1 mill; Schools, 2 1-10 mills, on the dollar. Total, 5 1-10 mills.

Theodore George, captain of a small schooner, has been arrested at New Orleans on a charge of having murdered one of his hands and thrown him overboard.

Thompson's Reporter quotes the buying and selling prices of Land Warrants as follows—40 acres, $43 and $44; 80 acres, $86 and $88; 160 acres, $172 and $176.

Ninety-four quarts of milk by beer measure will make *one hundred and fourteen quarts* by wine measure.

Rev. Samuel R. Ward, one of the ablest and most eloquent black men alive, has just landed in England.

New York Market—June 6, 1853.

Ashes—Pots $4 75; Pearls 5 25.

Flour and Meal—Flour. 4 44 a 4 56 for Canadian and common to straight State, 4 50 a 4 80 for Michigan, Indiana, and Ohio. Rye Flour 3 75 a 3 87. Corn Meal 3 00 for Jersey, 3 37 for Brandywine.

Grain—Wheat, 1 15 for prime white Canadian, 1 18 for good Ohio. Rye 95c. a 1 00. Barley 65 a 70c. Oats, 44 a 45c. for Jersey, 46 a 48c. for State and Western. Corn 64 a 66c.

Provisions—Pork, 13 25 for prime, 16 00 for mess. Beef, 5 00 a 6 25 for prime, 8 00 a 10 00 for country mess. Lard 11c. Butter 12 a 16c. for Ohio, 14 a 18c. for new State. Cheese 8 a 9c.

Hay—63 a 81c. for shipping.

Lumber—13 50 a 14 00 for Eastern Spruce and Pine.

Seeds—Clover 8 a 8½c. Flaxseed 1 25. Timothy 12 00 a 15 00 for mowed, 16 00 a 18 00 for reaped.

Tallow—9c. for prime.

LETTERS.

H. W. Stillman, Benj. Vincent, L. M. Cottrell, H. C. Coon, W. B. Wells, N. F. Chipman, Thomas R. Green, Abram Burger, John Snowberger, Zuriel Campbell, John Whitford, J. B. Wells, J. L. Vattier, Ransom Loveland.

RECEIPTS.

FOR THE SABBATH RECORDER:

Geo. W. Wilcox, Westerly, R. I.	$2 00	to vol. 9	No. 52
A. B. Langworthy "	3 00	9	52
Samuel Saunders "	2 00	9	52
Albert Witter "	2 00	9	52
Wm. Stillman, Jr. "	4 50	9	52
John Snowberger, Quincy, Pa.	3 00	9	52
P. S. Cottrell, Mountain Cove, Va.	1 00	10	23
W. S. Burdick, Utica, Wis.	2 00	9	52
N. F. Chipman, Brand's Iron Works	3 00	9	52
Lucy Green, Pendleton Hill, Ct.	2 00	10	52
Thos. R. Green "	2 00	10	52
Thos. P. Lanphear "	2 00	10	52
C. B. Cottrell "	2 00	10	52
Nathan Bebcock "	2 00	10	52
W. Whitford "	2 00	10	52
I. E. Crandall "	2 00	10	52
Edwin Johnson "	2 00	10	52
Clarke Rogers, Plainfield, N. J.	2 00	9	52
Nathan Vars, Berlin Center	2 00	10	52
Benj. Vincent, Hamlet	4 00	10	52

FOR SEVENTH-DAY BAPTIST MEMORIAL:

J. P. Stillman	$1 00	J. F. Randolph	$1 00
Welcome Stillman	1 00	John Davis	1 00
Charles Maxson	1 00	Reese Ayars	1 00
Jonathan Maxson	1 00	Esther W. Crandall	1 00
A. M. Babcock	1 00	L. M. Cottrell	1 00
C. A. Stillman	1 00	Ransom Loveland	1 00

Western Association.

THE 18th Annual Meeting of the Seventh-day Baptist Western Association is to be held with the Church in Independence, Allegany Co., N. Y., on the fifth day of the week before the fourth Sabbath in June, 1853, (23d day of the month.)

Western Association—Executive Committee.

THE Executive Committee of the Western Association will hold their next session at Independence, on the first day of the Association, at 8 o'clock A. M. All missionaries employed by the Committee are requested to forward their reports so that they may reach the Secretary one week before the meeting.
J. Bailey, Sec.

R. TITSWORTH, M. D.,
HOMŒPATHIC PHYSICIAN AND SURGEON,
FRONT STREET, PLAINFIELD, NEW JERSEY.

Decker & Zollver's Dining Saloons,
NO. 57 CORTLANDT-ST.,
FREEMAN D. DECKER, HENRY ZOLLVER, NEW YORK.
Late with Johnson & Rogers.
☞ A Separate Apartment for Families.

☞ Messrs. Johnson & Rogers having disposed of their interest in the Fulton Hotel, No. 144 Fulton-st., New York, request their correspondents to address them at No. 57 Cortlandt-st.

Clothing Establishment.

THE subscribers, under the firm of Titsworths & Dunn, have opened a Clothing Establishment at No. 22 Dey-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloths and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 22 Dey-street as well as at any other place in the City of New York.
WILLIAM DUNN, A. D. TITSWORTH, Jr.
JOHN D. TITSWORTH, R. M. TITSWORTH.

Church Bells.

CHURCH, FACTORY, AND STEAMBOAT BELLS constantly on hand, and *Peals* or *Chimes of Bells* (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these Bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the Bell, thereby prolonging the sound. Hangings complete, (including Yoke, Frame, and Wheel,) furnished if desired. The horns by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' usage, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper in one place.
An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest awards at the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and Kingston, C. W., and also the Fire Alarm Bells of New York, the largest ever cast in this country.
Transit Instruments, Levels, Surveyors' Compasses; Improved Compasses for taking horizontal and vertical angles without the needle.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1852. 2tf51

For Albany, Direct.

THE new and magnificent steamer FRANCIS SKIDDY, Capt. Thomas S. Knight, will leave the Steamboat Pier foot of Robinson-st. Tuesdays, Thursdays and Sundays, at 6 o'clock P. M. Fare 50 cents. For freight or passage apply on board, or to JAMES McCULLOUGH, Jr., No. 92 Warren-st.

Hudson River Railroad.

SPRING ARRANGEMENT. Trains leave Chambers-st. daily, for Albany and Troy—
Express Train at 6 A. M., through in 4 hours, connecting with Trains reaching Buffalo or Montreal at 8 o'clock same evening.
Mail Train 9 A. M. Through Way Trains 11 A. M. and 1 P. M.
Express Train 4 P. M. Accommodation Trains 5.20 and 6.30 P. M.
For Tarrytown at 11 P. M.
For Poughkeepsie at 7 A. M., Way, Freight and Passenger Train, and 4.10 P. M. Passenger Train.
For Peekskill at 10 A. M. and 6 P. M.
The Tarrytown, Peekskill, and Poughkeepsie Trains stop at all Way Stations.
Passengers taken at Chambers, Canal, Christopher, 14th, and 31st-sts.
SUNDAY TRAINS from Canal-st. at 7.30 A. M. for Poughkeepsie, and at 5 P. M. for Albany, stopping at all Way Stations. E. FRENCH, Supt.

Central Railroad Company of New Jersey.

NEW YORK TO EASTON, PA. Fare, $1 75.—*Spring Arrangements*, commencing May 2, 1853. Leave Pier No. 1 North River daily, for Easton and intermediate places at 8 A. M., 12 M., and 3.45 P. M., and for Somerville at 6 P. M. Returning, leave Phillipsburg, opposite Easton, at 6 and 10 A. M., and 3.15 P. M. This line connects at Elizabethtown with trains by the N. J. Railroad, foot of Cortlandt-st.
Stage routes run in connection with trains from New York as follows, viz: At Plainfield 12 M. on Wednesdays, and 3.45 P. M. on Saturdays, for Baskenridge; at Somerville 3.45 P. M. daily for Pluckamin and Peapack; at White House 8 A. M. daily for Flemington; at New Hampton 8 A. M. daily for Belvidere, &c., and at Phillipsburgh daily for Wilksbarre, Bethlehem, Allentown, Mauch-Chunk, and Reading, Pa.
The Express Trains connect at Dunkirk with the Lake Shore Railroad for Cleveland, and thence direct to Cincinnati; also to Sandusky, Toledo, Monroe, Chicago, and St. Louis; also, with first class steamers for Cleveland, Toledo, and Detroit.

Great Western Mail Line.

SIXTY MILES DISTANCE SAVED by taking the MICHIGAN SOUTHERN and NORTHERN INDIANA RAILROAD.
Through tickets for Chicago, St. Louis, Milwaukie, Racine, Kenosha, Waukegan, and Sheboygan, by New York and Erie Railroad via Dunkirk, and Buffalo and New York City Railroad, People's Line of Steamboats, Hudson River Railroad via Buffalo, connecting at Buffalo with the splendid steamers
EMPIRE STATE, J. Wilson, Commander, Mondays and Thursdays.
SOUTHERN MICHIGAN, D. Perkins, Commander, Wednesdays and Saturdays.
NORTHERN INDIANA, I. T. Pheatt, Commander, Tuesdays and Fridays.
Leaving Buffalo every evening. (Sundays excepted.)
These steamers are low-pressure, built expressly for the Lake trade, and for finish, speed, strength, and safety, have no superiors any where.
The connections with the Express Trains at Toledo and Monroe, for Chicago and St. Louis, are perfect, and can be relied upon.
Forty hours from New York to Chicago. Time and money saved by taking this line.
Passengers preferring it can take the Lake Shore Railroad to Toledo, the Michigan Southern and Northern Indiana Railroad to Chicago, thence by the Rock Island Railroad to La Salle, forming the only continuous Line of Railroad to the Illinois River.
For Through Tickets or Freight apply to
JOHN F. PORTER, Agent, 193 Broadway,
Cor. Dey-st., N. Y.

New York and Erie Railroad.

TRAINS leave pier foot of Duane-st., New York, as follows:
Buffalo Express at 6 A. M. for Buffalo direct, over the N. Y. & Erie Railroad and the Buffalo and N. Y. City Railroad, without change of baggage or cars.
Chicago Express at 6 A. M. for Dunkirk.
Day Express at 7 A. M. for Dunkirk.
Mail at 9 A. M. for Dunkirk and all intermediate stations.
Way at 3½ P. M. for Delaware and all intermediate stations.
Night Express at 6 P.M. for Dunkirk and Buffalo.
Emigrant at 7.45 P. M. for Dunkirk and all intermediate stations.

☞ The following are the hours at which trains leave the several stations mentioned:—
Hornellsville:
Going East—2.12, 8.18, 9.40 a.m., 3 10, 8.24 p.m.
Going West—6.57, 10.43 a.m., 5.35, 6.54, 10.43 p.m.
Alfred:
Going East—2.48 p.m.
Going West—11.15 a.m., 10.46 p.m.
Friendship:
Going East—8.17 a.m., 1.16, 6.56 p.m.
Going West—1.12, 8.41, 12.50 a.m., 6.56 p.m.
Passengers for Alfred, leaving N. Y. at 6 and 7 a.m. will reach Hornellsville at 5.35 and 6.54 p.m., wait till 10 p.m., and take a train reaching Alfred at 10.46 p.m. Or, taking 6 p.m. train from N. Y., will reach Hornellsville at 6.57 a.m., wait till 10.43 a.m., and reach Alfred at 11.15 a.m.
Passengers for Friendship, (Nile, Richburg, and Little Genesee,) leaving N. Y. at 6 a.m., reach F. at 6.56 p.m. Or, leaving N. Y. at 6 p.m., reach F. at 8.41 a.m.

Miscellaneous.

From Dwight's Journal of Music.

The Breeze of Spring.

Dull winter hastens to be gone,
He's disappearing fast;
The sunny hours are coming on,
The stormy time is past.
The ice no longer binds the rill,
Nor snows their mantle fling;
For every bleak and barren hill
Has kissed the breeze of spring.

I hear its music in the wood;
It sighs along the vale,
Where summer flowers in beauty stood,
It lingers in the dale;
It plays upon the primrose banks,
And rests its merry wing;
The drooping snow-drop kindly thanks
The western breeze of spring.

Ah! well it knows where violets grow
In the lone and shady lane;
It bids its sweet, blue fav'rites blow,
And onward speeds again.
It wakes the flowers of the field,
And they their offerings bring;
The flowers their sweetest incense yield,
To scent the breeze of spring.

The blackbird, from the hawthorn bush,
Renews his lively strain;
On topmost branches stands the thrush,
And tunes his throat amain;
At close of evening, calm and mild,
He makes the forest ring
With native wood notes, clear and wild—
He loves the breeze of spring.

The robin leaves his winter friends
For hedge-rows far away—
Above his mossy nest he bends,
And pipes his plaintive lay,
The lark, uprising with the light,
On merry mountain wing—
Strains all his might till out of sight,
And hails the breeze of spring.

A hundred voices fill the air,
The sun shines warmly down;
Away with each intruding care,
And leave the gloomy town.
Come, roam along the woodpath green,
Hear nature's favorites sing,
Enjoy the soul-enlivening scene,
And woo the breeze of spring.

Increasing the Wool-Clip.

The Agricultor translates the following paragraph from the *Chronique Agricole* (French.) It is rather hard to swallow:—

"About two years since a farmer named Virel, residing in the Canton of Chatelet, had one of his sheep seriously torn and injured by a dog. Although he had but little hopes of saving the animal's life, he decided on dressing its wounds, which he did with some fatty substance, mixed with the juice of certain plants. The animal soon recovered; and in about two months after, the farmer remarked that the wool on the parts which he had rubbed with his preparation was much finer and longer than elsewhere. Determined to try a further experiment, he last year pulled off all the wool from the bodies of six of his sheep, and rubbed them with the preparation for three days following, and then turned them out with the others. At the end of August they were shorn, when they produced a much larger weight of wool than ordinary, and of a very superior quality. It is needless to say, that he afterward extended his experiment to a greater number, and a few days since he proceeded to what he calls his spring shearing, when each of the animals yielded about five pounds of very superior wool. He calculates that by the aid of his process, he will be able to have two shearings a year, spring and autumn. The grease he uses is said to be only mutton fat, but the herbs employed are a secret. However, the paper from which we translate intimates that the principal plants used are *Sempervivum Tectorum* and *Chalidonium Majus*, which are well known to be valuable curatives.

Ancient Babylon—Its Ruins.

From the Literary Gazette.

It may be known to many of our readers, that the French government has employed a party of gentlemen to explore the site of ancient Babylon. From reports just received from them, it appears that they have ascertained, beyond reasonable doubt, that the ruins beneath a tumulus called the Kasr, are those of the marvelous palace-citadel of Semiramis and Nebuchadnezzar. They are in such a state of confusion and decay, that it is impossible to form from them any idea of the extent or character of the edifice. They appear, however, to extend beneath the bed of the Euphrates, a circumstance accounted for by the change in the course of that river. In them have been found sarcophagi of clumsy execution and strange form, and so small, that the bodies of the dead must have been packed up in them, the chin touching the knees, and the arms being pressed on the breast by the legs. These sarcophagi have every appearance of having been used for the lowest class of society; but notwithstanding the place in which they were found, the discoverers are inclined to think that they are of Parthian, not Chaldean origin. There have also been found numerous fragments of enameled bricks, containing portions of the figures of men and animals, together with cuneiform inscriptions, the latter white in color on a blue ground. According to M. Eresnel, the chief of the expedition, these bricks afford a strong proof that the ruins are those of the palace of Nebuchadnezzar, inasmuch as the ornaments on them appear to be sporting subjects, such as are described by Ctesias and Diodorus. The foundations having been dug down to in certain parts, it has been ascertained that they are formed of bricks about a foot square united by strong cement, and that they are in blocks, as if they had been snapped in all directions. In a tumulus called Amram, to the south of Kasr, interesting discoveries have been made. They appear to be the ruins of the dependencies of the palace situated on the left bank of the Euphrates; and they contain numerous sarcophagi, in which were found skeletons clothed in a sort of armor, and wearing crowns of gold on their heads. When touched, the skeletons, with the exception of some parts of the skulls, fell into dust; but the iron, though rusty, and the gold of the crowns, are in a fair state of preservation. M. Fresuel thinks that the dead in the sarcophagi were some of the soldiers of Alexander or Seleucus. The crowns are simple bands, with three leaves in the shape of laurel on one side, and three on the other. The leaves are very neatly executed. Beneath the bands are leaves of gold, which it is supposed covered the eyes. From the quantity of iron found in some of the coffins, it appears that the bodies are entirely enveloped in it; and in one there is no iron but some ear-rings, a proof that it was occupied by a female. The sarcophagi are about two and three-qaurter yards in length by between half and three-quarters of a yard wide, and are entirely formed of bricks and united by mortar. In addition to all this, a tomb, containing statuettes in marble or alabaster of Juno, Venus, and of a reclining figure wearing a Phrygian cap, together with some rings, ear-rings, and other articles of jewelry, has been found, as have also numerous statuettes, vases, phials, articles of pottery, black stones, &c., of Greek, Persian, or Chaldean workmanship.

Take Care of your Old Orchards.

It will pay, if the thing is rightly done. I have had some experience in the business on my own premises, and feel well satisfied with the result. A good apple tree, or rather a tree that produces good fruit, takes up no more room than a tree that is worthless. There is an old apple tree standing in the corner of my door-yard, which, eight years ago, I considered the same as worthless, (producing fruit that was scarcely worth the picking,) which now produces as fine Greenings as any in the market, and it has done so for four years past. The tree is large, the body being about three feet in circumference. The first year that I commenced operations upon it, I inserted nearly one hundred scions, the majority of which lived; the next year cut off the remaining branches, and put in about half as many more. The grafts lived so well, I was obliged to cut off a considerable number; and I now have a wide spreading top, in a thrifty condition.

The fact has been clearly proved to my mind, that it is as good economy to expend money in improving *old* orchards, as it is to grow young trees. To substantiate this statement, I will briefly mention what I am personally knowing to. Some ten years since, I was called upon by a neighbor of mine to go and set a few scions in some old trees, that bore a poor quality of fruit. He said his object was to see if there was any thing to be done to improve his old orchard. The first year I grafted some two or three trees, around which the owner spaded up the soil to the distance of ten or twelve feet each way, applied a good dressing of manure, and planted the same to potatoes. The next year he called on me to graft a few more trees; the first grafted looked so promising he would experiment a little more. This year some ten or twelve trees were grafted, and treated around the root in the same way. Thus he has continued to do from year to year—and now has the gratification of witnessing his old trees transformed into a thrifty, growing orchard. Last fall handsome grafted fruit was gathered from this "old orchard" sufficient to pay all expenses.

What has been done may be done, and it would be good economy for farmers to "try the experiment;" give one or two trees a fair trial this year, and wait the result. As Poor Richard says—"A penny saved is worth twopence earned." [Rural New Yorker.

Temperance on the Hudson River Railroad.

The following document was issued from the office of the Superintendent of the Hudson River Railroad, under date of May 10, 1853. It was adopted by the Board more than a year before, and its strict enforcement probally explains why that road is the scene of so few accidents:—

"The use of *ardent spirits* on this Road, or about the premises or shops of the Company, except for mechanical purposes, is strictly forbidden. No one will be employed, or continued in employment, who is known to be in the habit of drinking *ardent spirits.*"

The attention of all is called to the above Regulation, and all infractions of it must be promptly reported to the Superintendent.

The Master Machinist, Foremen of Shop, and Inspector of Engines, Train Master, Road Masters, Track Masters and Conductors, will be held strictly responsible for the enforcement of the following directions:

The Inspector of Engines and Foremen of the Shops must not allow any engine to go out on the tracks of this Road at any time, or for any purpose, when the Engineman, Fireman, or any other person connected with the engine, are in any way under the influence of ardent spirits, or intoxicating drinks.

The Conductors must not allow any person connected with their trains, who are in any way under the influence of ardent spirits or intoxicating drinks, to accompany or have any authority on the train.

The Road Masters and Track Masters must in no case allow any Draw-Bridge Tender, Signalman, Switchman or Flagman, to perform these duties at any times when they are under the influence of ardent spirits.

The Train Master must not in any case permit any Conductor, or any other person connected with a train, to go with the same or exert any authority thereon, when they are under the influence of ardent spirits.

Such measures must be taken as will ensure the strict execution of these directions, and authority is given to suspend from pay and employment all such as violate them in any way.

The New York Shad Fisheries.

The "last run of shad" being over, the fishermen are taking up the poles. It has been a good fishing season. There have not been as many fish caught as in some years past, but the good price which they have commanded in the market, has made the business fully as remunerative. This shad-fishing has become an extensive business, and the facilities of railroads, together with the convenience of Rockland Ice, has extended the market for shad all through the country, thereby increasing the demand and value. They are sent west packed in ice, as far as Cincinnati and Chicago, in 48 hours by railroad. They are also sold about the country in wagons, supplies being had at the fisheries, steamboat landings, and railroad depots. The fisheries extend from outside of the Narrows up the Hudson River as far as Tappan Bay, twenty miles above Bull's Ferry. There are some caught at Newburgh, and further up the river. These fisheries have about 75 different owners—each owner having from one to ten rows. A row includes about thirty poles and nets. The poles are from forty to one hundred feet long. There are in the distance named about two hundred rows. Each row costs, for poles, nets and one boat, about $350. Each row requires the attendance of three or four men. Shad-fishing usually begins from the 25th of March to the 1st of April, and ends not far from the 1st of June, but these fish are often caught as early as St. Patrick's day, (17th March.) In years of scarcity they have commanded a very high price. In seasons of great plenty they have sold as low as $9 per 100. This year the usual price has been about $25 per 100. Many of the fishermen live in Jersey City, others in Shrewsbury, Wehawken, and within a few miles of the shore the whole extent of the fisheries. The men employed receive, for experienced men, from $35 to $40 per month, and new hands get from $20 to $25 per month. The nets used are eighty meshes, or about 20 feet square. They are sunk about 18 feet below the level of the water. Lifting the nets takes place at high tide, twice in 24 hours, whether day or night, rain or shine. The boats with the fish are usually taken directly from the rows to the markets. The hauls vary—each net having from 5 to 50 fish. A row usually yields from 4,000 to 5,000 shad during the season.

The fishermen say that the best run of shad is at the same time that peach trees are in blossom. These fisheries are considered the right and property of the owners, and those rights are respected. When they change hands, it is with the purchase of the boats, poles and nets, belonging thereto. In the shallow water of the bay, toward Communipaw, fishing is done by fykes. These are made by sticking hedges of brush under water, in such a manner that the fish run into the nets. About half as many men are employed at fishing with fykes, as with poles, and about half as many fish are caught in that manner as with poles. There are altogether over 1,000 men employed in fishing. The capital invested is not far from $10,000; and the proceeds of the business during the season just closed is estimated at $300,000. [Tribune.

The Dahlia.

We do not know of one single gem in Flora's diadem more exquisitely beautiful than the Dahlia; and there is nothing easier of culture and propagation, and nothing that continues longer in bloom. The wonder is, that it is not more generally cultivated at the South. Our dahlias, this season, commenced blooming in April, and they have been one dense mass of bloom ever since, with a prospect of continuing so until frost. The forms range from the exquisite double cup, to the open petal. Some are singularly unique and beautiful; for instance, a deep crimson, with a single white petal, scarlet and white, yellow and red, variegated, and all the thousand fancy forms and colors which Flora, in her wildest, gayest freaks, could possibly assume. The dahlia thrives and blooms best in a sandy soil—too rich a soil making it too bushy. Where the soil is naturally rich, a shovelful of sand put around the tubers will be of great service; and when it is naturally poor, a shovelful of well-rotted manure will be the same. But the dahlia loves water, and when the season its not reasonably wet, it must have artifical watering. We commend its culture to all lovers of the beautiful.

Many who cultivate the dahlia are not aware of the ease with which the plant may be obtained from the seeds. These may be gathered in sufficient quantities at the season of the year from almost any plant which has blossomed freely during the summer. If sown in the spring, in a rich, warm soil, with a southern exposure, they will, without any extra care, produce plants which will blossom abundantly during the same season. The practice of keeping the tubers through the winter is quite unnecessary, except for the preservation of choice varieties. Those obtained from the seed will commence blossoming somewhat later in the season than the others, but early enough to mature seed, while the varieties which can be thus secured are almost endless. [Southern Cultivator.

Captain Ringgold's Exploring Expedition.

This expedition, which has occupied public attention for the last year, left New York a few days since for its scene of operations. It consists of five vessels, including a steamer of 800 tuns, all of which are under the command of Capt. Cadwalader Ringgold, a naval officer of great energy and perseverance, and one who distinguished himself while Commander of the Porpoise in the Exploring Expedition of Captain Wilkes.

No exploring or surveying expedition has ever left our shores, destined to so interesting and so wide a field of labor; to a field so little known, and one to the results of which, commerce alike with science, will look forward with anxiety and a deep felt interest. Many imagine this to be the long-talked-of Japan expedition, with which it has no connection. The latter has a distinct object in view, that of making a commercial treaty with Japan, as well as to compel the Japanese to afford protection to the shipwrecked American seamen, thrown upon her shores.

Ringgold's expedition is for the purpose of exploring and surveying the shores of the Northern Pacific, and the Islands embraced therein. This will include the north eastern shores of Asia, north of Japan, including the Kurile Islands, the Gulf of Tartary, the Sea of Okotsk, the Peninsula of Kamschatka, the Sea of Anadar, and the coast thence to Behring's straits. On the opposite American shore it will trace the coast from the British possessions to the same straits. The Aleutian chain of islands, which extend nearly from one continent to the other, will also be examined. Finally, an exploration of the Arctic Sea within Behring's Straits will be made; not so much with a view of discovery, as to survey those unknown waters, which have recently become a place of resort for our whalemen. At the present time we know of no American or other commerce in these northern seas, except by our whale ships, and an occasional Russian vessel to the town of Sitka, the principal port of Russian America.

In former times, extensive explorations were made in these seas, but they were rather for discovery than for the extension of commerce. As early as 1741, the Russian navigator Behring made an exploration of Northern Pacific, when he discovered the Straits which bear his name. In 1799, Captain Cooke made a visit to these seas, after the great discoveries which have made his name so famous; and in 1804, another Russian navigator, Krusenstern, cruised in them, touching at various points along the coast. Many other voyages were made of minor interest, none of which seem to have had any other object in view than the discovery of new lands. Commerce does not even appear to have been a secondary object. Here is, indeed, a broad and untrodden field; and, as Captain Ringgold takes with him a corps of naturalists and other scientific men, with all the necessary preparations for a most thorough exploration, and a full outfit of the best instruments, the learned world will look forward with much interest for a prosperous voyage and safe return to our shores of this important expedition.

If our Government had no other object in view than to seek new fields for our numerous fleet now engaged in whaling, which is by far the largest in the world, it would be fully justified in the equipment of so large and well organized an expedition. But its objects are broader, having in view the extension of our commerce in the seas referred to, and of making known to our seamen the coasts they will ere long be navigating.

Washing Sheep.

This is a branch of sheep economy which is wholly indispensable. The careless and slovenly manner with which it is performed by the great majority of American wool growers, calls for severe reprehension; the evil consequences resulting from it, however, are inflicted mostly upon themselves.

The most suitable time depends upon the latitude and season; the latter causing sometimes, in the same locality, a considerable variation. At all events, the flock-master must be sure of one thing, namely, that the water and weather are comparatively warm. The violation of this is very common, which is exceedingly cruel and inhuman, and often exposes sheep to disease.

The day selected should be one of sunshine, if possible; and as this work in the Northern and Middle States is commonly attended to from the 10th to the 25th of May, it will rarely be the case at that season, that the water will be of the right temperature before nine or ten o'clock in the morning; and when only a few sheep are to be washed, it will be better generally to delay it until the afternoon.

If the washing can be conducted immediately after a warm rain, it will be easier, the effect of it being to soften and loosen the dirt; in this event the yearlings should be selected first, as they are generally the filthiest.

The flock-master should always be present; and if he does not possess the physical ability or inclination to "bear a hand," he should at least see that every thing goes oft properly, and is conducted on "temperance principles," for rum has done its full share of mischief on such occasions. He should be provided with a pair of shears, and if any dung-locks are seen, they should be taken off before the sheep are put into the water.

Where there is a running stream of pure water, with a gravelly or stony bottom, no better mode can be adopted for wool cleasing, and none other is so economical.

As to eradicating *all* the dirt from the external surface of wool when upon the sheep, it is not expected, for it is impossible to accomplish it; and therefore it must necessarily be left to the cleansing process of the manufacturer. But that much more can be extracted than is usual, cannot admit of a doubt; and if a general trial will only be made, those who undertake it will be sure to succeed, and rewarded, not only with the grateful thanks of manufacturers, but a handsome advance upon the prices of their wool. Bucks, especially of the Merino breed, require an extra time to wash them, and if a little soft soap should be used, their fleeces will not lose any thing in value in the estimation of the manufacturer.

After the washing is completed, the sheep should be turned upon a thick-covered sward, that no dirt may collect on the fleeces, before they are shorn. Driving them along a dusty road must be avoided, if possible, when returning from the washing.

The Spanish custom is to cleanse the fleece with soap, after it is shorn, the grease or yolk abounding to such a degree, with its concomitant dirt, as to preclude the possibility of cleansing it properly in the ordinary way.

In England, the breeds having less of gum than others, washing is comparatively easy, and, where practicable, is done by swimming the sheep to and fro in a pond or stream, and gently squeezing the wool with the hands.

The washing of Saxony sheep, in Germany and other parts of the Continent, conforms to the better modes adopted in this country, but is performed with far greater nicety and care. [Morrell.

New Engine

Mr. J. S. Gustin, of Trenton, N. J., has recently completed an electro-magnetic engine of about one horse power. It has been built for the *True American* office in Trenton, and the inventor is very certain that he has power enough in his engine to drive the press (a Napier single cylinder) of that office. Accurate experiments as to its efficiency and economy have not yet been made. Yet the inventor, after years of experiment, and the building of two engines on similar principles, is very sanguine that *he* as well as Ericsson has got the upper hand with steam. The engine is very simple. Cylinders of coiled wire, properly insulated, with solid iron plungers (of course these become electro magnets) attached to the arms of a working beam. The stroke or distance traversed by the plungers is about two inches. The crank is about three inches, the fly wheel weighs about 100 pounds. The working beam is an unequal lever, centered between the cylinders, with its longer arm toward the crank—thus permitting a two inch stroke to drive a three inch crank.

The novelty of Mr. Gustin's invention lies chiefly in the use of powerful "maintaining springs," which receive the tremendous *blow* which an electro-magnet compels its *keeper* to give when at close quarters, and thus hold the dynamic effect in store against the time when the magnet and the keeper are separate an inch or more, and consequently powerless. In this device Mr. G. is justly protected by a patent. [Independent.

St. Louis Removing to the Country.—Much apprehension has long been felt in St. Louis, that the action of the waters of the Missouri, where they enter the Mississippi above that city, will eventually wear away the Illinois shore to such an extent as to force a new channel for the great father of waters, and thus leave St. Louis some five or six miles out in the country. The late flood, as usual, tore away the bank, having washed off a mile and a half of the telegraph line near Alton, with all the land on which the poles were planted. The editor of *The Alton Courier* says:—"As much abrasion of the Illinois shore for the next ten years, as has been occurring for a few years past, and the lakes and the lowlands above spoken of will be reached. The Gillham farm is now nearly all swept away, and the old dwelling house, which has already been moved once or twice, will soon have to be removed further back or torn down. Where we rode along in our conveyance, on the public road near this place, some three years ago, is now 150 feet out in the stream of the sweeping Mississippi."

The New Postage Stamps.—The N. Y. *Tribune* understands that the contractor, Mr. Nesbit, has a large number of the new stamped envelops for the Post-Office Department now ready for delivery. Mr. N., months ago, expended a large amount of money in erecting a commodious place, with steam-power, for the exclusive purpose of manufacturing these envelops. Some one hundred and fifty males and females were immediately employed to prosecute the work. The white and buff paper is of superior quality, and made expressly for this purpose, with water-lines having the letters P. O. D. U. S., being the initials of the Post-Office Department of the United States, which are as easily distinguished as if they were printed in ink. The sheets of paper are cut into envelop size by a cutting machine run by steam. They are then embossed with the likeness of General Washington; then stamped, on steam presses, with the various denominations of postages; then pass through the process for self-sealing, and finally are carefully examined, counted, and packed in large cases, ready for shipment. The operatives are principally females, and the contractor has spared neither pains nor expense in getting up this article in the handsomest style. Mr. Nesbit has adopted stringent rules for guarding the factory—the same as at the U. S. Mint. This is done to prevent forgeries or abstraction of the envelops, and under no circumstances are strangers admitted unless accompanied by himself or a trusty employé. The factory is also gaurded at night by watchmen. These envelops must eventually take the place of the stamps now used for the prepayment of letters, as they are far more convenient, and cost the purchaser about the same.

Grafting Grape Vines.—You can turn your thrifty wild grape vine to good account by grafting. Saw off the vine an inch or so below the surface of the ground. Then with a gimlet or small auger, just the size of the graft, bore one or more holes perpendicularly, or parallel with the grain, about two inches deep, in the top of the root sawn off, and into these insert the scions the full depth of the holes. Let the scions be of the last year's growth, well ripened, and about six inches in length, with a bud or eye at the top; they should be cut from the vine during the winter or early in the spring, before the sap gets in motion, and the operation should be performed before it is expected the sap will start, although it will usually succeed afterward if the top of the stock is well waxed. After inserting the scions, cover the wounds firmly with moist clay, up to the eye of the scions, and place a board so as to protect from washing by rain, till the leaves appear. This method is surer than cleft grafting. [Ohio Cult.

Stoneless Cherries.—Cherries without stones have been produced in France by the following method: In the spring, before the circulation of the sap, a young seedling cherry tree is split from the upper extremity down to the fork of its roots; then, by means of a piece of wood in the form of a spatula, the pith is carefully removed from the tree, in such a manner as to avoid any excoriation, or other injury; a knife is used only for commencing the split. Afterwards the two sections are brought together and tied with woolen, care being taken to close hermetically with clay the whole length of the cleft. The sap soon reünites the separated portions of the tree, and, two years afterwards, cherries are produced of the usual appearance, but instead of stones, there will only be small soft pellicks.

VARIETY.

Mark the laboring man, who breakfasts at six, and then walks perhaps two or three miles to his work. He is full of health, and a stranger to doctors. Mark, on the other hand, your clerk, who takes tea and toast at eight, and goes down to the store at nine, or half past. He is a pale, effeminate creature, full of sarsaparilla and patent medicine, and pills and things. What a pity it is that this class of people do not lay down the yardstick and the scissors, and take up the scythe or flail for a year or two. By remaining in their present occupation, they only help to fill up cemeteries, and that's about as miserable a use of humanity as you can name.

The philosophy which affects to teach us a contempt of money, does not run very deep; for, indeed, it ought to be still more clear to the philosopher than it is to ordinary men, that there are few things in the world of greater importance. And so manifold are the bearings of money upon the lives and character of mankind, that an insight which should search out the life of a man in his pecuniary relations, would penetrate into almost every cranny of his nature. He who knows, like St. Paul, both how to spare and how to abound, has a great knowledge.

"I served," says Jefferson, "with General Washington in the Legislature of Virginia, before the Revolution, and during it with Dr. Franklin in Congress. I never heard either of them speak ten minutes at a time, nor to any but the main point, which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow of themselves."

In the Circuit Court of the United States, recently, the jury in the case of Earl E. Ryder *vs.* the Portsmouth, Saco and Portland Railroad Company, returned a verdict for the plaintiff, assessing damages at $6583 33. The action was brought for injuries occasioned by an accident on the road some 18 months since, whereby the plaintiff's spinal column was injured.

Speaking of the Territories to become States, an exchange says: Utah would make twenty States of the size of New Hampshire; Nebraska, fifteen; Indian, twenty-six; Northwest, sixty-five. Total, one hundred and twenty-six States. Should these territories have an equal population to the square mile with New Hampshire, they would contain a population of above thirty-eight million people.

The Cambridge (Eng.) *Press* says that a respectable woman named Wilkinson, living at Eynesbury, who had been totally blind for twenty years, fell down stairs; and the shock caused to her system by this, resulted in the complete recovery of her sight.

Here is a "case" for the lovers of logic: B. says all Britons are liars. Now B. himself is a Briton; therefore, B. is a liar; therefore, the Britons are not all liars; and B., being a Briton, is not a liar; and so on *ad*

American Sabbath Tract Society's Publications.

THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4—The Sabbath and Lord's Day: A History of their Observance in the Christian Church. 52 pp.
No. 5—A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7—Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8—The Sabbath Controversy: The True Issue. 4 pp.
No. 9—The Fourth Commandment: False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed. 16 pp.
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12—Misuse of the Term Sabbath. 8 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An Appeal for the Restoration of the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 40 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pp.
The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.
Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.
Also, a periodical sheet, quarto, The Sabbath Vindicator. Price $1 00 per hundred.

The series of fifteen tracts, together with Edward Stennett's "Royal Law Contended for," and J. W. Morton's "Vindication of the True Sabbath," may be had in a bound volume. Price 50 cents.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Seventh-day Baptist Publishing Soc.'s Publications.

The Sabbath Recorder,

Published Weekly.

Terms—$2 00 per Annum, in Advance.

The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary, and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the *Recorder* shall rank among the best.

The Sabbath-School Visitor,

Published Monthly.

Terms per Annum—Invariably in advance:

One copy	$ 25
Five copies to one address	1 00
Twelve copies to one address	2 00
Twenty copies to one address	3 00
Twenty-eight copies to one address	4 00
Forty copies to one address	5 00

The Seventh-day Baptist Memorial,

Published Quarterly.

Terms—$1 00 a Year, 25 Cents a Number.

Each number of the *Memorial* will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the rise, progress, and present condition of the Seventh-day Baptist Denomination. Wood cuts of meeting-houses will be introduced from time to time in connection with the history of the churches.

☞ Orders and remittances for the above should be addressed to the General Agent, George B. Utter, No. 9 Spruce-st., New York.

Postage.

The postage on the Sabbath Recorder is 13 cents a year in the State of New York, and 26 cents in any other part of the United States, payable quarterly or yearly in advance.

The postage on the Sabbath-School Visitor is 3 cents a year in the State of New York, and 6 cents in any other part of the United States, payable in advance.

The postage on the Seventh-day Baptist Memorial is 2 cents a year in any part of the United States when paid in advance, or 4 cents a year when not paid in advance.

Local Agents for the Recorder.

NEW YORK.
Adams..Charles Potter.
Alden..Rowse Babcock.
Alfred..Chas. D. Langworthy,
" Hiram P. Burdick.
Alfred Center..N. V. Hull,
" B. W. Millard,
" David C. Green.
Akron..Samuel Hunt.
Berlin..John Whitford.
Brookfield..Andrew Babcock.
DeRuyter..B. G. Stillman.
State Bridge..John Parmalee.
Genesee..W. P. Langworthy,
" James Bailey.
Gowanda..Delos C. Burdick.
Hounsfield..Wm. Green.
Independence..J. P. Livermore.
Leonardsville..W. B. Maxson.
Lincklaen..Daniel C. Burdick.
Newport..Abel Stillman.
Nile..E. R. Clarke.
Pendleton..Leman Andrus.
Petersburg..Geo. Crandall.
Portville..Albert B. Crandall.
Preston..J. C. Maxson.
Richburgh..John B. Cottrell.
Rodman..Nathan Gilbert.
Sackett's Harbor..Elias Frink.
Scio..J. Miracle.
Scott..James Hubbard.
So. Brookfield..Herman A. Hull.
South Otselic..Francis Tallett.
Stephentown..J. B. Maxson.
Verona..Christopher Chester.
West Edmeston..E. Maxson.
Watson..Halsey Stillman.
West Genesee..E. I. Maxson.

CONNECTICUT.
Mystic Bridge..S. S. Griswold.
Waterford & N. L..P. L. Berry.
RHODE ISLAND.
1st Hopkinton..Daniel Coon.
2d Hopkinton..Charles Spicer.
3d Hopkinton..C. M. Lewis.
Jamestown..Wm. A. Weeden.
Pawcatuck..S. P. Stillman.
" H. W. Stillman.
Phœnix..Thomas R. Green.
NEW JERSEY.
Marlborough..David Clawson.
New Market..H. V. Dunham.
Plainfield..E. B. Titsworth.
Shiloh..Isaac West.
PENNSYLVANIA.
Ceres..P. S. Crandall.
Crossingville..Benj. Stelle.
Hebron..Hiram W. Babcock.
Quincy..Abram Burger.
VIRGINIA.
Lost Creek..Eli Vanhorn.
N. Salem..Jona. F. Randolph.
N. Milton..Jeptha F. Randolph.
OHIO.
Montra..Eli Forsythe.
Northampton..S. Babcock.
WISCONSIN.
Albion..P. C. Burdick.
Berlin..Datus E. Lewis.
Milton..Joseph Goodrich.
Utica..Z. Campbell.
Walworth..Wm. M. Clarke.
Whitewater..Abel D. Bond.
ILLINOIS.
Farmington..Dennis Saunders.
Southampton..J. R. Butts.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society,

AT

NO. 9 SPRUCE-STREET, NEW YORK.

Terms:

$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, will be liable to an additional charge of 50 cents.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders and remittances should be directed, post-paid, to

Geo. B. Utter, No. 9 Spruce-st., New York.

Liabilities of those who take Periodicals.

The laws declare that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the papers, or gives notice to the Publisher that they are lying dead in the office.

Rates of Advertising.

For a square of 16 lines or less—one insertion, [illegible] $ 75
each subsequent insertion, [illegible]
six months, [illegible]